

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 71

The Principles of Nature.

KIANTONE SPIRITUALIZED MAGNETIC WATERS.

CARROLL, CHAUTAUQUE CO., N. Y.

FRIENDS PARTRIDGE & BRITTAN:

Your numerous readers have been apprised of the discovery of certain mineral waters (by direction of Spirits) in this vicinity. These springs are situated in the valley of the Kiantone, a stream of considerable size—sufficient to create saw-mill power near one half of the year. Carroll is in the extreme south of Chautauque Co., about thirty-five miles by plank-road from Dunkirk, and five to six south of the flourishing town of Jamestown, situated at the outlet of Chautauque Lake.

The Kiantone Spiritualized Magnetic Spring is about one and a half miles south of the village, and within twenty-five feet of the Pennsylvania line, and fifty of the Kiantone creek. The water rises to the surface, pure and clear, and runs off in a constant stream. This spring, from the earliest history of the country, has been known as the Great Deer Lick.

About sixty rods up the Kiantone, and on the opposite side of the stream, is the spring of the Chases and Brittingham, the same water, only obtained by digging under Spirit direction. These waters have been carefully analyzed by Dr. Chilton, of New York, for Dr. John F. Gray, and reported to contain the following elements: free sulphuric acid, sal soda, sal magnesin, sal iron, sal zinc, chloride of sodium, chloride of magnesin, and silica. In the quart of water sent to him he found, with a little organic matter, 14 and 49.100 grains of these elements. This quantity may be varied, according to the clearness or turbidity of the water used. The analysis reveals a singular and important fact, viz., that almost every element found in other medicinal waters is found in these. Here is the sulphur of the sulphur springs, the soda of the soda waters, the magnesin of the epsom springs, the iron of the chalybeate springs, the salt of the salt springs. There is iron for the blood, lime for bones, and silica for strength. Here are the chlorine (or muriatic) and sulphuric acids, and here are the alkalis, all homoeopathically and elementively distributed in a menstruum (water) of which nine tenths of the human form is composed.

With these facts before the mind, does any one wonder that enlightened Spirit-wisdom and philanthropy should point to these waters as a means of restoring health to the afflicted. But the analysis does not detect any carbonic acid gas, deemed so refreshing in many mineral waters—is it necessary? Inhaled, it is deleterious, and a little reflection upon the chemical process going on in the lungs will show that carbonic acid gas is not only constantly forming in them, but that they are throwing off an excess which, if in a close room, and inhaled a number of times, causes suffocation and death. Again I ask, is it a necessary element? I think not.

But these are not all the properties of these waters—properties which no chemical tests can detect or reveal. I refer to their electric or magnetic properties. There are numerous (impressible) persons who are thrown into the magnetic state by holding a vial of the water in each hand, or by wetting the hands and forehead with it, as in the case of Mrs. Mettler, of Hartford, as will be seen from the following extracts of a letter from Dr. Mettler to the undersigned, dated Hartford, May 12th, 1853. He says:

"On the first day of April, Mrs. Mettler psychometrized the powder" (sediment of the water), "by mixing it according to your directions" (one grain of the powder to one of pure, soft water). "After rubbing a little on her hands and forehead, she sat a moment. I asked her if she received any impressions. She immediately spoke, saying, 'It is a most powerful anodyne'; which immediately threw her into the superior condition, after which she gave the following:

"First, she says: 'It restores an equilibrium; acts upon the circulation; is sudorific; good for inflammatory diseases, or a positive state of the system; for kidney and liver affections; would be very excellent in cases of exhaustion and debility; would act as a tonic; is good in pulmonary difficulties; in many instances would be a quieting and soothing influence; would be good for irritation of the mucous membrane and throat; for spinal affections; for scrofula; impure state of the blood; and for sores; its action, internal and external, would be quite magnetic and electric; for palsy, applied externally, with manipulations. Its application to the different forms of disease would be varied according to the situation and location of the difficulties. Its efficiency would be more fully known and developed by a constant use of it.'"

Is there any thing extravagant in the foregoing, when we look at the properties revealed by Dr. Chilton's analysis.

Again Dr. Mettler says:

"We have ascertained one effect the powder has, and that is its magnetic action. How far it would succeed in affecting those who are not naturally susceptible, I can not say. I have tried it upon a number who are susceptible, and in every case the result was magnetic. And the strongest proof to me was, that those persons who were affected had not the slightest idea or knowledge of what it was, nor the effect it was to produce."

"Yesterday there came a lady to be examined—a perfect stranger. I tried it on her. The result was that it magnetized her to quite a degree, and perfectly closed her eyes. I asked her how she felt. She said, 'I never felt such a pleasant, agreeable, and harmonizing influence in all my

life,' and felt the same happy influence after the magnetic influence had passed off, and continued so when she left."

"The 17th of April, while on a visit to New York city, I produced the following result on a lady. After bathing her hands and forehead, she seemed to pass away, as under the influence of magnetism. The impressions she received were: 'First, she said, 'I feel a great weight, then a cooling sensation passed over my whole system, then flash after flash of the most beautiful lights passed before me.' She said she felt most delightful and happy. Other cases I could mention, but have not time. Some would have their hands cramped by holding the powder in them."

The foregoing might be deemed sufficient to establish its electric or magnetic properties; but the same effects were manifested in Boston from the powder sent by letter to John M. Spear (as he informs me), both upon himself and others. I also forwarded some of the water to a friend in Cincinnati, with the request to place it carefully in the hands of impressive persons, and note the effect. His first trial was with Mrs. Fuller, the highly-developed medium and clairvoyant physician of that city. After taking the water in her hand, she passed into the superior state, and, as he writes me, "pronounced a high eulogy upon its medical properties," naming a number of diseases in which its use would be highly beneficial. She said, "In all diseases dependent upon nervous derangement, it would be particularly useful." The effect on several others in that city was similar, though the greatest caution and secrecy were observed as to what it was, or the effect anticipated.

When first placed in the hand of Mrs. Williamson, a highly developed medium and clairvoyant physician, of Cleveland, Ohio, it produced violent vibrations, which seemed to be transmitted to all the mediums in the room. (It was at our Sunday-afternoon meeting, when not less than 200 persons were present.) She then passed into the interior state, and, rising up, declared, while the bottle containing the water was held above head, "This is truly for the healing of the nations." The bottle was then passed from one to another, producing the same magnetic manifestation upon the mediums.

I might name many other places where the powder or the water has been tried and experiments made most carefully (without any knowledge on the part of the medium that such waters had been discovered or their effects known), with similar results.

I have been thus particular, in order to establish the electric or magnetic properties of these waters for the following reasons:

1. The functions of life are carried on by forces.
2. These forces are magnetic in their character.
3. Disease is an inharmonious, deranging the normal action of these forces, sometimes greatly accelerating them, at other times greatly diminishing them. This may be true of the whole system, as in fever, or a part, as in local inflammation.

4. Unlike drugs (whose effects are generally highly stimulant to the parts they come in contact with, or depressingly sedative), these develop forces—magnetic forces—so harmonious with the forces of the living system as to aid them in the labor of carrying power and its normal functions.

5. Many years ago, Dr. Gregory, of Edinburgh, declared, "That all disease must be cured by the powers" (forces) "of the living system." Hence, where disease exists there must be a lack of power (force) to protect the system against it, or to throw it off where it exists. Have we any evidence that drugs taken into the stomach of themselves contain or develop these harmonious magnetic forces, strengthening the powers or forces of the living system, and thus enabling it to overcome disease or morbid actions? I think not.

6th. In these waters we have the evidence of the existence and development of these magnetic powers or forces in an eminent degree, whether taken internally or applied externally, and the result from their judicious administration must be apparent to every candid and unprejudiced mind.

That other agencies (such as the system of hydropathy presents in all its varied forms of application) may be used with benefit, I most sincerely believe. Also magnetism, particularly when through mediums Spirits direct and impart it, as neutralizers of infinitesimal morbid elements, infinitesimal homoeopathic *anti's*, or neutralizers, may be usefully and properly prescribed and administered. But with the neutralization their administration should cease, and the restoration to health left to the powers and forces of the living system.

Circumstances may arise when (as in the case of swallowing poisons) a choice of evils may justify the administering of drugs for other than neutralizing purposes; but such cases are only the exceptions to the general law of administration, and do not invalidate it.

These waters, and the preparations of ointment, plaster, etc., prepared from the sediment, have been in use for several months, and the effects have sustained the claims here set up for them.

These springs are in an elevated region, though not mountainous. I have ascertained from the altitude of the Chautauque Lake, and the fall in its outlet to the Connewango River, that these springs are about one thousand three hundred feet above tide waters. The surface of the country is made up of hills

and valleys, some of the hills rising from three to six hundred feet. The air is salubrious and the inhabitants proverbially healthy. This region is south of the dividing ridge and away from the lake winds of spring and fall, so trying to many constitutions. It is too elevated for miasm and bilious diseases arising from them. The waters of the Kiantone fall into the Connewango, and thence to the Alleghany. In the immediate vicinity of the Kiantone Spring are numerous springs of soft water; but none for external use can surpass the waters of the Kiantone itself. After having tested these waters and the different preparations, and after examining the other waters in the vicinity of this spring, in company with several Spiritual friends of Cleveland, by and with the advice of Spirits, we purchased the Kiantone Spiritualized Spring with a tract of one hundred and seventy acres of beautiful land lying on each side of the Kiantone. The flat or bottom lands of the Kiantone, opposite the spring, are some fifty rods in width, then rising quite abruptly thirty to fifty feet the lands become sufficiently level for beauty or tillage. Below the spring and on the east side of the creek is a beautiful grove of beech, maple, sycamore, elm, and other forest trees. Upon these lands, and in the vicinity of the Kiantone Spring, the company design to erect suitable buildings for the accommodation of those who desire health or pleasure. Their aim is not the accumulation of wealth, but the relief of suffering humanity. The Spirits have boldly declared "That the Kiantone Spiritualized Magnetic Waters must be free to all who visit them or take them away for their own use. That no charge is to be made for them when bottled and sent away, except the necessary expenses." To this declaration the company say amen, and in return proclaim, "Ho! every one that thirsteth, and every one that is afflicted by disease, come ye to these waters and partake freely, without money and without price, and be healed." We purchased them by their (the Spirits) direction, and by their direction they are made FREE TO ALL for their own use.

The village of Carroll is one and a half miles from the Kiantone Spring on the road leading from Jamestown to Warren, Pennsylvania. A daily stage from Dunkirk (over a plank-road) passes through Carroll. In this village there is one public-house where visitors can be accommodated. The company have also rented a large hotel building, where visitors and the afflicted will find accommodations. They will be taken to and from the spring daily, where a temporary building, as well as bath-house, have been erected. Here, beneath the shade of the wild native forest trees on the banks of the Kiantone (the venerated home of the native tribes of America for many ages), a few hours may be passed daily, with an occasional draught from the cool magnetic living fountain, or a refreshing and purifying bath of the same or of the Kiantone, with pleasure and benefit.

By the use of these waters the dyspeptic and enervated stomach and appetite is aroused to action and restored to health.

By directions of Spirits many of our most distinguished Spiritualists and mediums have made pilgrimages to these springs. Among them I will name Dr. J. F. Gray, of New York; Drs. J. P. Greves and Platt, of Milwaukee; Dr. Brookie, of St. Louis; Drs. Gardner and Barron, of Massachusetts; Dr. A. H. Barrett, of Cleveland, Ohio, and others. Of mediums, I may mention John M. Spear, of Boston, who has made already two visits by Spirit direction—the last time accompanied by his daughter, Mrs. Butler; E. P. Fowler, of New York; Mrs. Fuller, of Cincinnati; Mrs. Ryder, of Norwich, New York; Messrs. Fenton, Dunn, Treat, Drs. Beaumont, Mayhew, with several female mediums from Cleveland, Ohio. Many others might be named, but time and space forbid.

In short, there has scarcely been a week since January that persons have not come to visit these springs by Spirit direction; and so far as I can learn (and few have had better opportunities) there is a general impression of their great medicinal powers. It is hoped every friend of humanity will for themselves carefully investigate and test the powers of these waters, that the truth and facts may be given to the world. Let me conclude with what will seem an extravagant declaration, though several times repeated by the Spirits, through John M. Spear, and other highly developed mediums, "That this is the most important spot now on your earth." The truthfulness of this declaration, and the facts upon which it is based, time and Spirits may unfold. For the present, they are not visible to the natural mind, however favorably it may be impressed with the purity of the atmosphere and the medicinal properties of these spiritualized magnetic waters.

Respectfully, A. UNDERHILL.

P.S. For the present Dr. J. Mayhew and myself will be located at Carroll village. CHAUTAUQUE CO., N. Y.

There are relapses in the distempers of the soul, as well as in those of the body; thus we often mistake for a cure what is no more than an intermission, or a change of disease.

DR. RICHMOND AND MEDICAL SCIENCE.

S. B. BRITTAN:

Dear Sir—Ever since the discussion between you and Dr. Richmond, I have been prepared to hear strange and utopian ideas from him; but I was not prepared to see him turn round and show such uncompromising hostility to the whole healing art. He commences by saying that he "is an extreme skeptic in medicine, and regards it as a curse to the race as now used."

If he has been so unfortunate as to see such accursed effects of medicine in his own experience, that is no good reason why he should make such sweeping denunciations, as there are multitudes of the faculty who can bear very different testimony on the subject. And, for one, I can say most emphatically, that I almost daily witness the unmistakably good effects of medicine. Had I time, and it would not draw too much upon your columns, I should like to review his whole article; but, for the present, I shall only notice his remarks upon calomel.

He says: "Calomel salivates and acts as a cathartic, but in doing so it sets up an action in the system which elaborates a large mass of bilious matter."

Well, we admit "calomel salivates," when carelessly used, and so does fire burn houses when carelessly used. Hence, agreeably to his logic, we should discard fire. And we will also admit that it elaborates and carries off a "large mass of bilious matter." Very well; and where were the elements of this "large mass of bilious matter" before the calomel was given? Surely they were in the blood, chiefly in the form of carbon. And now, will Dr. Richmond say that it is not better to physic it out, even with calomel, than to have it remain and set up a real combustion, attended with all the phenomena of fever, which will most probably induce local inflammations, and, as a common consequence, the destruction of some vital organ, and ultimately death?

There are many of the Doctor's pathological and physiological ideas almost as crude as some of his anti-Spiritual ideas, as advanced in some of his former articles.

Hear the Doctor again: "Fever, and, in fact, all disease, is a combustion of the blood first, and then the solids." Well, indeed; how dangerous it is to be made up of flesh and blood! Surely the Doctor unwittingly proves one thing, viz., that nothing but a Spirit can be exempt from disease.

Again he says: "The vegetable feeds itself by intuitional intelligence, while man and all animals have a well-governed connection with the food they consume." We will leave this as being too transcendental for us.

From what follows, it will be seen that the poor Doctor can have no hopes of immortality nor life beyond the mush pot. "The food, acting through the medium of the nerves, blood, etc., develops the phenomena of life; for life is manifested by chemical action, and when the requisite supply of food is withdrawn, that action ceases, and with it life goes out."

Yours, very respectfully, O. J. PHELPS.

PIKETON, Ohio.

WHAT ARE IDEAS?

Ideas are the piecemeal revelations of the one, great, universal truth, and are to the mind what food is to the body. They are not constituent parts of the mind, but mere aliment upon which the mind lives and grows. Ideas, like food, must undergo chemical analysis (digestion) before they can be taken up and appropriated. What if the ideas, like the nutritive properties in food, are compounded with more or less crude matter? It is the business of the digestive organs of mind, as well as of body, to select the nutriment, rejecting or ejecting the drossy matter as surplusage, as the lawyers would call it.

The mind can no more drink in the whole truth at one draught, than the body can swallow a whole cart-load of potatoes at a mouthful; and yet it requires more than a cart-load of potatoes to fully sustain and mature one human mortal body. How preposterous, then, to think of grasping the whole truth at one mouthful!

If human mind, like the Eternal Mind, is ever expanding, and never coming to a stopping-place, must it not always have ideas wherewith to be fed? And must they not be new ideas? The mind can no more feed to-day on the ideas of yesterday, than the body can re-eat to-day the food it devoured yesterday. And although the mortal body may be re-fed with the same kind of food, the mind—being immortal, built upon the principle of eternal progress—can not be so. Its structure or capacity is ever expanding with every mouthful of truth (idea). Mind in its infancy may require food considerably diluted; but when it is more matured it may swallow truth in more concentrated forms, and digest it. It must be digested, however concentrated.

But what is the object of this homespun logic, if logic you please to call it? Simply this. To prove what is already self-evident—what every thinking mind knew some time ago—to wit: the utter fallacy of driving down sectarian stakes; that is, when the mind has grasped one or two ideas, to set mental snubbing-posts, saying, "Thus far will I go and no farther; all ideas beyond this are wrong."

I would not be understood as sensorious toward those societies and individuals who have been so unwise as to check the progress of their own minds, nor even toward those who have exerted their talents and influence to check other minds. I would rather give them credit for the good they have done, regarding as a benefactor every one who has brought forth from the fountain one idea to help to elevate the standard of minds. **

ON COMETS.

The general materialistic views of our astronomers, considering the comets to be globes yet in their igneo-plastic state, are well known. As a lonely star, ignored or ridiculed by the rest of natural philosophers, the great Oken shed his original light on this subject, in his peculiar way. He defined the comets to be condensed ether, the condensation of which was caused by some radiating and centering force. Should, therefore, this force cease to act, they would disappear by being resolved into the all-pervading fluid from which all matter came, i. e., into ether. This latter hypothesis, with all its consequences, I had adopted and adhered to until lately, when the paragraph on the predicted comet of 1856, published in the SPIRITUAL TELEGRAPH of July 23, came under my observation.

What is a Comet?—I am impressed to say that it is a celestial globe composed of superior spiritual essences resulting from the combined effluvia of all or part of the Solar system in which it moves, and to which it belongs. For instance: Biela's comet moves elliptically around the sun and the orbit of Jupiter; it, therefore, is composed of those spiritual elements that originated from the sun and all planets, with their satellites, between the sun and Jupiter, the latter included, and that by affinity attract each other. The density of these spiritual essences is so great that they become visible even to our material eye, just like the aurora borealis (the magnetic efflux of our earth) is visible to our material eye, while the effluxes of the best of our iron magnets are only discernible to the clairvoyant. The comet which is expected in 1856 performs an ellipsis around the sun and most, if not all, the planets belonging to the sun, and is therefore composed of the most spiritual essences of all of them.

I am impressed to say, that these comets are inhabited by spirits in a state of perfection proportional to the refinement of the spiritual material of the comet, so that the predicted comet has spiritual inhabitants superior to others. Although we are not able, even with our best telescopes, at present to discern this celestial globe, a proper clairvoyant may see it. Every thing that we perceive produces an action upon our system, from the simple impression upon our senses up to an influence on our physical constitution, on our animal desires, on our intellectual and moral faculties, on our intuition, and on our very spiritual being, in accordance with its quality and affinity. The most distant star, therefore, which our eye beholds has an influence on our being. But there are influences from bodies which our eye does not behold, either for its want of magnifying power, or on account of their invisibility. When the spiritual outpourings of such stars are directed to, or centered on, us, i. e., when their course is toward us, their influence is active upon us, and we obtain from them some elements of their nature which our spiritual organs absorb and assimilate.

Now to the point. This approaching comet has already shed some spiritual rays upon our earth, which have prepared, and are still preparing, the inhabitants of earth for the reception of the concentrated rays of this superior celestial body. This will be the seventh time of its appearance since the Christian era began. It will be the second coming of Christ, for then the seed of universal brotherhood will be sown, or the kingdom of Heaven will become established on earth. Until then the soil will be well prepared for its reception, when it will gradually grow and finally bear its fruits—humanity's redemption. Its last appearance in 1550 was crowned by the Reformation, and we are still living in the prophetic Congregation of Philadelphia. In fact, the seventh era will begin with the year 1872, when the influence of this comet will be thoroughly felt, for in reality three hundred and twelve earthly years constitute an era.

These are some hints which in my estimation deserve some attention. O. K.

LET YOUR LIGHT SHINE.—The expounders and promulgators of theological, medical, and legal knowledge are too much inclined to withhold from the world the result of their deliberations and experience. The schools have ever held an omnipotent sway, and emitted merely a sufficiency of light to make their own darkness visible. Error has been nursed as a fond infant; it has changed places with truth; it has been an altar, receiving the incense of man's deepest affections—a most deplorable reflection. Can it be that the cherished systems are so weak and inefficient as to require defenses, and a compromise of man's very nature, to obtain for them the respect and confidence of society?

that form of crime was very prevalent in the present day of the world, but that any reason for having no law against infanticide? Not any; but rather a very good reason why such a law should be enacted. [Hear, hear.] There were about 6,000 licensed grog-shops in this city, and probably from 1,000 to 1,500 unlicensed ones. The police, probably, knew better than he did about the real number. How could he go and have any influence with those miserable, unlicensed places, while there remained so many authorized by laws to sell the liquor? Give them the Maine Law, and they would see what 500 temperance men would be able to do in carrying it out. They would, at least, have all those glaring sign-boards taken down; and they would have the bottles of colored liquors taken from the windows, where they were placed to tempt in the poor victims of intemperance. They would at least drive all the drinking to the back cellars, and, by doing so, many a subject of temptation would be saved from falling.

The President here read several letters from Neal Dow, Senator Chase, Horace Mann, James R. Lowell, and others, expressing a warm sympathy with the Convention. Mrs. Mary Jackson, from England, and R. D. Glazier, of Michigan, occupied the balance of the morning session.

The Chairman gave the following as the list of persons nominated as the Roll Committee, to register the names of all the delegates and others present at the Convention:

D. S. Whitney, Mass.	Edw. Welch, Del.	J. P. Hutchins, Ct.
C. B. Le Barron, N. Y.	L. N. Fowler, N. Y.	M. B. Rhodes, N. J.
C. M. Burleigh, Ct.	F. W. Capron, Pa.	W. G. Hubbard, Ill.
D. C. Bloomer, N. Y.	Dr. Wellington, N. Y.	

After a song by the "Amphions," the Convention adjourned to 7 o'clock.

At the evening session, P. T. Barnum, Lucy Stone, and Horace Greeley made stirring speeches, and the "Amphions" closed the first day of the Convention with their fine "Temperance War Song."

The Convention reassembled at 10 o'clock, A. M., on Friday morning, over 2,000 persons being present, which number was greatly increased during the day. The "Amphions" opened the proceedings with a noble temperance hymn, when the resolutions offered the previous day were called up for discussion. Rev. Wm. H. Channing, J. A. Dugdale, of Pennsylvania, Arnold Buffum, of Rhode Island, and several others, spoke to the resolutions, offering some amendments. Mrs. C. P. Nichols, editor of the *Vermont, Windham Co., Democrat*, also made a general speech, very terse and able, which closed the morning session.

At three o'clock the Convention reassembled to the number of about 2,000. After being called to order by the President, Mr. Victor Hannot, a citizen of Belgium, appeared on the platform, and addressed the Convention. His remarks were based upon the idea of temperance pervading the use of all things required by the human family, whether it be the food and drink consumed, or the means necessary to improve his political and social condition.

Mr. Hannot was followed by Rev. Mr. Elough, of New York, Mr. Sabun, of Pennsylvania, Dr. De Wolfe, of Maine, and C. C. Burleigh, who offered the following resolutions, which were, on motion, to be incorporated with the resolutions previously introduced, and then pending before the Convention:

Resolved, That we urge our fellow-citizens to petition Congress so to modify our tariff laws as that they shall no longer protect and justify the importation of intoxicating liquors into States which have prohibited, or may hereafter prohibit, the sale and diffusion of such liquors.

Resolved, That a natural, proper, and efficient counteraction to the appetite for de-basing indulgence and pernicious excitement is to be found in providing for all legitimate and healthful sources of pure, innocent, elevating pleasures of social and spiritual enjoyment; and, therefore, the library and reading-room—the lyceum and musical hall—galleries of painting and sculpture—social assembly-rooms and pleasure-grounds—should take the place of the bar-room and rum-cellar.

Resolved, That sound political economy concurs with sound morality in condemning the manufacture, sale, and use of intoxicating drinks, since their cost to the consumer exceeds the actual cost of their production in proportion five times as great as ordinary in the case of useful articles; therefore, if the money spent for alcoholic beverages were devoted to the purchase of articles of utility, the present extravagant profits of distillers and rum-sellers would be employed in cherishing legitimate branches of productive industry, which give to the labor bestowed upon them five times as great a proportion of their price as now goes to the labor for producing alcohol.

Resolved, That the officers of this meeting, together with its Business Committee, be constituted a *Permanent Committee*, with power to call future conventions, based on the same principles as this, wherever and whenever they deem it advisable to do so, and to institute any other measures which they may judge best for the advancement of the temperance cause.

Miss Emily Clark, Mr. Garrison, Mrs. Frances D. Gage, and others, closed the afternoon session.

The evening session, which ended the Convention, was crowded, not less than 4,000 persons being present.

The President said that he held in his hand a letter from a zealous and eloquent friend of the temperance cause—Rev. E. H. Chapin—which he would read; it was as follows:

ROCKPORT, MASS., Aug. 30, 1853.
DEAR SIR—Other engagements connected with the cause of temperance prevent my being present at the "Whole World's Convention," on 1st of September, and I beg leave to send these few lines, that my absence may not be interpreted as indicating a want of sympathy with its great objects; I am sure, with such an opportunity and such men, you will not need me. It would afford me great pleasure could I be present. Respectfully yours, E. H. CHAPIN.
To C. B. LE BARRON, Sec'y Con. W. W. T. C.

Rev. Mr. Pierpont, Lucretia Mott, John P. Hale, Col. E. L. Snow, Oliver Johnson, Lucy Stone, and other speakers, filled out the evening with eloquent speeches.

"If I were a voice," was sung by the "Amphions."

The whole of the resolutions were then passed unanimously. A vote of thanks was tendered to the reporters, for the general fidelity of their reports, and the judgment displayed in presenting the prominent features of the proceedings.

Dr. PARSELY then offered the following:

I move that the thanks of this Whole World's Temperance Convention, so remarkably for good order, harmony, and earnest enthusiasm, be offered to our President, Dr. Wm. W. Higginson, for the able, dignified, and courteous manner in which he has presided over its deliberations, having at every succeeding session highly distinguished himself for clear views, nice discrimination, and a just and impartial regard for the claims and rights of every individual member, as well as to the great and good cause which has thus called us together. Carried unanimously.

A vote of thanks was then tendered to the "Amphions," for their beautiful songs.

The President then announced the Convention adjourned *sine die*.

Thus has closed a very interesting convocation, and we only regret that our otherwise crowded space does not permit us to give the various speeches, of which our reporter has copious notes. Take the speaking altogether, and we doubt if the Senate could pronounce better. We must say, however, that we think the women orators fairly bore off the palm. Rev. Antoinette Brown, Miss Stone, and Lucretia Mott are brilliant, consecutive, and powerful speakers, quite equal to the task they have assumed. The speeches were, mainly, apposite to the resolutions adopted. The sessions of the Convention were pleasantly interlarded by the singing of the "Amphions," of whose merits we had occasion to speak in a former number of the TELEGRAPH. We had hoped that they might have been induced to give a public concert in our city, but they left on Monday last for the green hills of Vermont.

TEMPERANCE VEGETARIAN BANQUET.

The Whole World's Temperance folk, to the number of about 300, had a vegetable and fruit banquet, at Metropolitan Hall. Covers were laid for 600. There were some 400 spectators in the galleries. Horace Greeley and Frances D. Gage presided at the tables. Among the guests were Lucy Stone, Mrs. Nichols, C. C. Burleigh, C. M. Burleigh, Dr. Harriet Hunt, Rev. John Pierpont, Lydia M. Fowler, &c.

The "Amphions" opened the programme with the "Song of Grace," from which we extract:

"Lo! the world is rich in blessings,
Thankful all, His praise repeat,
Every herb and each tree yielding,
Seed and fruit, shall be our meat.
Nature's banquet, pure and peaceful,
Is a feast of reason's feast.
Every lustful sense delighting,
Ever changing, ever new."

Rev. P. H. Shaw said grace, after which the company sat down to the feast.

The "Amphions" discoursed the music on the occasion. During and after the dinner, which was rather stale (in the eating line), and indifferently served, owing to lack of waiters, a number of toasts, speeches, and argumentative conversations were in order. The affair passed off pleasantly, but not with the eclat anticipated.

THE WOMEN'S STATE TEMPERANCE SOCIETY held a meeting on Monday evening, in the Tabernacle, at which its President, Mrs. Mary C. Vaughan, presided. Mrs. D. C. Bloomer, Miss Emily P. Clarke, and Mrs. H. A. Albro were among the speakers.

SUNDAY DOINGS OF THE TEMPERANCE FOLK.

On Sunday morning, Rev. Antoinette L. Brown delivered an interesting and eloquent discourse at Metropolitan Hall, from Jeremiah xlii. 4—"O! do not this thing, which I hate."

Sin was introduced as the abominable thing, and the reverend speaker particularized several kinds, which were specially to be avoided. We lack space for even an epitome of the discourse. The audience was large and intelligent. Upon the platform were Lucretia Mott, Lucy Stone, C. C. Burleigh, G. W. Clark, the Anti-Slavery vocalist, and several clergymen. In the afternoon and evening, Anti-Slavery meetings were held at the Hall, to very large audiences. There was much good speaking, and some interesting relations of experience.

Mrs. Nichols spoke on Sunday at the tent of the City Temperance Alliance; Miss Emily Clark, at the Temperance Hall in Spring Street, also at a meeting near Mt. Olivet Cemetery, Long Island.

ADDITIONAL TEMPERANCE ITEMS.

The telegraph (electric) reported, a day or two since, that at a discussion of the Maine Law question, in Columbus, Ohio,

"Several thousand people were in attendance, and the Maine Law folks were badly routed. A vote at the close resulted in a majority of three to one against them."

The Cincinnati *Times*, which had a reporter present, says, in correction of this telegraphic story, that—

"At the close of the debate it was proposed to take a vote of the audience upon the Maine Law. Those in favor of the law went to one side of the lot, and the anties to the other. As soon as the two crowds were effectually separated, one cheered Beebe and the other Jewett. The Maine Law crowd was much the largest, but then it contained all the ladies—as Jewett said: 'See, not one female is on the side of Rum.' Counting the males in each crowd, they were about even. A large portion of the anties were Germans, devoted to their liquor beer."

When a cause has all the women in its favor, it can not fail, and we commend the incident at the Columbus debate to the reflection of political economists. It throws light on the future.

THE TEMPERANCE WOMEN OF OHIO will hold a State Convention at Dayton on the 21st of September, the day on which the State Fair opens at that place. The Temperance Women of Hamilton County (Cincinnati) will hold a Mass Convention at Carthage on the 1st.

REV. E. H. CHAPIN, of this city, is engaged to deliver seven temperance lectures in Maine, as follows: Bath, Sept. 5th; Augusta, 6th; Waterville, 7th; Bangor, 8th; Belfast, 9th. He lectured at Biddeford on the 1st, and at Portland on the 2d.

LIKELY TO PINCH.—The following preamble and resolution were lately discussed by the Temperance Alliance of this city, and laid over until a further meeting:

Whereas, The rum traffic is now supported by those churches of our city that admit membership persons who are engaged in business as rum-sellers or rum landlords; and *whereas*, the present needs of the Temperance Reform require that the temperance public should know who are true friends of the cause—

Resolved, That the Corresponding Secretary of this Alliance be directed to address a circular to all the clergymen of this city, inquiring if their churches exclude from membership all persons concerned in the rum traffic, as dealers or as landlords; and *whereas*, the present needs of the Temperance Reform require that the temperance public should know who are true friends of the cause—

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SPIRITUAL FACTS IN TENNESSEE.

J. W. Killgore, of Como, Henry Co., Tenn., in forwarding orders and remittances for books and papers, appends to his letter the following interesting account.

FRIEND BRITTAN:

While writing, it is due to state something of the cause of Spiritualism in this section. About Christmas last, the manifestations commenced, first by rapping, then rocking, and then writing. After this, one or two speaking mediums were developed, spiritual lights were also seen—one very remarkable light, nearly the size of a feather pillow, was seen for several different days, in open daylight—it was of a dazzling white. Physical manifestations were sometimes very powerful. On one occasion a large table was raised to the joist, with eight stout men holding it to prevent it. In spite of their efforts it did rise, and waved to and fro as if trying to escape from them out at the door.

But notwithstanding these manifestations, it seems that undeveloped spirits, or undeveloped mediums, or both, have been engaged in the whole affair with but few valuable exceptions. Consequently but little or no good has been done, unless it was to convince the foggy conservatives that it is no "humbug," that it is a real, intelligent, unseen power, and thereby prepare the mind for a more pure and exalted phase of the manifestations.

It is to be regretted that we have no one to lecture on the subject in this city. If we had, there is no doubt that reliable and intelligent mediums would soon be developed that would be a blessing to this community. Will the friends of the cause in those sections where they have obtained a footing, devise ways and means by which destitute places may enjoy the light of day. I wait to see what will be done, and to see what advice you, friend Brittan, have to give on this subject.

P. S. There is a case of insanity in Murry Co., Tenn., of a very aggravating character, caused by an intense religious excitement. (No information was derived from a reliable source.) The subject is a young man of superior powers of mind, who was considered the star of that whole section. Having a religious cast of mind, he followed in the steps of his ancestors, and set about the work of "getting religion." At length he succeeded in getting through, and for a while he rejoiced that he was rid of his burden. But in two or three days after, he fell into doubts, when he set about seeking a brighter manifestation. In this effort he sank into the most gloomy feelings, when his mind gave way, and the last account says his life is despaired of!

Orthodoxy has no right to complain of Spiritualism as producing insanity, while it is liable itself to a similar charge.

Yours, truly, J. W. K.

Friend K.—Send us word what can be done to encourage a lecturer in that region, and we will do any thing in our power toward realizing your wishes.—Ed.

FROM NEW HAMPSHIRE.

PAPER MILL VILLAGE, N. H., August 19, 1853.

FRIENDS PARTRIDGE AND BRITTAN:

* * * * * The cause is progressing slowly, but surely, in this place. The opposition is strong against it, for prejudice, superstition, and bigotry, have fastened their bands of steel around the minds of the mass. A *partial God* and an *endless hell* are believed in by a majority in this town. But, thanks be to God, this dark and gloomy creed is letting go of the community some. The regenerating beams of love and benevolence are shining in upon the human mind, and melting those cold and cruel ideas entertained of *God* and the *destiny of the human race*.

The good can not be computed which has resulted in this vicinity from the "glad tidings" brought to us by our Spirit friends from those celestial circles of life and love in the Spirit-world. Many a heart that was buffetted by the cold surges of *infidelity*—which saw no God in the world, and which felt no joyous hope of an immortal life beyond the tomb, is now rejoicing in a new dispensation. A new world with its God, a new and all glorious life with its immortal joys and eternal blessedness, have been revealed to them; and through the gates of the boundary of this life they behold the *glorious destiny of the children of God*. And *some*, who had settled down in the belief of an *endless separation* from friends and all they hold dear in this life, in that life to come, have had their hearts made glad and their fears removed by the glorious truth brought to them by *dear ones* who are living the life of immortality.

But, as for myself and family, we never could believe in endless woe. We had, however, no clear vision of the future. We thought we should exist somewhere, at some time, but soon we had that faith tried. Our little boy—our only one—was taken from us, and oh, the pangs which rent our bursting hearts when we saw his little eyes close in death upon us! Could we but feel sure that he lived still, and that we should meet him again, that would have soothed our griefs and lulled our souls to rest. But now we can see clearly that he lives. We can feel his presence. We listen to that dear voice in glorious transport, while he describes his blessed state to us. And soon he will guide us to that Spirit Eden of joy, life, and love. Now we can see the mission that dear boy was to perform, and is still performing for us; and now our great desire is that we may so live that our minds may expand in truth, benevolence, and love, that when we leave this rudimental sphere we may go up to those blessed circles where our loved ones dwell.

Yours truly, in the blessed bonds of love,

WINSLOW B. PORTER, M.D.

MESSAGES FROM THE SPIRITS.

A SPIRIT'S BELIEF.

SPOKEN THROUGH MR. —

The subjoined communication reached us through the post, without any explanation further than appears on its face. It purports to have been spoken by a Spirit, and from its abrupt opening and inconsequence, as a whole, we take it that it is only a fragment, or fragments, from a more extended expression:

Friends! the question is often asked, "What is the Spiritualist's belief?" That question some are able to answer, and some are not, we are sorry to say. Now, every true follower of this new dispensation, as you are pleased to term it, should be understood; or, so far as each one has traveled, they should understand what they pretend to believe. No one should plunge head-foremost into any thing, expecting to comprehend the whole contents thereof, without a careful survey of the external appearances. They should try and understand the basis on which rests this theory which they are about taking hold of or plunging into.

I say a careful survey should be first taken, to go no further than they can comprehend, so that they may know what kind of a foundation they stand on. Now, among the numerous believers of Spiritualism, we find very many that don't really know what they do believe. They believe something, but they don't know what. They have jumped upon a pile of loose brush, and there they stand, tottering about, trying to get a foothold. Perhaps the first gust of wind that comes along will blow them off clear back to where they started from, because they have not cleared away and placed themselves on a sure foundation. Mounted, helter-skelter, just as it happened, there they halt, not able (many of them) to withstand even the slightest tempest or storm, if it is in any way severe. Now those that would step on a sure, steadfast foundation, should move with care. Every step should be distinctly and clearly seen. * * *

Friends, 'tis an old saying, but it will do in this case—"Look before you leap." Know what you do know, or, at least, what you pretend to know, so that you can tell what you believe, and where you stand, and feel that you rest on a rock. We are glad to find you there. Have a foundation, and then you can build without fear of being washed away, blown down, by any fierce storms that may come along; for there are heavy storms to brave—there are many tempests to face. (A pause here.)

I believe there is but one God—the Father of all mankind. I believe in Jesus Christ, as a son of God and brother of the human family—one who was nearer perfection than any that ever lived. I believe that he suffered and died on the cross for the evils of the then existing human race. He died suffering, the concentrated evils of that race pouring in upon him and pressing him down as under a mighty weight. That he was our brother; that in his perfection he, of necessity, took upon himself the then existing evils which were weighing heavily upon the human family. I believe in the Father, Son, and Holy Ghost; but I would interpret that phrase according to my own notion. (A pause.)

That august personage, whom some are pleased to call the Holy Ghost, I would call the influence of love, spreading over the vast domain of God's kingdom, reaching high and low, far and near, encompassing the whole. I would call that by a little milder name. Influence of a love which is perfect, for God is perfect and his influence is mighty. Therefore this Holy Ghost dissolves and resolves itself into nothing but an influence exerted by the power of love—the same as the influence of any good man is felt in his community where he dwells.

I believe in the communion of mortals with those that are immortal. Those that are clothed in mortality, I do believe, can and do commune with those that are clothed in immortality. I believe there is no hell but that which dwells in the breast of all evil. I believe there is a heaven, and that heaven blends with earth. I believe in the original inspiration of much of the Bible. I believe portions of it to be the word of God. * * *

We may carry this subject further at some future time. Be strong in the faith and knowledge of God, as revealed by his angels, from the throne of his love.

And now, may faith, hope, and charity be and abide with us forever. And unto our Father would we render thanks-giving and praise, glory and power, and honor. Amen.

The following came to us in the envelope containing the above:

WRITTEN THROUGH MRS. —

QUESTION.—I hear you speak of a land above,
Where all is peace, where all is love;
Brother, oh! brother, tell me where—
My wearied Spirit would fain be there.

ANSWER.—There is a land of peaceful rest
For all the wearied and oppressed,
Where they can ever comfort find,
To soothe and elevate the mind.

Q.—That land so blest, of which you speak,
My wearied Spirit now would seek;
Tell me, then, oh! tell me where,
That I for the journey may prepare.

A.—There is a land of rest, I say,
Where night is ever turned to day;
No sorrow ever enters there;
'Twill not with aught on earth compare.

Q.—But where! again I ask you, where!
For I its blessings fain would share.
I, sure, would leave this land of woe,
To such a place as that to go.

A.—But stop, my brother; stop, I say.
I, sure, to you would show the way,
And help you on your journey, too,
If you will faithful prove, and true.

Q.—Believe, I'll faithful be, and true,
If I that better land can view;
You say I ever shall be free!
That place of rest—oh! show it me.

A.—Yes, brother, I will point the way;
Be willing yet a while to stay,
Till all thy work on earth is done,
Till God our Father bids thee come.

Q.—But there is happiness, you say,
And all is one eternal day.
Why should I longer linger here,
Oppressed each day with grief and fear!

A.—The sorrows of the earthly sphere
Will make your pleasures richer here;
For what you now may sow in tears,
You'll reap in joy in future years.
Oh, then, with patience, travel on,
Till you the victory have won;
You then this heavenly land shall see,
And spend in it eternity.

SPIRITUAL TELEGRAPH.

NEW YORK, SATURDAY, SEPTEMBER 10, 1853.

BUSINESS NOTICES.

AN EXPLANATION.—Our Patrons are respectfully informed that the subscription and mail books of the TELEGRAPH are left entirely to the care of our mailing clerk, and consequently the proprietors themselves do not know at what particular time the subscription of any one of their patrons may terminate. Moreover, the business of the office is so managed that when a subscription expires the name no longer appears before the person who writes the wrappers. The reader is requested to accept this as an explanation for any seeming abruptness which may characterize the discontinuance of the paper.

ADVERTISEMENTS.—The Publishers have inserted a 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 12 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.

HOME AND FOREIGN ITEMS.

AMERICANISM ABROAD.—Numerous demonstrations are being made in this city and other sections of the Union in favor of a testimonial to Commander Ingraham, of the U. S. sloop-of-war St. Louis, for his gallant conduct at Smyrna, in compelling an Austrian frigate to give up a Hungarian named Kosztz, formerly aid to Kosuth, who had been seized on Turkish soil by the Austrians, notwithstanding that soil was sacred according to treaties, and Kosztz had papers showing that he had been in the United States, and declared his intention of becoming an American citizen.

JESUITISM.—A Monsieur Bedini, a Jesuitical legate from the Pope to a South American State, has been tripping it in company with Archbishop Hughes in the Lake region; and much complaint is made that the Government placed a national vessel at his service on Lake Erie. It is thought to savor of courting the Catholic vote. Father Gavazzi, in a long and scorching letter to *L'Eco d'Italia*, exposes M. Bedini as the foe of freedom in Italy, and as having caused the death of the learned and famous Italian patriot, Ugo Bassi.

THE RUSSO-TURKISH QUESTION is believed to be so far settled that war will not result from it. According to all showing, the Turk is a kinder protector of Christianity than the Czar. The claim of the Czar to be the pontiff of the Greek Church has aroused the jealous fears of the papacy, which sees a religious rival in Russian pretension. The Greeks, or those coming within the Russo-Turkish dispute, are said to number about 12,000,000, and it is rumored that an attempt will be by-and-by made to revive the Hellenic nation, and throw off both Russian and Turkish protectorates.

NEW ORLEANS.—The yellow-fever continues its ravages in New Orleans, about two hundred dying daily. Upward of five thousand persons have died up to the present time. The fever has spread to Mobile, Vicksburg, and Natchez. About \$50,000 has been contributed in aid of the New Orleans sufferers, of which our city has given over \$80,000. Charleston, Louisville, and other cities, have given nobly. On Wednesday last the Directors of the Crystal Palace gave their receipts for that day, in aid of the New Orleans fund. On Thursday evening Ole Bull gave a benefit concert at Niblo's for the same purpose. M. Julien, whose grand concerts opened at Castle Garden on Monday night, also proposes a benefit for New Orleans. Thus goes on the work of humanity.

MEXICO.—The United States Government is concentrating a large military force on the Mexican frontier. The signs of the times are warlike. Santa Anna, the dictator of Mexico, has recruited his armies to the number of 90,000, and seems disposed to try his hand with his old enemies and conquerors. By our treaty with Mexico, at the close of the war, we stipulated to keep our Indians from deprelating on Mexican soil. Mexico complains that we have not done so; hence, with some trouble touching the Mesilla Valley, these warlike preparations.

COMING HARVEST.—The general grain and fruit crops of the Union promise to be good and abundant. Excessive rains have somewhat damaged cotton in Florida, Alabama, and Mississippi. The grasshoppers have done havoc in the grain fields of some of the western countries of this State. We have seen it soberly stated that at one point the grasshoppers actually attacked the sheep in the pastures, and destroyed their wool. During the week ending Aug. 27th, over 60,000 baskets of peaches daily reached our city market. Peaches, melons, and plums were seldom, if ever, cheaper, better, or more plentiful.

UNIVERSALISM.—The New York State Convention of Universalists has just closed its session at Lockport. Resolutions in favor of the Maine Law were adopted with but two dissenting voices. The condition of the denomination in this State is reported as follows: 16 associations, 213 societies, 172 meeting-houses, 123 preachers—6 new churches built during the past year. Its periodicals consist of one weekly and two monthlies. The General Convention of the denomination meets at Columbus, Ohio, on the 21st instant.

SINGULAR SUICIDE.—Mr. Norton Goodwin, a young man about 18 years of age, of Pittsfield, Warren County, Pa., committed suicide, on the 8th instant, by shooting himself in the head. The probable cause of the act was that when he presented himself as a candidate for baptism, objections were made by some one to the rite being administered.

THE CROPS IN EUROPE.—The late accounts from Europe are of a character to awaken much interest. The circular of Joseph Sturge and Co. states that crops are worse than in any year since 1816; that potatoes will be shorter than since 1840; that the wants of England will equal 15,000,000 quarters of grain, a quantity larger than ever before.

THE 10th of September is the anniversary of Perry's victory, and it is proposed by a number of the citizens of Sandusky to get up a military and civic celebration in honor of the day, to take place on Put-in-Bay Island.

CHLOROFORM AS A MOTIVE POWER.—The French Government has constructed a vessel to be driven by chloroform. Its powers were tested recently at L'Orient, and the experiment, it is said, was considered very satisfactory. An equal power is obtained at an expense of 50 per cent. less than by steam.

M. MARION, in an account of a balloon ascension which he made at Morristown, Pa., last Friday, says: "I was just 35 minutes coming about 16 miles; the locomotive started with me, but I soon left her far in the rear."

WITCHCRAFT.—The following case of witchcraft is copied from the *Liverpool Mercury*:

"A report that a woman had bewitched two sickly children, recently became so generally accredited among women at Middleboro'-on-Tees, that on Monday evening week a great crowd assembled before the supposed witch's door, and uttered cries of 'Pull her out! burn her, etc.' Ultimately the disturbance became so great, that four police officers were brought from Stockton to assist in quelling it, and six or seven of the mob were lodged in the lock-ups."

WHISKY AND SNAKES.—T. S. Bailey, of Macon, Ga., writes that one of his negro boys has been bitten by that most poisonous reptile, the copper head moccasin-snake. Said he, "I immediately made him drunk with raw whisky, and soaked the wound with hartshorn. He has suffered no inconvenience, except a bad sore on his leg. It ought to be generally known that no animal poison can stand whisky in a fair fight."

MEDICINE.—The celebrated Dr. James Johnson, editor of the London *Medical Chirurgical Review*, thus unobscures himself: "I declare as my conscientious opinion, founded on long experience and reflection, that if there was not a single physician, surgeon, apothecary, man-midwife, chemist, druggist, nor drug on the face of the earth, there would be less sickness and less mortality than now prevail."

No less than \$20,000 worth of brandy was consumed by the late fire in Pearl Street, New York. It belonged to Davis & Henriquez, and was not insured.

The women in mob caps, who destroyed all the liquor in Fairfield, Ohio, on the 16th of July, have been discharged upon examination.

PROGRESS OF SUNDAY SCHOOLS.—In 1818, when the population of England and Wales was 11,642,683, the number of Sunday Schools was 5,403, with 477,225 scholars. In 1851, when the population was 17,927,000, there were 23,498 schools, with 2,407,468 scholars. In 1818 the number of day schools was 19,230, with 674,883 scholars. In 1851 there were 46,134, with 2,144,277 scholars. Since 1818 the number of day scholars has increased in a four-fold greater ratio than the population, and the number of Sunday scholars nearly eight-fold.

PAPIER MACHE.—They are making houses of *papier mache* in England, for exportation to Australia and India. These houses (says an English paper), which contain from four to ten rooms

Interesting Miscellany.

A MESSAGE FROM THE SPIRIT-WORLD.

TO MRS. W. P., OF ELGIN, ILLINOIS, FROM THE SPIRIT OF HER NEPHEW.

E. J. PARTRIDGE, MEDIUM.

While in the blest and cheerful hours
I roam these fields so light and free,
Where charms I draw from fancy's bowers,
And all is fresh delight to me;

When all I feel or know of joy,
Wild fancy spreads before my eyes,
And fairies weave enchanting dress
To hold me by a glad surprise;

When o'er the expanse I trip in glee,
And sip delicious sweets that grow,
And am from grief and sorrow free,
And joy and peace forever flow;

When in these hours of liberty,
My heart doth pleasure's path pursue,
Think in these days I hear for thee
No thought—nor of thy heart so true!

Of all the friends on earth I know,
Dear Aunt, to whom my heart entwines;
There is but one to whom I owe
For claims of love surpassing thine.

My mother! who in infant days
My spirit soothed with kind caress;
Who called my steps from folly's ways
And did each budding vice suppress.

She watched and prayed with deep concern
To lead my soul in youth to God,
To make truth's fire within me burn,
And knowledge win for my reward.

But these are ties of nature—though
They bind together those akin,
Yet these affections link fond hearts,
Then nourish them—'twill lessen sin.

I kindred have of purer kind,
With them I seek eternal rest,
With them I find full peace of mind,
Theirs is a tie supremely blest.

Think that the care and kind concern
Now marked upon your age-worn brow,
Have never made my spirit yearn
Toward thee with grateful love to bow!

Our motto is, "Love all the race;
Love for their virtue, well as kin;"
By this my kindred in their place,
I love—on this my soul doth lean.

So ever in my feelings glow,
My mother's counsels round me twine;
In her pure love I strive to grow,
And make her friends be also mine.

I loved her on that solemn day
When pensive in high thought emerged,
They bore my lifeless dust away,
To music of funeral dirge.

'Twas then I felt her love to shine
In purest, most delightful ray;
I felt my spirit say to thine,
"Dear Aunt, God calls—be wise to-day."

"'Tis folly to defer, for you
To earthly joys can hold no claim;
God gave the present, what you do
Make honor his most holy name."

Then when the thread of life is spun,
And you no more on earth can roam,
Bright angels will convey you home,
And bear you up to endless day.

For God's own voice will yet say, "Come,
Your works are worthy of my grace;
Come to your pure and peaceful home,
Be heaven your final dwelling-place."

Oh, worthy friend, e'er seraphs hear
Thee to the realms of endless bliss,
Receive my love—while grateful tears
The feelings of my soul express.

Words are faint sounds—that rise and break
Like idle winds upon the ear,
Deep soul to soul speaks out in this,
The voice of eloquence we hear—

'Tis makes the heart to sympathize,
Makes discord shrink and fly away,
Binds heart to heart in harmony,
Each word and act to fifty grace.

Oh, Aunt, how did your spirit move
When I, around my dying form
My mother saw, and knew with love,
My memory did her spirit warn.

Oh, how my spirit then did seem
To soothe the anguish of her heart,
To light her with a heavenly beam,
And teach her joy's diviner art!

Could she have viewed me in bright robes,
As I beheld me on that day,
Her soul had glowed with glory's rays,
And panted for the endless day.

But glowed they not? those tears of grief,
She there so freely shed for me—
They were the crystal drops of love,
Of kindred soul for soul made free.

Almost as sweet those sacred tears,
As was the calm, harmonious tone,
That took from death all gloom and fears,
And 'round me like a glory shone.

And now, my guardian Aunt, adieu,
My blessing on the friends I leave;
Peace I shall ever bring to you,
Till heaven your spirit does receive.

BYRON TAYLOR.

THE TOMB OF MR. WEBSTER.—A marble block has been placed in front of Mr. Webster's Tomb, at Marshfield—similar to those which he erected in memory of his wife, son, and daughters, which bears the following inscription:

"DANIEL WEBSTER,
Born Jan. 18, 1782,
Died Oct. 24, 1852.

Lord, I believe; help thou my unbelief.
Philosophical argument, especially that drawn from the vastness of the Universe, in comparison with the apparent insignificance of this globe, has sometimes shaken my reason for the faith which is in me; but my heart has always assured and reassured me that the Gospel of Jesus Christ must be a divine reality. The sermon on the Mount can not be a merely human production. This belief enters into the very depth of my conscience. The whole history of man proves it." DANIEL WEBSTER.

THE PRESENT AGE AND INNER LIFE, by A. J. Davis, is having a rapid sale, and is likely to be the most popular of the author's recent works.

A REMARKABLE MANIFESTATION.

Translated from a German Work, "Existenz Götter und ihr Einfluss auf die Sinnerwelt," by Fr. Nork.

When Queen Ulrike, of Sweden, was on her death-bed, her last moments were embittered by regret at the absence of her favorite, the Countess Steenbock, between whom and the queen existed the most tender and affectionate attachment. Unfortunately, and by a most singular coincidence, the Countess Steenbock, at the same moment lay dangerously ill, at Stockholm, and at too great a distance from the dying queen, to be carried to her presence. After Ulrike had breathed her last, the royal corpse, as is customary in that country, was placed in an open coffin, upon an elevated frame, in an apartment of the palace brilliantly illuminated with wax candles. A detachment of Royal Life Guards was stationed in the ante-chamber as a funeral watch. During the afternoon, the outside door of the ante-chamber opened and the Countess Steenbock appeared in deep grief. The soldiers of the guard immediately formed into two lines and presented arms, as a mark of respect to the first dame of the palace, who was received and escorted by the commander of the guard into the chamber where lay the body of her dearest friend. The officers were surprised at her unexpected arrival, and attributing her silence to the intensity of her grief, conducted her to the side of the corpse, and then retired, leaving her alone, not choosing to disturb the expression of her deep emotion. The officers waited outside for a considerable time, and the Countess not yet returning, they feared some accident had befallen her. The highest officer in rank now opened the door, and immediately fell back in the utmost consternation. The other officers present then hastened into the room, and there they all beheld the queen standing upright in her coffin and tenderly embracing the countess! This was observed by all the officers and soldiers of the guard. Presently the apparition seemed to waver, and resolved itself into a dense mist. When this had disappeared the corpse of the queen was seen reposing in its former position on the bed of state; but the countess was nowhere to be found. In vain they searched the chamber and the adjoining rooms—not a trace of her could be discovered.

A courier was at once dispatched to Stockholm with an account of this extraordinary occurrence; and there it was learned that the countess Steenbock had not left the capital, but that she had died at precisely the same moment when she was seen in the arms of the deceased queen! An extraordinary protocol of this occurrence was immediately ordered to be taken by the officers of the government, and which was counter-signed by all present. This document is still preserved in the archives.—*The Token*.

THE BEARD AND MUSTACHE.

They protect the opening of the mouth, and filter the air for a man working in smoke or dust of any kind; they also act as a respirator, and prevent the inhalation into the lungs of air that is too frosty. Mr. Chadwick, years ago, was led to the discussion of this subject by observing how, in the case of some blacksmiths who wore beards and mustaches, the hair about the mouth was discolored by the iron dust that had been caught on its way into the mouth and lungs. The same observer has also pointed out and applied to his argument the fact that travelers wait, if necessary, until their mustaches have grown before they brave the sandy air of deserts. He conceives, therefore, that the absence of mustache and beard must involve a serious loss to laborers in dusty trades, such as millers and masons; to men employed in grinding steel and iron, and to travelers on dusty roads. Men who retain the hair about the mouth are, also, he says, much less liable to decay or aching of the teeth. To this list he would add, also, that apart from the incessant dust flying in town streets, and inseparable from town life, there is the smoke to be considered. Both dust and smoke do get into the lungs, and only in a small degree is it possible for them to be decomposed and removed by processes of life. The air passages of a Manchester man, or of a resident in the city of London, if opened after death, are found to be more or less colored by the dirt that has been breathed. Perhaps it does not matter much; but surely we had better not make dust holes or chimney funnels of our lungs. Beyond a certain extent this introduction of mechanical impurity into the delicate air passages does cause a morbid irritation, marked disease, and premature death. We had better keep our lungs clean altogether, and for that reason men working in cities would find it always worth while to retain the hair filter supplied to them by nature for the purpose—the mustache and beard around the mouth. Surely enough has been here said to make it evident that the Englishman who, at the end of his days, has spent about an entire year of his life in scraping off his beard, has worried himself to no purpose, has submitted to a painful, vexatious, and not only useless, but actually unwholesome custom. He has disfigured himself systematically throughout life, accepted his share of unnecessary tie-douloureux and toothache, coughs and colds, has swallowed dust, and inhaled smoke and fog out of complaisance to the social prejudice which happens just now to prevail. We all abominate the razor while we use it, and would gladly lay it down. Now, if we see clearly—and I think the fact is very clear—that the use of it is a great blunder, and if we are no longer such a slavishly people as to be afraid that, if we kept our beards, we should not wash, or comb, or trim them in a decent way, why can we not put aside our morning plague and irritate our skin no more as we now do!—*Dickens' Household Words*.

REMOVING A RING FROM A LADY'S FINGER.

Dr. Castle, of this city, communicates to the Boston *Medical and Surgical Journal* the following ingenious method, devised by him, for extracting a young lady's finger from a ring which was too small for her. We give his story in his own language:

"An interesting young lady about seventeen years of age had presented to her a gold ring, which she forced over the joints of her middle finger. After a few minutes the finger commenced swelling, and the ring could not be removed. The family physician, Dr. —, was sent for, but could do nothing. The family, and the young lady especially, were now in the greatest consternation. A jeweler was sent for. After many futile attempts to cut the ring with cutting-nippers, and to saw it apart with a fine saw, and after bruising and lacerating the flesh, warm fomentations and leeches were applied, but all without affording the slightest benefit. Dr. — requested my presence, with the complaint that 'perhaps my mechanical ingenuity might suggest something.' I at once proceeded to the house of the patient, and found the young lady in a most deplorable state of mental agony, the doctor embarrassed, and the family in a high state of excitement. I procured some prepared chalk, and applied it between the ridges of swollen flesh, and all round the finger, and succeeded in drying the oozing and abraded flesh; then with a narrow piece of soft linen I succeeded in polishing the ring, by drawing it gently round the ring between the swollen parts. I then applied quicksilver to the whole surface of the ring. In less than three minutes the ring was broken (by pressing it together) in four pieces, to the great relief of all parties.

"In a similar manner (without the chalk) I some time since extracted a small brass ring from the ear of a child, who, child-like, had inserted it into the cavity of its ear. The operation was more painful and tedious, but was equally successful.

"The *modus operandi*. The quicksilver at once permeates the metals, if clean (with the exception of iron, steel, platinum, and one or two others), and amalgamates with them. It immediately crystallizes, and renders the metal as hard and as brittle as glass. Hence the ease with which metals amalgamated with quicksilver can be broken."

MONOMANIA.—The following is related of the late Earl of Portsmouth: In 1823 this nobleman was declared insane; but the disease was rather monomania—his lordship being afflicted with an incurable love not only for attending funerals but for officiating among the functionaries. Whenever he could manage it in his own district, he drove the hearse, behaving with perfect decorum, and wearing the full costume of the conductor of that somber vehicle. If it was a walking funeral, he was always to be found either among the mourners or the undertaker's men, with a band of crape round his waist and another round his hat. A keeper always accompanied his lordship on these funeral occasions, and also when he drove four-in-hand, in which process he was understood, but for his recklessness, to excel.

The *Houston Telegraph* says: Mr. A. Brisbane, and Mons. Victor Considerant, of France, have recently been examining the Upper Trinity and Austin, for the purpose of selecting a large tract of land, with a view to the settlement of a French colony in that portion of the State. We understand they are much pleased with the country, and it is quite probable their report will induce a large number of French emigrants to settle in the State.

TO — AND A PORTRAIT.

BY ETNA.

"Perhaps thou art more beautiful
In mine, than other eyes."

Silent companion of my lonely hours!
How oft I gaze upon thy noble brow,
May not tell, nor yet how dear thou art,
More prized by me than those who cluster round
Me here, and strive with potent words to banish
From my heart the sigh which oftentimes with
Grief bursts from its prison cell.

I may ungrateful be to those
Who strive to win my thoughts from care,
But oh, they can not penetrate the gloom which o'er
My spirit rests, with darkening lines.
They do not see the heart, or feel its pangs, and
May they never suffer all that's saddened my
Once joyous heart;
For often when I faint would smile
Upon some kind one lingering near,
I turn aside with aching brow,
To hush the men's rising now,
And check the falling tear.

And then they marvel that upon my lip there
Rests no smile of joy; but when the spirit droops
'Neath sorrow's blight, 'twere mockery to breathe
'Tis but with smiles; but when the radiant moon
Looks down upon thy beaming face, and memory tells
Me of the past best hours, which thou hast made
More dear, my heart thrills with a rapture wild;
I would not barter one short hour thus spent,
For all thy words of love, for thou art dearer far
In thy mute eloquence than others e'er can be.
And but for thy kind face to smile on me,
And this city's din, my heart would wither
Even as flowers, beneath the burning sun.

But now the echoes
Of thy music-voice steal through its chambers oft,
And all around seems lighted up with a pure ray
Of glory, stange and fathomless, beyond the stars.
I oftimes sit entranced, and almost think I hear
An angel's whisper from the land of dreams.
But stern reality the bright illusion bears away,
And scenes of actual life appear, to break the spell,
'Tis but thy semblance that I see—thy fancied tones
I hear; and yet, I know thy voice will still breathe
Blessings on me, and that I am sad, thou'lt grieve.
I would not have one tear-drop dim thine eyes—
One shade of sorrow mark thy brow, at thought of me!
But when thou art most blessed, will breathe one
Prayer for her whose fond pure hopes to thee are
Given, and bless me once again!

—Ambassador.

SPEECH OF A CHIEF.—The Fort Smith *Herald* furnishes the following copy of the speech delivered by Pa-y-yokah, a Camanche Chief, at the great Indian Council, recently held on the north fork of the Canadian River, about 350 miles of Fort Smith:

"The Great Spirit, I have no doubt, is very glad to see so many Indians of different nations meeting together for the purpose of establishing peace, and giving their pledge to each other to live by it forever. I am very happy, indeed, to see and meet with my eastern brothers in council. We older men know correctly for what these nations of different tongues convened, and we are glad that the peace, rarely known among us, is established for our good. It is our duty to teach our younger people who do not understand the transactions to-day—the true meaning of our council; and let our rising generations be trained up and grow fast in this great white talk we are receiving to-day. Brothers, our lives are not in our hands; we can not last always; the Great Spirit will call us away some day, and will put somebody else in our stead. I consider this talk to be like the roots of grass; in every spring the green and beautiful blades will shoot out, and blossoms of sweet odor; the autumnal moon will come and bite them off with its white teeth, but it has no effect on the roots. It is just so with us, we can not die with this talk. While we live, we make this talk sweet to our people around our council fires, but after we are gone, this talk still survives, and still has its odorous smells to all united nations. [Here he held up his right hand toward heaven.] May the Great Spirit sanction our doings to-day, and faithfully make us keep this good talk given us from our brothers at the rising sun.

SUBSTITUTE FOR GUTTA SERENA.—Dr. Riddell, officiating superintending surgeon of the Nizam's army, in making experiments on the Muddar plant of India (*Asclepias gigantea*), had occasion to collect the milky juice, and found that as it gradually dried it became tough and hard, like gutta serena. He was induced to treat the juice in the same manner as that of the gutta serena tree, and the result has been the obtaining a substance precisely analogous to gutta serena. Sulphuric acid chars it; nitric acid converts it into a yellow resinous substance. Muriatic acid has but little effect upon it; acetic acid has no effect, nor has alcohol. Spirit of turpentine dissolves it into a viscid glue, which when taken between the finger and thumb, pressed together, and then separated, shows numberless minute and separated threads. The foregoing chemical tests correspond exactly with the established results of gutta serena. It becomes plastic in hot water, and has been moulded into cups and vessels. It will unite with the true gutta serena. The muddar also produces an excellent fiber, useful in the place of hemp and flax. An acre of cultivation of it would produce a large quantity of both fiber and juice. The poorest land suffices for its growth, and no doubt if well cultivated there would be a large yield of juice, and a finer fiber. A nearly similar substance is procurable from the juice of the *Euphorbia Tirucalli*, only when it hardens after boiling it becomes brittle. The subject is most important; and if common hedge plants like the foregoing can yield a product so valuable, the demand for which is so certain quickly to outrun supply, a material addition will have been made to the productive resources of the country.—*Journal of the Society of Arts*.

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