

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 62.

The Principles of Nature.

THE CAUSE AND CURE OF CRIME.

BY W. S. COURTNEY.

The old orthodox notion that man is a criminal in *se*—that he is innately wicked—is fast losing caste in the moral and religious worlds, as it has done in the scientific and philosophic. It is an old dogma, by which the world has been hallucinated for ages, and which was begotten by vindictiveness in eras of savageness and cruelty. Much theology, and more religion, have been built upon it. Somehow or other, either by the terrible denunciations of the priest, the passive obsequiousness of the servile devotees—either by false and unworthy notions of God, the influence of education, the proscription of time, or the duress of fear, doubt, and remorse, it has managed to almost effectually quiet the *instinct* of man's inner integrity. For long periods its black atmosphere has nearly suffocated the rays of purity and goodness that gleam forth from the inner chambers of man's soul. The old juridical ecclesiasticism, whose day is now far spent, and which erst was accustomed to sit in judgment on man's soul, has had Humanity indicted as a reprobate, guilty by the very fact of *being born*, of every enormity in the vocabulary of crime!—and the poor ignorant culprit, without counsel or suite, has been suborned into the plea of guilt. Accordingly, these sable judges have proceeded to pass sentence of everlasting condemnation on the human family—God's image—or lay it under the most cruel penance! But these "Dogberys" who have so self-complacently convicted us all of "flat burglary," are now being written down what Dogberry was, and their jurisdiction, competency, and impartiality, shrewdly questioned and denied. Soon humanity will see how fearfully it has been bedeviled by these terrific night-mares during the long night, whose bright morning is now orient. No person of any considerable pretensions to independent thought, scientific analysis, or philosophic deduction, would hazard his reputation, now-a-day, by affirming the old diabolism of "innate depravity." In after ages, when man's spiritual nature matures, and humanity is fully enfranchised and developed, this cruel and unjust catechism will be pointed to with a shudder, as we now point to the rack or the inquisition, and the wonder will be how it was ever believed, and suffered to oppress man's conscience!

Man is not born to misery, crime, and wretchedness, but to happiness, harmony, and love. He is born to a life nobler far than we see him now enjoy—a destiny brighter than the most hopeful have yet anticipated. He has inner capabilities of happiness and glory, yet untold by prophet or seer; inner harmonies, beauties, and uses, yet unrevealed to the outer eye, and which but wait right relations and conditions—but wait a correspondingly true and harmonic external order of life, to brilliantly disclose themselves to the world. A few sickly scintillations now and then, and here and there, display themselves amid the somber waste of human life around us, like John-the-Baptist-voices crying in the wilderness, "prepare ye the way!"

But it is nevertheless true that there are such things as crimes, depravity, and sin in the world. It is true that the world is blighted with them. They cloud humanity's brow, deform its face, harden its heart, and render its voice harsh and discordant. It is true that there are sorrows, suffering, tears, and sighs—that there is murder, arson, burglary, and theft in the world. But how is this?—and why? If the soul of man is innately pure, and intends only good, why does he murder, lie, and cheat? If he is interiorly good, upright, and just, why don't he *externally* observe goodness and justice? If his inward soul is righteous, why is not his outward conduct in keeping with it? *That is the great question.* And now we will essay to throw a little light upon it.

Man's essential purity is one thing, and the *outward development* of it another. Its development may be imperfect, partial, inadequate, or perverted. It can be repressed, obstructed, constrained, misdirected, or wholly inverted. There is such a thing as being unjust, tyrannic, or wofully wrong here—such a thing as distorting, dwarfing, deforming, or wholly inverting man in his outer growth, by inharmonic relations and wrongful conditions. Outer conditions, circumstances, relations, and influences may change the good inner man, in his development, into a bad outer man; and although in his final analysis the essential man is pure and incorrupt, yet in his external conduct he discloses all the distortions, obliquities, angularities, and acerbities of the evil thinker and doer. The Author who entomped his inner being with purity and excellence, also provided a *true order* for the outward development of these essential excellencies, and abundant means of their development. That order, and those means, consist in right relations of man with his fellow-man, with God, and with Nature, and the proper and harmonious exercise of all his faculties upon their legitimate objects. To make this plain, we will illustrate it by glancing at the analogies of Nature.

Every thing grows from an inner source of life, *outwardly*. All development proceeds from an inward potency, or *esse*, to an outward existence. The very term, *ex-istence*, means the outward mode of being of an interior essence; development or growth being the external expansion of internal powers and essences. The germ or seed is cast into the earth, and expands under the proper conditions, from an inmost life, elaborating and disclosing itself outwardly, into the flower and the fruit. Under these conditions its inner essences and capacities *unfold* to outward existence, and this unfolding process goes on until the flower and the fruit are perfected in outer life. All things in the vegetable, animal, and human kingdoms thus unfold and develop from an inner being, growing from a germ, or the minutest receptacle of life, to the full and perfect expansion of an outer existence.

But if the proper and natural conditions of this unfolding or growth should be wanting, it is obvious that its outward disclosure will be imperfect, or *wrongful*. If the seed or germ be not in good soil, open to the exhilarating light and fertilizing warmth of the sun, a healthy and pure atmosphere, and free from all conditions and relations that antagonize or restrict its growth, it will be deformed, sickly, and wan. It will not be *truly and fully expressed outwardly*, and will apparently belie its inner purity. The farmer knows that if he deals *justly* with the seed he has cast into the ground—that if it gets "fair play," it will yield him good fruit and abundantly. The florist knows that if he deals *honestly* with his plants, he will be repaid with beautiful flowers. Under proper conditions, or using the God-appointed means, the bitterest fruits are thus developed into the sweetest and most luscious. Under a long course of education, the most nauseous and poisonous herbs are reclaimed into the most useful and palatable. The hard and sour crab-apple is the "sinful" apple, from which was developed all our modern civilized apples; and the sour grape, that grew on the wild and rugged mountains, is now the sweet grape that enriches our vineyards. Under proper conditions, all nature can be tamed and made good and useful, as the miasmatic marshes can be drained, and the wilderness made to blossom as the rose—the lion and the lamb be made to lie down together, and a little child to lead them.

Now, the human family form no exception to this general law. Wrongful conditions and inharmonic relations, erring creeds and tyrannic law, thwart its free and normal development, and deform, debase, and brutalize it. Man has not "fair play." He is not justly dealt with. His inward sweetness and harmony, in their outcomings, are turned into outer bitterness and discord. He can not *express himself fairly*. He is made a hypocrite, a thief, or a robber, by outer conditions and relations, changing the angel within into the devil without. No man does murder from his heart; no man steals and robs from a mere native, inborn taste for theft and robbery; no man lies because it is pleasanter to lie than to tell the truth; they are naturally disagreeable and repulsive to him, and contrary to his inbred inclinations and tastes. But he does all these things, *thereby* to accomplish some ulterior end which his nature craves, and the just and orderly accomplishment of which is denied him by wrongful conditions and inharmonic relations. He is placed in conditions and relations that educate, and irresistibly draw and force him into sin and crime, by the whole force of his physical, sensitive, passionate, and intellectual being.

Before proceeding further, however, with our subject, I must postulate the following:

1st. "All men are born free and equal." 2d. Each has the right to life, liberty, and the pursuit of happiness. 3d. *Seguitur*: Freedom of conscience, the right of private judgment, the sovereignty of the individual (exercised, of course, at his own cost), and the right to all the means of life, liberty, and the pursuit of happiness. Among those means we will mention the following—1st. An abundant supply of all his physical wants; healthful, nutritious, and pleasant food; comfortable and convenient clothing and housing; fresh air, pure water, bright sunshine, and exhilarating exercise, and a *confident immunity from the deprivation of any or all of these*. 2d. The fellowship of those of congenial tastes, loves, and pursuits. 3d. The enfranchisement and complete development of all the family instincts and affections, parental, filial, and fraternal love. 4th. Entire and perpetual freedom of all the love relations with the opposite sex. 5th. Industrial freedom, consociation, coöperation, and harmony.

Now, happiness may be defined to be the normal exercise and satisfaction of all the individual tastes, faculties, loves, passions, and appetites, physical, moral, and spiritual; the perfect freedom of the individual to act himself out fully—to ultimate all his inner instincts and capacities, and his actually so doing at his own cost, or without implicating unwillingly any one else in the consequences of his actions, etc. Happiness is thus so immediately resultant from the perfect freedom of the individual, that it might almost be said to be a synonym of liberty. Our instincts teach us this. The veriest savage glories in the idea of liberty! It throbs deep in the heart of man, and thrills him with ecstasy! It is the

indispensable condition of all true development. The beasts of the field and the fowls of the air love it as their own lives; the very leaves and zephyrs rejoice in it. It has been the immemorial promise of our race, and for that promise the world has fought in every age. *Its practical and organized denial is the cause of all war, and, as we shall see presently, of all crime.* In proportion as the individual has liberty—is free from outer repression put upon him, either by position, enactment, or false relations and conditions—in such proportion is he developed and happy. The measure of his liberty is the measure of his excellence and of his happiness. In proportion as he is repressed—in proportion as he is enslaved by law, custom, or false positions—in such proportion is he debased, distorted, and vitiated. The enfranchisement of the individual is identical with what we call "Progress." It is the giving way to the outgoing beauties and energies of the human soul—the removal of restraints upon the outgrowing life of the individual—the rising of the "Sun of Righteousness, with healing in his beams."

We boast of our "Freedom," and ascribe to it the making of us what we are. We are loud in our professions of "sovereignty," and clamor about our "Liberty." But we have scarcely began to be free. Very few of us really know what liberty is—what it is to be a sovereign—a "Son of God." Yet both Church and State have unequivocally committed themselves to this grand fundamental axiom of Progress and Happiness. They have subscribed the freedom and equality of mankind; the right to life, liberty, and the pursuit of happiness; freedom of conscience, and the right of private judgment. Not knowing, perhaps, how much they were conceding, or where away these principles inevitably tend. For their whole effort hitherto has been in the face of this concession; by laying man under the most grievous restraints; by burdening him with unnatural conditions; by putting him into false relations with his fellow-man; by repressing his passions and appetites; by denying him the means of life, liberty, and the pursuit of happiness; by oppressing his conscience with creeds and "doctrines;" by tyrannizing his thought by opinions, authority, influence, and all manner of intolerance, anathema, infamy, and reproach! And yet at the same time making a boast and merit of liberty, as though it was but a license to foray upon the individual, to knock it, denounce, suppress, and wage incessant warfare upon him! O consistency, thou art indeed a jewel!

But this is a digression; we will now proceed. There is no man-made law, creed, or custom, instituted to restrain, proscribe, or dominate the normal exercise of man's tastes, faculties, loves, or appetites, that will ever avail. They never can become legitimated, or so *naturalized*, as to coextend in influence and authority with the "higher law"—the law written on the heart of the individual himself. No positive institution can ever take the place of natural and spiritual law. They can not unmake and make over again what God has made; and if they are in accordance with natural and spiritual law they are utterly nugatory. Against such coercive and restraining powers, every instinct, passion, and appetite incessantly rebel; and they are ever on the *qui vive* to elude, defeat, or counter-vail them. Hence the inwrought faculties, passions, and appetites will seek their normal exercise and gratification, despite foreign creed and law; and if they can not accomplish such exercise and gratification in accordance with them, they are in an incessant *conatus* to, and incessantly do accomplish them, "illegally,"—hence crime.

Now, if you will turn over all the crimes in the criminal calendar, you will find that they are all begotten by the culprit seeking the gratification of a taste, passion, or appetite *in itself good*, but which is overruled or perverted by creed or law, or the means of it being, by false relations and conditions, denied him. He is entitled to housing, feeding, and clothing; to the fellowship of those of congenial tastes and pursuits; to the freedom of his loves, to his instincts of familism, and to industrial coöperation and harmony. Free him, in the enlarged acceptance of that term; give him "life, liberty, and the pursuit of happiness," according to his "private judgment," and by the innate energies and tendencies of his nature he acquires all these things for himself. He goes straightforward in his destiny to his happiness, and becomes a *true and harmonious man*. But deny him this liberty—hinder and repress the normal outflow of his energies and tastes, by denying him their means, by false relations and conditions, and you turn him aside into *crooked* paths, distort his manhood, and make him a hypocrite, a thief, and a burglar. You deny his inner man outer growth and development, and make him libel his inmost soul. Thus he goes off into crime and vice; becomes subtle in all their arts, and entails his proclivities upon successive generations.

Now, what is called "Society," has undertaken to award man "liberty," "private judgment," and the "pursuit of happiness." But here is the great default. She has not done it, nor can she do it, for the simple reason that none can do it but *the individual himself*, when freed from oppression and allowed to do it. Society is a system of external bonds, enforced by police, and must be, if they are bonds at all, opposed

to individual sovereignty, the right of private judgment, liberty of conscience, and the individual's pursuit of happiness according to his private judgment and conscience. It opposes the outward development of the inner nature of man, or hinders, thwarts, and prevents it; and as no external, arbitrary law can avail against these inner instincts of the soul, it accordingly develops, in outer life, all the obliquities, delinquencies, and frauds we see around us. Men become subtle, keen, and sagacious, in devising and executing schemes to elude and defeat these unnatural restraints, and satisfy their instincts and wants at the *expense* of Society and its laws. Any restraints you put upon their natural passions and appetites, by denying their indulgence, either directly by law, or indirectly by false relations and onerous conditions, only makes them set at naught their requirements and seek to escape their conditions.

The means of satisfying all our material, passionate, and moral wants, as demanded by our natures, and the assurance that we will not, in any way, be deprived of those means, but have indemnity against all future privation and want, would expunge from the criminal code its multiplied enormities. Rightful conditions of life, and equitable relations with our fellow-men, would purge away all the reciprocal sourness of our tempers, remove distrust and suspicion, abolish all lying, defrauding, and overreaching; awaken talent and skill, stimulate industry, and quicken all the energies and excellencies of our natures. Satisfy all man's natural and spiritual wants, or *suffer him to satisfy them for himself*, by allowing the free use of all the means, by placing him in relations of equity and accord with his fellow-man, and allowing him full and free development, and he will be good. Let him be completely *enfranchised*—no longer despoil him of his fair countenance and honest heart, by inharmonic relations, false conditions, and antagonizing influences, and he will not only become exemplary, honest, and upright, but he will atone for all the sad past, by the brightening of his genius, the eclaireissement of his intellect, and the tenderest, and sweetest, and kindest sympathies and loves.

But to put the argument in a clearer light, let us see the operation and tendency of the present state of things around us, in one or two instances, and which will furnish a *key* to all the bad passions—the social outrages and moral deformities that now prevail.

I find myself occupying discordant relations with all my fellows; I find that their interests (no matter what is said to the contrary) *do* antagonize mine; I find myself surrounded by monopoly on every side; I see industry plundered and skill unrewarded; labor I can not always get, and much less such as is congenial to me; I have no guarantee that you will not take advantage of me, if you can, whenever our interests stand opposed; that you will take care of yourself; that you will live, and let me die. The man of hard bargains gets hold of me, and exacts what is "nominated in the bond," and the sharper preys upon me. I am constantly in danger of being overreached or undermined. I must be always on the alert, and keep a keen eye upon all with whom I deal. The whole multitude set in upon me from every quarter, and if I don't hold them at bay, I shall be overrun and trodden underfoot. I know if I don't fight I shall be eaten up. It is a battle for bread, and my life is surrounded by a thousand contingencies. If the present is provided for "by hook and by crook," by "tooth and toe nail," yet I have no guarantee against future privation and want. No guarantee that I will have the means of satisfying my physical and passionate demands. This apprehension oppresses me like a nightmare, and daily and hourly clouds my soul with despondency. This being the case, my *instinct of self-preservation* prompts me to provide against this contingency by the accumulation of substance—honestly if I can, but at all hazards to accumulate it. I must sharpen my wits, ponder schemes, conceal my purposes, exploit well, and become an adept in all the subtle arts and maneuvers of trade, etc. Thus the conditions and relations in which I find myself placed, freezes out the sweetness and kindly sympathies of my nature, and makes me mean, crafty, selfish, and avaricious. They postpone or prevent my inner uprightness, and excite my jealousy, envy, covetousness, and suspicion; harden my heart, benumb my conscience, and pervert my intellect. The operation of the same conditions and relations obviously lead me on to forgery, swindling, counterfeiting, theft, burglary, and murder.

Similar inharmonic relations and conditions, with regard to the passionate instincts and wants of the individual, perpetually tend to, and do develop harlotism, bigamy, fornication, and adultery. Hence it is plain, that the repression of the individual—the dominating his natural passions, instincts, and appetites, and denying him the means of "life, liberty, and the pursuit of happiness," by law, by creed, by custom, or by false relations and conditions, originate and perpetuate crime. They give a caste to the outer development of the man, which he hereditarily accumulates upon his offspring, thus deforming and brutalizing the generations!

Take off the immense incubus of the dread of future privation and want alone from the minds of men; assure them of

the continued means of life, liberty, and the pursuit of their happiness, and what incalculable blessings you confer upon the race! What provocations to crime you take away from them! And how benevolent, truthful, and upright they will grow! Not long since, I put the following question to a witness: "Do you consider Mr. M. an honest man?" Ans. "Well, just about as honest as a poor man can afford to be, and live." What a terrible significance in that answer! It tells the whole story! Threading this bewildering maze of discordant relations and antagonist conditions, and preserving your integrity, is like shooting an arrow through a cane-brake. Man is made a criminal by a giant-handed duress. Society is the great criminal—the thief-maker as well as the thief-punisher. It organizes and enforces all this outer repression which *educates* man to crime, and we must place the evil where it belongs—lay the charge at the right door, and date crime back to its remote and unsuspected origin. Crime is Humanity inverted or perverted by social tyranny, malleance, and discord, which sports with our wants, plays upon our passions, and maddens and infuriates them to violence and desperation! Crime is the *abnormalness* of Humanity—its diseased action—the mere negative assertion of man's essential integrity, the "night-side" of Human Nature, and proves the day-side. Slavery everywhere, in every age and nation, makes Crime, and Liberty everywhere makes order, justice, harmony, and happiness. The secret of man's integrity is his natural and spiritual freedom; and the secret of his baseness and criminality is his social and spiritual bondage. For every man that is stricken down in our midst by the assassin's dagger, for every theft and robbery that is perpetrated, we are all, *if the truth was but known*, guilty. The immediate perpetrator of the felony is but the proximate instrument of the outrage. We have surrounded him with laws, influences, conditions, and relations, that work upon him now, and have wrought upon his parents, until he is impelled to do the deed. Judge and jury are *particeps criminis*, and stand arraigned as such in Heaven's Chancery! Every crime in the criminal catalogue can be traced back, link by link, to its origin in some social repression and discord.

Now, the remedy for all these manifold troubles, lies in the right to the means of life, the sovereignty of the individual, the right of private judgment, liberty of conscience, and the pursuit of happiness—in one word, LIBERTY. Free the individual from all outer constraint and repression, be they superinduced by law, custom, creed, condition, or relation—let him be *enfranchised*—give him true relations nature-ward, man-ward, and God-ward—free outward development and growth, and he will justify himself before God and Man. Liberty is the cry of the ages; it is emphatically the spirit of these times—the world-wide movement. The tendency everywhere, and especially in the United States, is to enfranchise the individual; to give him a larger sphere of independence and sovereignty, and trust him more with himself. This expansion of the individual sovereignty is the underlying principle of all the reformatory movements of these times. Witness anti-slavery, freedom of the public lands, homestead exemption, the war against monopolies, woman's rights movement, etc., etc. God speed it!

Before closing this communication, already too long, I must notice, in brief, the following objections, viz.: That there is such a thing as "vicious appetite," and that men, if they were not restrained by police, would run into excesses, and inordinately indulge their passions and appetites, and instead of virtue and purity, we would have intemperance, sensuality, and debauchery. To which I answer briefly as follows: The repression of the passions and appetites only inflames them unnaturally, giving them an undue strength and dominion, and when opportunity offers for their illicit indulgence, they of course run into unlimited excess, which refers itself to the foregone expression. This is a universal law. Repression but adds to the momentum when it is temporarily withdrawn. Thus poverty is the school of avarice; penury and want the cause of prodigality and profligacy, and constrained chastity the forerunner of sexual excess. 2d. Natural and spiritual law punish their own infraction. The transgression of a law of nature is infallibly followed by a corresponding penalty. This is the only corrective—the only compensating movement. If you gormandize, you are punished with satiety, disgust, and functional derangement, and these consequences admonish and restrain you from repeating the excess. Free the passions and appetites, and they will take care of themselves—will seek their equilibrium. Man was not made top-heavy or lop-sided, but upright, symmetrical, and harmonious, and wants only Liberty to recover himself from vice, sin, and misery. So let it come.

PITTSBURG, June 16, 1853.

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

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, JULY 9, 1853.

TO CORRESPONDENTS.

Wm. C. CROSBY, thank you for that who contributed, and for the promise of good things to come. By all means send me that longer—will write promptly and as bright as an opportunity were offered.

Dr. R. B. DUNN, thank you for that who contributed, and for the promise of good things to come. By all means send me that longer—will write promptly and as bright as an opportunity were offered.

BEECHER'S REVIEW OF SPIRITUALISM.

CHAPTER II.

The general conclusions of Mr. Beecher respecting the character of modern Spiritual Manifestations, and the proper mode of testing their origin and value, will now engage our attention. In the present chapter we shall confine our remarks to what is contained in the eighth chapter of the Report. Our author frankly admits that the Spiritual phenomena of all ages rest on a common foundation, and that the philosophy of their causation is essentially the same, whether the facts are recorded in the Bible, in profane history, or are forever unrecorded. Hence he can not, with a due regard to logical consistency, select any number of facts to the neglect of all the rest, with a view of making the examples thus selected, or the declarations of Scripture concerning them, an authoritative standard whereby the claims of all similar facts, in every age and country, shall be tried and decided. Such a course would violate the plainest dictates of reason, and the rational mind, from its very constitution, must inevitably reject all such arbitrary standards. The facts of the Bible can only be accepted as constituting a superior criterion so far as those facts shall appear, on a careful examination, to be intrinsically more divine in their origin and reliable in their character. The propriety of this conclusion may be clearly illustrated. If, for example, the functions of two minds depend on the operation of the same laws, so that any mode of action, or principle of interpretation, applied to one must admit of an application to both, neither could be accredited as an infallible authority for the other. Let us suppose that our revered friend was in the normal exercise of his faculties when he wrote the Review of the manifestations; also, that the present writer employs similar faculties in the accomplishment of his task, and it is mutually conceded that the duty of rendering an honest judgment devolves on the reader. Now should Mr. Beecher's conclusions be at once set up as an infallible authority, and our own be summarily condemned as false and pernicious, in just so far as they happen to differ from his, we should have a right to complain of the injustice of the decision. Especially, should the reader preface his verdict by asserting in unequivocal language that the views of both parties belong to the same general category, the absurdity of the whole proceeding would be too palpable to require exposure. Nor would the wrong be materially mitigated by showing that the mental powers and attainments of our distinguished friend are greatly superior to our own.

The reader has already observed that the course which we repudiate has been cordially adopted by Mr. Beecher in his Report. After all the learned criticism and logical acumen displayed in the statement of the premises, we certainly were not at all prepared for the conclusion. The first part gave us a fair outline and comprehensive statement of the facts and philosophy, which seemed to foreshadow grand and liberal issues; but either our judgment is utterly worthless, or Mr. Beecher is as lame in his inferences as he is learned in the discussion of his antecedents. How could we anticipate such a denouement, when near the conclusion of the first part of his work Mr. Beecher holds the following language:

"The pneumatic theory, established by the facts of the Bible, supplies to them a law by which they are seen to fall within the scope of mental and physiological science. Hence it is the better theory."

If, then, "the facts of the Bible" fall within the scope of mental and physiological science, should not their claims also be tried by the known laws of science? Yet, instead of subjecting them to this ordeal—which would be strictly proper if our author's premises are true—he not only exempts them from the trial, but proceeds to assume that such facts themselves constitute an infallible standard, whereby we are required to judge of the quality of all other facts of a similar character. We need offer no opinion respecting the comparative value of the phenomena narrated in the Bible, and the facts elsewhere recorded; but it must be obvious to the intelligent reader, that it is indispensable to a rational decision of this question that we fearlessly analyze the facts themselves, and that our judgment of their origin, nature, and relative worth be determined by the intrinsic qualities discovered by such investigation. To determine the constituents of any compound body, we have but to separate its simple elements, and we only conclude that it is more or less refined and valuable than other compounds, when the opinion is authorized by the trial. Moreover, we never accept the assumption of any man respecting the specific properties and intrinsic value of any substance which he has not decomposed, so long as his *ipse dixit* disputes the chemist's analysis. In applying similar tests to the Spiritual phenomena, I proceed, therefore, consistently with the principles laid down by Mr. Beecher himself in the first part of his Report. If his premises are founded in truth, our reasoning is just, and the legitimacy of our final conclusions will not be questioned.

Mr. Beecher reasoned like a philosopher until he was suddenly startled by the revelation of a natural conclusion, which seemed likely to subvert the authority of the Church. He saw, or thought he saw, that the facts of the Bible must inevitably fall within the scope of mental and physiological science, and accordingly he indorsed that as "the better theory." But instead of subjecting the facts and phenomena of the Bible to the principles of science for trial, he reverses the order, and proceeds to try Science by Scripture, or by the more questionable standard set up at Westminster.

But here let us briefly examine the standards by which our author proposes to try the principles of modern science and the facts of human experience. On page fifty-nine, of Mr. Beecher's Review, we find the following:

"A better statement of the matter can not be found in uninspired language than that forged from the farnaces of the Reformation, on the anvil of Westminster."

"The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentence we are to rest, can be no other than the Holy Spirit, speaking in Scripture."

* Conf. of Faith, chap. i, sec. 1. 1 Beecher's Report, chap. viii, p. 38.

The reader will readily perceive that this is a part of Mr. Beecher's own confession of faith. Now if a question, which involves absolute facts and essential principles, is to be subjected to trial by such doubtful standards, every dogmatist will assume the right to furnish his own, and we may prepare to accept as many different ones as there are phases in the speculations of modern theology.

But if we are to discuss this question on scientific grounds, where our author thought proper to place it in the first part of his work, it will be perceived that his confession of faith is of no more authority than that of a priest of Brahma. It has literally nothing to do with the subject, and we may as well quote from the "Pilgrim's Progress" to illustrate the art of steam navigation, or cite a passage from Lock's monstrosity to settle a difficult question in metaphysics or theology. We are by no means prepared to admit that the law which is to determine our faith in modern Spiritual phenomena is written in any six lines of the Westminster Confession; or, indeed, that it is written in that Confession at all. But it may possibly be said that the passage cited from the Confession is not offered as the standard whereby the facts are to be tested, but that said passage refers to the true standard, which is decided to be "the Holy Spirit speaking in Scripture." But this does not materially change the issue, for if we desire to know what the Holy Spirit says in Scripture, we are liable to be referred back to the Confession, and each biblical critic or representative of a theological system decides exactly what the Spirit did say; and the decision is, perhaps, couched in significant terms somewhat like the following: *A better statement of the whole matter can not be found than that forged by those who made my creed!* Thus, in the last analysis, we have the individual opinion of some theological expositor, or the prevailing dogma of a sect as the ultimate authority—which is, substantially, no authority at all. We can not withhold an expression of surprise, that a mind so liberally endowed should appeal to the Confession of Faith to settle a controversy respecting certain phenomena which—Mr. Beecher himself being the judge—belong to the domain of "mental and physiological science."

But if the Confession is not an infallible guide, it may be alleged that we have an unerring standard in the following text, which our author quotes in the same connection:

"To the law and to the testimony—if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20.

Now if the questions which relate to the nature and value of the current Spiritual phenomena are to be determined by reference to "the law and the testimony," we are entirely satisfied. Indeed, we only ask what the prophet did, namely, that the controversy between us and the opposition may be decided by the authority to which he appealed. What, then, is the law? and where is it written? We answer, the law that governs any class of phenomena, whether physical or spiritual, is but another name for an invisible principle, directing agency, or specific tendency, which is found to characterize the forms, modes, and seasons of their occurrence; and the law is invariably written in the various forms through which such phenomena are exhibited. When, therefore, a number of facts legitimately "fall within the scope of mental or physical science," we are not to instance a principle of ethics, or quote a passage from Deuteronomy, as our author has done, to settle a purely scientific question respecting their origin and import. On the contrary, the law must be sought where we find the facts. Where else shall we go to study the law but to the scene of its operations? Surely, if its nature is disclosed at all, it must be in its effects. No intelligent man would think of going to the Pentateuch to learn the laws of molecular attraction, chemical affinity, or planetary motion; but all men turn to the pages in the great volume of Nature, where the hand of God has recorded those laws, and where they are clearly illustrated by the perpetual recurrence of the phenomena they produce. In like manner, Spiritual Manifestations being regulated by physiological, psychological, and theosophical principles, we must study the mysteries of our being, look into the depths of our own souls, and gaze away into the Spiritual Arcana, as the illuminated seers and inspired prophets of all ages have done before us. Thus shall men who are devout in spirit and life acquire a nobler gift than a poor species of portry—a facility in repeating what the ancients said and sung. Thus may we best read, comprehend, and obey "THE LAW."

Having ascertained the law, the question, What is "THE TESTIMONY?" remains to be answered. This appears plain; and we venture to say, that the testimony, in any given case, is precisely what the witnesses allege respecting it. When that ancient Scripture was written, the testimony to which it was proposed to appeal, did not consist in some oracular declaration or passage from a sacred writing. Nor is this a true definition to-day. On the contrary, the testimony by which we are to judge of current events, and the phenomena of our own time consists of what is affirmed by those who are living and present to witness the occurrences they describe. Such persons alone are deemed competent to testify when the tribunal has any respect for law or logic. It is only in adjudicating cases which involve theological issues that the testimony of all present and living witnesses is ever totally rejected. In such cases, however, it is the custom to send to another quarter of the globe for "persons and papers," and the recorded testimony of men who lived two or three thousand years ago—given in reference to facts which occurred at that remote period—is employed to settle the most momentous questions of To-day. Among the multitude we often meet with persons who will quote a passage from some ancient scripture, to disprove the occurrence of a modern fact, as though the word of ancient patriarch, prophet, priest, or king could change the nature or disprove the existence of a single fact in the experience of man. And even learned divines who acknowledge the reality of modern Spiritual phenomena, propose to determine their value by a quotation from some old confession of faith! Such are the standards which theological dogmatism sets up, even when the facts are admitted to come within the domain of science. Now we maintain that if ancient sayings are opposed to modern facts, the former do not disprove the latter, but, on the contrary, the latter refute the former; for whatever occurs, *de facto*, is true, though it be opposed to the previous experience and judgment of the world. But our modern Spiritual facts are not opposed to human experience, but the occurrence of similar facts is proved by the united testimony of all ages and countries. The testimony, then, as it relates to the main question, consists of what the witnesses affirm respecting Spiritual Manifestations, and those who reject that testimony now would have done the same at any former period. Had Mr. Beecher given this testimony the weight it deserves, it would, we have reason to believe, have materi-

ally modified his conclusions. It will be perceived that we do not object to "THE LAW AND THE TESTIMONY." From the beginning we have constantly offered the testimony of the witnesses, and insisted on its acceptance, while our opposers have as invariably appealed to their creeds. "They speak not according to the law and the testimony." Is it for the reason that they are wanting in reliable information, or, in other words, "because there is no light in them?"

One author complains that we are likely to have a complicated "ritual of invocation, adjuration, charm, etc.," already "hymns are sung, and other means employed to detain one [spirit], and to expel another;" "exorcisms abound," and it is implied that numerous modes of determining the identity of spirits are suggested. This may be all true at some future time—perhaps it may be true now. It is certainly quite possible that new religious forms and ceremonies may be instituted. Among the hundreds of thousands who in some sense are converts to Spiritualism, there are doubtless many whose religion hitherto has been a mere Ritualism, and we may presume that, at least for some time to come, they will find it difficult to practice any other, or even to conceive of a purely spiritual worship. There is, therefore, some reason to apprehend that such persons may follow the fashion of the sects. Moreover, if they sing hymns or resort to other means to entertain their friends, whether in or out of the body, they certainly act very much like other people who are familiar with the usages of good society. And what if they take measures to dismiss unpleasant visitors—to escape from the company of ignorant or uncongenial spirits. This is precisely what the Church has always done. The best Christians among us select their companions, and the clergy perpetually resort to the exorcism of prayer that they may be delivered from the dominion of Satan and the influence of all evil spirits. Why, then, should any accredited representative of the Church find fault with Spiritualists on this account? If it be a fact that spirits, whose influence is unfavorable to the health and happiness of the medium, do sometimes influence men in the body, as Mr. Beecher has most clearly shown, it may be proper to dissipate that influence by such modes as shall prove to be most successful. It may be conceded that the methods already adopted are exceedingly crude and imperfect, yet it can not be denied that an effort to afford relief in such cases is, to say the least, commendable, and has for its encouragement the most illustrious examples in what is termed sacred history. Nor do we discover aught that is especially reprehensible in the variety of the means employed. The Apostles themselves varied the mode of exorcism according to circumstances, and were not always successful at last. Besides, if the judgment of Paul—whom our author cites as authority on this question—may be accepted, it is neither wrong nor improper to attempt, in an honest and candid spirit, to identify the intelligences who profess to speak to us, for thus shall we obey the injunction—"TRY THE SPIRITS."

SPIRITS AND MEDIUMS IN TROY.

Mr. W. H. Vosburgh, of West Troy, writes us concerning some interesting developments which are occurring in that place, the essential particulars of which we condense as follows, not having room for the communication in full. A brother of Mr. Vosburgh, a lad of some sixteen years, becomes possessed by the Spirits, who use him for various purposes, and among others for the purpose of diagnosing disease, and prescribing its remedies. If while he is under spirit-influence, a stranger enters the room, who is any way diseased, the spirit, who controls and speaks through him, will detect the disease instantly, without a word being spoken by any person in the room; and will proceed to describe it without failure, proving thus that he has access to a source of knowledge which is beyond the reach of ordinary physicians in the body. Through another medium, the Spirits are giving lectures upon a variety of high subjects pertaining to natural and spiritual philosophy. The medium's education embraces the knowledge of no language besides the English, "and yet his hand has been used to write different languages, and, further, both hands have been used at the same time, one writing on one subject, and the other on another." These latter facts afford a knotty question for skeptics to solve consistently, with the denial of spirit-presence and influence.

TESTS—EVIL AND GOOD SPIRITS.

A correspondent writing on business, from Mineral Point, Wisconsin, incidentally offers some statements and remarks which, on account of their general interest, we take the liberty to extract. He says:

"After reading statements in your valuable paper, which came so well authenticated that I could find no reason to dispute their accuracy, and recollecting some manifestations to myself in former years, which I then thought Spiritual, I was induced, from curiosity, to sit occasionally by myself, and see if I was really a 'medium,' as I had been pronounced to be on several occasions. At the first sitting my hand moved slightly, which I pronounced nervous excitement; but soon, to my utter astonishment, letters, words, and sentences were formed, such as had no connection with my mind."

Afterward our correspondent was induced to sit with a circle, and details some of the results, which ensued as follows:

"The spirit, communicating through me, purported to be that of my former companion, who had been some ten years in the Spirit-world. The following are some of the questions and answers, which satisfied me of the Spirituality of the communication, the questions being asked mentally by another person, and not known to me until the answers had been written by my hand. 1st Ques. 'Is the spirit, now communicating through Mr. —, that of his former wife?' Ans. 'It is, fear not.' 2d Ques. 'When will this spirit communicate again through this medium?' Ans. 'When you please, I am with you.' 3d Ques. asked by a young lady mentally, but stated to the company after the answer was written, but before made known to her: 'Have I a guardian spirit?' Ans. 'You have, and shall be convinced of it.' Other questions were asked, and received equally appropriate answers, and I being the medium, and not knowing of any other influence that could produce the answers thus accurately, can attribute it to nothing but spirits of departed friends."

"I have not read Mr. Beecher's report, and know not what proof he offers to sustain his conclusion that evil spirits only are permitted to communicate with the living, but would like to have him, or some other one skilled in theology, tell me if 'evil spirits' would be likely to dictate such sentiments as the following, which have been dictated by 'Spirits' through my hand; and if so, for what purpose? At one sitting, among other wholesome advice, I received the following: 'Remember religion is love. The teaching of the Word of God should be your guide. Let nothing divert your mind from its holy precepts. Study to know the will of your Heavenly Father, and strive to do it. Avoid that which has the appearance of conflicting therewith. Call often upon God and fear not to declare his goodness, etc. And I might give much more that has but little appearance of coming from 'evil spirits.'"

TONE OF THE PRESS.—When the Spiritual-manifestations were first announced, the press universally cried, "HERESY." Now it almost universally cries, "MYSTERIOUS!" At the next step in the order of progress, its almost universal cry will be, "TRUE!"

GENERAL CORRESPONDENCE.

INTERESTING LETTER.

BULLSTON SPA, May 11, 1853.

MESSRS. PARTRIDGE & BRITTAN:

Enclosed is a copy of a letter of a friend of mine residing at West Troy, that I have taken the liberty of sending to you, for publication, if you deem it advisable, without his consent. I think it capital, and, knowing the man, I know he would not object to it.

Yours,

W. B. LITTLE.

WEST TROY, April 20, 1853.

DEAR MARIAN:

I have heard that you and William are Spirit-rappers. If so, you may be pleased to hear that the raps are heard in my house any time when called for, and sometimes when not expected. My wife is a medium of sounds, and also a writing-medium. My eldest daughter is a medium of sounds, and my second daughter is a writing-medium and clairvoyant. I am a member of "Eureka Circle," and our principal medium, Wm. May, ranks high as a writing and speaking-medium. We are sitting at present for a course of lectures from the spirit of Dr. Franklin on the laws of progression. We have twenty lectures on paper, which completes the first series. The second series will treat of the laws that govern our solar system. These lectures, when concluded, are to be published. Besides these, Mr. May's hand has written seven different languages, and communications in prose and poetry from various Spirits.

We derive much comfort and instruction from this discovery, whether real or delusive, and notwithstanding the most rabid persecution, we contrive to live and laugh at our traducers. Our numbers are few, and every thing is down on us from the pulpit to the lowest run-hole. And yet we plod along, increasing slowly in strength. Our Methodist friends opened the campaign by requesting leave to meet with, and try the efficacy of prayer, against the tipping of a table. We gave them leave to bring up the whole force of the Church, but they backed down. Their next plan was to appoint a committee to investigate the phenomena, and report the result. This committee formed a circle, and gave science a lift that has not had any serious effect upon railroad stock up to this date.

The report, which was verbal, sets forth that "Tables are tipped by electricity set in motion and controlled by the compound will of the circle, and if men enough could get into a cart to will it to move, it would have to travel, provided always that some unknown party on either side of the Atlantic was not willing that same cart should stand still at the same time."

If this discovery goes into practical operation, I intend to have some famous rides in a wheelbarrow.

A second committee sat long enough to develop a medium and receive a communication from the spirit of a dog! This communication was published in the *Troy Daily Times*. None of us disputed the authenticity of this communication. Admitting that dogs have spirits (and I know nothing to the contrary), if that circle could elevate their minds high enough to get an affinity, old Jowler will have to come. And, again, if they failed to raise an affinity, and desired instruction, I see no reasonable excuse a dog could have for staying away.

Perhaps you may think I am treating the subject with levity. Not so. But how can I speak reverently of the conduct of people who call themselves Christians, and then demean themselves to such practices as I have been describing? The fact is, I have heard no argument yet against Spiritualism that was worthy of refutation. Orthodoxy trembles in its shoes, and judging others by its self seems to have no respect for any thing that claims a divine origin.

The various shades and phases of sectarianism are alarmed, and well they may be; for, "a house divided against itself can not stand, but must fall." Where, on the length and breadth of this earth, can such disunion be found as exists in the Church establishments of modern Christianity? And do the raps and tatters of a perverted religion expect to make head against a faith based upon the belief of all previous ages, and upon the practical demonstrations of this? The time has gone by when sophistry, however plausible, can pass without the proof. Men are no longer satisfied with seeing the effect without knowing any thing of the cause.

The intelligence of the rising generation is not to be crammed into a nutshell, or frightened by that cloven-footed animal who is looked up to by bigotry and intolerance as the main pillar of the Church militant. Science is sweeping the cobwebs from the sky of humanity. Mortals are beginning to know the true secret of happiness. Let the curtain fall.

The work goes bravely on, and if the devil is at the bottom of it, I give him the credit of being a scholar, poet, philosopher, and, every way you can fix him, a very moral old gentleman, from whom modern Christians might learn lessons that would be highly beneficial. In accepting this faith, I tread on safe ground. I have no wish to go to heaven by counsel or proxy, according to the orthodox modes. And if the adversary has taken this method to entrap me, he appears to be wasting time to secure what was already his own. There is another thing to console me: I shall have plenty of good company, and if things don't go right, we can get up a revival or a rebellion, and give the devil a greater tumble than he got in Milton's *Paradise Lost*.

Yours, fraternally,

SAMUEL M. PETERS.

TRY THE SPIRITS.

GREENFIELD, HERON CO., OHIO, June 18, 1853.

DEAR BROTHER BRITTAN:

You published in the *Telegraph*, of the 4th inst., what purports to be an original poetical communication from the spirit of Mrs. Jane Mendenhall through the daughter of Mr. J. P. Mendenhall, as medium. You suggest, introductory, that the lines seemed familiar to you. Being impressed in a similar way myself, I have been at some pains to search after the original, which I found in a small volume, entitled *The Mourner's Chapter*, edited by John Keese, and published by Messrs. Gould, Kendall & Lincoln, Boston, 1844. The stanzas which were published in the *Telegraph* under the title, "The Rest in Heaven," will be found at page 92 of the *Chapter*, characterized simply as "Song," and are there attributed to the pen of Mr. J. H. Bright. The first three stanzas of the "Song" are printed in the *Telegraph* nearly verbatim—saving one or two improving alterations—the last being omitted, which is as follows:

"When sickness pales thy cheek,
And dim thy lustreous eye,
And pulses, low and weak,
Tell of a time to die,
Sweet hope shall whisper then,
"Though thou from earth be riven,
There's bliss beyond thy ken,
There's rest for thee in heaven!"

Mr. Mendenhall, it seems to me, should be very careful, before publishing these poetical communications, to ascertain from the communicating spirit whether or not it is giving a composition of its own, or only repeating "things which were familiar to its mind while on earth." Spiritualism has suffered much from the indirect haste and carelessness with which its friends have acted, both in receiving and publishing the spirit-messages. For instance, take the present case, and I venture to assert that the knowledge of it would, in the minds of the caviling and skeptical, do more to retard their reception of the elevating and immortal truths of Spiritualism than all the savage criticisms of a diabolical press, or the more despicable onslaughts of a merely satirist's sanctity, could effect in half a century. Blear-eyed bigotry, the ungainly bantering of the popular demagogue, and the sleek, fat pliancy that looks only to the conservation of the tithes, ignoring the mantle that "covers a multitude of sins," would discover only a shabby-cloaked plagiarism, and—a threatening of the tithes!

For myself, I acquit Brother M. of any intentional imposition, and hope that this mistake may teach him the importance of a more careful examination into the origin of the communications which he receives. As to his little daughter, may she continue to be, as I doubt not she is, a pure channel through whom the sacred baptismal waters may flow into the fainting and weary hearts of the sons and daughters of earth.

Thine, fraternally,

ANON.

At the time we published the poems referred to by our correspondent, we distinctly intimated our suspicion that they were not original with the spirits from whom they were supposed to proceed, but expressed our confidence in the good faith of Mr. Mendenhall and his family. Up to this time we have had no occasion to change our views. We are now satisfied that the lines which purported to come from a murderer, who was executed in Chillicothe, Ohio, were composed by Montgomery.—Ed.

Original Communications.

MUSINGS.

BY WILLIAM DENTON.

My youthful days were days of joy, of free and careless mirth,
And heaven seemed as true to me as ever did the earth;
The land of promise lay before my bright unclouded eye,
I longed for wings, that I might to its vernal bowers fly.
But dark days came of fear and doubt, my soul's bright hopes lay dead,
And like the early morning dew my beauties rising fled;
Like mountains unbelief rose up, and shut out heaven's blue sky,
And to my soul a harsh voice said, "Thou too art born to die."
I was upon the ocean launched; dark, stormy was the night
And not a star put forth a ray to bless my sailing sight.
My anchor lost, the wild wind swept me unresisting on,
And o'er my bark despairing waves rolled ever and anon.
But lo! the morning-star of hope arises in the sky,
And back the darkly gathering clouds before her presence fly.
My youthful heaven comes back to me still brighter than before,
And plain as are the fields of earth I see the golden shore.
Sweet voices from that spirit-land are whispering in my ear:
They bid me walk in love and light, and banish every fear.
They warble to me joyous songs that they have heard above;
The "vale of tears" becomes again the paradise of love.
My father's house they spread before my soul's enraptured sight,
And show me those who went before upon the fields of light.
And though these visions pass away, these angel-forms depart,
I will rejoice, for heaven has left its impress on my heart.

SPIRIT-SEEING, IN HUDSON.

MR. CHARLES PARTRIDGE:

Dear Sir—I hasten to send you, according to your request, a concise account respecting spiritual sight-seeing here in Hudson. We are not much favored with what are termed rappings; indeed, the majority of our inhabitants never would receive these noises as spiritual; but to actually see a spirit would be to the Hudsonians an undeniable proof, especially if more than one person saw, at the same time, the same spirit. To see and hold a confab would, indeed, be demonstration sufficient to stagger the unbelief of the veriest bigot of the old theology here in our locality. I have often heard the remark made, that were a deceased one to open the door of a room, enter, take a chair, and commence a common neighborly conversation with them, they would believe, because they could not avoid believing. Such is the condition of spiritual belief in this locality. The singular circumstances found detailed in this letter occurred last winter, to one of two German individuals who were partners in a respectable business concern in Warren Street. The particular locality, for reasons connected with renting, I think advisable to omit. The authenticity of the statements, from the fact of my being perfectly well acquainted with the parties, I know to be indisputable. There was a memorandum kept daily, at the time, by one of them, which I copy entire, as I find it, for your use. To do this we are obliged to have it translated from the German, in which it is written. This memorandum is as follows:

Nov. 23d, 1852. Francis Merkley, at 10 o'clock at night, when in bed, in a room in the rear of the shop, not being yet asleep, suddenly saw a man standing near the door of the sleeping apartment where he was. Thinking that he had forgotten to lock the door—that possibly his partner had come back for something, and was standing there to frighten him (but not being sure of this, and not seeing the person very plainly)—he jumped out of bed, and ran to the shop-door in front, which he found locked, as usual. Coming back into the room where he slept, he saw this person yet standing near the table. He seemed to wear a long surtout coat, of a dark color. The room not being very light, he could not see the features very plainly, the face being turned from him, looking toward the table. The person appeared to be quite tall. Coming up near him, Merkley spoke quite sharply, and asked him "what he wanted?" Instantly the person vanished! Not apprehending, as yet, that this was a spirit, Merkley lit a candle, and began to search around the room for the unknown visitor, believing that he had hidden away somewhere. Not discovering any one, he blew out his light, and then went to bed. A short time after he was in bed he heard a loud noise in the room, like the breaking of dry sticks, or snappings, and also some rappings; yet not hearing any thing further, he remained in bed for the rest part of the night, without being any further disturbed at that time. Let it be noted that one of the partners (Merkley) boarded himself, and slept in the room in the rear of the shop; the other one, who kept this record of the incidents, boarded with me, and slept at my residence.

23d. This night, at 12 o'clock, being awake, Merkley heard the sound of footsteps walking about the room. He soon after saw the person seen the night before, walking near his bed, as seen by the moonlight from the window. He now asked him "what he wanted?" The spirit made answer and said, "I have lost something."

MERKLEY.—Tell me what you want! I'll do for you all I can; I am willing to help you all I can.

SPIRIT.—It is not time yet!

The above words were given in an impressive, low, subdued tone, but without effort, by the spirit—for Merkley now apprehended the individual as one not in the flesh. Francis Merkley's general character is one wholly destitute of fear. Such has always been his character from early life. On saying the words last given, the spirit disappeared. A very short time afterward, Merkley heard three raps on the partition separating the shop from the sleeping-room, but nothing further that night.

24th. This night, 12 o'clock, Mr. Merkley heard footsteps again in his room. He then sat up in bed, with the bed-clothes drawn around him, and looked out to see where the sound was, and who made it. All at once he found himself standing in the middle of the room, looking toward the partition, and wholly clear from the bed-clothes which he had around his shoulders when in bed. He looked about him, quite astonished at this proof of spirit-power, but saw no one. He again asked, as on former occasions, "what was wanted?" but received no answer. He went back to bed again. Shortly after he heard some sort of a crackling noise, like the breaking of dry sticks, but was disturbed no further that night.

25th. This night, at 12 o'clock precisely, he was awakened by some one pulling down the bed-quilt. He pulled it up again, when again they were pulled down. This caused him to sit up in the bed and look out. Then he saw a person standing near his bed. As usual, he asked him "what he wanted?" The answer was, "I pray you to give me!" Merkley inquired what was his name, and added "If I can do any thing for you, I am willing to do it." The

MESSAGES FROM THE SPIRITS.

FROM ONE OF THE ANCIENTS.

Utica, June 24, 1853.

Messrs. PARTRIDGE & BRITTAN:

Dear Friends—I had retired to rest from the toils of the day, but from some hidden cause was unable to sleep. I felt the inspiration of a spirit-presence strong upon me, and felt urged by the invisible power to arise, go to my table, and prepare to do as directed by the Spirits. I knew not what was to be, or was written, until the manuscript was copied by me this morning. Having completed the writing, I returned to my couch and soon was wafted on the pinions of the angel Sleep to the happy Land of Dreams.

COMMUNICATION.

There is a power at work in this land, for good, whose operations are silent, slow, but unerringly sure. Opinions long held sacred are to be dethroned, and divested of the charm with which they are and have been so long invested. Truth is that power, and it is wielded by the hand of the Omnipotent God, the Father of Universal Nature! What living error can withstand the power of new-found truth? What complexity of machinery—existent institutions, can longer operate against that which the fullness of the ages has so marvelously developed—the living fire of IMMORTAL TRUTH!—When I was a dweller of Earth, I thought I had attained the acme of morality—the summit of the mount of Wisdom. Had I? Look abroad over the surface of this earth of thine, and ask thy soul if the subtle principle of progress has not worked a wondrous change since that distant day in which I toiled on earth, and daily called together the children of the sunny clime in which I dwelt, to worship at the shrine of Ormuzd and Ahirman, the Deified ideas of the Persian mind, not the True and Everliving God of Nature! Eternity had just commenced; but progress had even at that early day worked great and important changes. Centuries have recorded themselves on the page of Duration since that time, and yet I find Eternity has but just begun, and Progress is yet in swaddling clothes; and the Body of Humanity has scarcely tried its strength and limbs—is still the weak infant, held in leading-strings by the love of those who lived before them—angelic residents of the sunny land! Men are not yet able to walk alone on the dizzy heights of absolute knowledge; they need a nurse and revealer, and, lo! they have both in Spiritual Ministrants!

Many theories exist upon the surface of your little planet; your savans fondly imagine they have solved the problem of Existence, Nature, and of God. But let me tell the residents of the earth, that not yet have they attained higher truth than that which is to us the lowest and most external. Dost thou think thou hast found out God? *Canst thou solve the mystery of a simple rose-leaf?* We see that thou hast attained to a degree of knowledge which bears the same relation to the unfoldings of the angelic mind that thy alphabet doth to that noble science which reads the stars, and teaches forms, direction, and magnitude! Yet the principles of Nature and the laws of the Universe will be unfolded to thee as the receptive capacity of the soul of Humanity will admit.

In the age when I moved on this thy sphere, it was thought the gods obey only one of many as the receptacle of Divine light. But the age now bearing thee onward to the temple-courts of Truth, discloseth an arcana, for it is seen that the entire family of man, on this and other earths, are recipients of inspiration from that fount whence light doth emanate and flow. List ye, then, to every voice that whispers "God is Love;" for thou shalt receive a double blessing, when thy soul is attentive and attuned to harmony divine, and thy spirit yearns for sustenance. I declare to the inhabitants of earth, that no truth is too simple for mankind to cherish, acknowledge, and apply. But there are many truths too vast for the undeveloped (therefore limited) intellects of the dwellers on thy sphere. List ye to all that bears the *frontal seeming* of Truth, but ere ye adopt it, weight well its line, value, and direction! I will again approach and teach thee; making of thee a channel whereby to reach the minds of many, who are prepared to receive such truths as thou art adapted to convey. I will impress upon thy soul a light that shall raise thee, and which shall go forth in waves and rays to illumine the darkest spots on this brightest part of the earthly man's abode. I now bid thee a short farewell; yet ere I leave thee, I will state that on earth I was a prophet, seer, and prince! Men called me Zoroaster, the first of the name, and I was to them a demi-god. And the hosts of Persia listened but to obey the behests and decrees of the supposed agent of the Living God. Be thou sincere and truthful if thou wouldst prosper the cause of truth and light!

Here I felt the influence leave the hand. Hoping for and expecting more light, I remain,

Yours, in love and truth,

P. B. RANDOLPH, MEDIUM.

REMARKABLE FACTS.

MADISON, LAKE CO., OHIO, June 6, 1853.

Messrs. EDITORS OF THE TELEGRAPH:

Reading in your valuable paper many interesting accounts of spiritual facts, and having to write to you on other business, I will hastily pen accounts of a few of the many that have transpired in this vicinity:

Mr. Vinson Stockwell, in Thompson, Geauga Co., Ohio, has in his family a little girl about twelve years old, who became first a rapping, then a writing, and lastly a clairvoyant medium. She describes the nature of disease, tells the symptoms and feelings of the patient, prescribes for the same, and has performed wonderful cures. One case is as follows: A little girl, nine years old, had been under the care of four very eminent medical gentlemen nearly two years, and during that time over one hundred pieces of bone were taken from her limbs. The physicians finally gave her up as incurable, at which time she could only be moved from one bed to another on pillows. She is now entirely cured by a prescription made by Spirits through this medium.

Another was a case of deafness, of four years' standing. The patient is a lady, a neighbor of mine, and I knew her to be so deaf that it was with much difficulty that she could be made to understand by loudly speaking in her ear. This case, too, had baffled the skill of several physicians. She was entirely healed by spiritual agency through this medium.

Another astonishing fact (or series of facts) is as follows: Mr. Stockwell, father of the medium, left here for California: afterward his family had news of him by spiritual agency almost daily, stating his whereabouts, and many little incidents occurring in his journey, which statements were found to correspond exactly with his letters afterward received. But the most astonishing fact of all was, that after being absent about one year, and the family not hearing from him for some time, they sat for spiritual communications, and to their surprise the Spirit informed them that Mr. S. was on his way home. This information was quite unexpected, as Mr. S. was not expected home until the year following. The question was asked, "Is he on the water?" Answer, "No, he is on the Isthmus." The Spirit stated at the same time on what day of the month he would be at home; and, strange as it may appear, he arrived on the very day foretold, and stated that he was on the Isthmus at the time the communication was given which stated that he was.

ANOTHER FACT: Mrs. Darrow, in this place, is a medium for Spirits. She is a very intelligent lady, and has many good and truthful communications. A few days since a sister, now living in Middlebury, Vermont, came to converse with her, as she said, about a sister living in Middlebury, Vermont, who has a large family of children, all boys. The spirit-sister informed her that her friends in Vermont were rejoicing that her sister had given birth to a daughter, which was then two days and a half old; and that she would receive a letter in a few days corroborating that communication. A few days after Mrs. D. received a letter stating exactly the facts of which the spirit-sister had previously informed her.

Another talking medium, having measurably the same gift as the others, has, for the satisfaction of some unbelieving friends, while going on business to Painesville or Cleveland, one fourteen and the other forty-two miles, asked Spirits to set his watch by any timepiece, at any public-house, naming the place; and while it would be moved ten or fifteen minutes one way or the other, it would be within a minute of the time.

Yours, progressively, ORMSBY.

this point. Let this little germ be pictured to your minds as the animating essence of the little infant organism—small, but pure—bright—beautiful. Look at the first action of this infant mind; it must of course have reference to its first necessities—the sustenance of its habitation. This first action of this little germ is essentially a *thought*; this thought is reflected upon the organism and produces action, and also becomes thereby individualized, and is again attracted to and adds just so much to power of the original germ of soul. Now if this first thought or demand of the soul is properly responded to by a supply of the necessary food, the *body* is thereby unfolded in exact proportion to the increased power of the spirit, and all is harmonious; if this first want or need is not properly supplied, then unharmonious relations are at once established, in a small degree, to be sure, but none the less certain, and the very next action of this soul will be more or less harmonious, as the former one has been more or less properly responded to, and so on from the first feeble pulsation of this germinating principle to the strongest and last, and hence the inconceivable importance to the growing soul of proper surroundings. Study this point well; try to comprehend the nice effect which every action of body and soul reflects each upon the other. And now if you can realize that individual thought can thus be rendered more or less pure; that each thought may be vile or good, as is the influence through which it is developed, you are prepared to take the next step, and understand *why* a soul can not be essentially "changed in a moment." If you can grasp the truth, that the soul of man is literally composed of, first, this little nucleus of which we are speaking, built upon, so to speak, by every thought which has ever been projected within the organism of which it is the life, be those thoughts foul or fair; that foul takes not the place of fair nor fair of foul, but that each in its own order is entamped indelibly upon this center, there to shade or shine forever, then can you realize that as every thought is but the immortalized essence of human action, so all the thoughts which have been immortalized within our body joined to each other and together united to the original germ, must compose the immortal spirit of that body, and if each separate thought or atom of this spirit is an individual immortality, then ten thousand deaths of the body can not in the least affect the *character* of that spirit. Oh no, my brethren, *never*; do not deceive yourselves with this fatal fallacy; for of a truth, if half your thoughts through life have been black, and half white, then must you from the very necessity of the case enter your spirit-condition in just this half-and-half condition, and the black can never be made white, or the white black; the proportion only can be changed by additions to either side. Do you understand? If so, you will see and know that you can never destroy the stain which a vile thought has entamped upon your soul; but you may so much increase the accumulation of good thoughts that the vile will become proportionately less and less, until they may bear a very insignificant proportion to the whole, and thus in a measure disappear. You will appreciate the absolute necessity of *time* to produce any very considerable change in the quality and character of a human spirit, and the impossibility that a radical change can be effected through the process of man's formation. During the process of death the spirit has very little power to individualize, immortalize, the material from which its growth is determined.

More yet again soon. R.

Woodstock, Vt., May 2d, 1853.

WHAT SPIRITS ARE DOING.

Communication to D. Gano and wife, from the Spirit of their father, General J. S. Gano.

My Dear Children—I have, for a long time, been anxious to communicate to you, and as an opportunity has this morning been kindly afforded me, I hastily embrace it. Though I have not for some time been able to communicate to you through the medium of clairvoyance, yet think not that I have been absent from you. I have often thought that I would be willing to sacrifice much of my personal enjoyment if, by so doing, I could enable you to understand the language of my spirit. Mortals can never know how much the spirits desire to communicate with them, nor can they ever know how much it increases the happiness of spirits when they succeed in impressing even the smallest thought on the minds of the loved ones on earth. I have so many, many things I would love to talk to you upon that I scarcely know what to say first. I feel unable to determine what would be most useful, most interesting to you. But as it is customary, in writing to a friend in a foreign country, to say something of home affairs, so I will give you a small sketch of the proceedings of the congregated millions that inhabit the world of spirits. If commotion was a term that could be properly applied in speaking of the condition of disembodied spirits, I might say that at present there was commotion in heaven. The revolution that is going on in the earth is felt, and acknowledged through all the upper spheres. The object of the earth's reformation and redemption is one to which the power of the spirits is directed, not only in a single but a united capacity. We have spiritual associations, to which are attached vigilance committees, whose business it is to seek out and select proper mediums for Spiritual communication—mediums whose bodies and minds are in such harmony as to afford a safe and reliable channel for the conveyance of Spirit-thought; for thought is the language of spirits. A very large proportion of the now partly developed mediums will be unable to attain a much higher state of perfection in clairvoyant progression (for it is of clairvoyant mediums I am now speaking) without sustaining an injury both mental and physical; and, of course, spirits, who are good and wise, must desist from their efforts to urge further the development of such individuals.

But you will ask, "Will these mediums be left to the mercy of undeveloped spirits?" to which I answer No; they will be guided, cared for, and protected to the extent of Spirit-power, and if their aspirations continue high and holy, they will have nothing to fear from having been partially introduced to the hidden mysteries of the Spirit-home. I know it is often urged as an objection to spiritualism, and not altogether without ground, that spiritual development has been in many instances productive of physical and mental derangement; but admitting this, it does not follow that it is the fault of the philosophy. It is the fault of ignorance attributable to an imperfect knowledge of the laws of mind, and of the relations subsisting between mind and body. As the channel for communication between the first and upper spheres becomes widened and perfected, we shall be able to communicate knowledge on these subjects sufficient to place mankind beyond the reach of danger. As Mrs. Lowe is getting fatigued, I will drop this subject, and say a few words of encouragement in regard to

* Mrs. L. was just recovering from sickness.

your own development, and also a few words of your affectionate notice. As to yourselves, I am rejoiced to say that myself, together with your other attendant spirits, find you each day growing more and more impressible. I often hold spiritual communion with you when you are not aware of my personal presence. You, Daniel, always respond to my signal, with a desire to know what I wish. My wish at such times is to have you feel the presence of a Spirit-father whose interest in your welfare has increased a thousand-fold since he passed from the body. Now I will answer a query that often arises in Mary's mind, which is, why she does not develop with greater rapidity. It is chiefly owing to her physical condition. Her body has been out of repair from infancy and therefore a large portion of the spiritual influence goes to sustain the diseased portions of her system. She should not be impatient nor discouraged, but endeavor to keep her body in as healthful a condition as possible, remembering the assurance given her by the spirits of the good and wise, that she is the object of their continued care and protection, and that they are developing and preparing her for a sphere of usefulness and happiness.

Given through Mrs. T. H. Lowe, Jan. 23, 1853.

PROVERBS BY THE SPIRITS.

BY C. RAMMOND, MEDIUM.

CHAPTER VI.

A stone sinks in water; a bark floats; so many men sink, while others rise on the sea of spiritual progress. Asketh thou the cause? Man is a compound of earth and spirit. When earth controls he sinks, when spirit attracts he rises. Law governs both.

Magnetism is attraction; he who is magnetized with earth is attracted to earth; he sinks; but he who is magnetized by spirit is attracted to heaven, and rises above earth. All nature is full of magnetism, and no man liveth who is not magnetized.

The sensual man is magnetized by sensual things; the spiritual man by spiritual things.

I have seen man moved by gold, by fashion, by custom, by passion, by lust, by anger, by pride, by shame, by fear, by ignorance; and I have seen the cause which magnetized him, and yet he did not know that he was magnetized. I have seen the man moved by spirits, and he knew it not; but I have never seen a spirit who moved a man but knew what he did. Movement is either down, or up, or parallel. Down is of earth; up is of spirit; parallel is a balance of forces.

He who seeketh heaven shall find it, but he who seeketh earth shall not find the spirit. Change the direction of the vessel, and it will reach a different port. Look upward, and your soul shall find light; downward, and it will find darkness.

Earth hath its mountains, its valleys, its plains, its wide rivers and its narrow streams, its broad lakes and its small ponds; so have men their different organizations. All men are not mountains, nor valleys, nor plains; each occupies a position; and each is necessary to the existence of the other. As a valley can not exist without a mountain or hill, so a hill can not exist without a valley; the plain is an unbroken surface—a parallel midway, below a mountain, higher than a valley—three things harmonious in nature, though unlike in appearance. The mountain sendeth forth streams to the valley, and yet the supply is undiminished; the valley receiveth the water, and complaineth not; so he who is low, humble, and uncomplaining, may receive the wisdom of higher spheres.

The stream descends to water the valley, or the plain; sympathy meets want; streams make channels; but the stream should be graduated to the channel, otherwise the banks are overflowed; so should man receive instruction as the capacity of his mind is capable of receiving it.

Overflow the banks, and you inundate the valley; so overwhelm the reason, and destruction of the spiritual culture is inevitable. He who is wise will not give what will do injury, and he who understands his own good will not ask it.

As streams flow from mountains for the good of valleys, so doth wisdom descend from heaven to refresh the needy of earth.

Esteem thy friend, not hate thy enemy; he that hateth his like hateth himself; he that sympathizeth with his like mocketh not the works of God. Sayest thou nature is wrong; who then is right? sayest thou nature is right; who then is wrong? He who wars with his own spirit and quarrels with the works of God, is wrong; but he who sees wisdom in all things, and harmonizes his mind therewith, is right, and the blessing of peace is with him.

To the pure in heart streams receive no coloring; to the narrow and selfish, the stream is conformed to the channel; but channels may be widened by streams, and shallow water become deep.

The atmosphere sustains water; clouds discharge rain; rain falls upon the just and the unjust, but the earth receives the blessing, and blesses because it is blessed. Dost thou ask why the earth is blessed? Wouldst thou know that it is blessed, because it receives what is useful; so thou mayest learn that he who receiveth good and rejecteth it, is not, is blessed as rain blesteth the earth.

I have seen man hope for blessing without rain; I have heard him murmur at nature and her gifts, when he refused the means of their growth; I have known him to reject the truth because he would not acknowledge the way in which it was transmitted; and I have seen his soul in a desert land, thirsting for water and starving for bread. Then he said, "Nature is partial in her gifts."

Man is selfish; he hath eyes, but they are dim; ears, but they are dull; speech, but it is uncertain; and yet he maketh his own wisdom the test, the criterion, of all truth. What he knoweth is well; what he knoweth not is no test of right to him. He maketh what he knoweth a test of what he knoweth not. He saith, "This saying is true; that saying is untrue, and untrue because not contained in the *my saying*." What is a saying, but the expression of mind? What is the expression of mind but an utterance of its wisdom? Who may not utter a different saying, and who will say that saying is wrong, untrue? May not different mountains and valleys and streams exist? He who studies nature, learns that all truth is not contained in any one saying, or any one book, nor all books. Spare thy friend who weepeth over thy progress. Spare not the truth, but let thy opposer have only what he will not abuse.

Turn no man from thee who seeketh instruction; waste not thy strength over a fire, nor thy time with the idle and dishonest. It is thy duty to divest thyself of such society as invite thee to be negligent of thy culture, and thou shouldst never open thy doors to avarice, nor invite the tongue of slander to visit thee.

Beware of deceit; she hath a lying tongue; she mocketh instruction; she smiles to betray; she kisses to crucify; she hath many subjects, and she weeps only in solitude. Her tears are crocodile; her soul is full of vipers; they sting like asps; they bite like scorpions; and he who invites her society invites her plagues.

Make no compromises with evil; form no alliances with wrong; expel selfish wisdom from thy presence; but turn not thou away the wisdom which opens to thee the bliss of heaven.

He who taketh a serpent in his bosom, an adder to his face, must not complain if he receives a wound; so he who mingeth with the deceitful and sharer their confidence will regret his folly when the poison corrodes his flesh.

Take counsel of him who is ready to do thee good, but follow not the advice of him who seeketh thy harm. Wisdom is thy motto; truth thy guide; progress thy wish; salvation thy hope; eternity thy destiny, and industry thy path to holiness and heaven.

SCENE IN A CHURCH.—A lady named Mrs. O. Driscoll, in the Police Court yesterday, stated that she attended the morning service in the Cathedral, and went into a pew in which her daughter had rented two seats. While on her knees, the owner of the remainder of the pew made his appearance and ordered her to leave it. She mildly refused. The sexton, Michael O'Mailon, was called, and told to take her out. Mrs. D. still refusing, the sexton caught her by the shoulders, and by the assistance of another man, she was violently dragged from the pew. In the conflict her clothing was torn, and her arms and neck badly bruised. They then dragged her out of the church, placed her in the watch-house, and entered a charge of disorderly conduct against her. But the Court having been advised of the cruel treatment the lady had received, placed the sexton on the prisoner's seat for disorderly conduct, and called Mrs. O. D. to witness. The Court severely censured the course of the sexton. He was fined twenty dollars and costs. in. Com. 27th.

SPIRITUAL TELEGRAPH.

NEW YORK, SATURDAY, JULY 9, 1853.

BUSINESS NOTICES.

ADVERTISING.—THE TELEGRAPH is not intended to be a general advertising medium, and we do not especially solicit this kind of patronage. The Publishers will, however, insert a very limited number of advertisements, as circumstances will permit, always providing the subject to which it is proposed to invite public attention is deemed compatible with the spirit and objects of the paper. All advertisements must be paid for in advance, at the rate of 25¢ cents per line, for the first insertion, and 8¢ cents per line for each subsequent insertion.

ALL ORDERS FOR BOOKS AND PAPERS.—Except from those wholesale dealers with whom we have open accounts—should be accompanied with the cash. When books are to be sent by mail, the remittance should be sufficient to cover the postage, otherwise the purchaser is required to pay double at the place of delivery.

LITERARY NOTICES.

THE PRACTICAL DRAUGHTSMAN'S Book of Industrial Design and Mechanisms and Elements of Drawing Companion; forming a complete course of mechanical, engineering, and architectural drawing, translated from the French of M. Armand-Guyon, Editor, Professor of Design in the Academy of Arts and Industry, Paris, and M. Armand-Guyon, the Younger, and Architect, Civil Engineer. Rewritten and arranged, with additional matter and plates, selections from, and examples of the most useful and generally employed mechanism of the day. By William Johnson. New York: Stringer & Townsend, 225 Broadway.

The first number of an illustrated scientific journal in the quarto form, entitled as above, has found its way to our table for which the enterprising publishers of the American edition will accept our thanks. The present work proposes to furnish gradually-developed lessons in Geometrical Drawing, applied directly to the various branches of Art. The work is comprehended in NINE DIVISIONS, illustrative of the different branches of Industrial Design, and the whole is applied to Mechanics, Joinery, Hydraulics, Architecture, Metal Manufactures, the Steam-engine, Carpentry, Mill Work, and Foundry Works. THE PRACTICAL DRAUGHTSMAN will contain one hundred pages of illustrations, engraved on steel, together with some two hundred pages of descriptive letter-press.

We have compared the American with the foreign edition, and find that the former fully equals, if indeed it does not excel, the latter, both in the beauty of its typography and the exquisite delicacy of its artistic embellishments. The expenses attending such an enterprise, and the intrinsic merits of the work itself, entitle Messrs. Stringer & Townsend to the extensive patronage which, we presume, they will receive.

TERMS.—Sample copies will be sent to any address on receipt of 37½ cents. Subscribers remitting \$5 will receive the work complete, free of postage.

THE EVANGEL OF THE SPIRITS, and the battle of Brotherhood, as illustrated in facts and phenomena of Spiritual Intercourse and messages of love and unity, and characteristic tokens from departed spirits, given at the "Beacon-Light Circle," Winchester, N. H., Mrs. C. D. French, medium. Arranged, with appropriate notes, explanations, etc. By D. J. Mandell. Designed expressly to illustrate the highest form of Modern Spiritual communion, and to answer the question, "If these things are Spiritual, what good will they do?" Attrib. (Dagby) Mass.: D. J. Mandell.

This is an octavo pamphlet of about one hundred pages, containing a number of Messages from Spirits, several of which are said to have emanated from persons who were distinguished, while on earth, for their philanthropic desires and efforts. The communications for the most part, like some of which we have published in these columns, exhibit humanitarian feeling, but are not remarkable for their vigor of thought or expression.

Brother Mandell errs in ascribing the stirring and beautiful poem, entitled "The Watcher on the Tower," to a lady in Connecticut. The reader will find it on the last page of this paper credited to the proper author.

We have not yet received any copies of the work, but presume that Brother Mandell will send us a package in a few days, so that we may be able to supply orders hereafter. The retail price is 50 cents.

THE CRYSTAL PALACE.—This magnificent edifice, which has been in process of erection in this city for the last year, for exhibition of the products of the arts and industry of all nations, will be opened with inaugural ceremonies, on the 14th inst. It is expected that the President of the United States, with several members of his cabinet, will be present on that occasion. In anticipation of a great rush, the directors, as we understand, have concluded to limit the admissions on that day to those who are specially invited, and those who hold season tickets, which may be purchased at \$10 a-piece. On the 15th, and thereafter, the "Palace" will be accessible to the public generally.

NEW MODE OF EXTINGUISHING FIRE.—An agent of an insurance company in the city of Troy, says, that some years ago he saved his property from the flames by throwing sulphur on the fire after it had so far progressed as not to be extinguishable by any other means immediately at hand. The sulphur, from its strong affinity for oxygen, absorbs that element from the portions of the air which surrounds the previously burning substances, while the combustion of the sulphur generates sulphurous acid gas in large quantities, which immediately extinguishes the flames. The gentleman thinks that all fires in ships, steamboats, and closed rooms might be speedily extinguished in this way, when water, in the quantities possible to be used, would be entirely unavailing. This plan, however, obviously would not succeed in the open air.

THE DARKNESS GONE.—Our friend, M. A. Townsend, writing from New Brighton, Pa., under date of June 27, says: "A little boy, blind from birth, aged about four years, died in this village a few days ago with scarletina. About an hour before the little sufferer departed, he exclaimed: 'Pa! I see now. Darkness is all gone. Day is come.' His father, who knows little of psychology, inferred from the incident that he was better, and would probably recover. But an hour passed, and he was with the angels."

THE PRESIDENT AND A POOR BOY.—A Washington dispatch, of the 27th ult., says:

"A boy, only twelve years old, who walked all the way from Ohio to Washington, called on the President to-day. He said he was an orphan, supported and educated by a poor aunt, and had come to ask a place in the navy. The President was deeply affected by his story and the evidence of his perseverance, and gave him several pieces of gold, and invited him to call again. The boy left, but was followed by a gentleman who witnessed the interview, and who saw him exchange the gold he had received for bank notes, which he mailed in a letter to his poor relative. His enterprise is likely to be rewarded by the place he seeks."

ARTS OF THE ANCIENTS.—The Roman walls were built without mortar, and yet so nicely joined that you could not get a penknife between them. One of the obelisks that were taken to France was worked upon by an engraver for three weeks, and after spoiling several cases of his best tools, he could only engrave two lines. These would imply instruments superior to our own. If Champollion can be trusted, the Damascus blades of the crusading times can not be rivaled. They could be bent double without breaking. Allusions to the cold-blast may be found in the Hindoo writings of seven hundred years ago, where it is said that a chieftain who had no sword, and waiting for one to be forged, grew so impatient that he seized it from the anvil while red hot, and rushed up a mountain side to join the fray, when the cold air tempered it before he met the foe. Every one who has read Sir Walter Scott's works, knows the description of a banquet-meeting between Richard Cœur de Lion and Saladin, where each tested the character of his weapon; Richard cut an iron bar at a blow, but Saladin severed a light cushion at a touch; and throwing up a kerchief so light that it floated away on the air, drew his blade across it without any disturbance of its easy motion, dividing it in two pieces.—Wendell Phillips.

CONJURING MADE EARLY.—The celebrated bottle feat, of pouring a great variety of wines and liquors from a common glass bottle, is both simple and silly. The common glass bottle, borrowed from the audience, is, of course, not the one used on such occasions, but is exchanged for another, made of japauned tin, and furnished internally with receptacles for the different kinds of liquors. Each receptacle has a valve; and these valves may be opened or closed at pleasure, by stops on the outside of the bottle, arranged for the fingers like the keys of a musical instrument. The compartments having no connection with the mouth of the bottle, except by the valves, the bottle may at any time be rinsed with water, and more liquor poured out.

West Winsted.—The friends of Spiritualism in the region of Winsted are notified that there will be Public Lectures at the Hall, in that place, on Sunday, 10th instant, Morning and Afternoon, on which occasion either Editor of the TELEGRAPH, or J. K. Ingalls, Esq., of New York, may be expected to speak.

Interesting Miscellany.

THE WATCHER ON THE TOWER.

BY CHARLES MACKEY.

"What dost thou see, lone watcher on the tower?
Is the day breaking? comes the wished-for hour?
Tell us the signs, and stretch abroad thy hand,
If the bright morning dawns upon the land."

"The stars are clear above me; scarcely one
Has dimmed its rays, in reverence to the sun;
But yet I see, on the horizon's verge,
Some faint, faint streaks, as if the light would surge."

"Look forth again, oh watcher on the tower!
The people wake and languish for the hour;
Long have they dwell in darkness, and they pine
For the full daylight that they know must shine."

"I see not well—the morn is cloudy still;
There is a radiance on the distant hill;
Even as I watch, the glory seems to grow,
But the stars blink, and the night-breezes blow."

"And is that all? oh watcher on the tower!
Look forth again; it must be near the hour;
Dost thou not see the snowy mountain peaks,
And the green woods beneath them on the slopes?"

"A mist envelops them; I can not trace
Their outline, but the day comes on apace;
The clouds roll up in gold and amber breaks,
And all the stars grow dim. The morning breaks."

"We thank thee, lonely watcher on the tower;
But look again, and tell us hour by hour
All thou beholdest; many of us die
Ere the day comes; oh, give them a reply."

"I see the hill-tops now; and chanceliers
Crowd his prophetic carol on mine ear;
I see the distant woods and fields of corn,
And ocean gleaming in the light of morn."

"Again—again, oh watcher on the tower!
We thirst for daylight, and we hide the hour,
Patient, but longing. Tell us, shall it be
A bright, calm, glorious daylight for the free?"

"I hope, but can not tell. I hear a song
Vivid as day itself, and clear and strong
As of a lark—your prophet of the noon—
Pouring in sunlight his seraphic tune."

"What dost he say? oh watcher of the tower!
Is he a prophet? Doth the dawning hour
Inspire his music? Is his chant sublime
With the full glories of the coming time?"

"He prophesies—his heart is full—his lay
Tells of the brightness of a peaceful day
A day not cloudless, nor devoid of storm,
But sunny for the most, and clear and warm."

"We thank thee, watcher on the lonely tower,
For all thou tellest. Sings he of an hour
When Error shall decay, and Truth grow strong?
When Rights shall rule supreme and vanquish Wrong?"

"He sings of brotherhood, and joy, and peace;
Of days when jealousies and hate shall cease;
When war shall die, and man's progressive mind
Soar as unfettered as its God designed."

"Well done, thou watcher on the lonely tower!
Is the day breaking? dawns the happy hour?
We pine to see it. Tell us yet again
If the broad daylight breaks upon the plain."

"It breaks—it comes—the misty shadows fly—
A rosy radiance gleams upon the sky;
The mountain-tops reflect it calm and clear;
The plain is yet in shade, but day is near."

MAGNETIC CLAIRVOYANCE.

Our readers have, doubtless, heard of Alexis, the distinguished Somnambulist and Seer, who, for some time past, has astonished the savans of Paris with the nightly exhibition of his remarkable powers. The following extract from the foreign correspondence of the *Daily Times* will afford some idea of the interest which attends his exhibitions:

I had the pleasure, the other night, in an American saloon, of seeing Alexis, the best and most celebrated somnambulist in Europe, under the influence of magnetism. About fifty persons, interested in such matters, were present. Alexis is a man of about thirty years of age, although he appears much younger. He has spent fully half his waking hours during the last ten years in sleep. On the present occasion, his eyes were first stopped by two large wads of cotton-wool, and over these three or four thick handkerchiefs were wound, crossing each other in different directions. He could no more see through these obstacles than he could see through a mattress or a Cheshire cheese. Nevertheless, he played a game of *ecarte* with a gentleman from Orleans, and won it. I may add, that the cards used were bought at a grocer's half an hour before, by myself, and that any suspicion of prepared cards, would be completely idle and absurd.

He picked up the tricks with a rapidity that showed how clearly he knew the position of the cards upon the table. Keeping those dealt to him in his left hand, he held the card he meant to play in his right, and never once changed it upon the play of his partner. He knew his adversary's hand as well as he knew his own. Up to this occasion, all the experiments in magnetism that I had ever witnessed had been more or less manifest failures. But, after this, skepticism is hardly possible to an eyewitness. I would rather believe in the supernatural than in the impossible. Mr. Goodrich, who was an unbeliever, had brought from his office a letter, hidden at the center of half a dozen envelopes, and the nature of whose contents no one knew but himself. He was willing to believe, if Alexis read the signature. After one hesitation, and one error in the first letter, he did read it. He took a pencil and paper, and wrote the following:

He then exclaimed, without finishing the word, "*C'est Victor Hugo!*" The envelopes were then opened, the letter was unfolded, and the signature, Victor Hugo, was certainly at the bottom of it. The H was very like a C, and Alexis had taken it for one, till a sight of the remaining letters caused him to look back and correct the error. "This would seem decisive, and I knew that it convinced some dozen persons who had considered themselves beyond conviction. He then described the appearance, age, and sex of the child of a lady present, with unerring accuracy; he fumbled terribly over the name, said that he had never heard it, nor seen it; that it was not French, and, finally, that it was a Turkish name. The parents said that it was. He then wrote the word *Aimar*, which was the name in question. Opening a book in the middle, a book on America, which he had certainly never seen, he read a line ten pages ahead. The following was the line: "*Huit jours plus tard, un navire considerable.*"

He had made one mistake—had read *tard* for *tot*: either word makes sense. So far from such a slip detracting from the merit of the performance, I think it adds to it. He was next asked to describe the daguerrotype of Hudson's bust of Washington, enclosed in a morocco case, and placed before him. He exclaimed at once, and apparently without reflection, that the person was in the room—and then corrected himself, saying that a person of the same name was in the room. This was true—the gentleman was George Washington Bartlett, of the United States Navy. He was then asked to write the name of the portrait. He wrote George W., but could get no further. This shows that it was no waking guess, for if it had been, he would certainly have concluded a name which the interest of the audience and their evident anxiety to have him go on, must have convinced him he had commenced correctly. The omission of the final *s* in the French name *Georges*, and the use of the letter W, which does not exist in the French alphabet, are details worth noticing.

However, he finished his task acceptably in another way. He seized the work on America, in which he had read a few minutes before, turned over the leaves rapidly, stopped short at a steel engraving of Washington, and said, in a decisive manner, which displayed the certainty of his own

mind, "That's it; the engraving and daguerrotype are one and the same." He next was asked to point out the best pianist in the room. The gentlemen offered him their hands in turn, but he rejected all with the most summary gestures. But he seized and shook heartily the hand of M. Jules Cohen, a young man not eighteen years of age, who has won four first prizes at the Conservatoire, and is Auber's *alto ego*, in the examination of pupils, etc. He was not only the best pianist in the room, but is the best among the whole rising generation. The only obstacle in his way is, that his father is a millionaire. Alexis then described a scene of shipwreck, in which the questioner (a lady) was an actor, with such accuracy, and recalled the thrilling spectacle with such present humor, that the lady and daughter retired to a corner, where they sobbed audibly for half an hour.

He remained in this state from nine to eleven, and I do not remember that he made a single mistake of any magnitude. If he did, they were forgotten in the general success of the evening. It is urged against Alexis and the sincerity of his magnetic slumbers, that the Academy of Medicine offered him 10,000fr. if he would go and submit himself to their ordeal, and that he refused. Whether such an offer was ever made, I do not know. The Academy has declared, however, in a published report, that it is impossible to deny the existence and phenomena of the magnetic sleep. The American audience collected to see Alexis, with the exception of a bright-eyed lady, who looks as if she would not even believe in oaths or protestations, convinced that there was something more in magnetism than good guessing, adroit juggling, and dexterous legerdemain.

THE SPIRITS AT THE FRENCH CAPITAL.

The Paris correspondent of the New York *Times*, under date of May 9th, thus discourses on the great world-theme:

It seems to me that I have said enough about table turning in Paris, and that I am becoming repetitious, if not tedious. I must say, however, that such is the fever, that there is hardly a house in Paris that the phenomenon has not invaded. Experiments are daily made at the Observatory, at the Hotel Dieu, at the Institute, at the Ecole Polytechnique. The editors of the *Union Medicale*, an authority in its specialty, devote two columns to the narration of a marvelous series of "experiences" that they themselves performed. It will not be long before you will see the Government appoint a commission to make investigations, and to address a report upon what they shall discover to the Minister of the Interior. An eminent physician calls for the appointment of such a commission, in an able article of the *Constitutionnel*. He says, "This phenomenon will turn out for good or for evil, just as philosophers and scientists may desire. If they deny it, doubt it, neglect it, without experiment, it will fall into unworthy hands; it will become obscured by exaggeration and enthusiasm; it will serve to revive and propagate the mysterious practice of the occult sciences; it will be delivered over to credulity, and the use and employment of charlatans; while, on the other hand, if the savans accept it and study it, it will become, perhaps, the initial fact of some immense discovery. For, in looking upon this table, upon which I write these lines, I can not help crying out, like Galileo, 'It turns, nevertheless!'"

The French will take the Americans an example. The American savans have kept aloof, and, in the space of two years—three years, perhaps—no explanation has been offered of a fact which has stared them in the face the whole time. Said M. Arago, the other day, to a gentleman with whom he was conversing upon the subject: "*What has Mr. Silliman said to all this?*" Mr. Silliman has said nothing. Mr. Silliman has kept aloof. All the professors, the instructors, those who study for those who have not the time to study for themselves, have kept clear of a matter which they did not discover, and which they consequently can not recognize. Here it will be different—three weeks have not passed since the first experiment in Paris was made, at which I was present, and of which I have written to you; and yet the subject has penetrated the Academy of Sciences, and stirred the echoes of the silent halls of learning. We shall soon have a theory, and perhaps a practical application of the phenomenon; and we shall always wonder that they did not proceed from America in 1850, instead of from France in 1853.

The *Feuilleton* of Jules Janin this morning, treats of nothing but table turning; and that of Auguste Lereux, in the *Constitutionnel*, contains an account of a series of extremely successful experiments, in which he, Emile Angier, Barthelemy, Ferrier, of the Academy of Sciences, and others, all skeptics when they began, were converted believers when they finished. The *Illustration* gives a large engraving of a family party at table. Three theaters are preparing burlesques upon the popular phenomenon or delusion, as some few persist in calling it. According to one set of theorists, it is to lead to the discovery of perpetual motion; to another, it is to let us into the secret of life, and consequently overturn the Christian religion, and in fact all religion. Another thinks that the priests will interpose and put a stop to it—frown it down in some way—miracles must not be allowed to become common. It is well to keep them for periods of spiritual famine, when faith needs to be rekindled, and treasures require replenishment. There is one unpleasant feature in this otherwise agreeable spectacle of a city animated with one sentiment, and alive with one desire; two or three persons have been made ill by too great nervous exertion, and one young man is in danger of death.

SINGULAR DISCOVERY.

There is nothing new under the sun. The American coffin which attracted so much attention at the Great Exhibition of 1851, and which by producing the vacuum by means of the air pump, was thought to be an entirely new method of preserving corpses from decay, has just been proved to have been known in the middle ages. While demolishing the old church of the ancient Welsh College at Helmsford, near Brunswick, a coffin made of lead was discovered, the lid of which was of glass of immense thickness, containing the body of a young girl, apparently about twelve years of age, which still preserved every appearance of youth and freshness, although the coffin bore date 1461. A private letter from a bystander tells us that the face and figure of the child were perfect as in life, not a single sign of decay being visible throughout the whole person. The cheek preserved its delicate rose tint, the forehead its snowy whiteness. The hair, which was of a beautiful gold color, was parted on the brow, and fell in long ringlets over the bosom, crisp and fresh as though the child had lain down to sleep a few moments before. The dress of white satin, embroidered in gold flowers, the shoes of white velvet, the lace apron, all seemed bright as if newly purchased; and, more astonishing still, the bunch of lilies held in the hand of the corpse still looked as fresh and moist as though the dew still hung upon it. The workmen engaged in the demolition of the building were struck with awe, and immediately went in quest of the chief magistrate of the place, who soon arrived on the spot, accompanied by several of the inhabitants.

Unfortunately the worthy functionary having recently been made the victim of a practical joke in the town, and being half suspicious that the same thing was intended, would not believe in the reality, and seizing a spade from the hand of one of the workmen who stood near, dealt a heavy blow upon the lid of the coffin, and smashed one or two of the diamond-shaped panes of glass of which it was composed. In a moment, and while we yet gazed, a thin cloud of dust or vapor, like a wreath of smoke, rose up from the coffin, dimmed the sight and veiled the corpse from our view. When it had disappeared we gazed downward in awe; nothing remained of what had struck us with so much interest and wonder—all had vanished, and left naught but a heap of discolored dust, a few rags of tinsel, and one or two dried bones.

The rage and despair of Herr W., the great antiquary and savant of the place, knew no bounds. He did his best to collect the fragments that remained, and that same evening the coffin was conveyed to Brunswick, where it will no doubt form one of the greatest ornaments of the museum. There appears no doubt that the high preservation of the corpse had been produced by the abstraction of all air from the coffin. It is supposed that the child belonged to some great professor of the University, who had performed the experiment in secret, as it is curious that amid all this care concerning the body of the child, no means should have been taken to preserve her name from oblivion. No name is engraved upon the coffin, not even her initials—nothing but the date of the year in which she died or was buried—1461.—*London Atlas*.

A PRODIGY.—We learn from Fort Smith (Ark.) *Herald* that there is a young man in that place, about 21 or 22 years of age, who is an idiot except in the computation of numbers, and in this respect he is a prodigy. The *Herald* says: "His mind appears to be occupied altogether in counting, day and night. He can give correct answers to the most difficult questions propounded instantaneously, by his head, for he had no education whatever. He will not leave his mother at any time, and he is a perfect child in this respect. How he can render so easily as he does, accurate answers to all questions put to him, is a mystery to us. There appears to be no limit to his powers of calculation."

PHILIDOR, THE CHESS-PLAYER.

As a young man, Philidor exercised his remarkable talent as a means of making money. In Germany, England, and Holland he beat all the best players, although he gave them advantages. More than once he was known to direct the game of a person played out of his sight, while he himself was playing another game; but efforts of that kind fatigued his head so much that he discontinued them. The Count d'Artois, however, having heard of the fact, greatly desired to witness it, and sent word to Philidor that he would play him in that manner for a hundred louis d'ors. Philidor, after duly warning the prince that he was sure to beat him, at last yielded to his wish and accepted the bet. When the Count d'Artois had selected the two players who were to conduct the game, as he was quite decided to pay the hundred louis d'ors however the thing turned out, he secretly prevailed upon Philidor's second falsely to execute one of the orders given to him. This understanding effected, the game began, and had proceeded but a very short while, when Philidor having told his player to move a knight, the player moved a bishop, and twenty moves afterward informed him that his adversary checked his king with his queen.

"That is impossible," cried Philidor; "our knight would take here."
"But the knight is not there," replied the prince's accomplice; "it is the bishop."

Resting his head upon his hands, Philidor sat buried in reflection, until he recalled to his memory the whole progress of the game.

"At the fifth move," he at last said, "when I told you to advance a knight, you made a mistake and advanced a bishop."

At these words the Count, seized with wonder and admiration, rose from his seat, confessed the trick, and asked Philidor's pardon. Next morning he sent him his hundred louis in a gold box, bearing his initials in diamonds.

ENCHANTED MOUNTAIN IN TEXAS.—They have strange things in Texas as well as wicked doings. The following account of a great natural curiosity in that country is from the *Texas Telegraph*. This singular mountain, or hill, is situated on the head waters of the Selae—a small tributary of the Colorado, about eighty miles from Bostrop, in a north-westerly direction. It is about three hundred feet high, and appears to be an enormous oval rock, partly imbedded in the earth. When the sun shines, the light is reflected from its polished surface as from an immense mirror, and the whole mountain glows with such a dazzling radiance, that the beholder who views it, even from a distance of four or five miles, is unable to gaze upon it without experiencing a painful sensation, similar to that which is felt when looking upon the rising sun. The ascent of the hill is so very gradual that persons can easily walk up to the top; but the rock is so smooth and slippery that those that make the attempt are compelled to wear moccasins or stockings instead of shoes. This act, together with the name of the place, Holy Mountain, reminds the visitant very forcibly of the command made to Moses at Mount Horeb, "Put off thy shoes from off thy feet." The Cananches regard this hill with religious veneration, and the Indian pilgrims frequently assemble from the remotest borders of the tribe to perform their Panim rites upon its summit.

"TURNING THE TABLES" TO GOOD ACCOUNT.—Table moving is the topic of the day in Paris. A French paper, the *Courier du Nord*, has a suggestion on the subject worthy of a Yankee. It proposes the application of this new motive-power to railway locomotion. Third-class passengers, who will receive a free ticket in consideration of their services, are to form a chain about a table, moving on a pivot, and connected by suitable machinery with the wheels. By placing their hands upon the table it will revolve, and thus propel the cars. The *Courier* calculates that the magnetic force of twenty travelers will be sufficient to propel a train carrying two hundred passengers, and an equal weight of freight, at a rate of twenty miles the hour.—*Path Finder*.

SOMETHING VERY LIKE A MIRACLE.—The *North British Daily Mail* has the following, under the title of "Remarkable Occurrence": "A little girl had her left eye so completely covered with a white speck that it was rendered sightless. A few days since, while amusing herself out of doors, a dove descended from a neighboring dwelling-house, and, as if in search of food, removed the speck with its bill, without causing the slightest injury, so that ever since the vision of the girl has been perfect."

SPIRIT RAPPINGS AND NECROMANCY.—A CURE.—Beecher's hypothesis of a—"Oh! breathe not his name," seems to be gaining ground. The Presbytery of Chillicothe endorsed it, a few days ago, by adopting a resolution declaring spirit rappings a "revival of the old abomination of necromancy, so decidedly condemned in the Word of God," and proceeded thereupon to suspend two members who had been engaged in the diabolical pastime.

It is presumed that this policy of sending people to the — in order to save them from him, will prove a very beneficial curative. We trust it will be generally tried.—*Exchange*.

MISS HARRIET HOSMER, THE SCULPTOR.—A letter to the New York *Times* says, of this young lady, that she "promises to become one of the most finished sculptors in the world. She is under the tuition of Mr. Gibson, and has modeled a large bust of Venus, to Gibson's infinite amazement and delight; he takes all Rome to see it, and says there is no sculptor in Rome who could do it better, while there is many who could not approach it."

The New York *Observer* would like to know how "reverend" women are going to comply with St. Paul's requisition that "a bishop must be the husband of one wife." Whereupon some Western editor irreverently solves the problem, by suggesting that said women should marry the old grannies in pantaloons who edit newspapers, and are eternally cackling out their apprehensions that woman is getting "out of her sphere" whenever she attempts to do any good or earn an independent subsistence.

VALUABLE RECEIPTS.—To become rich, save your money and wear your conscience.

To become wise, eat, sleep, and say nothing.

To become popular, join the strongest church and secret societies.

To become obliging, say "yes" to every other man's opinion, and have none of your own.

To become exalted to a little office, be ready at all times to act as a tool for big men.

To become poor, be honest and avoid suspicion.

To become insane, spread your sentiments without consulting the oracles.

To become unfortunate, print your thoughts.

To become slandered, edit a paper and tell the truth.—*Waukesha Chronicle*.

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