

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

PARTRIDGE AND BRITTAN, PUBLISHERS AND PROPRIETORS, NO. 300 BROADWAY—TERMS TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. II.—NO. 3.

NEW YORK, SATURDAY, MAY 21, 1853.

WHOLE NO. 55.

The Principles of Nature.

"A THOUGHT FOR ATHEISTS."

MR. EDITOR:

Wm. J. Young, the writer of an article in your paper of last week, under the above caption, evidently supposes that unless there is a God, the phenomena of the universe is the result of chance. Let me ask him what it is, when the body is wounded, that causes it to heal—that brings in new granulations, and restores the part to its former soundness? When an artery is cut off and tied up, who creates the anastomosing branches, by which the circulation is restored? When a bone is broken, and a portion of it removed from the body, who supplies the new material for the new bone—a process as mysterious and wonderful as to create an angel? Surely, chance has nothing to do with it, and as little is it supposed that God comes down and plays the artist in these cases. But let me ask him again, who forms the beautiful little spangles of frost-work, which he sees on his window-pane in a cold morning? If he will view these with his microscope, he will discover a congeries of crystals, and be astonished at their regularity of form and splendor. Who creates the crystals in the silent crevices of the rock, and fixes the number of their sides according to the elements of which they are composed? In short, who causes the stone to fall to the ground when thrown up, and that without fail as often as it is tried; or the river always to flow down stream? As in the other cases, chance has no hand in these phenomena—neither do we believe God has. The answer to the questions is in every man's mouth—it is gravity that does this.—Yes, gravity. But what is gravity? Simply a law, or property of matter—an essential property, and not only essential, but eternal, and consequently without a cause—without a creator. Does any one deny this? If so, I will prove it.

But is there no other law but gravity? O, yes, many more. It is law that mends the broken bone, that makes the new anastomosing arteries, that brings in the new and healthy granulations, and heals up the wound. It is law, too, that creates the beautiful spangles on the window-pane, and the crystals in the crevices of the rock. No one doubts that all these phenomena are the works of law. Well, now, if law can do such things, what can it not do? Can you set any limit to its powers? Where is that limit? If law may create a crystal, or an organized body of any kind—a bone, for instance—an artery—a muscle, why may it not make an eye, or an ear, or an entire angel, or man? There is no more mystery in the one case than in the other. Prof. Hitchcock says (p. 490), "But the longer a man studies the works of God, the more inclined will he be to regard the universe, material and immaterial, as founded on eternal principles, as, in fact, a transcript of the divine nature; and that all the changes in nature are only new developments of unchanging fundamental laws, not the introduction of new laws." But let me ask this philosopher, if these laws be eternal, what had God to do with them? Surely God did not create an uncreated, eternal thing. And if the universe was created before these principles or laws, in whose existence God had no agency, does it not tend greatly to weaken our old faith, that God created all things out of nothing? Perhaps Mr. Young will ask—Does law then create organized beings, plants, and animals? I do not know who creates them. I only know that such beings exist; but what were the original germs or entities from which they proceeded, and who created these entities, I know not. In fact, I do not know that they were created at all. For aught I know they may be eternal. They may have had no creator. Why not? It seems to be very easy for most men to conceive that there is an eternal God, with infinite perfections, and all without any cause or creator. Why can not we conceive that these entities or germs exist in the same way? Why should one of these notions be considered very reasonable and natural, and the other very unreasonable and absurd? It strikes me, if a thing may be eternal, which nobody doubts, I guess, we can not pretend to prescribe what may be its powers. For aught we know, it may have the property, under certain conditions, of producing any living thing, from the smallest insect that creeps, to the mighty mammoth, or man that reasons. If an eternal law may cause a stone to fall to the ground, or create a diamond, I see no reason why some other law, or laws, may not create a man. I do not pretend to say this is so, but I say, for aught I know, it may be so. In fact, it appears to me that the earth is full of evidences favoring such conclusions. Does not the egg produce a chicken? Does not the seed produce a plant? Both the egg and the seed contains germs or living entities; each entity, according to its kind, and when favored by right conditions, will be developed into its ultimate form and character. These germs are, no doubt, quite small. A grain, in apothecaries' weight, is the 480th part of an ounce, and yet, if recent observations are to be relied on, a germ (strange as it may seem), may be only equal to one of these grains divided by many millions. A zoea persea, for instance, we are informed, is equal in weight to the 140 thousand millionth of a grain, and yet this entity, or germ, favored by right condi-

tions, can be developed into a perfect human being. This may seem very wonderful, and truly is so, but there is nothing in the fact that they are so exceedingly small, in the slightest degree to weaken our faith in their capabilities of being developed, as above stated. The philosopher, who is at the same time a close observer of events as they may be seen every day, will take no exceptions, I am confident, to my position.

Geology teaches us, and so do our own observations, if we would but scan them rightly, that the productions of the earth, both in past and present time, have been and are now, as the conditions at the time. That is, when the earth was in a certain condition, one set of animals and plants were developed; when that condition changed, these passed away with the change, and another succeeded, suited to the new condition, and so on. The time was when the race of mammoths existed. Their development was owing to a condition of things suited to that event, and they have passed away with that condition, leaving their bones as the only evidence of their former existence. Some ages hence, the same perhaps may be said in reference to man. It may be said, the condition was right, and he sprang into existence—the condition changed, and he dwindled and died. The earth may then be melted with fervent heat, and again be fitted up for the habitation of living beings, as it evidently has been once, and may have been hundreds or millions of times before, in ages so far back that arithmetical numbers can give us no ideas of them.

I will conclude with an extract from a book entitled Platonian Theology, by Taylor Lewis, a man of learning and evidently of much thought. At the close of his introduction he says: "The great question of the existence of God is settled by the Scriptures. What faith there may remain will be summoned to defend the very being of a God." This is probably true, for although Locke, and Newton, and many others, have attempted to demonstrate the existence of a Supreme Being, still thinking men continue to doubt. Is there, then, no way of arriving at truth upon this subject? Shall we continue to pray to God, and yet have no evidence that such a being exists?

Yours, etc., PLATO.

FROM CINCINNATI.

April 18, 1853.

FRIEND PARTRIDGE:

You have already published several articles with reference to the progress of the New Philosophy in Cincinnati, which have given much satisfaction to your readers here; but as there are constant changes and new phases of development in this work every week, I may, perhaps, be permitted to record a few of them in your columns. To say that the number of believers is increasing every day, would be strictly within the limits of positive truth. To attempt to count the "conversions" as they occur—to attempt to ascertain the rate of speed upon which the new car of Spiritual Freedom has attained—would, I think, be as futile as to number the blades of grass in the fields, and the buds and blossoms of the forest, now unfolding under the genial influence of spring. The process of emancipation of the mind from the icy chains of Infidelity and the gloomy caverns of Superstition into the life-giving illumination of the Harmonical Philosophy, bears a striking similarity to the development of vegetable life from the bosom of the earth, so apparently dead from the effects of winter's tyrannical reign. It seems at first hopeless, then barely possible, then quite probable, and then gloriously certain; at all times gradual, rational, and effectual. When the work of Spiritual emancipation is fully accomplished, then the freed Spirit is impregnably strong in its own light and liberty, and may ever defy the combined powers of infidel sophistry and priestly anathema. We have many such in this city, and still more approaching steadily toward this most desirable position.

So generally and impartially have the Spirits operated among us, that very few, if any, of the churches are without their quota of believers in the realities of Spiritual intercourse, and some of their most strict and pious communicants have been made good and reliable mediums. Very few of the clergy have had the hardihood to speak out much, of late, against the manifestations. One of them, the "pastor" in charge of the Fulton Methodist Church, more zealous than wise in the administration of "Discipline," a few weeks since tried two of his members on the charge of "pretending to hold intercourse with the spirits of the departed," and of course they were found "guilty," not being honestly able (or willing) to deny the indictment. Since their expulsion, I am told, the minister finds the "heresy" in his church to be ten times more prevalent than before, and if he should continue to apply the rod of his authority, as in the former cases, he would soon turn his whole flock into the wilderness, and leave himself without fleece or mutton! This would be cutting rather too close to number one, and therefore may not be expected.

Several of our Methodist and Presbyterian clergymen are now slyly, but seriously and patiently, investigating for themselves these wonderful manifestations, and if reports current among Spiritualists are to be credited, they are making some progress. I have met, in several circles, with one of our most liberal and talented Methodist preachers, and I assure you, it

is really amusing to see him scratch his head and prick up his ears as some of the most convincing manifestations are presented to him, accompanied, as they are, by beautiful communications, inculcating the impartial and universal benevolence of God, and the progression of every immortal Spirit through successive and never-ending degrees of perfectibility and happiness. He says he hopes it may be true, yet he hardly dare believe that the Being whom he preaches as one of Infinite Love and Wisdom will not doom some of his creatures to eternal and infinite agony for finite offenses which they can not well avoid! Such is the blindness of a "faith" which ignores the light of Reason, and stumbles over the precious jewel of Consistency.

We have been of late somewhat troubled with the visits of ignorant and undeveloped Spirits, whose operations, through mediums of a corresponding grade, unfortunately adapted and predisposed for such work, have been such as to retard the general system of organization and fellowship begun under the direction of the Spirits of Fourier and others. This could hardly be avoided at the commencement, and was not altogether unexpected; but it is reasonable to hope that, with each successive effort, aided by the experience of the preceding and the wisdom of our more enlightened spirit-guides, we shall be able to gradually approach, in our earthly intercourse, unto a state of fraternity, union, and harmony corresponding with the spheres from whence we receive instruction.

The friends of Progress in this city have been congratulating themselves with the prospect of a paper of their own, to be published by Mr. C. E. King, an earnest supporter and advocate of the new philosophy. He has been trying for the last two weeks to induce some other person to continue the business in his stead, but I regret to say, without success. His health is such that he considers it would be imprudent and dangerous for him to undertake a business of so constant and arduous responsibilities, and he has, therefore, returned the money sent him for subscriptions. The failure of this enterprise will cause great disappointment to hundreds in this vicinity, but to none more than to Mr. King himself; for while health lasted he labored assiduously in behalf of the cause, and freely sacrificed his time and means for its advancement.

Rev. T. L. Harris, of Mountain Cove, is now lecturing at Greenwood Hall upon Spiritualism, to large audiences. The interest upon this subject is so intense that the mere mention of it as a topic for discussion is sure to draw together a great multitude. The opinions in regard to the ability and usefulness of the discourses of Mr. Harris, are, perhaps, as various as the minds who listen to him. I think he will do some good. More anon.

HARMONY.

PHENOMENA AND RAPPINGS.

BY H. H. CLEMENTS.

The modern ontologists have settled, and it is claimed to be one of the glories of this science, that all sound is phenomena. It is asserted, and strenuously maintained, that we can give phenomena no important agency, because it has no existence. Sound is a non-entity, like time, space, eternity. I am among those who are disposed to admit the non-existence of sound, for the strong reason and presumption that it has no knowledge of its own existence. The principle upon which my philosophy is based, is simply this: Nothing really exists, has a sentient, tangible existence, which is not conscious of that existence. "Cogito, ergo sum" was the sole foundation of all the philosophy of Spinoza. It is nothing but this existent power which gives the human soul its vast prerogative; it is always conscious of its own existence and intelligence, even in this and in a future state. Life, conscious life, is the highest of functions, because it is allied to the attributes of the ever-living.

There is nothing in Nature equal to this consciousness; no animal life is endowed with any thing like its faculty; all the more exalted qualities exist in unison with a perfect knowledge of their preciousness and value. This is existence with a consciousness of existence, and there can be no real existence without it. It is nothing but such pre-possession which makes a thought of God, or the comprehension of the Great First Cause so overwhelming to the mind. It is the realization of a vast existing principle, which never had a beginning and can never have an end. The best way to bring this impression home to our Spirit, is by looking through a telescope and watching the operation of this great and intelligent Power.

We there see that this Power exists, and the display of it shows us it exists with a consciousness of its existence, and is endowed with an omnipotence of endlessness. What can we imagine equal to it?

A Spirit is an existence then, and not a sound; but may not that existent Spiritualism manifest itself to our intelligence by phenomena or sound? I should like very much to know this. Will not the "Spirits" tell us? Light, like sound, is phenom-

ena, and has not God revealed his will to us through that light, by making it one great principle of physical life?

It would be very satisfactory to the world if the Spirits would make known the design of their manifestation. Of old they had a distinct province and agency. They came of old the deputed agents of the great creative Spirit—sat with the Patriarchs, as angel guests, and with finger pointing upward to the skies, revealed the mystery of divine and human things.

Can not this revelation be cultivated into a communication more distinct and palpable than a sound? This I believe to be a serious inquiry, because sound is clearly the least elevated form of communication. If our Creator has vouchsafed any new revelation to his creatures, there is some high purpose in its manifestation, and he who interprets that purpose most correctly, will be possessed of the highest form of communication.

I am half persuaded to believe that some one is yet to appear on this earth,—some power or manifestation which those ancient people, the Hebrew race, from among whom God chose his ancient prophets, will yet acknowledge as their Saviour. I do not believe that such doctrines are at all in conflict with the authenticity of the mission of Jesus Christ, or with his Divinity of origin.

It may be a human embodiment of the Holy Spirit; a missioned soul incarnated in a material substance, that all things shall be fulfilled.

The injunction "tarry till I come" was not uttered to one of this race only. When he comes, in whatever shape he may appear, they will be redeemed.

He was the true and only Son, but he has his messenger be lost.

The common world, or domain of the intellect, is not impressed with these matters sufficiently. In truth, the minds of men are, upon such subjects, very similar to those of degraded persons; they can not reason upon them, because it produces a confusion of ideas.

The Gospels have other vouchers than their writers. The Peshito Syriac version is most satisfactory, and the world is now undergoing a phasis of discovery, by which a vast deal more light will be thrown upon the earlier records of Jewish history. When these things shall all be revealed, the clear and perfect day of a regeneration will be at hand.

REPLY TO A "THOUGHT FOR ATHEISTS."

FRIEND BRITTON:

I hope the following article will not shock too deeply your "religious connections," as I do not wish to wound any person's feelings. My present opinions are the result of years of study and careful thinking, but I am still willing to learn where there is more truth to be found. I have attentively read your and Dr. Richmond's discussion, carefully considered your concluding article of the second series, and yet I can come to no other conclusion, chilling and terrible as it may seem, than that Atheism is the sole flower whose stalk is reason, yea, the topmost efflorescence of reason, and it is my hope, my consolation, that, "when this poor turmoil of life is ended," that I shall slumber peacefully in the cool and quiet grave forever! No cares to molest, no passions to distract, no dreams to disturb my quiet. How much more pleasure to the philosophical mind is the contemplation of so desirable a fate, than to live on forever tipping up tables without the power of speech, and doing such like follies. Who can contemplate it, such doings, without a shudder? and who would not prefer to sleep a sleep that knows no waking? Not I, surely. But you are for progress and the good of mankind, hence I sympathize with you.

F. M. MOORE.

MR. EDITOR:

Your correspondent, William J. Young, in the *Telegraph* of April 23, propounds an inquiry to which I should like the liberty of answering through your columns, as nothing can be lost by hearing both sides.

He says, "If chance, working through a concourse of atoms, developed all the things material of this grand universe, may not the same chance develop spiritual existences? etc." Yes, sir! if chance did all that, some lucky chance may do this also, so far as we can know any thing to the contrary; but where is the Atheist who believes in chance? Echo answers "where?" If I understand Atheism, it is simply this: All matter is eternal, containing properties, powers, and forces, sufficient to cause all the forms of life, all the wonderful things which we see throughout the wide arcana of Nature. Hence there is no need of a personal God, an outside, immaterial Power, in any sense whatever. There is no chance about it, and my speculations lead me to the conclusion that the same processes will go on to all eternity, as they have been going from all eternity, i. e., suns and planetary systems will continue to grow, develop themselves, and pass away into nebulous matter again, again to form new suns, new systems, new organizations, forever and ever. This is eternal life, while man is but the creature of a day so far as his personal conscious existence is concerned, and these so-called spiritual manifestations become merely phenomenal, dependent wholly on the human organization for their cause. That a correct hypothesis to solve all these phenomena has been given, I am not prepared to affirm, but, considering how little we know as yet, it becomes us to be modest in affirming or denying any thing, or setting bounds to the human mind, its powers, capacity, and intelligence. Chance, then, Mr. Young, having nothing to do in causation, your "Devil and Hell, and

monstrous," become palpable and demonstrable absurdities, so does your God and Heaven, immortal life, etc. No matter, if there is a continuation of this personal existence, in an etherialized form, for an indefinite length of time beyond the portals of what we call the tomb and Death, an ultimatum must at last be reached, and total annihilation of all consciousness take place at some time or other. To us death is but the loss of consciousness—such as we undergo fully one fourth of our lives when we sleep without dreaming—a sleep that knows no waking, no dreams, and a development into new forms of material beauty, or, it may be, nourish a tree, a shrub, a flower, or, perchance, we "may trace the dust of noble Alexander, till we find it stopping a bung-hole."

But, says Mr. Young, "Electricity and light are surely something." Yes, indeed, and they may be the elements of real life, in which spirits can and do exist—or they may not! we don't know, nor he either.

To his last suggestion let me say, that while it is true that, as far as man is concerned, a greater amount of evil than good has yet existed, yet it will not always be so. Evil grows out of ignorance, and when knowledge is spread and ignorance banished, the evil will disappear, or at least the measure of good and evil will be reversed, the good predominating in an immense degree; therefore Nature, and knowledge, and man, can never become a devil, or develop into any thing but a higher and a nobler race than at present exists. There is no possible chance for any such catastrophe as he suggests; all knowledge contradicts it.

And now let me make a suggestion for Mr. Young and all and matter was created or made from nothing, or, if not made from nothing, is coexistent with God. Did chaos ever exist? Was there ever such a thing? If matter existed from eternity in chaos, and God, the ruler of all things, existed also, who is the believer in chance? Theist or Atheist? Let's see: Your Deity, some millions of ages ago, happened or chanced to take it into his head to set chaos in order, and make a Universe out of it. He commenced, and is not done yet! for in the Heavens are a large number of unappropriated Nebulae, probably being made into solar systems now by a slow process. Will he ever be done? And, more than all that, he made man, yet could not make him perfect, could not keep evil out of the earth: could not give him any knowledge of himself, or a correct science of creation, but leaves him to toil on his way, by slow and painful steps, through seas of blood and crime, to that perfection he is destined to attain. What a wonderfully impotent being he must be! hardly deserving the name of Omnipotent, Omniscient, and Omnipresent. I might enlarge on this point, but enough has been suggested, I think, to show Mr. Young that he is the believer in chance, happening, and accidents, as much and a great deal more than the Atheist. Will God ever do any better by man than he does now?

MATERIALIST.

DAYTON, O., May, 1853.

A SPIRITUAL MONITION—UNKNOWN TONGUE.

Mr. J. L. Hackstaff, writing on business from Sturgis, Mich., incidentally mentions the following interesting facts:

Spiritualism here is looked upon as a delusion by many, even by Mediums, notwithstanding the many incontestable proofs of its reality that have occurred. One gentleman put \$5 in his pocket to aid a poor woman in an adjoining village, but either forgot or failed to do the deed of charity. A short time after a Medium visited his house, and told him that it would have been far better for him to have given the poor woman \$5, and not the physician, as his son would have got well without the physician's aid, and the poor woman needed the money. Not a soul knew of the circumstance, and on his return, his son was taken ill, and the doctor's bill of \$5 was paid by him. The Medium was a stranger in the neighborhood.

Another instance occurred a short time since. An old gentleman—a fine old man—called upon a nephew of the before-mentioned gentleman, who is a Medium, and desired a communication. One was received in Dutch, which the Medium could not read, but which the old gentleman read with ease, purporting to be from his father, and containing assurances of the father's continued regard for the child, couched in beautiful and feeling language. The Medium wrote with great rapidity, and this was the first instance of his writing, or seeing any one write, any thing but the English language.

PUNCTUALITY.—Washington was a minute man. An accurate clock in the entry at Mount Vernon controlled the movements of the family. At his dinner-parties, he allowed five minutes for difference of watches; and then waited for no one. If members of Congress came at a late hour, his simple apology was, "Gentlemen, we are too punctual for you;" or, "Gentlemen, I have a cook who never asks whether the company has come, but whether the hour has come." Nobody ever waited for General Washington. He was always five minutes before the time; and if the parties he had engaged to meet were not present, he considered the engagement cancelled.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, MAY 21, 1853.

WOMAN AND HER RIGHTS.

The natural prerogatives of human beings in no way depend, for their existence and sanction, on the incidental circumstances of place, condition, or sex. The weak and dependent, as well as those who stand firm in an unyielding self-reliance, have certain inalienable rights, and no human institution has power to invalidate the righteous claims of the individual to their full possession and legitimate exercise. Indeed, we can conceive of no right inherent in human nature that does not belong as essentially to Woman as to Man. Her claims to the same political privileges and immunities rest on a deeper and broader foundation than any merely human institution. Custom may prevent the legal proprietorship, or interrupt the actual enjoyment, of her natural possessions, but it can do nothing to subvert those rights which are founded in Nature and the decrees of God. What, if the prevailing custom be old as ignorance itself, and hoary as crime; we shall not respect it on that account, and the Man who does, violates his most sacred obligations. If the ancient custom be wrong, away with it, and let those who are paid for nursing it in its old age find other and more honorable employment. Men may have *bad habits*—the general practice is often reprehensible; but while the customs and fashions of different ages and countries have often been false to Nature and subversive of the highest human interests, the natural rights and unperverted prerogatives of humanity are inflexibly just and eternally the same. Very bad men may establish customs, but the laws of Nature are God-ordained. We prefer to maintain a proper respect for the latter. As regards the former, we can not resist the conviction that the true man will be likely to achieve

"More honor in the breach than the observance."

If Woman possesses the essential attributes of human nature, the *rights* of humanity, also, are undeniably hers, and no power of logic, law, or usage can diminish the force or justice of her claims. If she is endowed with the same rational nature, if she is made to sustain similar relations, and is required to bear the responsibility of her actions before the established tribunals of law and public opinion, she has a legitimate claim to all the rights and immunities which belong to such a nature, and all the privileges, of whatever name or kind, which are inseparable from those relations and that responsibility, as truly belong to her as to Man. Moreover, if Woman has a spiritual nature, by virtue of which she sustains exalted and eternal relations to truth, to heaven, and to God, it seems like a work of supererogation to defend the justice of her claim to equal rights with Man. If, for want of suitable discipline, and by reason of the existence of unyielding customs and social abuses, she is now less able to vindicate her rights, they should be regarded as still more at the goddess shrines of a perverted social state, or a soulless tyrant, who lives but to libel the mother who bore him, would venture to trample on the rights of Woman. Brave Men may triumph over the strong, but when the strength of Manhood is employed to hold the defenseless and unresisting nature in abject subservience, the author of such oppression at once dishonors his humanity, and deserves to dwell in some lone wilderness, far from the enchanted presence of fairer and nobler natures.

That Woman suffers under many legal disabilities, even in this land of boasted equality and republican institutions, is quite too apparent to require much elucidation. One need not be thoroughly schooled in the laws of the several States to perceive that our legislators have regarded her as inferior to Man, and, notwithstanding her alleged weakness, as less entitled to legal protection. For Man thus to fortify himself by throwing around his own cherished rights the strong arm of the law, and then to scoff at the claims of Woman when she asks for similar protection, and pleads, with all the powers of her persuasive eloquence, that her rights may be secured and her wrongs redressed, is base and cowardly, and proves how unworthy is Man to wield the power he has usurped. Every Man knows, or may know, that Woman is not his equal in the sight of the law. If disposed to form a matrimonial alliance, she must be willing to relinquish the command of her person, the control of her property, and, it may be, the possession of her offspring. The laws of most of the States require this, and on numerous occasions these legal provisions have been productive of disastrous consequences. In some instances, the indissoluble ties and sacred responsibilities of the maternal relation have been profaned and disregarded by the ministers of the law. We do not here refer to cases wherein the mother has been rendered unable, on account of dissolute habits, mental imbecility, or physical incapacity, to afford adequate support and protection to her offspring. If the examples were all of this class, there might be some mitigation of the evil; but it has more than once occurred, through the impotency of interested friends, that the consent of a dying Man, obtained, perchance, when the mind was trembling amid the wreck of physical dissolution, has been made the cruel pretext for tearing a beloved child from the bosom of its mother, even in the sad hour of her greatest bereavement. It is true that such laws are usually rendered inoperative on account of the restraints imposed by the common instincts of humanity, or more frequently, perhaps, by the selfish inhumanity that takes no thought for the fatherless. No thanks, however, are due to our legislators on the ground that bad laws are not more frequently oppressive. Nor can we thus extenuate the wrongs we legalize and perpetuate, while Woman is subject to complicated evils resulting from a want of conformity of our social and political institutions to the standard of Nature and the principles of genuine republicanism. To attempt to uphold these evils because they are sanctioned by ancient custom and popular usage, accords as little with our convictions of duty as the evils themselves do with the sublime harmonies of Nature and the wisdom of Heaven.

The rights of Woman are not so much as recognized in the Church. She is not always, if, indeed, she is generally, allowed a voice in selecting her own religious teacher, and even in the great moral enterprises of the age she is not admitted to be equal, when, in fact, she might rightfully claim the preeminence. We are led to these remarks by the course

taken, at the Temperance gathering in this city, on Thursday, the 12th instant, in the expulsion of the Female delegates. To the presiding officer on that occasion, and to Rev. Dr. Hewitt, of the Presbyterian Church, we are chiefly indebted for this magnanimous effort to keep Woman in "her proper sphere." It is true that Women live far more temperately than Men—they always have; nor is this all—they have suffered vastly more from the evil of intemperance. Nevertheless, they can not be heard. The President, on the occasion referred to, decided it was out of order for a Woman to speak; she must "keep still," though she might have something of importance to say. Dr. Hewitt quoted Scripture to prove this, and the matter terminated by the withdrawal of the rejected delegates.

It required this union of the representatives of municipal and ecclesiastical authority to achieve such a lasting distinction as this matchless triumph secures to the victors. A few peaceable Ladies presented themselves, not to question the legitimate prerogatives of the Men, but to vindicate their own rights; not to meddle with the affairs of church or state, but to plead for Temperance, and, consequently, for the preservation of all those virtues which contribute to render life beautiful and humanity worthy of its exalted birthright. But Woman was not allowed to speak on such an occasion and for such a cause. Dr. Hewitt thought it was *contrary to Scripture*, and insisted that she should "keep silence in the Church." And so these wise men make the right to speak, and to be heard, depend on the mere contingency of sex. It avails nothing, in their judgment, that the spirit is illuminated by the inspiration of great thoughts and holy resolutions. It is not for this reason that one is privileged to be a public teacher, but because he happens to be a man. According to Dr. Hewitt, the gender determines one's fitness to instruct, or the propriety of assuming the office of teacher; and so it was virtually decided, by one party at the late meeting, that those who have the misfortune to be Women have no business to ask aloud for their rights, or to complain audibly of their wrongs. Thus, it would seem, if the question of human rights is to be settled by Doctors of Divinity, Woman must still plead her cause, as she has done so long and so vainly, by her scalding tears and the speechless anguish of her bleeding heart.

* The meeting was convened in a church edifice.

MEDIUM FOR MOVING THINGS.

While on our way from Bridgeport to this city on Monday morning last, some unknown person, probably while the train was passing through the tunnel, being *en rapport* with our carpet-bag, caused the same to be removed, together with its contents, consisting of one pair of pantaloons, one silk vest, a cravat, embroidered slippers, elastic over-shoes, shirts, collars, pocket handkerchiefs, etc., also some fifteen or twenty engraved blocks, illustrations of botany, several lectures in manuscript, and a bundle of letters and communications from correspondents, all of which the said unknown individual did take, or cause to be removed, without the editor's consent or consciousness, and to his serious damage.

The mysterious man with the carpet-bag is doubtless a materialist in an objectionable sense of the term. Which may be perceived to exist between his fingers and the material objects above-mentioned. Persons who seek only temporal possessions frequently develop a strong material magnetism, by virtue of which this world's goods are irresistibly attracted to their hands. The phenomenal manifestations of this power are, however, greatly diversified, and they are generally, we are happy to say, less objectionable than the peculiar phase which now engages our attention.

We presume that the man who has our carpet-bag will not be particularly interested in the Spiritual lectures and correspondence it contained, and we will thank him, most sincerely, to return those, or any part thereof, which he may not want. We can not very well spare the articles of wearing apparel; their absence causes an unpleasant vacuum in our wardrobe, which was rather scantily supplied before. However, we are quite willing to divide the contents, and, indeed, if the aforesaid unknown is much worse off than we are, he may take the balance of the articles named, if he will but return the papers and blocks, and we will say no more about it. We may further add, for the benefit of the brother who has our bag, that we have a key that exactly fits the lock, and as it is no longer of any possible service to us, we will cheerfully send it to him, if he will favor us with his address.

SPRING-SPIRITS.

Dull of sight and sense must be the soul that can perceive no divine and beautiful spirits in the atmosphere of a May morning. The Universe is full of spirits; everywhere is Spirit-land, in spring time. Life gushes and love glows, not only in visible forms, but in the invisible of Nature, above and around us. Come, for a moment, from the fevered mart, and see and hear if there be no spirits abroad. Bright and radiant spirits of air, winged with the golden flashes of the sun, and melodious with the sweet breath of heaven! Spirits of earth, unfolding in myriad blossoms, in reviving verdure, in bird-songs, in the lifting of the leaves, by soft and balmy winds, in the up-shooting of life, where the plow has stirred the ground and the hand of man scattered the seed of harvests. Spirits of all waters; solemnly moaning seas, rushing rivers, silver-sounding brooks, and still springs that sparkle, under the eye of noon, like calm hearts thrilled with serene joy.

At least the spirit of God is everywhere, loving and blessed. And if angels walk not abroad in the beauty and the aroma of spring, then is the sweetest faith, the purest fancy, and the divinest dream of the human heart, since the world began, a withering cheat. Can man behold and comprehend himself—a felt but invisible spirit enfolded in visible form—and doubt that in all forms are subtle and mighty spirits, some unfolding to the eye, some to the ear, and some to the heart, but all benign and beautiful in their native guise, and all adapted to high and holy purposes. Who informs the flower with fragrance, and gives it a voice by the way-side as in the bower? surely not the visible flower's self. There is a spirit in the flower; a spirit, fraught with so much of heaven, that we bind it on the brow of death, as it were, to companion with its odor and bloom the soul plucked from its earth-stem. And so all the May-day fields blossom with spirits; footprints of angels, bearing the bounty, the blessing, and the love of God, and strewn them in the mortal paths of men.

Beautiful Spring-spirits; ye that held us, in childhood, dallying, with delight, under azure skies, in flower-fields, and by the shores of bright waters; in blessed reveries, uplifting

us beyond the clouds where the sunbeams streamed through the May morning, or lay, adrift the skies, in gold mist at noon; in day and night-dreams peopled with passionate longings and divine joys. Oh! spirits, gentle, and pure, and lovely, as all God's ministers and messengers are, be with us and with Nature evermore, until the Creator of us all shall remove these masks of form and sense, and intermingle us face to face.

VISIT TO LEIGH HUNT.

We copy the following from the interesting correspondence of Rev. Abel C. Thomas, who is doubtless known to most of our readers as a distinguished clergyman of the Universalist faith. We have always thought that our old friends had a peculiar penchant for claiming, as Universalists, all great men, from Origen down, who have believed in the ultimate triumph of Good over Evil. The reputation and honor which attach to such names, on account of their genius, learning, or philanthropy, are thus appropriated with great freedom to glorify the denomination whose cardinal idea they have been supposed to favor. But these remarks, it should be observed, are not designed to apply to Mr. Thomas, who esteems the truth chiefly for its own sake, and practices the liberality which some men only profess. But we will here introduce the extracts:

There is at least one man in England who will never cease to acknowledge the divine instrumentality of that American Missionary of Universalism. With an emotion of mingled gratitude and reverence, which I can not describe, he directed my attention to a note he had made on the margin of page 190 of my Autobiography. It modestly disclaimed the merit assigned to himself, but expressed a thousand thanks for his honorable mention of Winchester. "O what pleasure would this have imparted to my father and my mother!" was the recorded outpouring of the heart of Leigh Hunt.

It was worth a long journey to spend an evening with Leigh Hunt. So genial is his spirit, so kindly is his every thought, so completely is he imbued with the sentiment of Universalism, that you feel yourself in conversation with ANGEL BEN ADHEM.

I mentioned his poem with that title, and told him how repeatedly it had been quoted and printed, until it had become a household word in all circles of the United States. He was greatly pleased with the information, not so much, he said, because he had put the sentiment into an acceptable shape (though he was not indifferent to his reputation as an author), as because the sentiment itself had found a sympathetic answer so generally in the human heart, despite the hard training of sectarian creeds. "The heart," he continued, "is, after all, the final judge of religious truth, and it is a melancholy thing, that so many Christian people, who have personally been redeemed from barbarism, should have brought along with them the gods of barbarism!"

We spoke of Dante. "In my early life," said he, "I wrote a series of papers on the Italian poets. While making a prose version of Dante's Hell, I could but love the real spirit of the man, while I abhorred the thoughts he invested with the attractions of poetry. And I felt persuaded that he must have had an angel for his mother, and a devil for his father!"

We spoke also of Milton. "In his later life," said Leigh Hunt, "Milton became an Arian—and he went further than that before he died. How sorrowful must have been his reflections that in 'Paradise Lost' he had immortalized false and mischievous fables, and thus contributed to the perpetuation of monstrous and dishonorable thoughts of the Supreme Being. But this book will never cease distressing reflections to you—for it is full of the love of God, and of such views of his character and government as will, some day, be adopted by all the civilized world."

It will naturally be inferred that I spoke of our condition and prospects, as a denomination of Christians, in the United States, and of the extensive use to which we had appropriated the Universalist portion of his Autobiography, as published by the Harpers. "You were quoted in all our pulpits, and in all our periodicals, and in tens of thousands of families,"

"This," he replied, "is my first message of evangelism from the United States, and it gives me more pleasure than I can express." There was a volume of expression in the tone and manner of these words, and I felt that the sunshine which visited this venerable brother of three-score and ten, in the reception of that message of evangelism, brightened and gladdened its day-spring in his own heart.

This meager sketch of an evening's interview with Leigh Hunt must not omit an allusion to the strictly moral basis of his Universalism. "Christianity," he said, "is, with me, a most vital thing, but I rely rather on the Spirit of it, than on the letter." Christianity, long enmeshed in a dry, thorny husk, has come forth into the flower and the fruit. He modestly expressed the probability that he had gone farther than many of us would approve, in exalting the Spirit without regard to the letter (meaning, I suppose, that he attached less importance than others do to a written revelation), but conscience, he said, had impelled him to the position, which, after all, is but making the law engraved in stone and written on parchment, subordinate to the law engraved in the mind and written upon the heart.

We entered into no particulars, and time was too precious to permit the introduction of topics demanding an argument. It was enough for me to feel and know that I was in communion with a soul baptized in the loving spirit of Christianity.

What Mr. Thomas says of the basis of Leigh Hunt's views; of his making Christianity vital and Spiritual; "exalting the Spirit without regard to the letter," and of his treating "a written revelation," or "the law engraved on stone and written on parchment [as], subordinate to the law engraved in the mind and written on the heart," accords very well with our Spiritual philosophy, but appears to be wholly at variance with the American form of dogmatic Universalism. A number of the clergy, and others who claim to represent the body, still insist that the ancient Jewish and Christian Scriptures are "the only and all-sufficient rule of faith and action," for all men, in all ages of the world, and to regard these as, in any sense, subordinate, or of less authority than the present inspiration of the conscious soul, would expose any Universalist minister, in this country, to the charge of infidelity. The denomination has already driven many from its fellowship, for the reason that they "attached less importance than others do to a written revelation," and because, like Leigh Hunt, they "exalted the Spirit," and desired to be baptized in the fountain of its living inspiration.

*About BEN ADHEM (may his tribe increase!)

Awoke one night from a sweet dream of peace,
And saw within the moonlight in his room,
Making it bright and like a lily bloom,
An Angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What wisest thou!" The vision raised its head,
And in a voice made all of sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said about. "Nay, not so,"
Replied the Angel. About spoke more low,
But cheerily still, and said, "I pray thee, then,
Write me as one who loves his fellow-men."
The Angel wrote, and vanished. The next night
It came again with a great waking light,
And showed the names whom love of God had blessed,
And lo! Ben Adhem's name led all the rest.

THE BIBLE CONVENTION.—We see that the call for the Convention, which is to assemble at Hartford on the first week in June, has been issued, and is signed by more than one hundred and fifty persons. The object of the convocation, it will be remembered, is to discuss the origin, nature, and authority of the ancient Scriptures. It is presumed that representatives will be present from every section of the Republic. We hope the results of the meeting will be good.

NATURE AND RELATIONS OF MAN.

REPORTED FOR THE TELEGRAPH.

Substance of an address delivered by S. B. Brittan on occasion of the funeral ceremonies of Calvin R. Brown, on Thursday evening, May 6th.

There is no subject for human contemplation more appropriate, on an occasion like the present, than the nature and relations of man. On this theme I will offer such thoughts as may be suggested by the inspiration of the hour.

Man sustains relations to two worlds—the world beneath, and the world above; and agreeably to these relations he possesses a dual nature and two processes, more or less distinct, whereby he arrives at a knowledge of the truth. The idea is almost universally entertained that man has a physical and spiritual nature, that he is body and soul; and it follows of necessity that there must be two general modes of investigation, the outward process, whereby we learn the superficial characteristics of external objects, by means of sensuous perception, and that interior mode through which we learn the essential qualities of things, by the direct association of our Spirits with their vital elements and with all kindred existences. We have, then, a two-fold nature. By the aid of this outward organic arrangement, we become acquainted with the world of visible forms and phenomena, and by our inward powers of perception—through the senses of the soul—we perceive our relations to the invisible and spiritual.

Man, even while in the body, may live on one or the other of these planes, though the waking life of most men is chiefly confined to the sphere of the senses. Those who are, by nature and the prevailing habits of life, cut off from communion with the internal world, are said to live and walk "according to the flesh," while those who break away from such material restraints to commune with the life of all things, and who constantly enjoy that inspiration of God which giveth understanding, are said to live "in the Spirit." Moreover, it seems to be the legitimate purpose of this life to elevate man, by the harmonious development of his powers, from the low sphere of animal sensation and earthly pursuits, up to the exalted plane of spiritual illumination and divine action.

It must be obvious that those who are wholly absorbed with mere temporalities can have no just conception of the life within. Nor can an ignorant man conceive of the beauty and grandeur which an intimate acquaintance with science and art opens to the mind. He must cease to lead a merely outward life, and in his hours of retirement and devout meditation he must visit those worlds from which the poet receives his divine ideas, and the philosopher his exalted wisdom. The divine harmonies flow into the souls of such as occupy this superior sphere of thought and action. The great ideas which so startle the world and light up a thousand spirits with the glory of transfiguration, are begotten from above. All who have given birth to living thoughts have been inspired, and while experiencing the affluence they have ceased to be sensible of outward ills, and have lived the life of the Spirit.

Every man of ordinary reflection must be aware that it is not while we are absorbed with subinary affairs, and lost in this great Babel of the outward world, that we think most deeply and truly. The human mind has achieved its noblest results when it has retired from the busy walks of men, and sought communion with the sources of its inspiration. The greatest discoveries of science and the most beautiful creations of art have rewarded the efforts of such minds. The Sculptor touches the silent stone, and images of life and beauty are unveiled in his presence. The Painter's brow is radiant with the light of a new inspiration, as he gazes with fixed look at the ideal—invisible to the common eye—that stands before him. The vision of the Poet rises before him like a new creation, and revelations of an enchanted life illuminate his spirit. The chisel, the pencil, or the pen becomes the mysterious wand at which forms of wondrous symmetry and perfection start into life. In moments of deepest abstraction such men realize, in some sense at least, what it is to "live in the Spirit," and while pervaded by the powers of that world they become measurably insensible to temporal ills, and death itself appears like a mere circumstance in the record of an endless life. Indeed, there is no death, in the generally accepted sense of the term, and communion with the world of invisible realities enables us to feel an abiding consciousness that, what men have called death, is but the last mortal struggle of the creature to embrace the immortal, and to blend with the Infinite.

The ideas of men respecting the change we are called to contemplate have been exceedingly diverse, according to the predominant characteristics of individuals and nations. Some of the heathen nations entertained very beautiful ideas on this subject—far more beautiful than the perverted Christian idea. Some of the ancients—perhaps the Greeks—symbolized death by the figure of a sleeping youth, and the most serene and beautiful objects were employed to represent a state of calm and delightful repose. There was nothing in the Christian idea, as taught by Jesus of Nazareth, that was incompatible with this. Death was always powerless to the spiritualized nature. To the man of exalted life and thought the change, when it occurs in the order of Nature, presents nothing that can terrify the mind. To the man who lives in the sphere of the senses, and hence regards the dissolution of the body as the annihilation of being; to those, also, whose education has been false, and whose lives are unworthy, death may appear terrible, because it is invested with horrors by the abused conscience and the perverted thought. I am sorry that professed Christians have surrounded death with so much that is repulsive. The most terrible imagery has been employed to represent the nature and consequences of this change. When Benjamin West was required to embody his idea of Death, instead of painting a sleeping youth, surrounded by scenes of blissful repose, he fashioned a grim, ghastly, and fleshless skeleton, seated on a pale horse! The horse is represented as breathing pestilence on the world, and his rider as hurling thunder-bolts from his clinched and bony hands. Such was Benjamin West's idea of death. He was a Christian painter, and he represented with terrible fidelity the perverted Christian idea.

But these false views are rapidly passing away. The images that hovered along the confines of the invisible, whose presence frightened the soul back to the scenes of its earthly life, are being dissipated. We now perceive that death comes to rend the veil, already half transparent, to the quickened senses of thousands. Death is no more to be dreaded as a frightful monster—a "king of terrors," but it is now to be regarded as a subject for calm and philosophical investigation. Already do we perceive enough to satisfy us that the change is among the most beautiful in God's economy. We do but enter on a more abundant and enlarged life. To die is to sleep when you are weary, and to wake again—wake with surprising elasticity and vigor—with higher and nobler views

of nature, humanity, and all things, and with the thrilling consciousness that we are evermore to blend with kindred Spirits, with the universe, with angels, and with God.

Such, in our humble judgment, is the nature of this change; and when our friends dissolve their relations with earth, we no longer feel that they are either lost or far from us. The Spirit-world is the soul of the world we look upon, and hence it is here, and, in short, wherever space extends and matter exists. And, if heaven is a state rather than a locality, it follows that heaven may be here and alike in all places. We are only required to have and own natures emancipated, to be in fellowship with good and truth, and to sustain harmonious relations to all outward existences, and, though lost in a wilderness, the Spiritual heavens will be opened to receive our Spirits, and we shall dwell in their beautiful courts.

When life was new, and we were yet under the influence of early impressions, we doubted, feared, and started involuntarily at the thought of death. We have witnessed the grief of many who had but a poor, wavering hope. We have seen the anguish of the young mother, as she grasped the frail form of her first-born. Its fitful life was ready to depart, and she feared that, when once the vital flame was extinguished, it would be relighted no more forever. And the mother pressed the pulseless form of her child to her throbbing heart, and wept with a wild and fearful anguish. We have seen the bereaved wife weeping over the ashes of her best friend, as though her companion was there. She went, nightly, by the pale light of the silent stars, to maintain the grave with her agonized tears. She questioned the elements, but there was no answer; she called passionately on the name of him whom she most loved, but no response came from the invisible realm. She prayed for some tidings of the absent one, but there was neither sight nor sound to admonish her that the object of her devotion still lived. And when she turned away from the voiceless dead, with no hope to cheer her lonely path, we felt that death was a withering and terrible curse.

But, in the light of the Spiritual Philosophy, we perceive that the transition only interrupts our intimate connection with physical objects, that our relations to divine realities may be perfected. And so death is presented to us as a beautiful change, whereby we are introduced to a more intimate fellowship with kindred natures, and to a closer communion with the sources of Divine Wisdom.

It was not our fortune to be intimately acquainted with our brother who has just departed this life. During the last three years of his earthly career we met occasionally, and from all that we witnessed of his deportment, we have felt assured that he was characterized by great frankness and firmness, and that he was a sincere and honest man. We can say little more of our friend, or, indeed, of any one, since humanity is imperfect, even in its best estate. Let us draw the veil of charity over all that was imperfect in his life, and do him honor, not merely by the ceremonies of this hour, but by imitating his every virtue.

It must be unspeakably consoling to the bereaved to be assured that all that really constituted our friend is immortalized in the life on which he has entered. Calvin R. Brown is not there [pointing to the remains]. Day after day he lingered in that frail tabernacle, while every pulsation shook its crumbling walls. We several times stood by his bedside, and could not help remarking his exemplary patience. Only the flesh was weak; his intellect remained unclouded to the last, and he endured his sufferings with great firmness and composure. And when, amid the very elements of decay, his spirit had wrought out its immortal habiliments, it arose and departed from the physical ruin, and walked forth into the great Universe, to fraternize with angels, and to dwell, in a more essential sense, with the Universal Father of our Spirits.

If there is aught that can render the soul's transit unhappy, it is the consciousness that we have lived for no worthy purpose. If our opportunities are neglected—if we are accustomed to disregard the rights and interests of humanity, and to prostitute our faculties to base and dishonorable ends—our last hours on earth may be poisoned by bitter recollections. Let us strive, therefore, to act nobly, remembering that our life here and hereafter is one life, and that what is achieved here, in the true exercise and development of our powers, is never lost, while the hour that is sacrificed to indolence or worthless pursuits is never found.

While conversing with Judge Edmonds respecting the deceased—only a few hours since—the Judge handed me a brief communication, which he had just received from Spirit, as he believes. The message seems to have a special reference to this occasion, and is so appropriate that I will read it. [The speaker read the communication as follows:]

Each of you has buried in the earth some near and dear friend. Not soldiers of the Spirit, listen! It is the voice of the departed that speaks to you. "Loved ones! seem to be slaves. Strike from your mental limbs, the chains of bigotry and superstition, and stand erect in the presence of your God, redeemed by His freedom; that, when the last death of the heart is passed, when the last pulse has fluttered, when is passed over the gasping and struggling in the last pangs of mortality, your freed spirit, instead of wandering long, long amid the darkness of this impure sphere, may soar aloft amid the eternity of worlds, free to choose its abiding place, where the glory of the Godhead is most manifest."

[Mr. Brittan continued.] There can be no higher or holier exhortation than this: "BE FREE!" To be free, in a spiritual and true sense, is to break away from our errors and follies, to escape from ignorance, and to walk in the light. If we are free, in this exalted sense, we shall be "free indeed." If it be true, "as a man thinketh so is he," it is of the first importance that we think nobly, as a means to right action. Therefore,

"Let each man think himself an act of God,
His mind a thought, his life a breath of God,
And let each strive by great thoughts and good deeds,
To show the most of heaven he hath in him."

NOTE BY THE EDITOR.—Rev. Mr. Benning conducted the other exercises on the occasion of the funeral of Mr. Brown, which consisted of appropriate readings, selected from the Jewish and Christian Scriptures, accompanied with brief remarks, singing, and prayer; after which Dr. F. Gray, the attending physician, offered some very feeling observations respecting the character and relations of the deceased, which produced a deep impression, but of which we have no report.

There were frequent responses from the Spirits during the address and other exercises, which were distinctly heard by all present. We were not very near the remains while speaking, but learn from the reporter of the Tribune, who was present on the occasion, that the sounds were, apparently, on the coffin.

THE POPULAR RELIGION.—Dow, Jr., the eccentric preacher, speaking of the exclusion of many, who would like to attend church, on account of the high pews in the fashionable church edifices of this city, characteristically remarks: "There is a high duty on the fashionable breed of life. To go to church in any kind of tolerable style, costs a heap every year, and I know well why a majority of you go to Beelzebub, is because you can't afford to go to Heaven at the present exorbitant prices."

Original Communications.

ANGEL FOOTSTEPS.

BY C. D. STUART.

When morning's purple gates unfold
Irradiate with the new-born gold,
And from his quiver's misty day,
The sun illumines his kindly way,
To me a thousand spirits wake,
Whose angel-footsteps, all abroad
From leaf and flower, and stream and lake,
Impress the burning seal of God.

And, 'mid the splendours of the noon,
When od'rous winds are hush'd and calm,
Or murmuring in a slumb'rous tune,
I feel soft hands of blessed balm—
And softer voices whisper me,
"O child of sorrow, sin, and pain,
Be tranquil on life's stormy sea,
We watch—and guide to heaven again."

And when the shadowy night descends,
And folds her wings above the earth,
The souls of dear, departed friends
Will mingle in my grief and mirth;
In hours of waking and in dreams—
Through all the night and all the day—
They, by their angel-plumage, gleam,
Lead me to God, and light the way.

JESSE HUTCHINSON.

THE TELEGRAPH announces that Jesse Hutchinson, the eldest of the famous "Band of Brothers" (and sister), from the "Old Granite State," known throughout this country and England for their delightful vocalism, died on Monday, at a Water-Cure establishment, near Cincinnati. He was on his return from California, whither he went with high hopes a few months since, but where he found only ill-fortune, disease, and the shadow of death. Jesse was forty years of age at the time of his death. For years, while the "Band of Brothers" were singing up and down the New England valleys, in humble villages and crowded marts, delighting the most refined with their simple, yet beautiful home and heart songs, and charming all who knew them by the gentleness and purity of their lives, and by their genial faith (everywhere said and sung) in the brotherhood of man, and their ardent hope for a more loving development of humanity, Jesse was guide and leader. He managed the finances of the family, wrote pathetic and quaint songs, setting them to his own music (of which his nature was full), and then singing them with a fervor of spirit that evidence his sincerity and artlessness, no less than his genius. There were those who said Jesse was queer! So indeed he was, measured by the hypocrites and deceits of the world. He lived free and fearless of the dictum of dry, heartless society. His morality was pure and natural—it needed no creed nor dogma to quicken it or give it worth; his religion was expressed in his love for all beautiful things—his pity for error and misfortune, his charity bounded only by his means—not by the large, generous impulses of his heart. He believed in God, and that God was very near to the pure and upright; that angels and lesser spirits were among God's ministers to earth, surrounding man in all his mortal state. Aye, he believed devotedly in the power of the pure in spirit to commune with their departed friends, even as the pure in heart are said in Holy Writ, to "see God." It was for holding such beliefs that a few dry-souled materialists, in and out of the church, thought Jesse Hutchinson queer—crack-brained. So they think of all who dare to believe that is written all over the Bible and the pages of Nature, and preached (without being comprehended by those who preach it) from the pulpit. Pity there were not more Jesse Hutchinsons—more heretics on the side of humanity and spiritual faith. Many hearts will be touched with a tender sadness at the news of Jesse's death. All who knew him well, loved him. He was mainly, honest, intelligent, religious, and sincere. His whole being scorched time-service and deceit. He has at length gone home—gone to a brighter sphere; to sing on and love on, forever, among spirits stripped of their earth-masks and conceits, and we doubt not his faith on earth is more than realized in the celestial "city of habitation" God has provided and promised to all his children. Joy be with them there is our prayer, and peace be with those who are called, in the weakness of mortal nature, to mourn his exit from the shadows of time to the brightness of eternity.

A SINGULAR BOOK.

ELBA, N. Y., April 1st, 1853.

MESSRS. PARTRIDGE & BRITTAN:

The subject of Spiritual communion seems to excite much interest among those who can clearly discern the signs of the times. A careful observer can not fail to perceive that a revolution in sentiment is about to take place on earth, and that the mental atmosphere is fast assuming a healthier appearance.

As the manifestations, in this portion of the country, have not been reported, I have thought that a brief history of the rise and progress of Spiritual communion, in this vicinity, might be interesting to your readers.

A year ago we became interested in the reports concerning what was termed "the new phenomenon," and wishing to solve the mystery, I, one evening, accompanied by my family, seated myself around a table—quite faithless of obtaining anything unusual. Soon, however, an unseen agency caused our nerves to vibrate, and the influence continued to increase until a part of our number were powerfully exercised. The next evening we repeated the process, and received still greater demonstrations. My right hand was exercised more freely than any other part of my person; upon taking a pencil it was readily moved to write by an unseen motive power, and I was induced to believe that Spirit-friends had interposed to communicate intelligence from their blissful abode. A number of my friends entered into an examination of the subject, and the result of our investigation has proved conclusively, to us, the fact, that those escaped from the earthly existence can convey intelligence from their eternal home. Some of our mediums are so far developed that they pass into a "superior condition," where they hold converse with Spirits, and recognize their friends; others vocally express ideas impressed upon their minds by Spirits. There are quite a number of differently developed mediums in the vicinity, and the cause is steadily progressing; rational thoughts are taking hold of the public mind, and a higher estimation of the value of correct ideas is clearly perceptible.

Since I have been engaged as scribe for Spirits, I have devoted all the time to the delightful occupation that my duties would permit. I have entertained those of my kindred, and such as were immediately connected in earthly life. Those who acted as "Master Spirits" when on earth, have sent tokens of their solicitude watchfulness over a people, whom they represent as bound in superstitious errors. While submitting my hand to the will of Spirits, I one day unexpectedly wrote the name of the distinguished statesman, Daniel Webster, who requested that the ideas he wished to send to earth might be received, as a token of his remembrance of the land where he served his earthly pilgrimage. I complied with his request, and he soon solicited entertainment, while he should argue a suit before the world. This was a novel idea to me: a Spirit engaged in controversy, was quite foreign to my views of consistency; but he succeeded in making his intentions known, and I entered upon the task. The suit was commenced in the following order:

A being, that existed only on supposition, was represented as arraigned before the Court of Heaven, charged with robbing the Supreme Ruler of the Universe of the souls of intelligent beings. Daniel Webster is prosecuting attorney, and a noted Clergyman is counsel on the defense. The suit is carried through its various stages and brought to a final decision. My director gave some explanations in regard to his appearing in the mode he had chosen, and wrote an address to the Clergy. He then appeared in the capacity of a Minister, sent by the Celestial Government to strive to form a treaty of peace: invested with authority to call a convention, for the purpose of settling old claims brought against his government, which duty he has discharged.

The whole will constitute a volume of about one hundred and sixty pages, which is now in press, and will soon be presented to the public. We offer this volume for the purpose of making an appeal to reason, and as a careful examination of the subject matter which it contains can harm no one, we would solicit a perusal of its contents. Let every sentiment therein set forth be tried by reason and sound philosophy, and then strive to ascertain if a strong personage can be in active service, in the midst of intelligent beings, and never present any evidence of his existence.

Yours, in the cause of Truth,

JOHN FULLER.

MESSAGES FROM THE SPIRITS.

A REMARKABLE VISION.

MR. EDITOR:

I was some months since reflecting upon the geologic changes in regard to the physical condition of our globe, and upon the vast changes that had taken place of a social, civil, and religious character among the nations of the earth, when the inquiry was deeply impressed upon my mind: *Will there ever be an economy in which physical and moral suffering will be banished from the earth?* I made a formula, in the name of Jehovah, willing to see, learn, and know, through Apocalyptic Vision.

In the night I was apparently awoke, and found my room filled with a mild, bright, silvery light, and myself reasoning on the fact that I was not asleep. I saw every thing in my room as in the reality of seeing. When this was settled, I was instantly in a large garden, of some ten or dozen acres, laid out in the most beautiful manner into squares and concentric ellipses, the paths all covered with white sea pebbles and bordered with rows of pinks in perfect bloom. A sweet perfume filled the air, and I thought it one of the most pleasant and happy places I had ever seen. But how is it, inquired I, that all these borders are in such perfect bloom? A voice replied, "They bloom forever!" I admired the sweetness of the perfume, and now saw, for the first time, a second row of pinks, parallel with the first, as high as the eye, all perfectly erect, even, and in bloom, so that their fragrance was obtained without the trouble of moving a hand. I inquired in regard to the wonderful fact, and the same voice said, "They stand and bloom forever!"

On lifting my eyes, there stood, about a rod before me, a fine, noble-spirited horse, completely and strongly harnessed, and fastened by an ox-chain to a large log. The log was about thirty feet long, and three feet in diameter, composing a draught for three yoke of strong oxen. It was black, and sawed off square at each end. An athletic, pale-faced man, dressed in black, held the reins, and a cruel scourge in his hand. I at once expostulated with him, in sympathy for the horse, telling him that the load was sufficient for five yoke of oxen, that it was infinitely beyond the strength of the horse, that he was a fine, noble, and spirited steed, and that it was a pity thus to destroy him. His cold reply was, that it must be done, and at the word gave the horse a cruel cut. The horse sprang, buried his feet in the earth, and failed. I again expostulated. He sternly and inflexibly replied, It must be done. The blow followed the word, and the horse, reeking with sweat and blood, again exerted all his strength, but in vain. I now felt the deepest compassion I ever evinced for a noble steed, and used every possible argument. With firm hand, a keen, fixed eye, a hard and relentless countenance, he said, It must and shall be done. He gave the horse a cruel blow, he sprang, the log shot suddenly ahead some fifteen feet, the chain snapped, and the horse pitched forward on his head. Poor horse! I exclaimed, stepping forward, let us help him up. He had, by some tremendous power, been sunk and buried in the fresh broken earth. Not a vestige of him remained!

I now heard a fearful shriek of a female child behind me. It appeared to be from a young girl of ten or twelve years. I perceived that it proceeded from the walls of a most splendid palace, surpassing any thing, for elegance and splendor, I had ever seen. It resembled a crystalized palace; its rooms, squares, and ellipses, and its domes sustained by Doric and Corinthian pillars of the finest marble and alabaster. Its floor, mosaic, inlaid with gold. I followed the voice, till finally my course was arrested by a large, square room, from which there was no egress but the door through which I entered. I was arrested and immovably fixed by an invisible and irresistible power. Then, on a marble pillar, a foot in diameter, and three feet high, stood, transfixed and impaled by an iron rod coming out between her shoulders, the object of my search. In the spasm of dying agony she had uttered her last shriek. She was dressed in black. Her face soon assumed an indescribable beauty, as though her last earthly vision had closed on those of celestial glory. She appeared as my own child, and while I regretted her sufferings and death, I rejoiced in her final repose and spirit-flight. So young, so innocent, so beautiful, yet dead! dead! dead! and murdered! I heard now, toward the south-west corner of the garden, a terrific shriek of a young man, apparently in mortal agony. Advancing rapidly, I left the palace, and soon arrived at the south-west corner. The voice had ceased, and I could see nothing of the sufferer. Suddenly there appeared, coming down rapidly in a line, perpendicular to the diagonal of the garden, a chariot drawn by four black horses richly and strongly harnessed, filled with officials dressed in black, and attended by outriders dressed in black. The men in the chariot were seated on blocks of ice, and the cortège had them on their shoulders, heads, and laps. On arriving at the corner, the carriage stopped in an instant of time. I now perceived that one of the outriders had had his block of ice perforated and adjusted to his body, so that it rested on his arms with his head protruding. He alighted with it with the utmost agility, took it off, laid it upon the chariot, and stepped forward into the garden. I now recognized the destroyer of the horse. I apprehended no danger. As I followed him with my eye, admiring the symmetry and extreme energy of his form, I at once perceived what had been the occasion of my alarm. I saw two officials standing by a column of pouring water, in which I perceived that they had just destroyed, by suffocation, the young man. He stepped quick and seized by the right ankle a middle-aged man, saying, I have you at last. The man was stiffened with mental and electric horror. With the utmost ease he handed him, at arms' length, over to his destroyers. They in a moment stripped him naked, held him under the cold, chilling stream, commencing at his feet. The officer looked coolly and sternly on. The sufferer became relaxed and resistless. Oh, dear, says he, you will bring on my disease under which I have suffered eight years. It will leave you, said the officer, at the going down of your sun. There was no hope, and the man yielded himself to complete despair. They now handled most cruelly the tenderest parts of his body. Looking up to the officer, they inquired Shall we embowel him now? Not yet, replied he sternly. Unable to abide the scene, I fled to the palace. From this I was called by still more fearful shrieks in the center of the garden. I rushed out. The carriage was gone. The fountain had disappeared. One of the executioners swept over the newly delved and leveled earth a shovel of gravel, saying, There is the end.

I instantly awoke, and under an entire and absolute forgetfulness of my formula. The vision was perfect, but dur-

ing three days no effort of mine could recall the formula or fix on any interpretation. The vision, and every circumstance of it, had remained, during the time I experienced it, as if cut in marble. All the paths, the bordering, the palace, the fragrance, and sunny sky, were unchanged. The agents, horses, all as life. I could not forget the vision. It seemed to come upon me with restless energy. The recollection and terrific imagery troubled me. On the fourth day a voice said distinctly, "Remember your formula. Will there ever be an economy in which physical and moral suffering will be banished from the earth?" The whole vision revealed the desponding and terrific "No." The animal creation, childhood, youth, manhood, old age, all must suffer. In fact, it is not in the philosophical power of any mind to conceive the contrary. Change, eternal change in the onward, progressive development of things requires it.

I have thus, Mr. Editor, given you a remarkable vision—an apocalyptic vision—one to me a stern and fearful reality, of the reality of which and its verity, in every particular, even the most minutely specified, I am willing not only to aver, but solemnly swear before the highest judicial authority on earth. You call for facts and not theory. Here they are, in this line of action, clear, strong, and fearfully significant. I understand well the philosophy of the case, but I am well aware that no man can ascribe this to the repulsive reaction of my own mind. In my formula I have will, faith, power, but in my vision-spirit state complete passivity. "Like begets like;" but I can see no similarity between the formula and the vision as the result or rebounding of ideas, thoughts, words, images, upon the mind. I recognize a great and unerring law, put in operation by special, commissioned, intellectual, spiritual agents. Here is order, design, intelligence, intellectual results, in the carrying out the formula. It is above and beyond me, but not contrary to, above, or beyond a spirit agency. If not this, I should be pleased to see a more able head and pen demonstrate the fact. Let it, if it can, be done.

JAMES S. OLCOTT.

LOWELL, May 7, 1853.

A STRONG CASE.

The following interesting communication was forwarded to us about the middle of April, by our friend Eliza Waters. It contains an excellent fact, which proves, if it proves any thing, that the veritable John Chamberlain, formerly of Pt. Pleasant, N. J., but now of the Spirit-world, was at Waterford, N. Y., and did actually make known the facts, herein stated, respecting himself. Those who can not accept this conclusion, have only to analyze their skepticism to find that it resolves itself into a virtual denial, and utter faithlessness, with respect to the separate existence of the soul itself.

WATERFORD, N. Y., March 27th, 1853.

MR. BRITTAN:

Dear Sir—At a circle, held in this village on the 5th of this month, there were some "manifestations" which bear so directly on the dispute in regard to the cause of the strange phenomena now so prevalent, that a brief account may not be uninteresting to your readers.

Several mediums, in various stages of development, were present, and a great variety of manifestations were made, mainly in the form of "possession." In the course of the evening, Mr. John Proper, a gentleman residing in Waterford, and subject to this possession in its most thorough form, was under the control of a Spirit that announced "that no one in the room ever knew or heard of him, but that he was drawn to the circle by strong attraction. He said, he was over a hundred years old when he left the form; was a soldier in the Revolutionary War, and had frequently seen Washington, of whom he spoke with great reverence. He told us, as the result of his long experience, to do our own thinking, and to read the Great Book of Nature for our guidance; but that we should not fight the Church or the Clergy, for their struggles would injure themselves more than others, and only help forward their approaching, and long fore-written, doom. He added, that the truth of Spiritualism would now shine out without any aid from iconoclastic zeal. I should, perhaps, to do justice, say that he spoke of the Church as having accomplished a work, and as about to die a natural death after its Great Mission had been fulfilled."

I will give his closing remarks, *verbatim et literatim*.

"Now, this is every word true I'm telling ye. I'll tell ye, so that if you've a mind to take a little pains, you can find out that this is *just* exactly as I tell it ye. I lived at Point Pleasant, New Jersey, and if you want to know, you *jest* ask if old Uncle John Chamberlain didn't speak the truth."

He stopped speaking, and the usual signs of a change of possession followed, when some one remarked that it was a pity he had not given more particulars, as it would have been, under the circumstances, so thorough a test. It soon became evident that Mr. Proper's grandfather (who is, in a sense, his "guardian") had possession. He turned his face good humoredly around the circle, and remarked, that, as he saw many were anxious to hear more from the "old man," he would come back for a little while. After a short interval of quiet, Mr. Proper's whole manner changed to that which he had while the former speaker had possession, and these were his words:

"My friends, I did not expect to speak with you again, but I want to give you this as a test. I died on Friday, the 15th of January, 1847, and I was the father of eleven children. Now, if you've a mind to take a little pains, you will find this is all *jest* as I tell it ye. I don't talk as you do, but if you like to hear an old man, I will come again. Good-by—I must go."

It would be impossible to give an adequate notion of the plain, unvarnished truthfulness which shone out through every word and gesture of his discourse. Other "manifestations," of a similar character, followed, and the circle broke up.

On the following evening a circle was held at another house, but few of the members of the former circle being present, with some other persons. Mr. Proper was the only medium present. Old Uncle John Chamberlain made his appearance again, and repeated the statistical part of his communication, when it was found that the Scribe had written *Pleasant Point*, instead of *Point Pleasant*.

After finding out that there was such a Post-office in New Jersey as the latter, and that the 15th of January did fall on Friday in the year 1847, we wrote to the Post-master, and were informed that the "old man" was strictly correct in his account of himself. We send you extracts from the letters received, which will suffice to show the remarkable fidelity of the Spirit's statements to the facts of his personal history.

We, the undersigned, were present at the first circle, mentioned above, and think the account of it correct. We also affirm, that we had never, to the best of our recollection, known or heard aught of John Chamberlain, or any of the facts con-

nected with his life or death; nor did we know that there was such a place as Pt. Pleasant in New Jersey.

JOHN PROPER, E. WATERS,
SARAH S. PROPER, N. F. WHITE,
JULIET F. PERKINS, MRS. N. D. ROSS,
A. A. THURBER, N. D. ROSS,
LETTY A. BOYCE, J. H. BAINEY,
ALBERT KENDRICK, MRS. J. H. BAINEY.

LETTER TO THE POST-MASTER OF PT. PLEASANT.

TROY, Feb. 23d, 1853.

DEAR SIR: Will you be kind enough to inform me if there has died in your town, within a few years, an aged man by the name of Chamberlain? If so, please give me the particulars of the time of his death, age, etc.; also, give me the name of one of the family with whom I can correspond.*

Very truly, yours,

E. WATERS.

THE ANSWER.

Friend, I received thy letter, dated 25th ult., requesting some information of John Chamberlain. With pleasure I will give thee a correct account, for I have known him well for fifty years, and lived a neighbor to him. He deceased January 15th, 1847, aged 104 years. He had seven children that lived to be married; three of them have deceased and left children. He has four daughters living at this time; three of them are neighbors to me; the oldest daughter is a widow, 78 years old; three have husbands; one of them lives twenty miles from me. As they have very little learning, they request thee to correspond with me. With pleasure I will give thee every information that lays in my power.

Very truly, thine,

THOMAS COOK.

POINT PLEASANT, 7th day, March, 1853.

P. S.—He was a Revolutionary soldier; served in the war, and drew a small pension.

* FRIEND BRITTAN: After receiving the accompanying answer, I wrote again, making inquiry respecting the number of children he had, and received in reply, that he had eleven; that two died in infancy, and that the remaining nine lived to be of age.

Truly yours,

E. W.

TABLE MOVING IN GERMANY.

It will be seen by the following paragraph, which we copy from the *N. Y. Tribune*, that at least one feature of the phenomena which in this country have defied satisfactory explanation on any other than a *Spiritual* hypothesis, has made its appearance in Germany. It will be perceived that it has appeared there, as it has also appeared here among certain classes, in a form least calculated to give alarm to those who are skittish on the subject of ghosts, and permits itself, at first, to be attributed to some unknown *natural* influence. This is an admirable contrivance to secure extensive investigation, and to gradually prepare for the ultimate admission of its spiritual origin by the unfolding of those proofs from which, if given at first, the minds of many people would recoil.

Dr. Charles Andree, of Bremen, a scientific man of the highest character, writes to the *Augsburg Allgemeine Zeitung* that the moving of tables, on the plan of our wonder-mongers, is exciting the greatest attention in the Hanseatic cities, being practiced by persons of every class. Dr. Andree gives an account of an experiment at which, though incredulous, he was present. Eight persons, three men and five women, sat around a mahogany center-table, weighing some sixty pounds. Their seats were so far apart that there was no contact of their garments to interfere with the process. Their hands were laid gently on the table, their fingers touching so as to form a chain or circle. After twenty minutes, one of the ladies could not bear it, and left the table; the others formed the chain again, and after some thirty minutes more the table began to move, first on its axis, and then across the room in a northerly direction, the persons who composed the circle following it: their chairs were removed by some spectators the instant the movement began. A slight attractive force was felt drawing their hands to the table. After the movement had continued four minutes, it was suggested that the persons should touch each other with their arms, though keeping their hands in the same position. This they did, and the movement stopped. On standing as before, it presently began again. Mr. Andree regards the existence of a current of some sort causing the movement, as demonstrated, and calls upon scientific men to institute experiments for the determination of its nature.

LETTER FROM INDIANA.

FRIEND BRITTAN:

Hoping that a statement of the progress of Spiritualism in this portion of the western world, would be read with interest by those who are friends to the cause, I will, with your permission, try to present it to the readers of your excellent paper.

It has been about a year since manifestations were made in this place, sufficient to elicit any attention. Since that time (though opposed much by skeptics) medium after medium has been developed, and the cause has really become one of interest to a large majority, and a source of edification to those who are willing to assent to its startling but soul-cheering and glorious truths. The first Spiritualism here was developed by a rapping medium; but being strongly opposed by his relatives, and not convinced himself that it was a messenger of truth, he refused continuing his mediumship. Soon after this several writing mediums were developed, through whom sufficient evidence of the identity of spirits was given. They have been, with few exceptions, satisfactory and edifying. During the past winter, however, the scene has been somewhat changed. The manifestations are now chiefly by clairvoyant mediums. There are now four of them in this vicinity. The first who were developed as such were Mrs. Martha Ann Rigby and Miss Sarah Farrington. The Spirits appoint weekly meetings, and through the clairvoyant, or speaking mediums, tell us many strange things. They teach the genuine doctrine (as held forth by properly developed mediums) of progression, and consequently the final happiness of all.

This, to some here, is dreadful. The idea that there is not a portion of mankind to be tormented in a burning lake of fire and brimstone, through all eternity, as a reward for their sins, seems to them unjust, and therefore untrue. They can not imagine that a just God would rescue them; or, in other words, permit them to forsake their evil ways, and "walk the paths of sin no more." Therefore they pronounce it all the deception of a "monstrous Devil" "who goes about seeking whom he may devour." But this cry of "humbug" and "Devil" does not impede the progress of the truths that are being revealed in our midst. Though skeptics tried to smother it, in its first dawnings here, they seemed only to "add fuel to the flame."

"The Spirits have instructed us much in regard to the 'law of affinity,' and the necessity of cultivating pure and universal love for mankind. How can we call that the 'Devil' which admonishes us to do good to all, and further, which seeks our happiness in every possible manner? How can we call that 'electricity' which expresses the intelligence of an immortal mind? How can we say it is the 'will' that causes this intelligence, when, in nine cases out of ten, there is no possible chance for the 'will' to have any influence whatever? Ah! this idea involves more mystery than that which attributes the phenomena to Spirits."

Yours, in the cause of truth,

RACHEL GRISWELL.

WEST GROVE, JAY CO., INDIANA, March 10, 1853.

SPIRITUAL TELEGRAPH.

NEW YORK, SATURDAY, MAY 21, 1853.

BUSINESS NOTICES.

ADVERTISING.—The TELEGRAPH is not intended to be a general advertising medium, and we do not especially solicit this kind of patronage. The Publishers will, however, insert a very limited number of advertisements, as circumstances will permit, always providing the subject to which it is proposed to invite public attention, is deemed compatible with the spirit and objects of the paper. All advertisements must be paid for in advance, at the rate of 15¢ cents per line, for the first insertion, and 5 cents per line for each subsequent insertion.

THE ANNIVERSARIES.

Last week was distinguished by the celebration, in this city, of the anniversaries of several religious, benevolent, and reformatory institutions. Among these may be named the American Bible Society; American Temperance Union; Association for the Suppression of Gambling; Institution for the Deaf and Dumb; American Education Society; American and Foreign Anti-Slavery Society; American Anti-Slavery Society (Garrisonian); Young Men's Christian Association; the Industrial Institution of the Five Points, etc. The meetings of these various bodies on the same week, brought to the city, as usual, a large number of distinguished men from abroad, but the speeches and other proceedings of the assemblies did not, in general, exhibit quite the same degree of spirit and enthusiasm which have characterized the anniversary meetings of previous years.

The most important and enthusiastic of these meetings, perhaps, were those relative to the Temperance reform, held in Metropolitan Hall, on Thursday evening, and in the Broadway Tabernacle on Saturday evening. Preliminary arrangements for a World's Temperance Convention, to be held in this city, in September next, were made on Thursday by two Temperance parties, a split having been caused by a difference of opinion as to the propriety of admitting females to an equal participation with males in the business of the meeting.

On Thursday evening, Metropolitan Hall was entirely filled on the occasion of the celebration of the Anniversary of the American Temperance Union. Chancellor Walworth was called to the chair; an abstract of the Annual Report was read, and eloquent speeches, calling forth enthusiastic applause, were made by Neal Dow, Rev. Dr. Patton, Rev. Mr. Chambers, and others.

The meeting in the Tabernacle, on Saturday evening, was called by the party disaffected with the decision on Thursday, adverse to the admission of females to an active participation in the preliminary arrangements for a World's Temperance Convention; and its avowed object was to define Woman's position in the Temperance cause. The Tabernacle was filled in every part, and during the proceedings great enthusiasm prevailed. Susan B. Anthony was called to the chair, and effective speeches were delivered by Miss Emily Clarke, Dr. Snodgrass, Miss Lucy Stone, and others.

PROVIDENTIAL ESCAPE.—Many incidents occur in our midst, which many regard as providential, though the mass see in them nothing remarkable. At the late Woman's Temperance meeting, at the Tabernacle, just at the time when, according to the programme of the meeting, the audience would have been leaving the house, an unexpected call for Frederick Douglass brought that gentleman to the stand, and the audience, of course, remained to hear him. While in the midst of his speech, a large portion of the paved footway to the Tabernacle went down with a crash, sufficient, had the audience been crowding out, as is usual, to have killed and maimed Heaven only knows how many. It was a death-trap, of which no one in the audience could have dreamed, and but for the accidental (or providential) interposition of Mr. Douglass' speech, our city would have been shocked with a frightful bill of mortality.

ANOTHER.—Only a Sabbath or two since, Dr. Bethune having preached, as usual, morning and afternoon, at his Church in Brooklyn, notified his congregation that the customary evening service would be dispensed with, as he had an engagement to preach elsewhere that evening. At about 8 o'clock of that evening, the hour when the Church would have been filled had not Dr. Bethune been called elsewhere, down came the entire ceiling, plaster, lath, and timbers, with such force as to crush many of the pews to the floor. Had there been an audience in the Church, hundreds must have been killed and maimed. Of course, there was great rejoicing among the congregation at their fortunate escape. How many of them would be willing to admit that God, in his providence, ordered the event, just as it occurred—that he sent his messengers to show the children of men, by a striking and special temporal salvation, that He, and his angels, and ministering Spirits, are ever near to warn us, to guide us, and to bless us.

STILL MORE.—A gentleman (who desires us not to use his name), who had intended to leave this city for Boston, by the fatal New Haven train, was prevented by a curious, if not providential circumstance. Just as he was ready to leave his house for the cars, he missed his traveling valise (a small carpet sack), and was detained some minutes in finding it. One of his children, barely old enough to walk about and be in mischief, as we say, had dragged it into the bath-room adjoining his dressing room, and he failed to look there until the last, thinking he had hung it upon a hat-stand in the hall. The gentleman is a decided anti-Spiritualist, but he thinks his "accidental" luck extraordinary.

Mrs. Brown, who left this city on Friday, the 6th instant, to accompany the remains of her husband to Rochester, has returned with her sisters, the Misses Fox, to No. 78 West Twenty-sixth Street, and is now prepared to receive visitors.

MR. and MRS. COAN, recently from Boston—Mrs. C. is a Spirit-medium—have just taken rooms at No. 282 Broadway, where they will be happy to receive calls from persons who desire to investigate the Spiritual Phenomena.

THE SKEINAK.—The number for this month contains a most life-like portrait of A. J. Davis, elegantly engraved on steel, together with a biographical sketch of the Seer.

The May number commences a new volume of this most interesting work, and the present is, therefore, a favorable occasion to subscribe. We must double the circulation of the SKEINAK to afford us any fair return for the labor and money expended to enrich its pages. Will our friends, everywhere, make an effort to extend its circulation. TERMS—\$1.50 per volume; \$3.00 per annum; single copies 25 cents.

THE SPIRITS IN MAINE.—MR. GILMAN CLARK writes from Foxcroft, Me., that spiritual phenomena are attracting much attention in that State, and especially in his own village, and in Dover. They are of such a nature as to confound skeptics, and to add daily to the ranks of believers; and no person has yet been found qualified to refute them on scientific principles. Mr. C. states that he has been in communication with spirits for the last thirty years, and among the other advantages which he has derived from them, has been a superior knowledge of himself and of the laws of Nature, and the development of a degree of peace of mind, and of active good-will toward mankind, which he otherwise could not have received.

AN ECCLESIASTICAL REFORM LEAGUE has been formed in the English Church, to be composed of influential clergymen and laymen, for the purpose of effecting reforms in the church. It is proposed to abolish deans, chapters, etc., church rates, marriage and baptismal fees, Easter offerings, sinecure offices, sale of livings, duplicate livings, absenteeism of clergy, attendance of bishops on the House of Lords, etc. It is further proposed that the affairs of the church shall be managed entirely by a board of laymen, appointed by the government; that the kingdom be divided into one hundred dioceses, each consisting of four districts, presided over by an archdeacon as assistant bishop, to have annual diocesan conventions, as in the United States, and the salaries of the high prelates to be greatly reduced.

THE MEANS OF REPENTANCE.—The *Syracuse Star* is said to be responsible for the following:

"In the State of Ohio there resided a family, consisting of an old man, by the name of Beaver, and his three sons, all of whom are hard 'pots,' who had often laughed to scorn the advice and treatises of a pious, though very eccentric minister, who resided in the same town. It happened one of the boys was bitten by a rattlesnake and was expected to die, when the minister was sent for in great haste. On his arrival he found the young man very painful, and anxious to be prayed with. The minister, calling on the family, knelt down and prayed in this wise:

"O Lord, we thank thee for rattlesnakes; we thank thee, because a rattlesnake has bit him. We pray thee send a rattlesnake to bite John; send one to bite Bill; send one to bite Sam; and O Lord, send the biggest kind of a rattlesnake to bite the old man, for nothing but rattlesnakes will ever bring the Beaver family to repentance!"

Interesting Miscellany.

SPIRITUALISM AND INSANITY.

CORNWALL, ST. LAWRENCE RIVER, C. W., Feb. 27, 1883.

MR. S. B. BRITTAN:

The subject of insanity, considered in reference to Spiritual Manifestations, I have not yet thoroughly investigated. The following ideas may do something toward "putting the saddle on the right horse"—relieving Spiritualism of the odium to which it has been unnecessarily subjected on the ground of its supposed tendencies to mental aberration, and fastening the stigma on its opponents. Alleged cases of insanity from Spiritual Manifestations may thus be classified.

I. Among those in whom insanity has taken place from this supposed cause, there are some who, though they have witnessed these Manifestations, have taken no part in them—were not deeply interested in them—and perhaps did not believe in them at all. The fact of such persons having witnessed them is eagerly held out by the enemies of Spiritualism, and assigned as a cause of their malady, without proof. Probably in cases of insanity originating in other causes, patients may have alluded to such things in their ravings, in common with other occurrences of peculiar interest. Probably a majority of cases of insanity alleged to have been caused by Spiritual Manifestations, are of this class. Such was the case in regard to a female who committed suicide by drowning in a well. This catastrophe, the orthodox press alleged to have originated in Spirit Rappings. It was proved, however, to have no connection with them—it was not even known that she believed in them, but she resided in a community where they had taken place, and that was considered sufficient.

II. Persons of a very susceptible organization, with large Advancements, led to large Amativities and large Apprehensivities, sometimes become believers, perhaps mediums: they may thus lose the respect and affection of their dearest friends; they are despised and ridiculed as visionaries, or denounced as impostors; friends and relations on whom they may be dependent become cold or embittered toward them. Is it surprising, therefore, that young and delicate females, and even men of unusually nervous temperaments and weak physical powers, become, under such circumstances, insane? To what is this result attributable but to the unreasoning, unchristian, diabolical opposition, shown by professed adherents of the gospel of love—by a "Holy Alliance" of Romanists, orthodox, skeptics, and sensualists, banded together to frown down a spirit of investigation which would disturb their unhallored repose? These cases are not, then, produced by Spiritualism, but by "faith without work" and "creeds without charity," constituting the essence of modern orthodoxy. For these results it is not Spiritualists that are responsible, but such opponents as are unwilling to investigate the subject with that calmness and impartiality which become true followers of Christ, who "prove all things, and hold fast that which is good."

III. Many become partial converts to Spiritualism, fully imbued with the common ideas of religionists as to the Spirit-world—that to hold intercourse with it is peculiarly awful and terrible; orthodox people regard spirits not as men—of all grades of morality and intelligence—but as either totally malignant or supremely beneficent. Such persons on becoming mediums conceive themselves peculiarly distinguished—inspired in the highest sense. They know of no different kinds or degrees of inspiration—with them inspiration implies infallibility. Hence, on receiving communications not decidedly malignant, they attribute them to what they call "good spirits," who are probably little or no more developed than themselves, and are sometimes deceptive; they give them unhesitating credence, and are consequently sometimes led into acts of eccentricity, bordering on insanity. They seem to have no conception of spirits not positively malignant, yet debased, selfish, and narrow-minded. Such spirits exist in the body, why not out of it? But for such ideas leading to such results, who is responsible? Evidently the orthodox teachers of the people, who indoctrinate them with ideas as to the Spirit-world, which here show their legitimate fruits. "By their fruits ye shall know them."

These ideas cause intercourse with spirits out of the body, and every thing connected with a future state, to be regarded with unreasoning terror, which sometimes results in insanity, which is the legitimate result of orthodox delusions, not of Spiritualist teachings. It is known that two main causes of insanity are religious delusions and alcoholic liquors. By diverting people's attention from *real* to *imaginary* evils, orthodoxy in a great degree nullifies the efforts of practical reformers to remove causes of insanity, and other forms of social evil, the causes of which are well known to all who investigate the subject, and quite easy of removal but for the opposition made by orthodoxy, to some or all useful reforms. Some orthodox readers *note* advocate strongly Temperance Reform; but in its early days it was strenuously opposed, and in some places is still opposed, as "infidel," etc.

IV. How many Spiritualists confined as Lunatics are *really* so! and how many that are so, have been made so by improper treatment! A jury in Ohio, once declared a man insane, because he believed in Mesmerism and Phrenology. In the Ohio State Lunatic Asylum, forty persons are confined whose insanity is said to have originated in Spirit Rappings. May there not be some made insane by confinement, in the same manner as a French inventor of the steam-engine was 150 years since. Spiritualists in the vicinity of this establishment, and others, should see to this, and obtain and publish accurate statements respecting each lunatic or alleged lunatic, whose real or alleged insanity is said to originate in Spirit Rappings, etc.

V. A very small number of cases possibly exist wherein the intense interest excited in these Manifestations, may cause insanity, to which the persons may have been strongly predisposed. But I doubt the existence of such cases, as the influence of Spiritual teachings not only does not tend to produce insanity, but has a positively counteracting tendency.

Admitting the 40 cases in Ohio to be the legitimate results of Spiritualism, let us try Methodist revivals by a similar test, and see which comes out second best. In Ohio, 40 in a population of 1,500,000 give 1 in 37,500 from three years' operations. In Toronto, C. W., Rev. Mr. Caughey preached about three months: out of a population of 30,000, 13 persons were afterward in the lunatic asylum from attending his ministrations, being 1 in 2,308.

Without making allowance for the shorter time Mr. Caughey operated in, and the fact of his doctrines not being new to most people—Spiritualism being in *one sense* new and startling—it appears that (so called) Revival preaching produces 164 times as much insanity as Spiritualism is said to do, and that, too, among a less excitable population than the people of Ohio.

Advice to orthodox papers in general, and the *Oliver Branch* in particular:

"First pull the beam out of their own eye," etc. "People that live in glass houses shouldn't throw stones." What is there in Spiritualism to cause insanity? Is it the doctrine that our character and position in the Spirit-land are influenced strongly by all our thoughts and acts in this? Is it the belief that there will be a state of progression from lower to higher developments, with less or greater rapidity in proportion to our use of opportunities here, and that in the future life many will have opportunities for progress, which they can not have in the body? Does it produce insanity to know that a future life is no philosophic myth—no sectarian dream—but a demonstrated and ever-present reality? Does it produce insanity to know that the highest and holiest aspirations of our nature, are no glorious yet transient hallucinations, but destined to be realized far beyond our utmost conceptions? If these ideas produce insanity, it is such insanity as I would not barter for worlds. It is such that moves poets, prophets, and philanthropists in their glorious missions: such as Paul exhibited before Felix when he trembled: such as impelled Isaiah to paint bright visions of a sinless future on earth; and such as strengthened the "Man of many sorrows," to reject the temptations of the world, the flesh, and the devil, and to consummate his magnificent mission of "peace on earth and good will toward men."

ALFRED CRIDGE.

INTERESTING FACTS—Man has the power of imitating almost every motion but that of flight. To effect these he has, in his maturity and health, 60 bones in his head, 60 in his thighs and legs, 62 in his arms and hands, and 67 in his trunk. He has also 484 muscles. His heart makes 64 pulsations in a minute, and therefore 3,840 in an hour, 92,160 in a day. There are also three complete circulations of his blood in the short space of an hour. In respect to the comparative speed of animated beings and of impelled bodies, it may be remarked that size and construction seem to have little influence, nor has comparative strength, though one body giving any quantity of motion to another is said to lose so much of its own. The sloth is by no means a small animal, and yet it can travel only 50 paces in a day; a worm crawls only five inches in 50 seconds; but a ladybird can fly 20,000,000 times its own length in less than an hour. An elk can run a mile and a half in seven minutes; an antelope a mile in a minute; the wild mule of Tartary has a speed even greater than that. An eagle can fly ten leagues in an hour; and a Canary falcon can even reach 250 leagues in the short space of 16 hours. A violent wind travels 60 miles in an hour; sound, 1142 English feet in a second.

LETTER FROM A FRIEND.

MY DEAR BRITTAN:

Most willingly are my first spare means of continuing your acquaintance forwarded, with the desire that the intercourse, so valuable to me, may not only continue, but increase. In these "ends of the earth," so many exist more under the control of the present, than regions more open to science and sunlight. The Omnipotent is, indeed, here, but more in earnest than it seems, under the cognizance of the urbane. Consequently, much of that curious philosophy of men of leisure, concerning insect tribes and other relatively unimportant matters, in which it is assumed that Deity has been so deeply engrossed, is comparatively thrown away. We may conceive somewhat of the grandeur of that Divine economy which husbands the minutest particles of his universe, causing not only vapors, but even the "wrath of man, to praise him;" but that microscopic research after mere animalcula, while the immortal is forgotten, suggests an affinity of mind to moths, quite humiliating.

But the SHEKINAH, I rejoice to know, is obnoxious to no such suspicion; its "spirits searcheth the deep things of God;" its traverse is for hidden wisdom, to meet life's great want; its aim is to instruct mortals so to ask as to receive, so seek as to find, and so knock as to be able to pass the portals of these decaying tabernacles, and enter within the veil.

The idea of immortality is no longer stored away as an embalméd relic in the archives of popular belief, but a vitality integral with the soul's being. Heaven now works for the million as well as for the few. Jehovah's grace is distributed, his will revealed, and his promises vouchsafed under the guarantee of unchanging law. The "mysteries of godliness" become a science, and the spiritualized Paul, while exploring the "third heavens," verifies, by experience, the theory of the resurrection of the young Pharisee of Gamaliel. He now realizes that he has in heaven a "better and more enduring substance;" he knows that he "has a house not made with hands," and an "inheritance incorruptible, undefiled, and that fadeth not away."

Under the direction and experiments of the Master, the soul's relations to the invisible had been tested, the "law of the mind," that schoolmaster to bring men to God, discovered, and vast multitudes, "dead in trespasses and sins," were suddenly "made alive unto God through the Spirit," praying, and leaping, and praising God, who had bestowed such wonderful gifts upon men. Under these super-sensual influences these worshippers lived and died. Were they insane? The pious of all ages have professed the same "faith of assurance." Were these, also, the subjects of hallucination? Surely, those soul-thrilling and death-defying influences are most divinely real, and the wretched "humbuggery," that some prate about, is *all in their eye*.

I call upon the gallant defenders of a nominal Spiritualism to say whether the grace of God that bringeth salvation becomes any the less valuable by being an object of intelligent search? Is that "pearl of great price" only to be acquired by accident? Is mystery preferable to a *rule of life* for the development of the soul? It really seems as if certain teachers had planned for themselves a very choice monopoly of blessings. Most fortunately, having secured their own salvation, they seem indifferent to that of others. Fortifying their encampment with the formidable bulwarks of total depravity by nature, and regeneration by accident, they seemed impervious to common sense, and probably hoped to secure heaven to the *elite*. But, as God is no respecter of persons, and in every nation he that feareth Him and worketh righteousness is accepted with Him, and as the Spirit and the Bride say, Come, and let him that heareth say Come, and let him that is athirst (be he Simon Peter or Simon the Sorcerer) come, and whosoever *will*, let him take the water of life freely, the masses seem resolved to prosecute their claims, by fasting and prayer, to this rich inheritance, although, out of respect for the dead languages, they will, doubtless stipulate not to invade their precincts, and be content to occupy missionary ground.

Men ridicule Mesmerism and Psychology whose lives furnish evidence of its truth. The influence of wealth, party, or creed can be explained on no other hypothesis. If the spirit of the rose may affect me, why may not the spirit of my brother, or more likely, the angels? It is nothing strange that the Infinite should not be restricted to material instruments in the accomplishment of his will, but it is passing strange that Church leaders should so profess and adopt the error of the Rationalists, at the very time those Rationalists, having no one else to do it, had whipped themselves and renounced them. Some people are sure to ding the truth when it becomes demonstrable. It is just their luck always to defend the inexplicable; having natures so corrupt, and the truth being so repugnant to the carnal mind, and duty being such an up-hill business that they feel bound to stifle all common-sense dictates and blessed intuitions as suggestions of the "old Adam," until they finally become "as wise as serpents."

The soul has an immense vibration forward in imagination and backward in memory, and who can affirm that its prospectors are a whit less than its retrospectives? Are its prophecies inferior to its experience? Men are charmed with ideal beauty, ravished with ideal melody, and invigorated by abstract perceptions; yet the ministry of celestials is scouted, and by those even who are moved to tears by the spirit of an onion.

Life is enlivened by mysteries, which it is the mission of science, through all time and eternity, more and more to resolve. Let us live to learn and learn to live.

Yours truly,

CYRUS THOMPSON.

RESTITUTION OF MONEY OBTAINED BY FORGERY.—A cashier of a bank in Lexington, Ky., writes to *The Cincinnati Commercial* that a few months since a teller in that bank paid a forged check for the amount of \$833, and that on the 24th ult. he received a letter from Archbishop Hughes, of New York, containing a check for the above amount, stating that the money was received from Belfast, Ireland, by the last steamer, from an individual, with a request that it be forwarded to the above bank. Conscience was at work with its mysterious influence, and the ritual of the confessional, no doubt, caused the money to be restored.

DR. FOWLER'S EXPRESS has the following sensible remarks in relation to the "Spiritual Rappings":

Some of our contemporaries are in agonies about the spread of the Spiritual Rapping delusion. Their fears are silly—if the rappings are humbug, investigation will prove them so. If genuine, our duty as Christians and rational creatures is to recognize their truth.

We are among those who have no dread of what is true; and to ascertain that, let the mind have full play in the examination of all those pretensions to Spiritual power. If they are false, they will fall all the sooner from a candid and honest research.

DON'T BE THE SLAVE OF CIRCUMSTANCES.—It is a painful fact, but there is no denying, that the mass are the tools of circumstances, thistle-down on the breeze, straw on the river; their course is shaped for them by the currents and eddies of the stream of life; but only in proportion as they are things, not men and women. Man was not meant to be the slave, but the master, of circumstances; and in proportion as he recovers his humanity, in every sense of the word, in proportion as he gets back the spirit of manliness, which is self-sacrifice, affection, loyalty to an idea beyond himself, a God above himself, so far will he rise above circumstances, and yield them at his will.

BIGOTRY.—Phillips, the Irish orator, in one of his speeches, gives a most vivid personification of bigotry. It is as follows:

"Bigotry has no head, and can not think; she has no heart, and can not feel; when she moves, it is in wrath; when she pauses, it is amid ruin; her prayers are curses; her communication is death; her vengeance is eternity; her decalogue is written in the blood of her victim; if she stops for a moment from her infernal flight, it is upon some kindred rock to whet her fang for keener rapine, and to sharpen her wings for a more sanguinary desperation."

ALFRED CRIDGE.

REMARKABLE CURE.—A remarkable cure of a tumor, thought by the surgeons to be dangerous and probably incurable, was lately effected by Spiritual agency, through the mediumship of John M. Spear. The Spirit only gave it one examination and operation, when the patient returned home, and without applying any other remedies, was entirely rid of the difficulty within the space of a few hours. So says *The New Era*.

PERPETUAL MOTION.—A Paris letter of the 20th January mentions, that the necessary papers for taking out a patent for an invention said to realize "perpetual motion," was to come by the next steamer to Washington. A locomotive, one-fifth the size of railroad engines, has, says the inventor, been working continually since June. Cyrus W. Murray, of Page County, Va., it is also said, has discovered what will produce perpetual motion, a model of which he intends to exhibit at the New York World's Fair.

NATIONAL INDUSTRIAL CONGRESS.

TO THE PROGRESSIVES OF THE UNITED STATES.

The Eighth Annual Session of the National Industrial Congress will assemble in the city of Wilmington, State of Delaware, on the first Wednesday of June, 1883, to continue for seven days, or longer (according to the Constitution).

"Its members shall be elected annually of men or women who subscribe to these principles: That all men are created equal; that they are endowed with certain inalienable Rights, among which are the Right of Life and Liberty; to the use of such a portion of the Earth and the Elements as shall be sufficient to provide for their subsistence and comfort; and to Educational and Paternal Protection from Society."

Friends! let us take counsel together. The Public Lands must be free. The laboring community must be educated up into the knowledge of duty and the harmonious powers of associated action.

By order of the National Executive Committee.

R. W. CAPRON, CHARLES GOEPP,
A. H. DUGANNE, JOHN SHEDDEN,
WM. J. YOUNG, ROBERT H. McDONALD,
GEO. H. EVANS, DANIEL HULLY.

GEORGE F. GORDON, National Secretary.

NOTE.—Wilmington, where the Congress is to be held, is about two hours' ride by railroad from Philadelphia.

THE NUMBER OF European sovereigns, including the Emperor of Brazil, who belongs to a European dynasty, and the prince of Monaco, amounts to forty-eight, among whom there are five emperors, counting the sultan, twelve kings and three queens, seven grand dukes, nine dukes, nine princes, a pope, an elector, and a landgrave.

ADVERTISEMENTS.

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PUBLISHED MONTHLY.

This work, edited by S. B. Brittan, is the only Magazine in the United States which is devoted to an inquiry into the Laws of the Spiritual World. It treats especially of the philosophy of Vital, Mental, and Spiritual Phenomena, and presents, as far as possible, a classification of the various Physical Conditions and Manifestations now attracting attention in Europe and America. The following will indicate distinctly the prominent features of the work:

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