



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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Principles of Nature.

For the Spiritual Telegraph.

THE SPIRITUAL PHILOSOPHY.

MR. EDITOR: The following essay was prepared, nearly a year since, for a circle of private investigators, and by the request of several friends, is now offered for publication. There seems to be a growing demand for a careful and logical digest of the facts and experiments now before the public. Who shall supply it?

CINCINNATI, Ohio, August 1852.

D. P. L.

It is frequently objected to the advocates of spiritualism, that their philosophy is incapable of actual demonstration, and therefore unworthy of serious attention. That the objection should be urged is matter of little marvel, when it is considered how much spiritualists have wandered from the path of true philosophy, and amused themselves with theories and fancies, to the neglect of the only methods of advancing philosophy. Facts form the only basis of truth, and any theory that rests not upon well ascertained facts, should be lightly esteemed. This is true of all departments of knowledge, as well of the most grossly material and tangible, as of the most ethereal and sublimated. Astronomy was a vague mass of hypothesis and conjecture, until correct observations were made upon the motions and positions of the heavenly bodies; and as soon as a sufficient number of facts were ascertained, their relations and laws at once unfolded the science of Astronomy. And such is the history of all science. Facts lie at its basis, and experiment discloses facts. Let us apply these principles to the rising philosophy of Spiritual existence, and we are on safe ground. There is no more danger of error in this, than in the cultivation of Chemistry. We have only to pause where facts and their legitimate inferences leave us, and there wait for further data. One fact, well ascertained and established, is of vast importance. It may lead to a hundred legitimate and momentous inferences, and open the way to the discovery of other truths of a yet more exalted character. In the prosecution of inquiry into the nature of Spiritual life, we must return from the misty paths of dogmatism and faith, and pursue the plain, unostentatious road of experiment and observation. The Baconian philosophy is as true here as elsewhere, and for the simple reason that it is the expression of the universal means of acquiring knowledge.

Pushing our investigations in this direction, the first inquiry which presented itself, is the simple one, "whether there is a world of intelligent beings, such as mankind have called spirits?" It is true the great mass of mankind will answer this affirmatively, but their belief is rather faith than knowledge. It has but a slender basis, and rests upon the construction and validity of a very ancient history. We here propose to seek an answer, upon the same principle by which we would seek a solution to any proposition of physical science. And upon that ground we answer affirmatively, and say that that world has been seen by a sufficient number of competent witnesses to establish the fact of its existence to all who believe the credibility of the witnesses. True, it is not seen through the ordinary means of vision, but by another sense incident to the human constitution, which, for the want of a better term, is called *clairvoyance*.

To get a clear comprehension of the manner by which knowledge is conveyed to the mind, we will analyze the simplest process of perception. The processes of seeing, feeling, &c., are so constant and common, that we cease to think of them as wonderful; but abstractly they are just as marvelous as clairvoyance.

An individual is sitting before a block of granite with eyes and hands engaged in its examination. How does he know that it is there? By the two senses of seeing and touch. Let him close his eyes and withdraw his hands from it, and the connection being thus destroyed, its existence is a question. He opens his eyes and he sees the block of stone. How does he see it? A certain medium which we call light, extends from the stone to his eye and thence to his mind, by which the mind knows there is a stone there of such shape and dimensions. As the eyelid rises and falls, the mind sees, or fails to see, the object. Any other screen would equally obscure the object. Any thing that disturbs the medium, that cuts off the light between the mind and the object, obscures it from his view. But here we learn a primary fact, that light is a medium through which the mind comes in contact with objects. We also know that whatever object light will penetrate, as glass, water, &c., do not hinder the mind from seeing objects through them. Substantially the same remarks may be made of feeling. The eye may be closed and the hands placed upon the granite, by which means the mind readily ascertains that the object is stone, and that it is of about such and such shape and size. Here the same fact is carried to the mind through two separate senses, or by two means entirely distinct from each other. In the first, light connects the mind with the object, in the other the nerves of sensation. Now that there is a third means of vision analogous to the others, is established by a thousand experiments, that is, the faculty of clairvoyance, which may be considered a sixth primitive sense. The fact of the existence of this faculty is too well ascertained, and the experiments by which it is established of too frequent and universal observation, to require much comment.

Experiments, demonstrative of clairvoyance, have been repeated in almost every town and village in the country. I will allude to two that came under my own observation. Miss Loomis was giving demonstrations to a public audience in Cincinnati. Her eyes were tightly bandaged, and no person was near her. I went up to her and drew a card from a full pack, and placed it before her in close proximity to her forehead. She immediately told me what it was, and described it minutely. She performed hundreds of such experiments. Mrs. A., in a private circle, was giving experiments. She could clearly and distinctly see what was going on in a distant part of the house, and told what a young lady was doing in another room, which upon inquiry was found to be correct. These facts are not mentioned as peculiarly striking or conclusive. Hundreds of similar ones have come under the observation of almost every one. Such facts lead us to the conclusion, that there is a medium by which the mind is brought in connection with objects separated from the person by solid and massive substances. This medium has been called magnetism and electricity. Its existence is no longer a matter of doubt. Its nature and laws are open for further inquiry; but if it is not the identical electricity of science, it is undoubtedly closely allied thereto. Its appearance is described by clairvoyants as a bright mellow light, at once penetrating and glorious. It flows into the mind through all parts of the head, and seems to be obstructed by no substance. We are thus led to the conclusion that the mind may come in connection with objects through the medium of electricity without the use of the bodily senses. We have learned, too, by actual observation, that this medium is a vast ocean of universal extent, and that it pervades all objects which have yet been dis-

covered. The value and importance of this fact can not be estimated. It will enable us to ascertain the interior constitution of solid substances, a desideratum to be much valued. It opens new paths into every field of science. The discovery of the telescope unfolded to us the remote worlds of space, and enabled us to observe their motions and relations. The discovery of clairvoyance unfolds to us a new creation coexistent with the other and pervading all space, a world of intelligent beings whose element of life is electricity. This is not the work of conjecture. Many minds are now in daily observation of this higher order of beings. They are seen in the electric medium by the faculty of clairvoyance. Of this we have the testimony of many reliable persons.

Let us take one individual as a representative of the class, A. J. Davis. He has given to the world the successive steps of the process by which he reached the position of vision of the Spirit-world. He has related the result of his observations, and the thoughts with which he is impressed by contact with spiritual beings. The only questions here for doubt are, is A. J. Davis honest, and is he competent? If so, upon his testimony alone, the fact of spiritual existence is established. It is admitted that one person or two may be deceived themselves, or impose upon others, but the more numerous the witnesses, the more certain become the probabilities of truth. I have been a careful reader of Davis' works, from his first publications. I have also been intimate with the best clairvoyants of the West, and their descriptions of objects and beings in the Spirit-world, are as correspondent with his and each other's, as fellow traveler's descriptions of a foreign country.

I will here give an instance: A. J. Davis, in vol. I. of his *Harmonia*, describes the process of the death of the human body, and the birth of the spirit into the new order of life. He says the electricity first leaves the remote limbs of the body, passing toward the head; that it gradually escapes from the head, and forms over it into a spiritual or electrical organized body, having the general form and features of the living person. This process he describes as occupying some considerable time. Now, such a relation from a stranger would receive but little credence from most minds. But there are few who have not some friends in whom they could enough rely to believe such a thing coming from them. Let it be remembered, then, that Davis may be such a one, and that his friends so view him. But we have this not alone upon his testimony. In March last the same phenomenon was observed, at the same time, by two ladies of my acquaintance. Both were in the clairvoyant state, and saw the formation of the spiritual body of a child, which was dying in an adjoining room. They confirmed Davis' account of it in every particular. One of these ladies was, sometime after, called upon to lay out the corpse of a child, a few hours after its death. She saw the spiritual body hovering over the material body, and not yet entirely detached therefrom. The more frequent these observations become, the more widely will they be believed, though nothing could add to the confidence of those who see for themselves, or of those who believe their statements.

It is also a fact, equally well ascertained, that spirits can talk with human beings, or, in other words, that there are means of communicating thought between them and us. Much information, both valuable and curious, has thus been communicated. Deceased friends have been repeatedly seen and conversed with, and clairvoyants have joined with them in singing the same songs which they had sung together when all were in this sphere. I shall not go on to

give here all the results of clairvoyant investigations, but reply to some of the plausible and frequent objections to these things. It is often asked, If these things be so, why can not all see the Spirit-land, and talk with its inhabitants? Why should God endow some with a faculty denied to others? The answer is the same as would be given if the questioner should ask, Why some men were endowed with great physical strength, and others not? Why Daniel Webster was created an intellectual giant, and John Smith an intellectual pigmy? It is a faculty indigenous to mankind, but in most men exists in a latent and undeveloped condition. The habits of life, the mental employments, the indulgence of malign and impure passions, shut out from most minds the view of this kingdom of heaven. A large part of the community might, probably, in a few years, develop this faculty in themselves, if they would carefully adopt and perseveringly pursue the necessary course. Many are already so doing, and are daily approximating the desired point.

Experiment and observation have, then, established three things: First, there is a world of beings such as we have called spirits. Second, we, upon departing from this world, become members of that. Third, there is an available means of communication between that order of intellectual life and our own.

Here, then, is a field for investigation, ample enough for gods to revel in. D. P. L.

ROCHESTER, Sept. 12, 1852.

S. B. BRITTAN:

Dear Sir: The article in your last number, written by W. S. Courtney, on the subject of the locality of the Spirit-world, and the employment and habits of the spirits, gave me many new ideas, and was perused with great pleasure. As I laid down the paper, a peculiar sensation in my right arm admonished me that the spirits desired to control it for the purpose of writing. It seems that the theory set forth by our friend is a little too fanciful and unsubstantial to please the spirits, in proof of which I send you what was written:

"The theory of the writer is not entirely correct, for the spirit is surrounded by things which are just as real as are the things of the material world. The things which are before the spirit are as real as the things that address your bodily senses—they are the same things, and the spirit is engaged in contemplating the same objects which enlist your attention. The only difference is in the manner of viewing the various things in Nature. We are able to see the properties and uses of things instead of viewing their outward form. When we look at one who still inhabits the body, we see the character of the individual instead of his bodily form—we see the action of the mind instead of the motions of the bodily organs—and the affections of the heart render him comely and attractive, or repulsive and disagreeable, as the case may be. But we are not able, by a flight of the imagination, to bring beauty and harmony to fill the place of discord and deformity. The spirit sees a particular object just where you see it, and were they so disposed they could not, by any power of the will, or any flight of fancy, see it in any other place than the one it occupies.

The things which are presented to the contemplation of spirits are just as real as the rocks and mountains of the earth. The difference between the minds in the body and those out of the body consists in one's viewing the objects in nature through the gross organs of the body, and the other through the more refined medium of spiritual sight, or perception. When we look upon any object in nature we see the property and use of the thing, and not its outward form;

we see the position it occupies and its relation to other objects; we see its form and color as we see its properties; and all that pertains to it is seen by the spirit, with much greater precision than by the bodily organs. The minds of spirits are forced to adjust themselves to the reality of things as perfectly as minds in the body. Were not this the case, we should be omnipotent, and rob God of the glory and power which are so justly his own. Should one of you point to your imagination a thing which had no existence, the disappointment of the reality would greatly outweigh the fancied possession; and thus is it in the Spirit-world, for the life in the body has laid the foundation upon which the life in the Spirit-world is to be reared.

The work of disciplining the mind is one which will be extended through the endless rounds of eternity; and if the mind has been suffered to revel in the fields of fiction and unreal things, the consequence will be evil to the spirit in its exalted state. The world is not aware of the vast amount of evil which results from the perversion of the minds of the young by works of fiction. Every false impression that finds an abiding-place in the human mind, is so much poison which must be eradicated before the spirit can move forward in the plane of progression which is open to all. There is less danger that the mind will be brought to feel the evils of fiction in the Spirit-world than in this; for the spirit sees the real properties of things, while those in the body are very liable to come to incorrect conclusions: so that the rudimental is the imaginary state to a greater extent than the spiritual. There is no such thing as the mind bringing to itself such objects as are agreeable to its perverted tastes, for the works of a wise and beneficent God are all ordered in wisdom, and the spirit will have to adapt itself to the immutable laws which are everywhere established. When the mind is disencumbered of the clogs of earth, which have so long bound it to the things of time and sense, it takes cognizance of objects which it had delighted to contemplate with a much keener relish than while in the bodily form; for the nature and use of things are now seen through a new medium, and the mind is filled with delight at its increased powers of perception.

When the light which spreads its beams upon the disembodied spirit is brought to view, the spirit is made to rejoice in the great accession of the means of pleasure which its exalted condition affords; and it contemplates with great delight the objects which occupied its attention while in the body. The means of the spirit for studying the works of God, as manifest in Nature, are vastly increased, and the powers of mind are enlarged by being freed from the errors incident to a life in the body. The light which is brought to bear upon the mind, is less intense in those who have been blind to the beauties which are everywhere visible in God's works. The being who could not perceive the beauties in nature, while in the body, will not be made sensible of them immediately on entering the Spirit-world. But a series of discipline and study will ultimately bring all the beings of earth to a proper appreciation of the works of God.

Yours truly,

A VOLTAIC BATTERY IN A LEMON.—Professor Bakoffner is experimenting just now in London on a new vegetable battery discovered by Surgeon Le Moit, of Paris. The battery consists of a simple lemon, which contains within itself all the necessary qualities, and will last till the acid is exhausted—say eight or ten days. It decomposes water, acts powerfully on the magnetic needle, and is capable of transmitting messages by the submarine telegraph across the Channel—an uninterrupted distance of thirty miles. A combined battery of four lemons is said to have a very great power.

SPIRIT IMITATIONS.

DR. B. W. RICHMOND TO S. B. BRITTAN.

Quinn—Can the Mysteries Phenomena, now occurring in various parts of the United States and elsewhere, and known as the Spiritual Manifestations, be properly accounted for without admitting the agency of Spirits in their production?

NUMBER TWO.

Many other examples might be cited, showing that mesmeric persons have imitative powers, far beyond what they possess in the natural state; and it is easy to cite instances, that refer not only to mechanic and artistic power, but to singing, speaking, gesturing, mimicking, and to almost every other peculiarity which characterizes us as human beings. I shall, of course, assume that all mediums are, in various degrees, mesmeric persons, and hold myself bound to prove it, beyond a cavil, when I reach that point. There is already much harping on this point, with abundant assertion, that the mediums are in a perfectly normal state, during the exhibition of the "spirit" phenomena; and, yet, nothing is plainer, to the eye of the practical mesmerizer, than, that they are most absolutely mesmeric persons. We will take one feature of the mesmeric peculiarities, of the human body and mind, and see what we can find in it. Some three years since the country was filled with "Biological" experiments. These experiments, in Ohio, attracted much attention, and such was the intense excitement of the public mind, that in some places, parents and the public were obliged to interfere and stop boys from biologizing each other. The process consisted in stilling the audience, and fixing attention. Seats were then arranged, and the subjects called forward, consisting of girls and boys, young men and women, and often older persons; and, seated by themselves, a piece of coin was placed in the hand, or a small battery, composed of zinc, copper and silver; the subject was directed to look at this for fifteen or twenty minutes; the operator, meanwhile, would pass the back of his hand over his forehead, and occasionally grasp his thumb, to find the temperature. After fifteen minutes the battery was removed, and the operator would seize the right hand of the subject, with his left, and press the thumb firmly between the middle and ring-finger, on the back of the subject's hand; then, looking the subject firm in the eye, would press the thumb of his right hand with great force, in the region of intuition and clairvoyance—between the eye-brows, at the root of the nose, and request the patient to close his eyes—pronouncing in a very positive manner, "You can not open them." The subject, if subdued, could not open them, though all the time making great efforts to do so. The operator would then try the subject's powers to rise from the chair; place his hands on his forehead, and tell him to take them off; then set his hands to whirling, and prevent their stopping, by the force of his will; repeating, "You can not stop them"—and soon it would be found, that not only muscular motion, but the exercise of the senses, could be destroyed by the will of the operator. Taste can be obliterated, or changed; memory destroyed, so that his name could not be recalled; any picture, whatever, presented to the mind of the subject, he would see. Tell him he saw snakes, and he would become frightened, and rush with violence over the seats and benches; say to him he was sleigh-riding, and he would instantly seize the reins, and drive the horses with great glee; tell him he was a witch—an old woman in rags—and he would put on the character, and make confession of all the crimes with which you had charged him. Tell him he was a gay young lady, and another subject was about to court him, and a love scene would commence; tell him he was cold, and he would shiver—his teeth chatter—he would stamp, and whip his hands about him, with great fury; tell him he was warm—very hot—and he would begin fanning himself, fling off his coat, and, unless prevented, would divest himself of all garments; tell him that a tree of fruit was before him with oranges, apples, grapes and figs, and he would begin to fill his pockets. Sweep the room from before him and open the sky, and speak that the river of life, and a white throne was before him, that the judgment was set, and instantly the attitude of devotion and reverence would come over the subject—he would gaze with burning eye, and rapt gaze, into the scene of glory; take him to a lake side, and tell him a dead child was before him in the water, and he would wade in, take it in his arms, and lay it carefully down, and weep over it in deep pity. Bring before him the lightning's flash, the thunder's roll, or proclaim a God in grandeur, and a world on fire, and, once in Covington, Ky., I saw a dozen subjects fall in intense fright—some onto the floor, some on benches, others sought to fly—and all declared to the audience, that a shower of fire seemed to be around them.

Any image the operator sees fit to plant in the subject's mind is done readily; any passion, was readily assumed: reverence, revenge, vanity, love, hate, fear, mirth, joy, grief, or ecstasy, were all imitated at the bidding of the operator; and the images were, at the words "All right," safely dispersed, and reproduced with the rapidity of thought—changing in a moment the action, and motions of the subject. Some affirm, that they are conscious of the delusion at the time; others say they are not, but that it seems to be real; and all admit that, no mental effort can resist the impression; they follow the image as a reality; it seems, at the time, a verity, beyond a doubt. What is singular, if the subject retain a single idea—the form of any physical object in the mind, at the time you endeavor to make the impression—you can not succeed. Let the subject think of an apple, a knife, a horse, a house, a field, or meadow, and no impression can be made on him. It seems necessary that the mind should be a perfect blank—divested of all ideas. The subject at the time is, to all appearance, in a perfectly normal state; his mental, moral, and physical powers, seem unchanged; and he thinks at the time that he can resist your power over him; but if he gives you his eye, and keeps ideas from his mind, you lead him captive by mental impressions. Tell him he is swimming, and he gets down on the floor, and thinks it is water; tell him he is suffocating in water, and he will suffocate, unless you prevent him; tell him he is struck in the head, and he falls, as if stricken down with a hammer. That a subject might be killed by a mental impression—by saying to him he was shot through the heart, or was struggling in water—is the opinion of all the operators that I have ever conversed with on the subject. The only variation from the normal state, that is at all discoverable, is, that the eye, in most subjects, is clear and glassy, and has the "penetrating" look of the clear-seer; it is, in fact, the same eye that is observed in some maniacs, and in consumptive patients; it is clear, sharp, and fearful to look at. The hidden fires of the soul seem to burn through it, with intense force. I have watched it for months, and years, in consumptives, who often become clairvoyant under the wasting of vitality; and, the eye kindles and sparkles, with more intensity, as they near the narrow house.

All impossible subjects have, to a greater or less extent, this eye;

and, I think, that those who show it in early life, are naturally inclined to consumption—at least, all consumptives have it.

The trait in these Biological subjects, I wish to mark most distinctly, is, that they have powers of imitation, that are perfectly amazing. A lad, in the hands of an operator, was told that he was Judge B—, and must make a temperance speech—(the Judge had a short, lame leg, and a peculiar way of walking.) The subject came out upon the stand, dragging his own leg, in imitation of the Judge, in so identical a manner, as to bring a recognition of it to the mind of every one who saw him. He then began to speak, and so imitated the individual he was personating, that it raised a great laugh. Tell the subject he is a dog, and going to bark, and he begins and imitates exactly—the bull, cur, or whiffet—so that when a dozen subjects are all barking on various keys, it forms as fine an idea of a midnight bedlam of barking dogs, as can well be imagined. The subject will sing, in imitation of those whom he has heard sing, when impressed to do so. The tact with which these magnetic persons imitate the voice, appearance, acts, and peculiarities of others, is too apparent to be denied; and yet their physical condition, in no wise, resembles the ordinary mesmeric state; and some, on that account, attempted to say that it was not a magnetic phenomenon; but the absurdity soon refuted itself—as the subjects thus reduced soon showed peculiar magnetic traits—and some were easily put to sleep; others were so impressive, that I have seen an operator draw a dozen of them from their seats, by the magnetic force of his hand, standing at the distance of many feet. The first move of the hand would bring the head forward, then the body, and, by adding his voice, "You will stand up," they would, while resisting with the will, in spite of themselves, stand up, and follow his hand around the room.

So in the case of mediums: they are very often highly magnetic persons, and might, as a rule, be thrown into the ordinary magnetic state, by a good magnetizer. This power of imitation among mediums, is various; but distinct in many. Some draw maps, purporting to come from a school-mate; others draw likenesses; others go through all the movements of the water-cure—that, of course, would be Presnitz' spirit—as with Dr. Reh; others speak in voices imitating the dead—but they can imitate the living just as well; others hear sounds—the voice of a wife, or child, or friend—as in the case of Judge Edmonds.

Now, is it possible for the human brain to be in a condition to hear and see, and do things, not seen, or done, or heard, in the ordinary normal state. An English gentleman, says Walter Scott, was ill, and was told by his physician, that he had lived in London too long, and lived too fast; and advised him to retire to the country and ruralize. One of his troubles was, that a set of green dressed dancers would enter his drawing-room, and go through with their evolutions, and retire. He knew it was an illusion; but could not resist the annoyance, or the impression they made on him. He retired to his country-seat, and, in a few weeks, got rid of his visitors. He concluded to remain out of town, and sent to London for the furniture of his old parlor, to be placed in his country-house; but, when it came, and was arranged in the room, the corps de ballet, dressed in green, all rushed into the room, exclaiming, "Here we all are again—here we all are again." He had associated in his mind the furniture and the dancing-apparitions, and when it returned, they came with it, and, as he thought, spoke with voices. I have elsewhere, as you will see, given numerous instances of a similar character. Even the excessive use of wine will induce a state of brain, in which the person thinks he hears voices, and sees spirits; but on close examination it will be found that it is the work of the abnormal powers developed in the brain by stimulus medicines, or intense thinking. This unravels the voice Judge Edmonds heard. This long-continued meditation on death, with night, solitude, loneliness and darkness, had so impressed him, that he thought he heard a sound; and it was an exact imitation of the voice of his wife. In the case above referred to, hearing was not only affected, but the organ of color was involved in the hallucination, and the green figures were as plain before him as real persons. This is, always, one of the phenomena of ghost-seeing that the Seer associates—form and color, voice and acts—with the spectre.

In my next letter I shall call your attention to imitations, in style of composition, and give some examples of these wonderful exploits. The imitations of hand-writings here, by mediums, have been most accurate in giving signatures—as in the case of the Declaration. Of course, the medium has the most accurate knowledge of signatures, in all cases.

B. W. RICHMOND.

REPLY TO DR. RICHMOND.

Dear Sir:—I will venture to hope that your second letter, on what you are pleased to denominate "SPIRIT-IMITATIONS," may be interesting to our readers, notwithstanding its relation to the present question no where appears. It will be perceived that the form of the proposition makes it your privilege to lead, while it is my duty to follow by a careful analysis of the facts and reasons—if any are presented—on which you rest your theory. The particular direction and bearing of the discussion, for the present, must, therefore, depend on you. If you think proper to leave the subject of our correspondence, and to confine your observations to miscellaneous facts and experiments, in the production of which no spiritual agency was ever pretended to be exercised, I can only express my unwillingness to follow you in these erratic excursions, and leave the reader to infer the necessity which prompts this abandonment of the question. Why not proceed at once to prove that the phenomena alleged, by men of discriminating minds, to be spiritual in their origin, can be properly accounted for by referring them to the known laws of matter, and the acknowledged capabilities of the human mind, while subject to its earthly relations and dependencies? Nothing can be accomplished until you attempt this. If the achievements of modern material philosophy enable you to dispose of the subject in a proper manner, let it be so disposed of, now and directly. Only in this way can you rationally expect to answer the demands of the occasion. If Science has placed the key in your hands, we have a right to presume that you will use it, to unlock the secret chambers in which Mystery has concealed the springs of the present spiritual movement. Disclose to us the authors as well as the instrumentalities of the Manifestations. If the agents and the means are all of earth, they must be open to human inspection, and cognizable by the senses. Let us see them, and let the specific relation of each particular fact to its appropriate cause, be clearly demonstrated. If you fail in this, you accomplish nothing. It is in vain to record miscellaneous phenomena in this loose way. A scientific analysis and classification are demanded; and when the facts are properly classified, it will still be incumbent on you to prove that the laws of matter and the powers of the human mind, while confined to the body, are adequate to the production of all the various phenomena which have been attributed to spiritual agency. Now, if you refuse, or neglect, to grapple earnestly with the question; if you fail to furnish illustrations that bear directly on the issue; if you shrink from looking the real facts fairly in the face; and make no serious attempt to overthrow the spiritual theory, you give me nothing to do, but simply to acknowledge the receipt of your letter, and to admonish you that its contents are wholly foreign to the subject of the present discussion.

Your letter mainly consists in a description of the *modus operandi* of "Biological experiments." The object of this lengthy account of irrelevant matters, I am unable to comprehend or perceive. Surely no man ever conjectured that the ordinary experiments in Biology were produced by any other than merely human agency. Did any one ever intimate that Spirits had aught to do in their production? Never; and after all that has been said of the insanity of spiritualists, I have yet to find one crazy enough to confound the two even in his dream. If no one—believer or skeptic—ever pretended that the "Biological" vagaries were produced by the spirits of departed men, your labor is all lost, and your facts and illustrations appear like so many impertinent visitors who obtrude themselves on unsuitable occasions. All the results, in "Biology," which you profess to have observed, I have myself produced—and far more wonderful experiments than those—except such as consist in degrading Godlike natures to a level with dogs, and other inferior beasts, which I have neither performed nor allowed myself to witness. But the numerous and beautiful illustrations of the active and receptive powers of the human mind, are easily distinguished from all the higher demonstrations of an invisible spiritual agency. It can be clearly shown that the two classes of facts are essentially diverse, and that it is impossible to refer them to the same source. From the elucidation of this point, it will distinctly appear that the experiments, performed by the lecturers on "Biology," are by no means identical with the phenomena which we ascribe to the spirits.

1. In the "Biological" experiments there is a visible human operator, to the action of whose mind every physiological change, mental impression, and mechanical movement, can be directly referred. In the Spiritual Manifestations, no human operator can be found, or demonstrated to exist.

2. In "Biology," the phenomena occur in harmony with the will or desire of the operator, and in conjunction with certain manipulations. But the illustrations of the Spiritual presence and power, often occur in opposition to an earnest desire; they resist the most vigorous effort of the will, and are not dependent on any process, similar to the one described in your letter, as necessary to induce the "Biological" results.

3. Only men and women are found to yield to the experiments in "Biology," while, in the Spiritual Phenomena, chairs and tables are among the most impressive subjects.

Here allow me to suggest that, if your theory be founded in truth, it will admit of an application to the dead as well as to the living subject; for the same power that moves the human medium, also moves the wooden table, and other inanimate objects. Now, to demonstrate the ONENESS of the agents and forces employed in the "Biological" experiments, and the Spiritual Manifestations, it will be necessary to produce the same effects on dead matter, that are wrought on living, sensitive, and intelligent beings. Let Dr. Richmond, therefore, proceed to put the table and six chairs into the Electro-biological state, and it shall suffice. We will insist on no terms that will infringe the laws on which the phenomena are supposed to depend—will not even ask to be present at the experiment, lest our skepticism might disturb the "Biological" circuit, but will accept the testimony of three credible witnesses. If the subjects move off; if the table and chairs step to the music, lifting their feet so as to mark all the variations in the time, we will demand no more, but accept the experiments in "Biology" as appropriate illustrations of the subject before us. This is not unreasonable. Your hypothesis is worthless, unless it will cover all the essential facts. It must explain the movements of gross ponderable bodies that have no life, as well as the delicate vibrations of the living nervous system. Until you can illustrate this implied unity of causation, by some such practical experiment, or by reference to incidental occurrences transpiring under the law, your position is merely assumed, and the assumption is quite too illogical and absurd to admit of serious discussion. To relate what Biologists have done in Ohio, in order to subvert the legitimate claims of Spiritualism every where, is to aim as wide of the mark as those

"Who dive at stars, and fasten in the mud."

If your closing observations, concerning the susceptibility of certain persons to a species of hallucination, were designed to intimate that all who have seen, heard, or otherwise witnessed the Manifestations, are thus hallucinated, and that the results, so far as they are objective, are all imaginary, I need not dispute the assumption, for the reason that it is not likely to be accredited by any one. Moreover, if I have misapprehended the design of your concluding remarks, I must be excused for not perceiving that they have any bearing whatever on the present issue.

Trusting that you will find it convenient to cultivate more intimate relations with the question,

I remain, yours fraternally,

S. B. BRITTAN.

THE CONVOCATION AT WORCESTER.

We made a flying visit to Worcester last week, but were not in time to participate in the deliberations of the Convention. We arrived on Thursday afternoon, about an hour before the meeting adjourned, and heard the closing part of an earnest and eloquent address from Rev. Adin Ballou. We learned that the meetings, during Wednesday and Thursday, were attended by some five or six hundred persons, and that the exercises were generally of an interesting character. The attendance at the afternoon session, on Thursday, was large, and the audience composed of intelligent and orderly citizens, among whom we recognized several prominent friends from Connecticut, New-York, New-Jersey, Ohio, and elsewhere. Very little business was transacted, and the meeting could hardly be called a Convention, in the restricted sense in which the term is now most frequently employed.

A few instances of an irregular and spasmodic action of the nervous and muscular systems, incoherent speaking, etc., occurred among the media, which have been seized upon by the secular press, as indicating the nature of the proceedings generally. The same persons would be liable to be exercised in a similar manner, if present at any other meeting, whether convened for religious or secular purposes. We are very far from attaching any blame to persons who are thus exercised, but we must be allowed to express what we have intimated before: We think that persons who are liable to loose their self-control, would do well not to mingle in deliberative assemblies, since no desirable results are likely to occur. Only in private circles, where external relations are properly adjusted and harmonized, can we anticipate intelligent exhibitions of the spiritual presence. On public occasions, especially when large numbers are congregated—many of whom are not prepared to apprehend the conditions that lead to such disorderly manifestations—the popular prejudice is liable to be excited, while all our observation and experience contribute to establish the conviction that few, if any, are likely to have their skepticism removed by such demonstrations. It should be observed, however, that, in one instance at least, a medium was moved by an irresistible impulsion to go and pass the hands over the head and throat of a person who was, at the time, suffering from neuralgia, and in this manner the pain, though severe, was entirely removed.

On Thursday morning, Mr. Davis read a curious and interesting

vision which is thus referred to by the reporter for *The Tribune*:

"Andrew Jackson Davis was introduced to the Convention, and read what he said was a true and faithful record of visions he had seen, and communications he had received from an inhabitant of the Spirit-spheres. A description was given of a congress of spirits, which Mr. Davis saw with his spiritual eyes. His angel showed him a cross of hail-stones suspended in the air, and also great fields of poudrous electric elements and meteoric stones, and told him that the laws of gravitation were not yet well understood. The spirit showed him these to prove that spiritual bodies, which were matter spiritualized, could walk, move and have their being in the superior spheres without any violation of natural laws. The spirit said, Go and call men to repentance and life, for the Kingdom of Heaven was at hand."

The lecture by Mr. Davis, on the nature and mission of Spiritualism—delivered before a very numerous auditory on Wednesday evening—was received with great favor, and is said to have been characterized by profound thought, simplicity of illustration, and peculiar beauty of language. Mr. Davis' manner, as a public lecturer, is, we are informed, very pleasing and deeply impressive.

Rev. Adin Ballou presided, during the meeting of the Convention, assisted by E. Draper, of Hopedale, Rev. J. M. Spear, and M. Bingham, Esq., of Boston. Among other persons of influence, present from a-broad on the occasion, were Rev. S. C. Hewitt, Cambridgeport; Rev. H. Snow, Montague; Ward Cheney Esq., Mr. Green, Pierpoint C. Turner, and Lorin L. Platt, from Connecticut; Dr. S. S. Lyon, Newark, N. J.; Dr. A. Underhill, Cleveland, Ohio; John Landon, from Vermont, and many others whose names we did not ascertain.

Unbelievers, Mediums.

Extract of a letter addressed to Charles Partridge, dated Lowell, Mahoning Co., Ohio:

"I became a writing medium last Spring, when I was an unbeliever in the spirits. I soon became convinced that it must be spirits, by their own arguments on the subject. I had been a member of the Free Presbyterian Church, but the spirits have driven all sectarianism out of me."

Yours, &c. J. S. H.

Go on, brother, with the assurance that immortal spirits bend in benediction over every humble effort to know the truth.

Innumerable instances have occurred in which skeptics have been made the instruments of their own conversion, to the claims of the Spiritual theory; and in this we have hope that all, even the most virulent, will ere long be brought to a knowledge of the truth. Since this truth has the power to drive out that hydra monster, Sectarianism, which poisons the tongue that claims to be the oracles, with vain wranglings, we trust the Church, too, will be brought back to the fold of the Spirit, tempered by the spirit of meekness and charity. "Let him that thinketh he standeth take heed lest he fall."

C. P.

Short Articles and Great Facts.

We are overwhelmed with an unusual proportion of long articles—a much larger number than we can find space to publish. What we especially desire just now, is an influx of **SMALL ARTICLES AND GREAT FACTS**, together with such items of intelligence concerning the progress of the spiritual cause, as are of general interest. We desire all our friends to make a particular record of such important facts and items as come under their observation, and send them to us, properly authenticated. A startling and important fact, a great thought, or an interesting news item, can often be communicated in a single paragraph. *Send us an unlimited number of articles of this class.*

THE DISCUSSION.—"S. B." of Philadelphia, sends us by the last mail fifteen subscribers to the TELEGRAPH, to commence, for the most part, with number twenty-two. We are suitably grateful for his earnest and most efficient efforts in our behalf. We regard this as a very important fact, and shall be pleased to learn that similar spiritual demonstrations are occurring in all parts of the country. We can supply all the numbers of the TELEGRAPH.

MR. FISHBOUGH'S new work, the *Macrocosm and Microcosm, or the World Without and the World Within*, is now ready for delivery. We are prepared to supply all orders promptly, and on the most equitable terms.

THE SHEKINAH, vol. I., (bound edition,) will be ready next week. It will be one of the most splendid books of the season. All our spiritual friends, who are accustomed to purchase gift-books about the holidays, should be particular to keep the Shekinah in view.

Number One of the First Volume (Second Edition) is now ready, and will be forwarded this week, to all who have previously subscribed, and have not already received that number. We can also supply our agents with No. I., if it is demanded.

"The Law and the Testimony."

It will be perceived that the following concludes the series of papers by 'Didymus,' which were elicited by reading Harvey's defense of Spiritualism, and by the writer's personal observations in a similar direction. If 'Didymus' does not always express precisely our views, he certainly does express just what he believes, and, for aught we know to the contrary, he may utter the truth in the very points whereof we differ. His articles have an important bearing, on the general subject, as illustrating the relations of the ancient Revelations to the present living demonstrations of Spiritual existence and intercourse. We have the satisfaction of knowing that they have been thus esteemed by a large number of our readers. The author, of the articles referred to, is a Methodist clergyman of very liberal tendencies, and distinguished for his unflinching fidelity to his convictions.—E.

DEAR SIR: This will conclude my numbers upon the Rev. Mr. Harvey's "Defense of Spiritual Manifestations," and I must here apologize to him for the liberty I have taken with his little publication. Still, as a Spiritualist, I think it not improbable he has been pleased to see his views sent to the many thousand readers of the "TELEGRAPH." The present article will likely contain as much of my own as of his—more in words at any rate! I Jno. iv. 1-3 was given to me with these sentiments: Great caution should be used in all our investigations of this subject. No one should attempt to trifle with or speak lightly of the Spirits; but the subject should be approached with sincerity and with solemnity, and apply the above Scripture! In my investigations, I have been almost forced to admit the impression, that there may be mediums so wicked, and circles so ungodly, that good spirits will not or can not consistently communicate through them or to them. The laws of affinity govern, in these matters, to a much greater extent than is generally imagined, and hence it is likely that all communications made through such mediums, and to such circles, are from ignorant or mischievous spirits. It has been said, "that the investigation of this subject requires caution, decision, solemnity, and those who seek communications, with wickedness and deceit in their hearts, will be very likely to attract to them spirits of kindred feelings and designs. And if they have any communications, in such a frame of mind, they will most generally be from wicked, lying spirits." "It is often alleged against the reality of spiritual communications, that they are contradictory." And I confess this was to me a very considerable difficulty in the early stages of my investigations; but then I took my impressions from what I had heard and read, and not from my own personal experience; and do not doubt but that many things I heard were unfounded—many were exaggerated—for there are many "base enough to pervert and falsify the truth, of set purpose and premeditated design. Now, no new sentiment or discovery, with very few exceptions, has passed into general notoriety without encountering mighty opposition, in the form of misrepresentation and detraction—nothing which has opposed the preconceived notions and passions of men. And if we should abate from the aggregate of reported contradictions, what may be accounted for—and that very reasonably, in this way—there would but few remain. I am greatly strengthened in this conviction from my own experience. I have investigated this subject for nearly a year, and do not now recollect of a single palpable contradiction in all my communications, although some of them have been directly opposed to my former views on some doctrinal points; yet I must confess there has been such a unanimity among the spirits—such an apparent truthfulness in their replies to me upon doctrinal subjects, and that through some

five or six reliable mediums—that I have been forced to admit the truth of these things. Many whose experience has been different from mine, will wonder at this declaration, and, doubtless, many will disbelieve it. I shall not be surprised nor disappointed at this, but will simply give what I suppose the reasons why I have received such plain, simple, and truthful communications. 1. Then, I always go into a circle with a prayerful spirit, and endeavor to maintain that frame of mind throughout the sitting. 2. I endeavor to avoid inharmonious circles, and never trifle or speak lightly of these things. 3. I never attempt to communicate voluntarily with a Spirit whom I did not know in the form, nor one upon whom I could not fully rely, when he was in the flesh. 4. I am utterly opposed to seeking communications from those who were considered great in this world; and when it is known that I believe in the laws of affinity, it will not be surprising that I do not believe one half of the communications which are said to come from George Washington, Benj. Franklin, Henry Clay, John C. Calhoun, John Wesley, and a host of other great names. What affinity can these Spirits have with many of the thoughtless, light, and trifling circles formed to pass off an hour, and perhaps ending with foolish mountebank scenes of Psychology, falsely so called. Such scenes, and such circles, are calculated to bring disgrace upon the sublime subject of Spiritual Manifestations.

There is a "restless malignant spirit" abroad in the world, it is the "great deceiver of the nations" and "has carried forward with tremendous success a system of malicious operations." It "prompted the fratricide of Cain—crowded the old world with violence and crime—who was a lying Spirit in the mouths of the Prophets of Ahab—who had the audacity to assail Christ in person, to oppose in every variety of form his work and prevent the people from believing in him—who entering into Judas, led him first to betray his Master, and then to hang himself—who is 'the Spirit that now worketh in the children of disobedience,' who 'blindeth the minds of them who believe not, lest the light of the glorious gospel of Christ should shine unto them'—who transforms himself into an angel of light" that he may lead them captive at his will—and of whom it is said as his kingdom begins rapidly to wane, and the kingdoms of this world are about to become the kingdoms of the Lord and his Christ, 'he has come down unto you having great wrath, because he knoweth that his time is short.' (Rev. x. 11, 12.) Can it be that this fiend will give up his kingdom here, and abandon this wide theater of his malicious operations without opposition?" It would be contrary to the whole history and experience of the world! and there is no doubt but that this enemy will try to defeat this, as he has every other movement against his interest. Hence we may expect opposition in every form; and certainly in the form of "contradictory communications." "Read Rev. xii. This chapter the Spirits have given me as containing a mystic prophecy of these commenced developments, and especially the 12th verse." "This woman clothed upon with the sun, is the pure spiritual church covered with a new radiance from Heaven, traveling in pain for the conversion of the world." "Read the whole chapter and see if contradictory communications are a marvel." I will add in this connection, a communication received in November last, through a reliable medium, somewhat bearing upon this point. It is as follows: "One point in which believers in Spiritual Manifestations must be warned. Believers in this truth must not say that the end is very near. The Bible says that even the Angels do not know. We are glorified Spirits, surrounding the throne of God, and singing the praise of the Lamb; but we are not permitted to know when *that day* will come; many believers have said it is very near, but it is not right. Great hurt will result from it. You all will recollect the very injudicious steps that were taken in 1843. You must all expect to meet much that will try your faith, even from those who profess to believe. You will find that there are traitors in this thing. There are some who do not love the truth, that bring up contradictory reports. Many who profess to be investigating this subject, have said that they have had many things contradictory when they have not."

Again, there are very many publications issued from the prolific press of the day, that I am impressed to believe have been gotten up through the agency of evil Spirits, (whether in or out of the form I know not,) in order to injure this glorious cause. There are very many "fancy-captivating, and depravity flattering publications"—some of them filled with indications the most specious and subtle, of a refined atheism. And I have seen a copy or two of a certain "Journal," ostensibly advocating the great truths of Spiritual Manifestations, but containing some articles in which there was a congregation of words superlatively unmeaning and transcendently ridiculous! Have Spirits and Spiritualists lost their senses? Why subject this cause to the scorn and ridicule of the world by such nonsensical jargon? We have enough to encounter from without; do spare us this from within. And I hope we shall never be caused to blush at seeing any such nonsense in the "Telegraph." The whole subject is too solemn and sublime—there is too much of God and the Spirits of the departed good connected with it, to be treated lightly! Indeed, I have been lately warned upon this very subject, and the warning was a most solemn one. May the blessing of Heaven attend you, and all who are endeavoring to disseminate truth. DIDYMUS.

For the Spiritual Telegraph.

Spiritualism in Poughkeepsie.

BROTHER BRITTON: Were it under the regime of theology, it might familiarly be said of us that we are experiencing a return of the day of Pentecost; so sudden and general is the awakening among us of a desire to investigate the phenomena of Spiritual Manifestations. The immediate cause, was the recent presence here of the Medium, Mr. D. D. Hume; when some of our first citizens had an opportunity of witnessing them, and which resulted in the full conversion of some prominent and influential persons, whose probity and "sanity" were above impeachment, and whose subsequent zeal in the cause has given wide publicity to it, and secured for it the most serious and earnest desire to see and hear the reality of "these things." During the past few days, the Medium, Cordelia Lewis—a young Miss of twelve years of age—has been in the place, and in whose presence the most convincing evidences of supermundane power have been exhibited in the moving of physical objects, that the most determined skepticism could possibly demand for its removal and eradication. Every class and profession of our citizens, (save one),

have either witnessed the manifestations or have expressed a desire so to do. Our experience is a literal fulfillment of a prophecy respecting the progress of the cause in general, given by Spirits through the mediumship of Mr. Joseph Treat of Hartford, contained in the *Spiritual Telegraph* of July 3d: "Ere the leaves fall on the sod of autumn, it shall come! There shall be more astonishing developments than any that have yet taken place—there shall be stupendous revelations, and man shall be made to believe that these things are from Spirits;" and so extraordinary, unlooked for and unanticipated is the interest here, after such a night of silence and desolation on the subject, that I can not refrain from thinking that a similar awakening will soon manifest itself generally throughout the land. But I must be permitted to state to the friends elsewhere, the lesson we have derived from the course which has been pursued in conducting the present movement of the cause in this place. First, we determined that *unreasonable and dishonest skeptics* should not be admitted to the circles. Second, that the *SATELLITES* which revolve around other people's opinions, however honest themselves, it was not best to spend time with, as we were sure of them, when their *PRIMARIES* nodded assent to the spiritual claims. Third, we limit the number of new attendants to the circles, to not more than *two or three*—making, with those who are believers, some ten or twelve in all—and this is a regulation which, with but a single Medium to a circle, should *always be regarded*—better to *thoroughly convince* one or two at a sitting, than incur the liability of a failure with a large number present. Fourth, as favorable conditions can not always be depended on, owing to disturbing influences which are often beyond the control of the Medium and the circles, never guarantee any successful results to any who are invited to attend; but rather say to them, the Spirits will do all that conditions will admit of, and that neither the will of the Medium nor the desire of the circle will secure effects which such conditions forbid, and this of itself is often a *negative* proof that the manifestations emanate from a source beyond the control of the medium or believers, which otherwise would *uniformly* exhibit themselves in their presence; but as this consideration would not always suggest itself to the novitiates at a sitting, owing to the excitement attending the occasion, it is of too much importance, in the absence of positive and tangible proof, to allow it to pass unheeded. Lastly, as a person who will take the initiatory step of going to witness manifestations will generally be induced, if satisfied, to advance further, it is of the utmost consequence that their faith be strengthened by some "analeptic" means; and as it is the cardinal doctrine of our philosophy that all should receive it understandingly, these should be invited to read such productions as will give confirmation to what they themselves may have witnessed, and also a clear insight into the principles and objects involved and contemplated in the philosophy in all its aims and bearings. And, among the many excellent works published, there is none perhaps better adapted to those *commencing* the investigation of Spiritualism, than that by Adin Ballou, entitled "Spirit Manifestations." It is moderate, consistent and logical, and is a *silencer* to all the absurd and frivolous objections urged against the subject by the ignorance of its opposers. Another, well calculated to succeed this, (barring its lamentable attempts at poetry,) is that lately published—"The Creation of the World, and a Short Essay on the Life of Christ." The chief merit of this work, is the earnest and impressive manner in which it enjoins obligation upon the unbelievers of Spiritualism, to cease their sinful warfare and contempt of the subject, and set about its investigation as a work ordained of Heaven for the reformation and elevation of the human race. Its phraseology partakes of the style of the old theology somewhat, while its teachings strictly accord with the tenets of the new philosophy. It was evidently dictated by Spirits who have not yet altogether outgrown the bias of earthly sectarianism, as is indicated by what is stated on page 111, respecting Thomas Paine; yet the general contents of the work are well calculated to impart a salutary lesson to that class of materialistic religionists of the day, who are of the "succession"—not of the Apostles—but of the opposers and denouncers of the discoveries of Galileo. But to return from this digression: I sincerely hope that the investigation now in progress in Poughkeepsie, will prove the harbinger of a universal Pentecost, and the speedy ushering in of the blessed era seen as the sure fulfillment of the progressive destiny of the race, by Seers in ages past.

Truly yours, V. C. TAYLOR.
Poughkeepsie, Sept. 22, 1852.

Dispatches from the Spirits.

NEW YORK, August 14, 1852.
CHAS. PARTRIDGE, Esq.:
The inclosed communications were given to Circle No. 2, by means of the sounds—at Mrs. Brown's—within the last month or so, and are respectfully submitted for your disposition.

Truly yours, H. H. HALL.

From a grandfather in the Spirit-world, (who had lived here a Quaker,) to his grandson:

"I am ready, John, to communicate with thee. The subject I shall choose may fail to interest all the friends here assembled. I have long desired to speak to thee of the importance of a tangible manifestation between thy sphere and mine. New mysteries are destined to appear in this age of reform; the veil of superstition is rent, and press and pulpit must yield to the glorious light which now illumines the pathway of men. Prejudice now begins to melt like wax before a fire. The lame can walk, the blind can see, and the sick are healed. Pity the ignorance of him who can not appreciate the goodness and wisdom of God in giving a tangible proof of man's immortality."

From another spirit.

"This, my dear friends, is the favorable time for you to listen to the voice of Truth. It is not true that all are alike happy after the change from your sphere to the Spirit-home. I want this understood, for many misconstrue the meaning of the word happiness. As none are more miserable after the change, it is none the less important that all should live in strict obedience to the law of God. The way of holiness will lead to happiness and peace beyond the vale of shadows. A wicked man dies, and his spirit passes undeveloped into another sphere, and he there beholds the loss he must sustain in consequence of his neglect of

duty. Dear friends, can you conceive of a greater punishment than to be separated from the pure and holy company of just men, made more perfect by the change of spheres? The body dies and with it dies the propensity to evil."

ANONYMOUS.

From a father in the Spirit-world.

"My son, oh my son, what can a spirit-father say to interest you most? I am with you to inspire your soul with hopes of a glorious future. Then go on, my son, let hope bear you on the tide of life that hath nearly attained its meridian, and ere it begins to settle down, be thou prepared for a high and holier seat in the Kingdom of Heaven, where you may be joined in the happy circles of those who have kept vigils over you."

From the spirit of Elias Smith.

My friends: A change will come, and you will enjoy the fruits of your labors; let hope inspire your hearts, for the good time is soon coming. Society is changing, and men are learning to exercise Charity. Oh, Charity! how canst thou hide the deformities of men! The laws of love and affinity are not properly understood; when the world becomes more harmonized, you will read and know each other's thoughts. Then persevere a little longer, and let patience have its perfect work; for the power which now controls the spiritual telegraphing, from sphere to sphere, can not fail to accomplish these great and important objects, namely, to convince man he is immortal—that he should place his dependence upon God, and not on the creeds of men."

Signed, ELIAS SMITH.

The question was asked by one of the circles, if all creeds were to be disregarded; and the communication was thus continued:

"We refer to such creeds as exclude and prohibit all that liberty of thought, or freedom of expression, which tends to reform society."

DAWNING.

We are assured that the following lines were dictated by a guardian spirit, and written in less than fifteen minutes—E. J. L. of the U. S. Navy being the medium. On the 29th of August, when the lines were being read in presence of a circle, the invisible author is said to have appeared, and enacted the following:

We copy from a private note received from the medium. The same Spirit wrote the title (Dawning), under-scored the words 'wrote of ages,' placed an asterisk by them, and wrote THEOLOGY at the bottom, directing me to send it to the SPIRITUAL TELEGRAPH, signed 'EBEN.'

Yours respectfully.

It is midnight; and dark shadows wrap the earth in murky gloom, And the silence is as death-like as the silence of the tomb; Not a zephyr's breath is stirring, e'en the owl has ceased his call, And the darkness and the silence clothe the earth as with a pall. In this hour of Nature's stillness, Thought roams free and uncontrolled;

Now the body rules no longer, but the spirit's powers unfold. Now the Future's sable curtain seems to roll away in night To reveal the coming ages to the spirit's eagle-sight. Now we see the God of Mercy, stooping from his golden seat To dispense his living Justice to the Nations at his feet. Lo! the despoils' iron scepter crumbles in the eager hand, And the Monarch's throne stands vacant for the meaneast of the land.

Bleated wealth with all his treasure is not worshiped as a god, Nor will conscious virtue tremble at the Mammon-seeker's nod. Lo! the prison's massive portals, closed no more with jealous care, Shut not out Heaven's glorious sun-light from some lonely prisoner there.

But the doors stand idly open, swinging in the summer gale; Those walls shall never echo back some weary captive's tale. The mighty *Wings of Ages*,* that has grown to giant size, Fades away like winter frost-work when the sun illumines the skies: And sin, that word ill-omened, blackens not the human soul, Man's heart looks on and upward, with an Eden for its goal. Look up! ye sons of sorrow, see ye not the coming light? See ye not the golden glory that illumines the Eastern light? Lo! the earth that hung in shadow sees the glory from afar Of a mighty dawning Future, of another Morning Star!

* Theology.

An Exhortation.

FROM A SPIRIT.

Do not fear the results of a good and truthful undertaking. Do your duty faithfully, fearlessly, and continually, trusting to the righteousness of the cause for its ultimate success; for triumph it will, so sure as it has its foundation in the immutable, and eternal laws of the illimitable Universe. Exercise your own judgments in all your undertakings. Keep cool and collected always; and especially in moments of success, as well as in moments of trial. An excited state, is never a clear state. Spirits will assist in your efforts to elevate mankind; but they will never relieve you of your own obligations as individual members of the great brotherhood. Live in harmony with all; and may your influence over all be pure, so far as it goes. It is far better to exert but little influence in society of a pure and elevating kind, than to exert a powerful one of an adverse character. Whatever you do, be careful to do right; and it will need no undoing. Reason is the basis on which the superstructure must rest, for it is the Wisdom-principle on which the Universe is built. Never act upon any one's opinion without first exercising your own reasoning power upon the subject, for so sure as you do, you will commit many needless blunders. You have all minds of your own to unfold; and how shall you unfold those minds, except you exercise their powers. Spirits out of the body have feelings deep and abiding for the well-being of those in the body; but they cannot develop your minds independent of self-exertion. That would not comport with the known laws which govern mind. The mass of minds who believe in the reality of spiritual communion, do not comprehend the true mission of spirits. They do not come to bind minds to their standard of wisdom; but they come to assist in freeing, expanding, elevating, and illuminating minds, that they may all realize the inner life and its glorious truths. A great work of reform is commenced upon Earth, and our hearts and hands are in that work. We are the friends of truth, and members of the human family, as much as when in the body. We think, reflect, and act, in accordance with the law of progress. We are not infallible Oracles; we know what we have learned; we advise in accordance with that knowledge, and with the best of our judgments under the circumstances. We are liable to mistakes as well as you; but we are not to blame for your mistakes. If mediums get excited and give their impressions for ours, we are not accountable for it. If spirits in the body control mediums to speak their sentiments, it is their business, not ours. Reflect on these sayings, and draw your own inferences.

"Beacon Light" Messages.

Reported for the Spiritual Telegraph by D. J. Mandell

MRS. SILAS FRENCH, MEDIUM.

The "Beacon Light" Circle meets every Friday evening, in Winchester, N. H. The messages are obtained on the highest principles of spiritual communion and intercourse—loving reverence toward God, and loving kindness toward man, being strictly enjoined upon the members, and brought as powerfully into exercise as possible, during the sittings. The spirits of the most distinguished philanthropists and reformers of past ages, make this Circle the particular organ of their communications, and a good portion of the messages will be found to be from those glorious immortals who have never yet addressed themselves to the public in connection with the prevalent Manifestations—among them Fenelon and John Howard. Their object is to encourage and promote, by their advice and counsel, those Christian relations of mutual love, which are ultimately to revolutionize and re-establish both Church and State. D. J. M.

MESSAGE I.—BY FENELON.

Spirits would speak of the Faith which they would give unto you:

Love, first, our God, with constant outpourings of thankfulness for His boundless mercy; then, love thy brother, and if he hate thee, love him still, and let him not go without thy blessing.

Ye may know that all nations shall be united, even as one Brotherhood; that our work, though mighty, nevertheless shall be complete. See you not that our Heavenly Father loveth all, even as an earthly parent loveth his children? He has spread all things before you, saying: "Come ye and partake, for ye are my children." He knoweth but one name, which is child; spirits, one—brother.

Live in the light of that faith which we give unto you, and that love of God within you; and that love shall be a faith unto you, which shall glow brighter and brighter to a glorious reality. For we know whereof we confirm you; that as your love is for one another, even so is your love for God. And, remember, I beseech you, that in the life which the soul liveth, you are rewarded according to the spirit of Truth, Love, Faith and Wisdom which now dwelleth in you; for as is your true love and wisdom, even so shall be your recompense. We will aid you, strengthen you, and lead you, step by step, through the immeasurable fields of progressive wisdom to that Fountain from whence gusheth the waters of Eternal Life, —to that joy which hath no sorrow—to that eternity which hath no bound.

While on earth I sought, and still seek with a mightier than earthly power, to correct not the outer but the inner man; and your mission is to aid us. Then work, not doubting; for what we give unto you is good, and that which is good can in no wise be evil. See that you live not by Faith alone, but by Works, also. Let not your Beacon Light be a title without a signification. Let the principle of brotherly love unite you in the bonds of brotherhood. If thy brother wrong thee, say to him, and show him, that you love and bless him too. Say to him, "I am thy brother; why persecutest thou me?" And if he still choose the path of ignorance and darkness, still give him of thy light and of thy love. Let Social wisdom dwell in your midst. Harken to us and ye shall be a light to shine along the highway of error and superstition. See that your light shines steadily and beams brightly. Strive to bring forth good fruits, knowing that the seed of truth which we plant in your hearts proveth the affinity of the soil to the seed sown therein. The seed which we plant in your hearts is the seed of God's love, which is an ever-directed thankfulness to that Infinite One who pours, and will continue to pour, the streams of love, goodness, wisdom, beauty and grandeur into every living thing while eternity rolls. We plant in your hearts the seed of brotherhood, that the dreary desert of selfishness may become and bloom an Eden of God's love, wherein dwelleth the love of one for another. Then seek your brother's redemption, and, thereby, your own good. Be faithful; be true to the work we give you to do. See that the word of truth which we give you prove more mighty in your hands than the sword of malice.

We have laid for you a foundation, sure, steadfast and immutable; we have given you a faith; line upon line and precept upon precept. We now give you another gift—it is a holy, heavenly and spiritual gift—it is from the army of God's love for your use in the conflict with worldly ignorance and malice—it is the weapon of light, truth and love—it is the gem of brotherly love within the bonds of God's love. Take it and enshrine it within your hearts. Keep it untarnished by worldly wrangling and selfishness. Be not indifferent to its worth, but strive with earnestness that your light may shine. Stand erect and unwavering that all may see from whence it comes. Be united in the bonds of fraternal love. Be zealous in the work of brotherly redemption. Let no dreamy haze of doubt and ridicule dim the celestial rays of your light. Let no fear for the future disturb your present joy. Take with you, to your brother in ignorance, the celestial beams of Light, Truth and Patience. Break the chains which enslave him, with the oil of thy love. Bid him bathe in the river of life, which is Truth, Light and Love. And if he seek to deter thee, bid him also to the feast, and we will go with you in your upward and onward course. We will give you a light whose rays shall dim not amid the conflicting elements of worldly strife. Let the rays of your Beacon Light bind you in the bonds of brotherhood. Let it burn clearly, surely and steadily, till Earth, seeing her position, shall vibrate and respond to the Harmony of Heaven!

Spirits in Nantucket.

The following is an extract from a private letter just received:

"Mr. Wm. C. Folger desired evidences that the demonstrations and communications were not produced by, and derived from, the physical and mental forces of persons in the form. Whereupon the Spirits, through the medium of Mrs. Folger, proceeded to trace the genealogy of the Starbuck and Folger families back to sixteen hundred. These communications occupied several pages, and continued during several sittings; and when they were afterward compared with the State Record, were found to be correct.

"Mr. Folger, being a surveyor, became perplexed about certain limits, and through the same medium he obtained from Spirits the necessary information."

C—"

A meeting is held every Tuesday evening, in "Friendship Hall," No. 149 West Sixteenth-street, between Seventh and Eighth avenues, for the purpose of relating experiences in Spiritual Manifestations, and indicating conclusions to which such facts incline the believers. The meetings are open to the public.

Miscellaneous Department.

The Second Sphere.

The following beautiful ode is from the hand of Rev. Charles Hammond. If it has a fault, the want of perspicuity is that fault.

There is a flower that fades never;
There is a star which never sets;
There is a gem that shines ever;
There is a mind which never forgets.
The flower so sweet, so fadeless even;
The star mid other stars so bright;
The gem that decks the vault of heaven,
Or mind that lives for purer light;
Where angels dwell in nightless day;
Where seraphs chant the holy lay;
Where minds unite with minds above,
Where all is peace, where all is love.

There is a casket filled with flowers;
There is a stream of crystal life;
There is a beauty decks my bowers,
In this bright world away from strife;
Which fills my soul with grateful praise,
Which melts my heart with holy fire;
Which wakes my song, inspires my lays,
And quickens mind with pure desire.
For sweet employment in works of love;
To bless my soul with grace above;
The flower, the star, or gem so fair,
That I no want or sorrow share.

Of this piece, the medium says, he sat down to write a prose article in a lady's album—he is not a poet; never wrote poetry, unless latterly with the aid of spirits—in about five minutes his hand began to move, and wrote the above poem.

An Incident of Real Life.

In a small neighborhood, known at that time as Delhi, in the town of Gainesville, County of Genesee, and State of New-York, lived, in the year 1821, an inn-keeper, before whom, terror-stricken, pale and ghastly, was related by a traveler, and in the presence of a multitude who had been attracted by the excitement, the following strange scene, which was intimately connected with him, and which transpired the night previous to its relation.

The inn-keeper drank the fashionable bowl, spending most of his time in bacchanalian revelry; which was considered the cause of the disease which hurried his devoted wife into a premature grave.

Sorrow-stricken and crushed with grief, she found consolation only in that religion which leads the pious soul to the foot of the Saviour's Cross.

While he, wild and delirious, bowed in besotted worship to the god of drunkenness, it was proverbial that she sung mournful hymns, mingled with excessive weeping, and in humble devotion offered prayer in the name of her crucified Lord, for mercy and salvation to be vouchsafed to her profligate husband. Thus was her spirit devoted, until it took its departure to the abode where

"The wicked cease from troubling,
And the weary are at rest."

During the sickness which terminated her earthly pilgrimage, he could not be dissuaded from associating with the unholy clan of revelers. Proceeding thus in an evil course, his heart became hardened against all holy principles which lead to peace and harmony, and he became lost in the dens of vice, which concealed him from friends and home.

When with dying lips she entreated him to tarry with her while the lamp of life flickered in its socket, he rushed from her embrace into the deadening shadows of alcoholic night.

Her last and expiring words were uttered in prayer for him, and when her voice failed, she whispered blessings upon his head, imploring mercy to intervene between him and irretrievable ruin. So strongly was he held by the enchanter's grasp, that her death did not break the spell; but as soon as her form, cold and lifeless, had been borne to its quiet home, he returned to the hoarse chorus of his bacchanalian song.

Days passed without any change for the better, and the scene still continued one of inebriety and moral death. Late at night, on the sixth day after his wife's decease, having returned, as usual, under the bewitching influence of his accustomed beverage, he was suddenly aroused from his wild delirium, as he asserted, by the vibration of the door of his apartment. The effect of the shock produced sobriety. He then beheld an object moving in the room, as noiselessly as if floating in mid air.

In the specter's hand was a golden bowl, overflowing with a substance clear as crystal and pure as the waters of an immortal paradise. From its center arose a tender stem, and upon the stem unfolded a blossom, white and radiant.

The leaves of the flower, moved by the breath of the being in whose hand was the golden bowl, appeared as if animate with intellectual life, and offering adoration.

Light shining from the bowl, and incense from the blossom, filled the room. Suddenly the being turned toward him, and lo! enveloped in light, he saw before him, the living image of his departed wife. Overwhelmed with horror, he shrieked and fell back upon his pillow.

A traveler who occupied the adjoining room, alarmed by the shriek of his affrighted host, hastily entered his apartment, and beheld an angelic form, clad in shining raiment, presenting to the suffering victim the flower, full of life-giving fragrance. Her shining tresses descended in wavy outlines, visible in the clear light that surrounded her. Her countenance, unlike that of care-worn mortals, was calm and serene. Her eyes beamed with love and tenderness. She spoke utterance of melody, saying:

"Thou who in the morning of my earthly existence won to thyself my inexperienced heart!"

As this was uttered, the man, already overwhelmed by the presence of the apparition, collected his bewildered faculties by one of those efforts, apparently preternatural, which the mind is sometimes known to exert in cases of extreme terror, and exclaimed:

"O God, am I awake? I am! This is reality. O Mary, I murdered you! You haunt me from the dead! Terrible! I will speak to her. Forgive me! I knew not what I did. I pierced your heart—I tortured your mind—I spurned your embraces. I was mad—drunk—brutal! I loved you, Mary, but the demon Intemperance held me, until you had offered your last prayer for me—that unavailing prayer! Then might I have awoke from my slumber—wiped

away your tears, and saved you from your untimely death. But all is lost! I have no friend to pray for and pity me now! No hope remains! My Mary has left me. These cruel hands, when she would embrace me, tore her away, and flung her prostrate. She never rose to meet me again! She sunk beneath her load. The thought burns my brain! All is dark—dark—awful—no hope! And then, the mourning babe! Its mother lost forever! She comes no more at its lamentation! Spare me, ye gods, of guilt! And you, Mary, ghost of my wife! let me feel your pardon and die in peace."

His excitement, said the traveler, was now beyond control, and he sprang as if to clasp her in his arms, when she gently recoiled, saying:

"You can not approach me, Cyrus!" Then, in a most solemn and pathetic manner she continued: "I have loved you, Cyrus—I love you still. Grieve no more for me. I dwell in bliss. My woe is passed. I am happy and free from care. Rise, for I would counsel thee. Thy ways are those that lead to death. Hast thou peace in revelings—that conscious peace which brings true happiness? This language from thy quivering lips—the sad lamentation—answereth. Yea, with thee is revealed the eternal truth, that there is no peace to the wicked. Yes, Cyrus, sorrow and remorse, like an undying worm, preyeth upon the fallen spirit. Be thou admonished—flee the enchanter!"

As she poised above him, he stretched forth his arms as if to clasp her flowing robe. She paused a moment, then sung the following address to him:

"Thou loved, thou wounded soul!
Wouldst thou ascend and gloriously shine,
O'er wrong triumphing with a full control,
Bathed in the light of morn's delicious clime!
Near, near, near!
Stand seraph choir—be list! hark, hear!
Ingather to thy breast,
The golden stands of our celestial hymns,
Shower on thy will the influx of the blest,
Strive after heaven, and gentlest love-life win.
Go, go, go!
The path of blissfulness thy own will show.
Thine is a weary load,
The weight of woe upon thy soul is thrown;
Know thou the grief removed—trust thy God.
Sweet peace o'erflows the heart still all thy own.
Arise, arise, arise,
Star of my soul—and shine in Paradise!"

While this hymn was being sung, varied but harmonious strains of music moved in unison with her voice, and multiplied in number and sweetness, until was mirrored before the mind, as if visible, an angelic band, with harps and stringed instruments, making melody from the soul of song. When she closed, the music died away, as if departing in the distance.

The bowl then reappeared. Above the flower was the appearance of birds, of plumage unlike any upon earth. These filled the room with their warblings, while the apparition began to withdraw. Approaching a door, she reached forth her hand and opened it, and thus passed from room to room until she came to the door leading into the street, which, although locked, was opened in like manner.

As she proceeded, the innkeeper and traveler followed her, until she came to the corner of a building, when she turned, and, addressing her pursuing husband in a most affecting manner, said:

"Adieu, Cyrus; fail not to profit by what thou hast seen and heard, lest a greater woe than that which overhangeth thee now, befall thee. Adieu!" she repeated, and waving her hand, disappeared.

Years have passed since I heard the above relation, and obtained these facts, and still so fixedly was it impressed upon my memory that it seems as but yesterday.

(Mountain Cove Journal.)

The Ghost Child.

J. G. Whittier, the poet, contributed several years ago the following romantic and pathetic incident to the *Democratic Review*:

"There are those yet living in this very neighborhood who remember, and relate with awe, which half a century has not abated, the story of Ruth Blay and the Ghost Child. Ruth was a young woman of lively temperament and great personal beauty. While engaged as teacher of a school in the little town of Southampton, N. H.,—whose hills roughen their horizon with their snowy outlines within a view of my window at this very moment—she was invited to spend the evening with one of her associates. Several persons were present of both sexes. The sun was just setting, and poured its soft light into the apartment. Suddenly, in the midst of the unwonted gaiety, the young school-mistress uttered a frightful shriek, and was gazing with a countenance of intense horror at the open window, and pointing with an outstretched arm to an object which drew at once the attention of her companions. In the strong light of sunset, lay upon the sill of the casement, a dead infant—visible to all for a single moment, and vanished before the gazers could command words to express their astonishment. 'It is mine—my child!' she shrieked; 'he has come for me!' She gradually became more tranquil, but no effort availed to draw from her the terrible secret which was evidently connected with the apparition. She was soon after arrested and brought to trial for the crime of child murder, found guilty and executed at Portsmouth, N. H. I do not vouch for the truth of the story in all respects. I tell it as it was told to me."

A responsible Massachusetts Journal adds the interesting item that Ruth was hanged on Friday, December 30, 1768, on a ridge of land now included in the proprietor's burying ground, near Portsmouth, and buried in the hollow now occupied by an artificial pond. Sheriff Packer was the executioner; and as the tradition goes, that the death-warrant, as usual, provided for the execution between the hours of four and five, but the sheriff being in great haste to dine, declared that he would not wait, and so turned the poor girl off long before the latter hour arrived—and, in one half hour from her death, thus indecently hastened, a reprieve or pardon arrived before her allotted time was out, but it was too late.

A Dream Fulfilled.

A prelate of the church, much admired for his fine understanding, talents and political liberality, was one day proceeding to take an airing with his wife in their carriage. Just at their setting out, their eldest son, a highly-educated and most promising young man, rode up, and desired to be of the party inside. This the bishop peremptorily refused to allow, directing his son by all means to remain on horseback, and ride at the side of his carriage. The youth for a moment remonstrated; but his father insisted, and was cheerfully obeyed. The bishop's lady then begged

his lordship to tell her why he so resolutely adhered to his determination of not admitting his son to a seat with him; adding, that in a matter of so much indifference she wished he had yielded. But the father replied, that he had not acted without reason; for that he had been tormented by a dream the night before, when he imagined that he saw his son suddenly thrown from his horse and killed; and that, through fear of thinking himself superstitious for the rest of his days, he had persevered in rejecting his son's request. The bishop had scarcely spoken the words, when the horse on which his much-loved son was riding, threw the young man to the ground, and he was killed on the spot. The unhappy parents, the father especially, grieved incessantly for their loss; and Mrs. Packer remarked, that, dreadful as was the penalty suffered by the unfortunate father, it was a just infliction on a person who had disregarded one of the grand laws in the code of common sense, which prescribes to us never to be obstinate in what is apparently an affair of no moment.

The Electric Lady.

During the past cold winter a new phenomenon in electricity has come to light in this city. A lady, on the evening of the 25th of January, became so highly charged with electricity, as to give out vivid electrical sparks from the end of each finger, to the face of each of the company present. She was constantly charged, and giving off electrical sparks to every conductor she approached. This was extremely vexatious, as she could not touch the stove or any other metallic substance, without first giving off an electric spark, with the consequent twinge.

The state most favorable to this phenomenon was an atmosphere of about eight degrees Fahrenheit, moderate exercise, and social enjoyment. It disappeared in an atmosphere approaching zero, and under the debilitating effects of fear.

When seated by the stove, reading, with her feet upon the fender, she gave sparks at the rate of three or four a minute; and under the most favorable circumstances, a spark that could be seen, heard, and felt, passed every second.

She could charge others in the same way, when insulated, who could then give off sparks to others.

To make it satisfactory that her dress did not produce it, it was changed to cotton and woolen without altering the phenomenon.

The lady is about thirty, of sedentary pursuits, and a delicate state of health, having for two years previous suffered from acute rheumatism, and neuralgic affections, with peculiar symptoms!—*German paper.*

Singular Phenomenon.

A correspondent of the *Cumberland Telegraph*, writing from Fetterman, Va., under date of September 3, says: "Our town was visited last night by a most singular natural phenomenon. Nothing less than a flood of insects, somewhat similar in appearance to the 'miller' fly. They appeared instantly, and rooms, wherever lights were burning, were filled with them, and such a putting down of windows and shutting of doors was never known to this region before. Some rushing to the streets with candles in hand, were literally compelled to drop them and venerate as they would from a swarm of bees. One gentleman sat his lamp in the street, and in about five minutes they were lying on the ground around it to the depth of six inches. Bonfires were built, and, as the blaze cast its light abroad, the scene was most singular; and in their passage to the flames, looked for all the world like snow-flakes, coming as thick as any snow you ever saw—pouring a constant living stream into the fires. Soon men and boys commenced shoveling them into the flames, which caused anything but pleasant sensations upon olfactory nerves. Upon observation it was discovered that wherever they lighted, they remained, depositing at once two eggs—and then, a few moments afterward, expiring. Within ten minutes after it was first noticed that their numbers were decreasing, they ceased coming entirely."

Curious Incident.

Some few days ago, we noticed the fact of a young lady, residing in this city, being in a trance, since the previous Saturday. At first we were inclined to treat the rumor as a hoax, but we have since made inquiries about the case, and find it to be true, in every particular. The young lady, whose communication with the world was thus temporarily cut off, resides on Arthur-st., near Center-av., and is about nineteen years of age. She became affected on Saturday night, and from that time till the next Wednesday night ensuing, she appeared as if dead, except at intervals, when she would utter some incoherent sentences. Her eyes were closed, and her breathing scarcely perceptible. During her ravings she described where she had been: said she was in heaven, and saw her mother there, as well as in the lower regions, where she described a meeting which took place between herself and some of her relations. She also said that she would "come to" on Wednesday night, at which time she awoke, as if she had been sleeping but an hour. This is the second attack of the same kind which the young lady has had within a short time.

(Pittsburgh Dispatch, Sept. 13.)

SUBTLETY OF MATTER.—Newton shows that the thickness of a soap-bubble, at a particular point, is the 2,500,000th part of an inch, and that this has all the properties of water as essentially as the Mediterranean; the ultimate molecules forming water must of course have less dimensions than this thickness. We can beat gold so thin that a leaf of gold is but the 282,000th part of an inch in thickness. An ounce of gold, by wire-drawing, may be divided into 432,000,000 parts, and each part will still possess all the characters and qualities of the metal. A small lump of sugar will sweeten each of the 30,000 drops forming half a pint of tea; and if the point of a needle be inserted in one of those drops, it will bring away a film of moisture, without lessening the apparent size of the drop, perceptibly sweet, and containing, therefore, a portion of this 30,000th part of the lump, too minute to estimate. And yet there are, probably, ultimate molecules of defined figure.

A LADY SOMNAMBULIC PREACHER.—The *Christian Register* says that a lady in Ohio, while in a state of somnambulism, preaches regularly each alternate Sunday. She selects her text, makes divisions and subdivisions, and handles the subject throughout in a logical manner. Not the least remarkable feature of the case is, that although she is of the Old School Presbyterian order, she preaches free salvation.

REALIZATION OF A PRESENTIMENT.—The *Delaware County Republican* says: "One of the men who was present when William Huey, whose death by the falling of a tree we noticed last week, had refused to go with him to his work, on the morning of the fatal day, in consequence of a singular dream of the night previous, which so impressed him with danger, that he was fearful of its reality. He finally went, however. When the work was nearly accomplished, and while those present were looking for the tree to fall, Mr. Huey took hold of a branch, and attempted to push it—he was warned to leave, and just at the moment of falling, sprang, but instead of out of the way, he fell directly under, and was crushed to death."

MISCHIEVOUS SPIRITS.—The *Painesville Telegraph* says: "The spirits are getting very mischievous in Willoughby. Last week they tipped over a table, which a medium was ironing on, some two or three times, and finally broke it. Tables and chairs follow her all about the house. A table was moved from one room into another while two men were sitting upon it! Strange things are yet to happen! So say the spirits."

AN EGG WITHIN AN EGG.—The *Catahoula Advocate* of Sept. 19, acknowledges the receipt of an egg about five-eighths of an inch in length, regularly shaped, and with a perfect shell, resembling in all parts any other egg, that was found imbedded in the yolk of an ordinary egg that was boiled at a gentleman's house in that place.

He that would make a real progress in knowledge, must dedicate his age as well as youth—the latter growth as well as the first fruits—at the altar of Truth.

As we become more truly human, the world becomes to us more truly divine.

The thinking man hath wings; the acting man has only feet and hands.

New Work by Wm. Fishbough.

"THE MACROCOSM AND MICROCOSM; Or, The Universe Without and The Universe Within: being an unfolding of the Plan of Creation and the Correspondence of Truths, both in the World of Sense and the World of Soul." By WILLIAM FISHBOUGH.

This work opens an interesting, and, in some respects, entirely new field of thought. Its object is "to draw the bold outlines of a comprehensive primordial philosophy," in which the constituents of all systems of being are arranged under corresponding classifications, and by which any one complete system of forms or operations, truly understood, is made the exponent of all others, whether connected with the realm of Matter or the realm of Mind. The work is designed to consist of two Parts, each complete of itself, but connected with the other. The Part now issued contains chapters with the following heads:

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This work embraces the mature thoughts of the author collected during several years of patient investigation on the subjects of which it treats. To say nothing of its philosophic novelties—some of which are of great intrinsic interest and importance—it is intended to merit a liberal share of public patronage considered merely as a clear and systematic synopsis of the general facts of modern science. Price, in paper, 50 cents; in cloth, 75 cents. Published by Fowlers & Wells, and for sale at the Office of the SPIRITUAL TELEGRAPH.

SPIRITUAL TELEGRAPH.

WE shall endeavor, in this paper, not to force opinions upon any one, but simply to suggest inquiries, that all may investigate, and think for themselves. We shall neither prescribe limits for others, nor erect an arbitrary standard for ourselves. While it will strive to avoid all acrimonious disputations, it will tolerate the most unlimited freedom of thought, imposing no checks except when liberty is made the occasion of offense. It shall be free indeed—free as the utterances of the spirits—subject only to such restraints as are essential to the observance of those friendly relations and reciprocal duties, which, with the very current of our lives, must flow into the great Divine Order and Harmony of the Race.

It is hoped the character and price of this paper will be sufficient inducement to many friends of the cause to take several numbers for gratuitous circulation.

The immediate and earnest cooperation of friends in all parts of the country is invited.

The *Spiritual Telegraph* is edited by S. B. Brittan, and published weekly, at \$1 50 per annum, payable in advance. All communications should be addressed to

CHARLES PARTRIDGE,

No. 3 Courtland street, N. Y.

N. B.—It will be esteemed a favor from newspapers, and other periodicals, if they give this Prospectus a conspicuous insertion in their columns, which will entitle them to the *Spiritual Telegraph*.

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RECEIVED at the meeting of one of the Circles formed in Philadelphia for the purpose of investigating the philosophy of SPIRITUAL INTERCOURSE—is the title of a small work containing much instruction worthy the source whence it emanated. Published by direction of the Spirits—the profits to be given to the "Harmonical Benevolent Association."

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