

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, OCTOBER 15, 1853.

TO CORRESPONDENTS.

Persons who send communications intended for the press should, if they desire to preserve them, invariably retain a copy, so as to preclude the necessity for our returning them in case they are not published. Among the mass of rejected papers they are extremely liable to be lost, and we can not be responsible for the safe keeping of communications which, in our judgment, are of no value.

FACTS IN SPIRITUAL SCIENCE.

We propose to relate, very briefly, two or three facts which will serve to illustrate as many different phases of the Spiritual phenomena. Among the Spirit-mediums, Mrs. Harriet Porter, of Bridgeport, is known to be favored, at times, with certain forms of manifestation which are interesting, and, in some respects, peculiar. Among the phenomenal exhibitions to which she is of late most accustomed, we will here instance that of apparently written or printed communications, which suddenly appear to the vision of the medium, on the person of the questioner, on the table, floor, or walls of the apartment, while Mrs. Porter is not only awake, but apparently in the normal possession and exercise of all her faculties. We will here furnish a single example, which will indicate the general characteristics of a somewhat numerous class.

On the 19th of September, a lady by the name of Mrs. Mary Osborn called on Mrs. Porter for the purpose of asking a mental question—whether a certain sick child of her brother would ever be any better. Mrs. Porter was very busy at the time, and the lady thought she would defer the matter until another occasion. Accordingly, she was about to withdraw, when the medium saw, in plain letters on her forehead, the following words:

"You want to ask one question."

The lady replied that she did. Mrs. O. had a small basket, on the lid of which the medium now read these words:

"Open the basket and take out the pocket-book."

The medium complied so far as to open the basket, but did not see the object referred to. Her hand was then controlled to remove the contents of the basket, when she discovered the pocket-book at the bottom. As she loosed the outer clasp the following message immediately appeared:

"In this part [meaning within the inner clasp] is a lock of hair, of a light color; it is a boy's hair; his disease is congestion of the lungs and inflammation of the bowels."

The medium next saw on the forehead and hand of Mrs. Osborn the succeeding announcement:

"Dr. Norton is attending him; he will get better."

It appears that the lady had very much desired to go to New York, but did not like to leave while the recovery of the child was so uncertain. Though she had not openly expressed this desire, Mrs. P. next read from the lady's face, as though it had been a sheet of letter-press:

"You can go to New York."

Mrs. Osborn declared all the statements in the preceding mystical communications to be true, so far as could then be known. It is, moreover, worthy of observation that the child and its parents were utterly unknown to Mrs. Porter and all the members of her family. The lady went to New York, and the child convalesced, as was promised.

In addition to the parties named above, Silas Tyrrell and Mrs. C. Pettit were present, and witnessed what we have related.

SINGULAR WARNING.—We are indebted to Mr. Mallory, of Bridgeport, for the following significant fact: Many years ago, Mr. John Weeks, of Waterford, Connecticut, related to our informant that his father on one occasion said to him, "John, the tide will be right to-morrow morning and we will go down and catch some clams." Accordingly, the father and son rose at an early hour in the morning and went through the fields to a place called Jordan Cove. While pursuing the narrow path that led to the water, John walked behind his father. Both parties had been silent for some time, when the father turned round and with great seriousness said, "John, I don't think I shall live long." The son demanded to know the reasons for this opinion, when the father thus replied:

"I have seen a man walking in the path just before me who looked just as I think I look; he was dressed as I am dressed, and had a hoe and basket over his shoulder, as I now have. The figure walked some distance and at last gradually settled down into the ground out of my sight."

The son treated the vision lightly, and the subject was dismissed. On reaching the shore, the two took a boat and went out to a sand-bar at the mouth of the creek. When they were about to return it was discovered that the tide had risen so that the boat was drifting off from the bar. The elder Weeks waded in for the purpose of securing the boat, which at that moment floated over a deep place. In the attempt to accomplish his purpose, Mr. Weeks accidentally stepped into the pit and went down suddenly under water. The next moment the body rose and floated on the surface with the face downward, when the son discovered, to his great astonishment, that his father had departed.

The presumption in this case is, that some Spirit foreseeing that the accident was about to occur, took this method to admonish Mr. Weeks of his approaching dissolution. Those who are familiar with the Spiritual philosophy will readily apprehend the probable process. The Spirit being in rapport with Mr. Weeks, doubtless caused him, by an effort of volition, to see himself in the manner described.

MR. WARREN CHASE.—Among those who have advocated a rational Spiritualism, perhaps none have done more to commend the truth to the understanding of men than Mr. Chase. He has long been favorably known as an earnest and intelligent Reformer, and during the two years last past he has lectured extensively through the Western States. His lectures have been received with marked respect and favor, and multitudes have listened to his free thoughts on practical reform and Spiritual science with great pleasure and real profit.

Mr. Chase has gone to West Winsted, where he will remain one week, or until next Wednesday, when he will visit Hartford, where he will also remain one week. Mr. Chase will lecture on each succeeding evening, and on Sunday, during his stay at the above-named places. We commend him to the fraternal fellowship of all enlightened and true men.

The friends at the East will please make their arrangements for the proposed lectures.

THE PRESS ON THE "TIMES."

Last week we published what we had to say respecting the unmanly conduct of the New York Daily Times. We were not actuated by personal feeling, but by a desire to correct its false and libelous statements for the truth's sake. Our readers will perceive that several respectable city presses are disposed to endorse us, and to censure the conduct of the Times. Immediately after the publication of our letter to the editor of the Tribune, the following appeared in the Evening Mirror:

Mr. S. B. Brittan, editor of the Spiritual Telegraph, accepts the challenge of a correspondent of the Times, to produce physical phenomena without public agency, only stipulating that he shall select two of a committee, and the Times two, and that four shall be present, the said committee to be known to the community as reliable, and to hold twelve meetings or more, and to report the issue—the same to be published in the Times and Telegraph. As the Times called for an acceptance of the challenge, it is bound to stand by the gun.

It will be remembered that the Times, in its notice of the Discussion, took occasion to stigmatize the leading Spiritualists as the "rilest knaves." The New York Reformer, in a caustic leader, under the caption "Who are the knaves?" holds the following language:

Are they knaves who conceal the truth of science and religion from the people? If they are, who are they? Are they knaves who conceal facts which may lead to the discovery of important laws? If they are, who are they? Are they knaves who teach while they are in ignorance of the truth, because unwilling to investigate? If they are, who are they? Are they knaves who preach the facts of Christianity, and deny, without investigation, the very facts which teach what Christianity consists in? If they are, who are they? Are they knaves who assume to know all that is to be known, and deny every thing not under their immediate cognizance? If they are, who are they? Are they knaves who misrepresent the motives and actions of their neighbors? If they are, who are they? Are they knaves who maliciously use their power to destroy the good names of their contemporaries? If they are, who are they? We leave the Times to examine these questions, and to make proper answers. Much would we prefer that there should be no necessity for any such interrogatories.

It would be more agreeable to see the Times, and the press of this country generally, doing its duty to mankind on the most important subject that has come under the investigation of the mind. It would be agreeable to see the press casting aside the prejudices which interfere with the acquisition of truth and knowledge; and to behold it bowing the voices of those bold pioneers in the progress of the race, who, regardless of the contumely and scorn of the unthinking many, have placed the axe at the very roots of error, and are hewing a way for the down-trodden millions to advance in one common pathway, animated by the assurance that the power is in man to throw off the shackles which bind him mentally, morally, and physically, and to rise in the scale of being for nobler purposes, pursuits, and ends than have ever yet stimulated the higher faculties of his being.

Shame, shame on the men of thought in our country, who have not the moral freedom to be just to themselves and to their countrymen—who, with myriads of facts before them to prove the existence of a higher philosophy than ever before enlightened the earth, are not contented with their own lawless intolerance of thought and neglect of duty, but are strenuous in their opposition to the self-sacrificing few who are willing to peril all for the welfare and emancipation of society!

Again we say to the Times, without pretending to know much of Spirit-rapping, the men you have abused with such grievous wrong are reputable and valuable members of the community. Blushes should mantle you, when you reflect upon the passage, "THE EVIDENT COLLISION BETWEEN THE PRESS AND SPIRITUALISM." If there were no proof of such a folly, why have you brought such a charge, and how could such a decision as is contained in the last sentence, quoted above, be made by you, without a title of evidence? How plainly apparent that passion, not principle—that prejudice, not truth, dictated that unjustifiable judgment! It is of such injustice that the elements are gathered to overwhelm error at last. True men will not bear that the lovers of science and of truth shall thus be treated; and the very course adopted to crush the growing spirit of inquiry, will only add zeal to the efforts of philosophers, that mankind may escape the victimization of false teachers. The world will yet know who are the knaves.

Since the above was written, the Times has published another libelous attack upon Mr. Brittan, who desired that that journal would publish a gentlemanly and courteous letter in reply to their cowardly and wanton assault. They stabbed Mr. Brittan, and refused to let him speak in his own defense. We can not help exclaiming, Who are the knaves? The probability is, the Times wishes to be considered an "independent newspaper," as it styled itself recently. Yes, it is independent—independent of decency, propriety, of justice. All the independence it has is that of the highwayman, who knocks you down and takes your life—not a whit more independent. It is not independent in a manly sense, for it does a wrong, and refuses to have its wrong exposed in its own columns, that the truth may be known to its readers. The Times, however, will yet repent of its own folly. It has meddled with a serious subject as others have done, and it will cover its head with shame as science reveals her treasures. We do not censure it in anger, but in sorrow, determined only to show the public that the spirit of truth shall be protected from the envenomed shafts of malicious ignorance. We think our readers will be able to answer the question, "Who are the knaves?"

Mr. Greeley sets the matter to rest, respecting the origin of the Discussion. That it was not sought by us is a fact now abundantly fortified by his testimony. He states what we did not before know, viz., that he personally suggested to Dr. Richmond the propriety of challenging us to the controversy. Mr. Greeley has made a frank and unequivocal statement, and we leave the Times to digest it at its leisure. We copy the article entire from the Tribune of Friday morning, the 7th instant:

Some probably do, but the great majority feel it only as it tends to increase their own sensual enjoyments, or minister to their own aggrandizement. If it upholds our sect, our creed, our party, it is an excellent thing; if not, kick it out, haul it down, crush it, crucify it! Hence unbelief is often culpable, not because it is wrong to believe according to the apparent preponderance of proof, but because the infidel never candidly considered and fairly weighed that proof.

Some two years ago, Dr. B. W. Richmond, of Jefferson, Ohio, living in or near a focus of what is called "Spiritualism," wrote us a very long, caustic, and thorough review of the "Spiritual" pretensions and alleged phenomena, intended to show that the latter were all produced by natural causes, and were identical in essence with the phenomena which in various ages have been characterized as witchcraft, necromancy, possession, nambulism, mesmerism, clairvoyance, etc., and that no Spirits had any part in them but the spirits of living men and women still incased in mortal bodies. Nothing so cogent, so able, so well fortified, as this essay of Dr. Richmond, had then been given to the public, and it seemed to us, until we afterward ascertained that some of the Dr.'s statements (for instance, that in every case of mysterious moving of inert, ponderous bodies, the movement was toward the "medium") were contradicted by facts, that he had flouted the "Spiritualists" and ended the controversy. We had several private letters from him, before and after our publication of his essay, all overflowing with zeal in opposition to the Spiritualists, and proposing to amplify his essay into a book. We suggested to him the idea of challenging Mr. S. B. Brittan, editor of the Spiritual Telegraph, (which was started during the progress of our correspondence) to a controversy in the columns of the Telegraph, and afterward submitting the whole argument to the public in a volume. This was readily assented to; the controversy was prosecuted through twelve letters on either side—also printed in the Spiritual Telegraph, but in no other periodical, and finally issued from the Telegraph office in a volume already noticed in the Tribune. There is no other volume extant from which so clear and full an idea may be gained of the pro and con of the "Spiritual" hypothesis. This volume was sent, among other journals, to the Times of our city. That paper was not content with abusing the book, but proceeded to speak of its authors and publishers as follows:

"Messrs. Partridge and Brittan will not thank us for our opinion of 'the better place of their publications, if the present work is to be considered as a specimen. They must understand that we look upon the Spirit-rapping question as a most detestable swindle. While we believe that many of the mediums are good, deluded

individuals, we nevertheless think that the projectors and promoters of the affair are knaves as influenced as ever served out a false witness in a civil process."

Of this particular work, which purports to be the record of a controversy between a believer and a skeptic, we can only say, that if it were not saved from our notice by its stupidity, the evident collision between the pretended distance would disgust us. A more dishonest book has never been published in any country. We do not, after this judgment, expect to be favored with any more of Messrs. Partridge and Brittan's publications."

Now that this charge of "evident collusion" is unfounded, we do most certainly know. Dr. Richmond was utterly unknown to Messrs. Partridge and Brittan until he appeared in the Tribune as a most striking opponent of the "Spiritual" pretensions, and was introduced to them by us. The controversy in debate was entirely of our suggestion. We had printed about as much for and against "Spiritualism" as we could find room for; and since a paper has been started expressly to comment that subject to public attention, we turned the Doctor over to his natural antagonists, and requested the belligerents to fight out their battle on their own territory—at all events, not on ours—which, to our sensible relief, they did. And the Times' assertion that a controversy so originated and prosecuted manifests "evident collusion" in support of "Spiritualism" is a much stronger testimony in behalf of that hypothesis than we ever uttered.

Mr. Brittan, thus implicated by the Times in a swindling conspiracy, addressed a brief and courteous letter to its editors, stating that he had never heard of Dr. Richmond prior to his appearance in the Tribune as an opponent of "Spiritualism," never saw him to this hour, and had scarcely heard from or of him other than as the volunteer assailant of the Spiritual hypothesis in essays widely reprinted from our columns as a complete refutation of that hypothesis. Mr. Brittan closed by asking the Times to designate some person to oppose the "Spiritual" cause whom that paper could rely on as really arguing on their side, and let the controversy be brought to an issue.

This letter, from a man whose integrity it had grossly and wantonly assailed, the Times refused to publish—refusing, also, to cooperate in bringing the controversy to an issue, as proposed by Mr. B. But it referred, instead, to an offer formerly made in its columns of a premium of one hundred dollars to any "medium" who could move tables under certain circumstances, or procure answers to certain occult questions which the one-hundred-dollar man stood ready to propound. The Times added, that this offer had been withdrawn, but would doubtless be renewed.

Mr. Brittan, thus shut out of the Times, responded through the Tribune, accepting the Times' bait, if still open, and proposing further, that two respectable citizens should be designated by either party—they to choose a fifth—which five should thoroughly investigate the alleged "Spiritual" phenomena, and report the facts and their conclusions—the same to be published in the Telegraph and the Times. To this acceptance of the Times' own proffer no response has been made.

These facts bear their own comment on their face. Whatever may be the truth respecting what is called "Spiritualism," we know that Messrs. Partridge and Brittan are not swindlers—that there was no "collusion" between them and Dr. Richmond—and that the Times has acted in these premises exactly like the Times.

THE FACTS EXPLAINED.

We find the following fact in the editorial columns of the New York Pathfinder.

SPIRITUAL MANIFESTATIONS.—A friend of ours, whose tenacity we can rely upon, related to us the following incident touching the so-called Spiritual Manifestations, which, to say the least, is quite singular:

He says that, having some curiosity to examine, and wishing to make a test of the "Spirits," he prepared a series of questions for the Spirits to answer, and that no person had any knowledge of but himself. He then visited the room, corner of Broadway and Lispenard Street, where several "mediums" are holding meetings every afternoon and evening, and requested to have a communication with some of the Spirits. The spirit of a relative lately deceased answered his call, and, through the medium, inquired if he desired answers to the questions that he had prepared at home, and then proceeded to repeat the first question and give the answer—both of which were correct. Our friend states that no one present but himself could have known that he had prepared any questions, as the sheet whereon they were written was folded in his pocket, and was not shown until after the revelation was made by the Spirit.

Can any one explain how this astonishing fact is to be accounted for? Why, friend Whitney, such things have been explained already in a great variety of ways, and the explanations are as clear as the most obscure things that we know of. Dr. Taylor ascribed them to electricity "broke loose." Mr. Burr and the Buffalo doctors, to the articulations of the joints of the nether extremities; Prof. Faraday, to muscular pressure; Mattison and Page, to machinery and mischief. The New York Daily Times says it is all "a detestable swindle." There are many other explanations, and one can take his choice, but the above are so luminous, and, withal, so preeminently satisfactory, to all who fully believe, that we need not enumerate any others.

SPIRIT OF THE OPPOSITION.

If the Spirit-rappers, as they are derisively distinguished, are not mad, some of their opposers probably are so, as may be inferred from the subjoined specimen of editorial thunder, which is said to have emanated from the Flushing Journal. The editor's sanctum must be a complete laboratory of explosive elements. The fulminations are startling and terrible. We advise the presiding genius of that place to apply ice-water to his head, and he would doubtless be greatly relieved by suffering a Spirit-medium to allay the irritability of the cerebro-spinal nerves by manipulation. The case is desperate, but the patient keeps up a strong resolution. His courage is almost sublime; there is not a cowardly quivering muscle in him. If the editors of the Daily Times, of this city, could only imbibe a portion of his spirit, they might venture out into an open field. Listen to the voice from Long Island:

"We now have a taste of the quality of this 'Flushing Circle.' It is time to ask what is to be their next saintly performance, their next mischievous feat? Is it to be a display of the revolvers and muskets with which they are armed to the teeth, and will they dare to seek triumph in secret assassination, or open and undisguised murder, that they may stop our mouth in this world, and haul us down in eternity, and torment our spirit with their stupid investigations in these present world-hells called 'circles'? Do they suppose a good God will subject an intelligent spirit to their brainless interrogatories? Poor fools! Do they suppose that our soul is concealed in our pocket, or that it lies in our flesh or our blood, or in a tangible anything, that they can usurp the mastery of Omnipotence over it, and their puny hands seize and squeeze it as they do a lemon? Their acts prove that such is their folly. In their dealing with us they shall be undeceived, if brain enough is left them to discriminate white from black. Our eye is fixed coldly, calmly, and determinedly upon this fanaticism. If that eye quails—if there shall appear the quiver of a muscle—the faintest signal of repugnance—let men, but not comrades, shoot us down at the gun we dishonor. A free press shall not suffer through us."

THE SPIRITS DOWN SOUTH.

A correspondent of the Charleston (S. C.) Courier, who says that the editors of that journal can vouch for his character, relates the following:

A few evenings since, a little circle of three young girls were sitting at a table which was in violent motion. Communications by "rapping," on the alphabet, were thrown off with great rapidity, and names of departed persons were given as being present and conducting the phenomena. This, however, I can account for, I think, upon the mental biological theory. One of the young ladies at the table is a writing medium, and at my request she took a pencil and in a few seconds began to write with great rapidity, in a clear, bold hand, her eyes being shut. In a short time it was announced that a person recently deceased was present. At the instant, a thought occurred that I could test the matter in a new way, and I asked—though not sitting near the table myself—this question. "Will you answer, if instead of calling the alphabet, I substitute numbers from 1 to

20—say I be mean A, T, R, S, C, etc.?" The reply was, Yes. I said, Tell me who you are? and I began calling the numbers, one, two, three, etc. The raps occurred upon different numbers, which I put down on paper—no one in the room, not even myself knowing what letters the numbers denoted. After the raps had ceased, I privately selected the letters and placed them over the numbers, and could have sworn to every of the name I said so, but did not name the letters. The table began to rap, and spelt out in the usual way, these words: "I did not give the right number last. Numbers were again called, and the number very to the one before given was struck. On placing the corresponding letter over it, the whole name became perfect and complete. Without intimating that any name was made out, I asked for the name through the writing medium. After an instant the writer, and the same name of the deceased person was written. Now here I had two different communications in different ways—one in a word which by its nature forbade deception, and the other through a young lady, whose very soul would revolt at the idea of trifling with the dead, or deceiving her friends."

SPIRITUALISM IN FRANCE.

The Paris correspondent of the National Intelligencer contributes to that journal two interesting letters touching a work that has been dictated by Spirits through the medium of Victor Hennequin, an ex-representative of the French National Assembly. In these letters best explain themselves, we give them in their order—the first, as addressed to the Emperor, Louis Napoleon:

SIR—My name is Victor Hennequin. I was a representative of the people on the 2d of December, 1851. I have never rallied to your Government. I write you with the hope that you will read my letter to the end. I ask from you neither place, nor cross, nor money, nor any sort of favor. You have heard talk of the turning tables. I have pushed this phenomenon to its last limit, and the movement of the table has become converted into a voice, which has inspired me and dictated an entire book. The celestial voice has recommended me to write this book. "LET US SAVE THE HUMAN RACE." I speak to you about it for two reasons. The first is to request from you direct authority to publish it without control. What Mr. Proudhon did for himself I am doing for the inspiration of God. The second motive of this missive is, that God has overthrown all my political data—that my book attacks the dearest principles of democracy—that it upholds the cause of power in general, notwithstanding the lively repugnances of my nature; and that I am commanded to say to you, to you personally, that you have a providential mission. This is no interested rallying to you. I prove this by asking, what you will accept without difficulty, permission to publish my book, and then that you will take no more thought about me. Two things will prove to you that I am not mad—the supernatural phenomena which so abound on all hands, and the reading of the book itself.

I am ignorant, sure, of court forms, and I pray you to permit me, contrary to custom, to finish this letter with my name and only.

VICTOR HENNEQUIN.

The above letter having found its way into the Independence Belge, a leading journal, with editorial comment appended, the name of the author of the letter being omitted, M. Hennequin addressed the following letter to the editor:

PARIS, September 12th.

SIR—You ask in your number of the 10th of this month that an excited Montaigne had just addressed a letter to the Emperor, upon the subject of turning tables. That Montaigne is not cited is myself. It is true that I commenced, in my communication with the other world, with tables and bits; but I have long since thrown one side these vulgar instruments. My hand, placed upon the paper, moves of itself, and answers my questions with the pen. I hear a voice in my ear. This voice is that of THE SPIRIT OF THE EARTH. It has dictated to me or inspired a work which we have written together, principally of rights. The work contains a moral for myself as severe as it was unexpected. I saw myself initiated into the general organization of the universe, into the life of Spirits, into astronomy, of which I was utterly ignorant, revelations that I can only give a first taste of in a publication entitled "LET US SAVE THE HUMAN RACE." Such is the title chosen by the Spirit of the Earth. If I have written to the Emperor, it is to be sure, first of all, that the circulation of this book should meet with no obstacles. I have taken in behalf of truth, of which I am merely the communicating agent, a step contrary to all my antecedents, but for which I console myself from the double consideration that it is neither interested nor voluntary. I expect from you the insertion of this letter in the Independence Belge, and I pray you to accept my warmest civilities.

VICTOR HENNEQUIN.

EL-Representative of the Department of Saône et Loire. The National Intelligencer's correspondent sees fit to pronounce the writer of the above letters a "poor, deluded" fanatic, but we think our readers will discover any thing but signs of madness or fanaticism in M. Hennequin's epistles. They are eminently calm, independent, and to intelligent Spiritualists, entirely rational. Their revelation corresponds with precisely what has occurred in this country, England, and elsewhere, to wit: that rappings, etc., the earliest devices of the Spirits for communicating, have given way to more exalted agencies, pointing to the time, possibly, when even hand-moving will be done away, and man will be enabled to stand face to face and confer directly with the Spiritual world. We shall be glad to see Victor Hennequin's promised book. The spirit of his announcement suggests that it will be an interesting revelation. Thus is the good work spreading through all lands.

IN ADVANCE OF THE TELEGRAPH.

The Kingston (Jamaica) Morning Journal of the 5th ultimo, gives the following example of the mysterious power which takes possession of pine wood and mahogany. It will be perceived that tables are—occasionally, at least—superior to telegraphs as mediums of the earliest intelligence. We incline to the opinion, however, that they will not render such services often enough to suit the demands of speculators.

A table, under the influence of a certain party in this city, was questioned as to the day on which the expected steamer would arrive, when it gave five distinct raps, making it the 6th. On the next question, as to the day of the week, seven was struck, making it Saturday. Subsequently, another system of rapping—that of suspending a shilling by a thread over a glass—was resorted to, and to the hour at which the steamer would be signaled, and the answer was, one. How many minutes after? The answer was, twenty. These questions and answers were communicated to several parties in this city, and have, as our readers are aware, been correct—the steamer having arrived on Saturday, the 6th, and was signaled about the hour stated.

ARCHBISHOP HUGHES has brought a libel suit against the Philadelphia Episcopal Recorder, for asserting that he was formerly a Bishop at Malta, and was incarcerated for misuse of funds in his hands, and that he escaped from prison when he came to the United States. The Archbishop's organ pronounces these several charges as unqualifiedly false.

POLITICAL.—The Georgia election just passed, resulted in the success of the Democracy. The Whigs of New York have nominated a State ticket with great unanimity, and expect, owing to the split in the Democratic party, to carry the State. In our city, the "Reform" party are moving for the Fall election. Temperance is one of the issues.

HORTICULTURAL CURIOSITIES.—Mr. Peabody, editor of the Nod of the South, mentions a new kind of watermelon, which he calls the orange watermelon, and pronounces it a very singular, beautiful, and excellent melon. By cutting into the rind, as one peels an orange, the entire skin peels off, leaving the whole pulp unbroken, which, with care, may be divided into quarters, just as an orange is divided.

RIGHTS OF PEDESTRIANS.—A driver in Cincinnati has been fined twenty-five dollars for driving against a pedestrian who was crossing the street. The judge ruled that at all regular street crossings pedestrians have the right of way, and that the law requires a driver to hold up when he sees a foot passenger crossing in front of his team.

FACTS AND REMARKS.

How a CERTAIN PERSON WAS CONVINCED.—A lady of our acquaintance, who had little faith in Spiritualism, was one of the most skeptical degree persons with the Spirits, because they seemed to herself entitled to his society. On a certain evening, during the absence of her husband, she required the solemn of her lonely hours by the method by which the alleged Spiritual raps might be explained to her. Having heard something of the theory of the raps, she was induced to try the experiment, and she put her system to the test in some cases, which a sound might be stated, and finally concluded by making her own statements of the Spirit-raps by a shipping of the middle joint. The experiment, in her estimation, was a capital one, and she pronounced herself convinced in displaying to her husband her newly-developed mediumship. Hour after hour did she wait for his return, in order that she might give him a report to his evening's entertainment; but the midnight began to burn fast, and the spirit of Morpheus hung heavily on her eyelids, and she retired to bed in an adjoining room, the door of which she kept open. No moment had she laid herself down, than she heard a loud rapping on the table in the room she had just left with no person in it, except then the raps continued in rapid succession along the wall on two sides of the room, and passed directly through the partition into the bedroom, a place where there were no doors, and then continued in the same manner along the wall of the bedroom, till they came right by her head, when she awoke. As she lay on her back, in the house at the time, except to her children, who were asleep in the room with her, and as no person could have pre-arranged the phenomena, had she been present, she was forced to acknowledge that her new discovery with the medium was somewhat at fault; and, instead of joking her husband, on his return, she was compelled to admit that the joke was somewhat against herself. To convince upon her husband, she now often goes to Spiritual circles, which she prefers to stay at home.

CLOCK STOPPED BY SPIRITS.—We received the following remarkable story from Mr. Hays of Wilkesburgh, who personally witnessed the same. At a Spiritual Circle, where our portion of the medium consisted of slight rappings on a table, the members of the circle were annoyed by the ticking of a clock on the mantelpiece, which were constantly liable to take for the Spirit-raps upon the table, and, finally, one, was proceeding to the mantelpiece to stop the clock, when he was unexpectedly arrested by an announcement from the medium that the Spirits would stop it. The gentleman removed the clock, and in a few minutes the clock stopped, without any visible cause, and while at a distance of several feet from the person intended to stop it. It was again set to going, but again stopped almost immediately, and the experiment was repeated several times, with the same result. Finally, the Spirits informed the circle that that clock would not go before noon, and the next morning, when, if they started it, it would go as usual. Accordingly every successive effort to make that clock go, both on that night and the next morning before noon, failed; but at seven o'clock it was started, and it went as usual, and this, with any readjustment of its machinery, which some might suppose to have been deranged.

VIOLENT MANIFESTATIONS.—It is a matter of well-known fact, that apparently the greatest violence is sometimes done to the human body while under Spiritual influences without producing any injury. We were struck with some remarkable instances in point while pursuing, some time since, an account of the occurrences, undoubtedly of a Spiritual origin, which took place at the tomb of the Abbé Paris more than a hundred years ago, as attested by scores of the most intelligent and respectable persons of those times. Invalids seeking the benefits of the "Spirits" Magnetism which seemed to be concentrated at that spot, would sometimes be raised up into the air by an invisible power, and then be permitted to fall violently upon sharp corners and projections of stone, as their movements would be set in violent oscillations, causing them to lose their heads against the wall until the blood would spurt from their nose and mouth, and if any wounds occurred they would be quickly healed, and the patient, instead of being injured, would be greatly benefited or entirely cured. People who paralytic limbs on coming upon the charmed spot, would sometimes be seen possessed with a furor, and would be set to beating the dancing floor with a heavy ball until spectators would suppose the bones to be crushed to fragments, yet instead of injuring the limb, this operation would speedily cure it.

SPRIT-POWER.—The great power which may sometimes be exerted by Spirits, through suitable mediums, is evinced by some facts lately witnessed by the writer. A gentleman possessing rather more than an average amount of muscular power, held a light footstool firmly in both hands with the intention of keeping it as nearly as possible to a certain position while a medium who was present placed her fingers lightly upon the top of it. The footstool immediately commenced oscillating violently from side to side, and the gentleman in his effort to stop it was severely strained from head to foot. Finding the utmost exertion of his powers unavailing, he took hold of the other side of the footstool, but the utmost power of the two combined could not stop it. The more forcibly they held it, the more violently it shook. The medium, certainly, with simple points of her fingers laid upon the footstool, could not have exerted lateral force of five pounds without her fingers slipping from the seat. How, then, was a force of at least one hundred pounds more nearly to be accounted for, than by its coming from some unseen source, and overcoming the combined muscular strength of the gentleman and his wife?

MEDIUM FLOATED IN THE AIR.—Mr. Henry Gordon, a well-known medium for Spiritual Manifestations, being at a circle in this city, one evening last week, was repeatedly raised from his seat and carried through the room, without any visible power touching him. The room was but poorly lighted, and the members of the circle could distinctly see him floating, with his lower extremities some two or three feet from the floor, and some fifteen or twenty feet from the person nearest to him. The idea of any mechanical contrivance in this case is out of the question, as the circle was gotten up extemporaneously by persons too intelligent to do such a thing, and too honest to deceive others; and the occurrence took place at a house where Mr. Gordon was an invited guest only for the evening. Full particulars of the affair were related by eye-witnesses, to the Spiritual Conference in Bond Street, on Tuesday evening last. Our friend, Dr. Hallcock, was one of the party who witnessed this phenomenon, and, perhaps, may be induced to write out a more detailed account of it. The same event took place with Mr. Gordon, in this city, some two years ago, of which an account was published.

A RECENT CASE.—A gentleman of known veracity recently stated to the New York Spiritual Conference, that he personally saw a medium while under Spiritual influence, thrust his hand into a fire, which is only rarely kept in a stove during winter, and stated that, on another occasion, the same medium held one of his fingers in the flame of a lamp for several seconds without, in either case, experiencing any injury. A still more remarkable manifestation of this kind occurred in the case of the three Hebrews Shadrach, Meshach, and Abdenago, mentioned in Daniel 1:19-27. Facts of this nature prove the superiority of Spiritual over physical laws, and are eminently suggestive in many respects.

CANCER RELIEVED.—The New Era learns from a correspondent that Mr. David Leighton, of Bangor, nearly ninety years of age, who had been afflicted for many years with a severe cancer in the face, and which was thought to be incurable by the physicians, has been essentially relieved of that noxious disease by Spirit influences exerted through the mediumship of Mr. John S. Williams. After a few sittings and manipulations by Mr. Williams, the progress of the cancer was manifestly stayed, and the wound was set to healing.

SPIRITUALISM IN ROXBURY MANICURETS.—Mr. Allan Putnam, a learned and highly respected professional gentleman of Roxbury, Mass., has lately been entertaining the citizens of that town with a long lecture on Spiritual Manifestations, in which he urged the reality of their claims by many cogent arguments, and by many striking facts which had occurred in his own experience.

TIME OF THE GREATEST IMPRUDENCE.—The Spiritual history of the past will show the fact that unprincipled and venal characters of Spirit have most frequently occurred about the middle of the night. Recently, I have proved, by actual experiment, that the "old" emanations of the human brain are most nearly equalized at about that period. It is highly probable that man is most nearly approachable by Spirits at that time, and that the manifestations are most nearly equal.

SPIRITUAL TELEGRAPH.

NEW YORK, SATURDAY, OCTOBER 15, 1861

FROM THE SPIRIT OF A CLERGYMAN
H. HUFFMAN:

Dear Sir—The publication of the enclosed communication from the spirit of Rev. E. M. Woolsey, our revered "teacher and friend," will, I think, be most acceptable to his friends, should you deem it worthy a place in your columns. The imperfections of an article which comes through a medium for improvement argues nothing against its Spiritual origin, as the brain receives the imagery, and is left to use its own words and style, assisted only by the force and beauty of that imagery. Being of this class of mediums, I should not be surprised should the imperfections of this article exclude it from your paper. It, however, breathes throughout the pure and expansive love with which, while here, the noble soul of its purest author was filled.

Harvard, Waverly Co., Mass.

I have visited the museum, however, at a noble's habitation. I have looked

the light of its brother, and could not sooner leave its joys and purity to return through the darkness of earth's enshrouding atmosphere, and to grope with my loved ones there. It is the love for them, still warm in its memory, that now plays my joyous soul to commune awhile with them, and would break eternally in the bright light of the kind Father, with whom he has deluged this lovely sphere. Dear friends (oh, how many dear friends I had on earth), the joy that now encompasses me, could I reveal to you, earth could not bind you to her, but do not rashly break bounds, but trust the Father's good love, and the promises of life more abundant than the human thought can conceive. Beloved ones, mourn not

pleasure, but be glad to rejoice that the thralldom which bound me, swelling shame no more controls me, but bring your hearts to me now as with me as flesh and blood will allow, into these realms of celestial happiness, and feel that the interior communion with friends loved, though unseen, has a power that fleshly bonds can not give. When with you, I strive to raise your hearts to feel the Father's love, how much more would I now exhort you to bless that (and—'that's of light'! If, when with you, amid the troubles that bound my own heart and crushed it in dust, I felt that the love of my heavenly Father would surround me, how must I now feel it, when taught speaks out of love!

There is life for the children of earth, there is love for the children of men. All shall partake of the feast the Father hath prepared, and no more sorrow, no division shall be known among them. No discord shall come through un congenial companionship. Those who are not fitted for the harmonious union, may have the social duty, and concern in the

The horizontal union is the unity of the twin that shall be one flesh, and thus union can never be separated. They are they whom Christ has joined and whom men can not put asunder. The social union is the compact of promiscuous individuals, in all degrees of strength, depending upon ability of the parties for each other, and the pleasure enjoyed by the one in proportion to the congeniality of the united. Those whom we felt our worst enemies on earth, may become, when the veil of time and relation is rent asunder, warm friends, *never* enemies. Do not come near you are not the springs whence rise their actions. Each one justifies yourself in the deed you do ; therefore, condemn not others, also feel that they too have the merit of right to sanction their act. Christ's brotherly love toward one another, that the light of the Spirit was beam brightly before your prospective vision, and when it shall burst its glory upon you, be prepared to soar on, drinking in the unalloyed lights of this beatific life—(fainting not, but eager for more, always loving each moment happier still)

Oh, how I bless the beloved Father who gave me on earth a love to my brother, and bade that love win the hearts of many of earth's children and bade them to offer them as tributes to God, by bestowing them kindly feeling upon one another! I thank the Father that my feelings have made the great heart of humanity throb with a stronger pulsation.

pend its current either on to embrace a few more of the brotherhood. In their turn, shall it renew its beatings, and thus, from one to another, continue through ages yet unborn! Friends: though the clouds of sorrow seem to hang over your heads, fix firmly your hearts on the bright orb of hope that rides ever above them. Raise high your vision, that meet its cheering rays. Those only who bow their head earthward can discern it. None who trustingly lift their eyes aloft will lose its

ing ray. Remember ever the God of love, who has fashioned the hea-
and the earth. A trust in him makes the heart steadfast. I joy now
the trials of your sphere did not crush me. I joy that I taught
love that abideth in him, and leads him yield it as the flower yields
tar. I joy that the love of the Father in me flowed forth over those
sought to learn of me; and here, in this sweet home, I feel the wea-

that stream, which has not ceased to flow, but which has gradually expanded until it has become a wide and deep river, clearer and purer than any on earth, and deeper and more placid—a true mirror of the love of Father!

his right hand, but I see the glorious workmanship of Deity. And in the developed purity of the Spirit world, reigns my Spirit-Mother, Teacher of purity and truth, revealed through him for the elevation of man. Yes! Lovely and pure as my conceptions of the Father, stand whom man should love—whom angels adore. It was the purity, Spiritual nature that developed him on earth a teacher of Spirit truth, that came purity has elevated him above all who have been created.

that planet. The smiles that in beauty radiate from those pure lips develop the surrounding masses in a halo of happiness. Blessed Teacher (Teacher still.) Purity has enthroned thee upon an altar of love; angels seek thy presence, that a gleam from thy sweet face may cast light of love upon their hearts!

Say with me, loved ones, that I am now a dweller in light, and that I shall one day join me here. I will now bid me away to seek a small portion of the lovely book of God which this sphere discloses, and then learn exalted truths which earth knows not. Now, dear friends, fare ye well. The light of Love becometh me better, and hands of celestial beings are about me.

The light of his love has shined on me, and I have been brought out of the
 the throng with whom I now depart from this scene, redeemed from the
 darkness by rays of love which pierce the shadows and reach my
 Heavenly music calls me hence For the present adieu'

E. M. WOOD

MARRIAGE—at Easton, Connecticut, on the 8d instant, by Rev. M. Dudley, A. J. JONES JAGERS, M. D., of Bridgeport, and Miss MARY B., youngest daughter of Sturges Johnson, Esq.

On Thursday morning, the 7th instant, at Bridgeport, Connecticut, the Rev. Moses Ballou, Charles A. Root and Corintha A. Mendenhall, of Bridgeport.

DEPARTED.

On the 3d instant the spirit of Herman Rappoport, son of Herman Hannah Morgan, was separated from the body by inflammation of the bowels at the age of one year, four months, and fourteen days.

Managers — Mrs. Brown, the medium, continues to entertain those who desire to investigate the Spiritual phenomena, at her residence, No. West Twenty-sixth Street.

MISS COHEN is an interesting Writing Medium, and now has her room at No. 111 White Street, near Broadway.

MATRIMONIAL PROPERTIES OF CLERGYMEN—The Supreme Court, in

tion at Greenfield, Massachusetts, was last week engaged in heating cases in which the wives of clergymen have sued for divorce from

husbands. In the first case Judge Higelow decreed a divorce on the ground of desertion, and ordered that the lady should resume her maiden name.

and that she should have one hundred dollars a year as alimony, in quarterly payments. The husband deserted his wife because she charged

with preaching in bad grammar, and had advised him to give up preaching until he knew more.

The other case has not yet been decided. The defendant is charged with treating his wife with coldness and harshness, and on several occasions

along with violence, that he subjected her to drudgery, degraded her
oldness, intercepted her letters, and restrained her liberty, and that

December he carried her to the Massachusetts General Hospital on a pretence of insanity. — *Houston Chronicle*.

