

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO., 92.

The Principles of Nature.

GOD.

REPLY TO W. S. COURTNEY.

Always edited by the clear and lucid expositions of my friend C., it is not agreeable to differ with him; indeed, it is always painful to find a mind to which we look for instruction entertaining a palpable error, just as it is painful to see a clear and beautiful crystal marred by a black spot. The clearness of his definitions generally carries his readers with him, even in his illogical conclusions, to which, I think, he sometimes comes. This is not intended as a spat on the cheek to him, but as an apology for breaking into his elucidation of the character and being of a God. The notions of God are, as he says, the work of the advanced mind of each period in our history. As the human mind unfolds, expands, and becomes purified, a better and higher view of the Deity will flow into the mind of man, just as a clear, pure, elastic, and highly purified atmosphere will let a more brilliant stream of light through it, reflecting and refracting every object in nature more vividly. The God of the warrior is a God of battle; the God of the doctor is a God of special providences—nature and man both seem to be failures, and need repairing; the God of the lawyer is a God of statutes and enactments, general and special; the God of the theologian is a God of ceremonies, from which he expects to gain something; the God of the philosopher is mathematics—an all-pervading intelligence, that radiates from a common center his love, goodness, life, and motion, into every atom of the universe. As the human mind, holding its seat in the brain, radiates its love and power into every muscle, nerve, and fiber of the body, so does this vast intelligence, God, holding his seat in the center of space, radiate his love and power into every atom. The God of the man of fully unfolded humanitarian affections is not a personal, masculine God, as man always sees him, but a dual, humanitarian personality, involving in its fullness, bodily, both male and female. Man, the masculine, always sees God as a man, with head, brain, lungs, parts, and manly, masculine bearing. He is called a Sovereign, King, Ruler, Father, a kind of Nicholas of Russia, with an iceberg for a heart, the north pole for a stomach, and the eternal snows for his mantle. He is awful—he is a man with brawny arms and a long beard.

He has lungs—they speak of his breath; he has a tongue—it speaks of his voice; he has feet—they speak of his stately goings forth; he has a heart—he feels; he has a brain—he thinks; but the conception is always masculine. Thus he has a ghost, but no wife; he has a son, but no daughters; he has sex—he begets by his spirit. His habitations are filled with masculinity; his angels are all masculine—thuriel, Gabriel, Michael—not a female angel was ever known or heard of in his eternal mansions.

At this point I depart from Mr. Courtney's definition, which is the same as Swedenborg's—that God is a GRAND MAN. Hence God is personified and sexed—called "he," "his," "him;" and all theology uses the same terms, showing most conclusively that the universal conception of the race of the character of God is but a reflected image of his masculinity, his manhood. God, the man, creates; God, the man, redeems; God, the man, upholds; God, the man, rules; and there is no one to say, Why do ye so? This conception of Deity is the rankest falsehood now existing in the universe; for it works itself out into all religion, all law, all philosophy, all business, all relations, installing the man the monarch, ruler, the God of all things mundane.

God the masculine made all theology; hence the woman has no right to minister in holy things; he made all law, and she is excluded from all governmental rights; he made all things, and she is subjected to his will in all the business departments of existence; he is sole ruler, and she must obey in the domestic circle. These results are palpable, and can not be contradicted.

But, says my friend, are you going to affirm the sex of the Godhead? I am, most assuredly, and prove it to every reasoning mind. Yourself and all Spiritualists affirm that the exterior physical world is but the profiled image of the interior principle.

If this be so, and "God comes back upon us but the glorified image of ourself," how can we exclude the female element from our conception of him? We can not, only as we follow that universal idea, that man is all there is of this little universe.

If the "invisible things of God are seen in the things that are made," then most clearly do the things that are made teach us that the invisible things of God involve the existence, throughout the whole range of the invisible and spiritual, of the female as well as the male element. If God made man in his own image, then God's image, in its essential interior, involves both elements. Hear the colloquy on man's creation: "Let us make man in our own image." Who did you masculine God speak to? To his wife, of course. Let us beget a fam-

ily in our own image, male and female, as we are. But you ask again if I am going to blaspheme in this way, and insist on the family relation in the eternal Deity. It is the legitimate deduction of all you teach touching interior principles.

That principle must have had an essential existence in spiritual things, or it could never have found its way into the natural; for the natural is but the discreted image of the spiritual, and as such involves the feminine as the masculine principle. The talk between the spider and pismire totally confounds your deductions. Seeing woman created in the image of God, I have as just grounds to conclude that God is a woman, and call the Godhead "she," "her," "miss," "madam," as you have to apply "he," "his," "him," and convert the invisible into a male being. I affirm, then, that God, in his essential nature, is dual, involving the idea, which we see worked out through every department of nature, of a dual force—the law of sex.

Having made your God a human, masculine being, a great, bearded Anglo-Saxon, all self, and alone in the invisible, you proceed to cut off all analogy by affirming the following paradox: "We can never arrive at any true notions of the Deity by the analysis and synthesis of physical nature, any more than we can find the song of the nightingale by dissecting his throat." The exclusive study of the physical sciences leads to Naturalism, Pantheism, and Atheism. This knocking down an idea by assertion and epithets is much like felling a man with an iron club, and shouting over him, "Bear! mad dog! wolf!"

Let us see; the exterior world is discreted from the interior; the exterior man is the projected form or substance of the interior spiritual man. Then if we study the exterior right, by analysis and synthesis we shall arrive at an exact notion of that interior. First, man's body is dual, in two halves, the one balancing the other. His brain, heart, and lungs are dual, and the one half antagonizes the other. He has two feet, hands, arms, ears, eyes, etc. This analogy leads us to the conclusion that his interior is dual, and acts in concert; that as his body is dual, two forces acting in concert, his body being the projected image of his spirit, we must conclude that his spirit is double—two forces, acting at right angles, in harmonious concert, giving symmetry and harmony of motion.

Every part, muscle, nerve, fiber, bone, membrane, fluid, and function is dual throughout the human organization. To go farther with this idea would occupy too much space. Each half of the body is male or female. Courtney is the combined image, spiritual and physical, of father and mother; and so of every other human being.

Now let us pass to physical nature. In trees, plants, reptiles, insects, fishes, birds, beasts, man, we find a dual force, a two combined, acting in concert. In the planets and sun we see the same law—a dual force; the sun or center, the planets or exterior force. In sun and planets we see again in each a dual force—their daily and yearly motions. In earth and air we see a dual force, or a male and female element. The earths are the female, or producing, perpetuating force; the atmosphere is the male, or impulse-giving force. The sun is the impulse force and the heat force of the solar system. You can't touch a fact in nature but gives this law of dual forces a loud and final affirmative.

Now, as nature is the projected image of the makers—the two elements, or beings, as you please, or forces—we arrive at a distinct and fixed conclusion, that in the Godhead two forces are involved—light and heat, or love and wisdom. Man being the express image of his Maker, he is dual in person, dual in sex, dual in power. Man being the crowning work of Jehovah, we see his splendid image stamped out on the race, not as a masculine, but as sexes. On this dual force—sexual law—rests the whole framework of the visible, and necessarily the invisible, non-intelligent, and intelligent universe.

Glance again at your interior self. Intelligence and affections gleam out in every being. Mind has in it self-movement—mind picks up this body, grasps this pen, moves it over the paper. This element of mind we can not comprehend, because we can not comprehend God; we merely see the fact; and we see just as clearly that the mind is dual—it always acts by a center, by fixing an idea as a fulcrum. This law runs out into language. You can not form a word without a vowel, which merely constitutes the centripetal force of language. Mind is matter—thinking matter. God is matter—intelligent matter; and all mind involves the two forces—the centripetal and centrifugal; also the law of reflection, refraction, and radiation. God and mind are substance or matter. If you insist on humanizing God, then I insist on the sex, the duality; if you insist on an all-pervading principle, I insist on two—a dual force, coequal, co-extensive, co-essential, and co-eternal. I apprehend that this principle, when understood and adopted, as it will be, will lead to important results, moral, mental, and physical. Woman has an existence in God, and rights in the universe as well as man.

B. W. RICHMOND.

"THE CONFLICT OF AGES."

KETCHUM, Wis., January 8, 1854.

BRO. BRITTON:

It will be no news for me to tell your readers that Rev. Edward Beecher has written a book attempting to reconcile the idea of "evil" and "punishment" with the omnipotence, wisdom, and love of God; nor will it, perhaps, be any news for me to tell them that the book is a failure, so far as settling the difficulty which the large majority of the world, who have thought at all on this subject, have felt.

Nevertheless, it does seem to me that this question which has occasioned a "conflict of ages" is a very simple one, and easily disposed of. The trouble in our investigations is, that we commence at the wrong end. Instead of investigating and understanding principles, and then seeking to harmonize the incidents of earth and life with these principles, we have taken the incidents as they appeared to our undeveloped senses and endeavored to bend and compel principles to harmonize with them.

Thus, for instance, the world conceives that God is infinite in wisdom, love, and power, and immediately after making this concession, insist upon it that God's earth—a part of his realm, and under his government—is full of all manner of wickedness and uncleanness. How does this inconsistency arise? Is it not from the fact that we are not yet developed above the sensuous plane of reasoning. We are led and governed by the apparent evidence of our senses, and allow such evidence to ignore and override manifest principles, such as above stated. We hear, see, taste, smell, and feel, and any thing which offends the sense we are prone to call evil and wrong; and as we seek to punish the wrong, so, clothing God in our own attributes, we endow him not only with a capacity to be offended, but also with a disposition to punish all offenses.

But taking the admitted principle as a basis, what are the rational conclusions? Can any man deny them to be as follows:

God is omnipotent—therefore nothing can occur in his whole universe independent of his sanction and wish.

God is all-wise—therefore the results of his power are all-wise.

God is all love—therefore his power and wisdom correspond in their results to his love.

What then? Why, simply this: All the incidents of life on earth, however they may offend our undeveloped senses, must be a part of a plan of infinite love and wisdom, and therefore can not be "evil" and "wrong" in the sense generally understood.

An animalcule is born and dies upon the earth during the prevalence of a summer shower, and passes away with the full conviction that on earth it rains perpetually. So man—with a life comparatively no longer—opens his eyes upon the earth, has his brief experiences, and passes away with the full conviction that he knows every thing; dogmatically pronouncing this good and that bad; this a subject for commendation and reward, that a subject for condemnation and punishment; and all this after his Maker had looked upon and pronounced all things good.

We might, on the general principle conceded, rest satisfied that from very necessity all things are good, and can result only in good, but the subject may be examined more closely with advantage.

The idea of the original perfection of our parents, in the sense generally understood, is, I believe, pretty much discarded. That the race in its infancy, before the awakening of its peculiar human faculties, was perfect as the animals are perfect, is reasonable; and that such, and such only, was its perfection, I think will be sooner or later conceded. There could have been no purpose in the creation of a perfect being in an absolute sense, for creation would have been thus completed in its inception; nor could a perfect being by any possibility fall any more than God (who was no more than a perfect being) could fall. A creation which involves motion and life necessarily implies progress and growth, and not only the earth, but all things on it, must have had their beginning and their growth. Man, no doubt, was created at the beginning of his existence—in the complete infancy and imbecility of all the powers which make the man. All his intellectual and moral powers were yet to be awakened, yet to grow; and such being the fact, must not man necessarily in his development and growth put forth to-day manifestations different from those of yesterday? Why, then, talk of "good" and "evil," of the "fall," of "punishment," of "redemption," and the many mysticisms over which ages have been in conflict? Because man knows more yesterday than to-day, was yesterday therefore evil? He will know more to-morrow than to-day, is to-day therefore "evil"? To-day we clasp things to our hearts as the most elevated virtues; to-morrow we shall have a clearer, and a higher, and a purer light, and the virtuous practices of to-day will be the evil practices of to-morrow. Such has been the history of the race, and as long as God is better than we are, and progress pertains to us, it will continue to be our history.

What then? Simply this: All things are good with a capacity for eternal unfolding to higher conditions.

How do we dare, after acknowledging God to be the omnipotent ruler of the universe, accuse him of permitting a world of crime and wickedness under his jurisdiction. How can we say that any thing—even the fall of a sparrow—in his kingdom is not a part of a plan of wisdom and love. Who shall say that sickness and sorrow in the world have any less their use in development than health and joy? Who shall say that the murderer has any less his mission in the great work than the philanthropist? The most beautiful fruits and the freshest verdure clothe hills whose bowels are fire, whose heads are flame, and whose jaws open to swallow human habitations and engulf land and sea. We cry out "evil," "evil," when we witness the throes of human passion which leaves dead bodies to molder in the sun; but when the throes of earth swallow up its thousands of victims we see clearly the finger of God and hesitate to call it "evil." Yet in principle there can be no difference between them; nor is the one less than the other under God's control. The forces of earth are continually being refined, and demand a new external expression, and hence the earthquake, the hurricane, the winter's blast, the summer's storm, and the gentle zephyr. The internal forces or spirit of man are being continually refined, and in throes and convulsions he seeks to put forth higher forms to correspond with his growing life. Where Hercules and Pompeii were entombed grows a new, fresher, and greener life; and what right have we to say, that where the throes of human passion have been felt no beneficial fruits have sprung up? Mankind is more beautiful—is better developed than centuries ago—who can tell the agency their so-called evils have had in this work of development?

The time will no doubt come when the earth will know these violent convulsions no more—when the era of force will be developed into a higher manifestation of gentler agents; and so with man. The time will come when he will know convulsions no more, but with a higher, a more developed spirit, will accomplish all the ends and aims of life. But is this "era," therefore, wrong and evil? Did not God know how to accomplish his ends? Is the crab-apple evil because it is not a pippin? Is the bitter almond evil because it is not a luscious peach? Is the small and offensive potato-root evil because it is not the valuable esculent which is now almost the staff of life.

What is evil—and what good? Where is the line of demarcation? In the future ages, when we shall be clothed in vestments of comparative spotless beauty, what will be our estimate of our present "virtues"? What is the difference between the best and the worst of humanity, as compared with God's purity? We look at the stars, and their immense distance from us causes them all to appear to our eye on the same plane, although some are millions of miles more distant than others. Is this not the position we all occupy in the eye of Deity? Are we not all so far removed from his purity that to him we all occupy the same plane?

I am aware that all this "conflict of ages" is a conflict with reference to mere terms as much as any thing else. I do not deny the existence of conditions which I would gladly see supplanted by something better; but the point is, that there should be a quarrel at all when with a proper understanding of the terms there would be none. Mr. Beecher has spent half a lifetime in producing a fanciful and unsatisfactory book, when, had he properly comprehended the essence of the terms which are its staple, he would have been saved his labor. He assumes for "evil" something which it is not—something in opposition to God—something overtopping his wisdom, love, and omnipotent power, existing in spite of him, and subverting his kingdom—and then wastes half a lifetime in endeavoring to find some basis for such monstrous assumptions. It will take a number of lifetimes to explain so great an absurdity; and in the mean time the world will learn to believe that God knew what he said when he looked upon and pronounced all things GOOD.

C. L. SHOLES.

MORE FROM THE SPIRITS IN BUFFALO.

MESSRS. PARTRIDGE AND BRITTON:

Gents—Since my last communication, the operations of our supra-mundane visitants have been still more interesting, proving that they and we may be classed among the progressives of the age. At a private circle, one evening in the early part of last week, whereof the two media of whom I spoke in my last formed a part, we were directed, through the raps, to place a guitar under the table. The instrument was brought and placed according to directions. When all was still—our hands being on the table and our feet drawn up, as directed—the process of tuning the instrument commenced. In this operation, which I should think continued from ten to fifteen minutes, the strings were sounded so that they were heard in the street, and the creaking of the screws was quite as audible as I ever heard it, when they were turned by fingers of bone and muscle. When the tuning was completed, the raps called for the alphabet, and the performer required

the circle to sing "The Lord's Prayer," which, you know, is one of the pieces of sacred music in the spiritual collection. Mr. L. (our male medium), who is a very good vocalist, asked the Spirit to give the pitch, which was instantly done by sound of the instrument. Thereupon the circle commenced singing the air, and the performer under the table struck up the bass on the guitar, playing with a bold hand, and with the artistic skill of a master.

When this piece was finished, another was called for by the Spirit, which was sung and played in the same manner, and this continued till some fifteen pieces of sacred music were performed, and on each occasion the Spirit gave the pitch, or key note, on the instrument. Among those called for were "Old Hundredth," "Mear," "When I can Read my title Clear" (I have forgotten the name of the tune), "Happy Land," etc. After these were performed, the Spirit was asked if he could not play some of the old song tunes, marches, reels, and hornpipes which he used to play when in the flesh. (The Spirit was known to be one who played the violin in his young days, and performed on the bass-viol in a Methodist Church, in more advanced age. He responded in the affirmative by three loud twangs of a string of the instrument, and called for the singing of "Hail Columbia." It was sung by the circle, and the Spirit played the bass with such vigor, that in coming down upon the instrument with emphatic notes, he broke one string, and started the screws of all the others. He then said, by the raps, "Take it out and fix it," which was done. He then called for the "Star-spangled Banner," which he would have repeated. "The Old Oaken Bucket" was then called for, and performed. Then "Rory O'More." Next, "The Grave of Bonaparte." This last the Spirit seemed to enjoy, for he played seemingly with great gusto, and had it repeated. "The National Salute" was another piece of the Spirit's selection. Then he played "Yankee Doodle," "College Hornpipe," "Opera Reel," and several others, and concluded the performance with "Lily Dale." There were not less than twenty-five pieces performed in all.

At a subsequent meeting of the same persons, held at the house of Mr. B., the father of Miss B., the medium, these musical performances were all repeated, with the addition of some extra performances with a small hand-bell, which the Spirit called for. The bell was put under the table, and soon commenced ringing, not only in the usual manner, but in music measure, playing an air which every one commended as excellent music, but which no one had ever heard before. The ringing finished, the performer beat the under side of the table with the handle of the bell, so emphatically, that some thought the bed of the table would be split to pieces. It was of long-seasoned walnut, but notwithstanding its resistance, it received numerous indentations full an eighth of an inch deep.

The finale of this evening's performance was of the most thrilling interest. The Spirit said, "Keep perfectly quiet and we will show you some things which you have never seen. We will make some dance who never have danced before." Thereupon we all sat in breathless silence, awaiting the denouement. It was soon discovered that Miss B. and a young gentleman from the West, who had been invited to attend, were in the land of dreams, having been magnetized by the Spirits. The alphabet was now called, and Mr. L., who had his flute with him, was required to play some dancing tune, the name of which I have forgotten. As soon as he commenced, Miss B., who was as dead to all appearance as if she had been entombed as long as Lazarus was, and who had never attempted to dance a step in her life, commenced beating the tune with her hands and feet. This she continued more and more vigorously, till the music seemed to lift her from her chair, and she took the floor and danced a full hour by the clock, with her eyes fast closed, still seeing every person and every object in the room as plainly as if it had been noon-day, and she had been perfectly wide awake. This was evident from the fact that she visited every one in the room, keeping clear of all objects in her way. After dancing alone a short time, she seized upon the young gentleman above named, whom the Spirits had also magnetized, and drew him out upon the floor. They danced together till he was entirely exhausted, when she led him to his seat, and resumed the floor alone. Although I have seen much dancing in many countries, I can say in all sincerity, that I never before saw such perfection in the "poetry of motion" as I did in the somnambule performance of this most extraordinary girl.

When she had finished this part of the performance, she commenced the concluding scene, which, for its intense interest, defies description by human language. With her eyes still fast shut, she went to a far corner of the room, where the guitar had been placed, took it under her arm, and commenced thrumming the strings as if she had been an experienced performer, notwithstanding that she could not, in her normal state, produce a musical note on any kind of an instrument. After continuing this for a few minutes, she took a position in the corner of the room where the guitar stood, leaned her back against the wall, and commenced chanting an anthem which the Spirit who used her organs evidently com-

posed extemporaneously. The music was plaintive, solemn, and sublime—the voice which uttered it seemed like the chant of a whole choir of angels, so far did it exceed any thing that she could possibly do herself in the normal state. But her normal abilities were not more exceeded by the angelic sweetness of the tones she uttered, than they were by the melting language of which the anthem was composed. It seemed to be addressed to each one present, in turn, although no one was addressed by name. The departed friends of each one present seemed to be addressing them, and reminding them of the affections which they bore each other in this life, the paramount importance of making preparation for the great event which awaits all mortals, and the comparative worthlessness of those earthly objects which the human family so eagerly and so blindly pursue, to the fatal neglect of those interests which are to endure eternally. The thrilling appeals which were made in this heavenly production by the mouth of that fit representative of the angels, whose countenance seemed to deny that she was of this world, reached every heart, played upon every string, drew responsive sighs from every breast, and no eye could withhold the tribute of a tear. The chant continued for more than thirty minutes, in all of which there was not the least hesitation for language of the highest order, conveying sentiments like refined gold. At the conclusion I said in myself, *if I could but have seen the other-worldly spirit, I should have been able to see the angels who were around her, and who were so near to her as to be able to see the angels who were around her, and who were so near to her as to be able to see the angels who were around her.*

I know not how to excuse myself for writing so much, but I could not help it. I will take time to do less for time to come. Do with it what you please.

Yours, now and forever,
FRATERNAL.

GOD IS LOVE.

BY A. W. FINNEY.

'Tis traced by the eternal finger,
On every leaf and lovely flower;
'Tis seen on golden clouds that linger
At the calm, pleasant, sunset hour.

At every turn it greets the vision,
At every dawn, in silent night;
We read it in the dark blue heavens,
All gemm'd in characters of light.

We hear it in the melody
That swells upon the summer air,
A living prayer, O God! to thee,
Who gave to man an earth so fair.

Gaze on a young and blooming face,
Fresh as a clear and gushing spring,
Can you not there God's yearning trace,
And to his love devoted cling?

Even manhood, in its darkest hour,
When on his breast sits black despair—
A burning tear hath told God's power—
And proved his love still lingered there.

If nature, with her earnest voice,
Speaks of God's love on every hand,
Why not the soul of heart rejoice!
For it has reach'd the promised land.

Then let our grateful prayer ascend
To Him who rules for aye, above;
He is our Saviour—Father, Friend—
For love is God's love, and love is God.

BALTIMORE, DEC. 25, 1853.

MR. FINNEY'S LECTURES IN ST. LOUIS.

Having attended several of the above-named gentleman's lectures, I take this occasion to say that for close logical reasoning, clear and sound argument, and rational, common-sense views, on whatever subject he touches, I have never heard him surpassed. He seems to be sincere, and boldly attacks what he conceives to be error, wherever and whenever found. At present he is not on the popular side of the great questions of the age—and what great reformer ever was popular? If not in advance of the age in which he lives, he is no reformer. The cause advanced by Mr. F. is gaining rapidly here and in Europe. The old systems of error, superstition, and bigotry are crumbling away. The opponents of Spiritualism, having no arguments with which to meet its friends, raise the same old cry of infidelity and blasphemy. The same persons would undoubtedly raise the same cry against Christ, if he were on earth, and should attempt to address a fashionable audience, in one of our fashionable churches—such, for instance, as Trinity Church, in New York. He might possibly be permitted "by authority" to preach to the coachmen out doors, while they were holding their "church-going" masters' horses.

A few of "the elect" go to hear Mr. Finney, and are usually seated in some dark and far-off corner of "Wyman's Hall" (for they do not wish to be seen there often by many, lest they should be excommunicated). They generally go prejudiced and prejudging, and stay there till some "great truth" is loosened, too great for their narrow minds, and then suddenly leave. Many of them have scarce an idea beyond the circle of church forms and ceremonies, the Common Catechism and John Rogers' Primer. In administering the truth, the lecturer does not give it in homoeopathic doses, nor use the sugar-coated pill; hence originates much of the opposition against him. His lectures are calculated to do much good in "enlarging the area" of freedom, light, and truth; and all here may profit by them, excepting only those who dare not use any more reason than "the Church" allows. The free mind and honest heart, believing his arguments and conclusions rational and true, will fearlessly embrace and assert the same, leaving the consequences with God. "Who hath ears to hear let him hear."

I saw this morning, in one of our city papers, that in addition to blasphemy and infidelity, they call Mr. Finney an impostor and atheist. I suppose, was done to prevent "the elect" from going to hear him; but still he draws a crowded house, and the "committee" have engaged the "Mercantile Library Hall," the largest room in the city, where he will lecture next Sunday evening. "Wyman's Hall" not being large enough to hold all who go to hear.

Some of the sectarians are beginning to doubt the existence of a personal devil. One remarked to me, a few days ago, that his minister (a Presbyterian) said, in his presence, that he doubted the propriety of turning a member out of his church simply for disbelieving in a personal devil. I sometimes think that Spiritualists do not make sufficient allowance for the early educational training and the long "habits of thought" of the sectarian. I have no doubt but many, could they be instantly convinced that there was no fire-and-brimstone hell, and no personal devil, would, for a time, be perfectly miserable. What, no devil! no hell! and no one to be lost! Like the prisoner who was liberated from the Bastille after forty years' imprisonment, they would petition to go back! To many the light is too sudden and dazzling for their spiritual vision. It is melancholy to contemplate the number of human beings who can not, dare not, or will not reason on subjects which, of all things, should interest them most. There are those who, if it had been recorded in the Bible that five and two made nine, would believe it; to them it would be one of "the mysteries," unlawful for us to reason upon "in these degenerate days," but nevertheless true, because it was in the Bible!

J. E. F.

Jan. 14, 1854.

An exchange paper says:

"M. de Sauly's discovery of the sites of Sodom and Gomorrah is considered one of the most striking within the whole range of Biblical antiquity. The destruction of Nineveh is, as a matter of feeling, a small matter compared with the discovery of Sodom and Gomorrah. There is something strangely awful in the idea of these living monuments of Divine vengeance yet remaining, after six-and-thirty centuries, with the actual marks of the instrument of the overthrow still visible upon their blasted ruins."

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, FEBRUARY 4, 1854.

TO CORRESPONDENTS.

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

FREEDOM OF CONSCIENCE.

We need not remind our readers that the principles of nature and the inalienable rights of man are, in our judgment as they are in fact, of higher authority than all written resolutions, legislative enactments, judicial decisions, and papal edicts. Perhaps we believe in a "higher law." We certainly do not credit the implied assumption of those who denounce such a law—we do not honestly think that the government of the United States is the highest power in the Universe. The Supreme Ruler of all worlds presides over the President as well as the people; the laws of the physical and spiritual worlds are superior in many respects to the acts of Congress, and the conscience is quite as sacred as the constitution. At the same time we would be among the last to justify insubordination to the laws on any frivolous pretext. But those who have the most to say about the religious liberty enjoyed under American institutions, are not unfrequently the first to trample on the inalienable rights of mankind. They clearly perceive the necessity for enforcing republican principles, at home or abroad, when their own selfish aims can be most successfully promoted by this course, but their principles are readily dispensed with whenever their observance is likely to interfere with the success and realization of their cardinal ideas and objects.

We witnessed a somewhat notable illustration of this facile dealing with principles at the Broadway Tabernacle on Thursday evening of last week. A large meeting was convened, the ostensible object of which was to promote the sacred cause of religious liberty and universal toleration. A series of resolutions were read and adopted recommending the general government to use its influence to secure to American citizens, traveling or residing in foreign countries that are subject to monarchical and papal authority, the quiet possession and unrestricted exercise of all the religious rights and privileges which democracy and protestantism secure to the citizen at home. The resolutions appeared to be liberal in spirit and consistent with republican principles and Christian precepts, if they were not altogether compatible with the authority of the Pope and the policy of kings and emperors. We listened with interest and pleasure to the remarks of several of the speakers, though the chief argument adduced to support the claims of American citizens to the indulgence of foreign governments, as proposed in the resolutions, appeared to us to be extremely fallacious.

It was urged by the speakers on the occasion referred to, that the United States government tolerates all religions, and allows to foreigners the same religious privileges which are guaranteed to its own subjects, and the inference from these premises was, that Americans abroad in Roman Catholic countries should be permitted to enjoy not only all the privileges which those governments are accustomed to grant to their own subjects, but all that American citizens are alleged to possess at home. Now, while we hold in the highest veneration the rights of humanity and the principles of religious liberty, we think that this argument is false and superficial. If there is greater freedom allowed in this country to the subjects of other governments, it is because we choose to have it so, and for no other reason. In this respect we only follow our own inclinations, and manifest no disposition to defer to the principles or practices of other states and nations. This does not give us any claim founded on international law to interfere with the well-known and settled policy of other governments. We merely act consistently with our professions and institutions in granting unrestricted religious freedom to all men of every nation, kindred, and tongue. We do this from choice, and no principle of the government is violated by this course. But there is a palpable absurdity in assuming that for this reason other nations are bound to do the same. It is virtually demanding that American citizens who visit other countries, with whose religion and laws they are already acquainted, must have as large a liberty abroad as they enjoyed at home, though their claims may far transcend the rights and privileges conceded to the native inhabitants of those countries, and be utterly subversive of existing foreign governments and institutions.

But we have no inclination to condemn or to discard the principles and objects of the meeting, so far as the same were announced or otherwise disclosed in the resolutions and speeches. As for the logic, it was too lame, blind, and impotent either to justify a direct assault or to merit a manly vindication. But leaving the *professed principles and purposes* of the meeting, we have a few words to offer respecting the *actual practice* of its leaders, as illustrated toward the close of the evening. After the speeches were over, and the prepared resolutions had been adopted, Mr. W. J. A. Fuller, a gentleman connected with the daily press of this city, rose and respectfully requested the privilege of offering an additional resolution. There was an attempt made by one of the gentlemen who occupied the platform, and exercised a controlling influence over the meeting, to prevent the reading of the resolution, but the audience insisted that Mr. Fuller should be heard, and the following resolution was accordingly read:

Resolved, That, while calling upon our government to exert its influence in behalf of the rights of American citizens to freedom of religious conscience, and the privilege of worship and sepulture according to their religious faith, when traveling or sojourning in foreign lands, this meeting also pledges its earnest endeavors, and calls upon the government to exert its influence, to secure the same right and privilege to American citizens throughout the United States; and to provide that it shall not be an imprisonable, nor in any way a criminal or civil offense for Americans, of either sex, in any part of the United States, to teach the precepts and practices of Christ to the members of their households, without regard to color, occupation, or family relation.

Mr. Fuller proceeded to offer some remarks in support of his resolution. The leaders of the meeting were, from the first, unremitting in their efforts to silence him, but he succeeded in carrying almost the entire audience with him for some ten minutes. At length, however, the clerical gentlemen who occupied the platform were successful in turning the tide against

Mr. F., and the audience became so clamorous as to drown the voice of the speaker. In this peculiar manner the principles of religious liberty were illustrated by the chief priests and rulers at the Tabernacle. It was sufficiently evident that, had the leaders of the meeting practiced as much toleration as they resolved to demand from foreign kings and cardinals, the audience would have listened respectfully to Mr. Fuller. In the course of his remarks, the speaker quoted the original commission of Christ to his disciples: "Go ye into all the world and preach the gospel to every creature;" and to prove that religious freedom is not guaranteed to all American citizens at home, he cited the case of a lady who was recently incarcerated for teaching one of the members of her own household to read that same Gospel. This unwarrantable extension and application of the principles of religious freedom and instruction, as professed by Jesus, and advocated on this occasion by Mr. Fuller, was declared to be utterly hostile to the legitimate objects of the meeting, and repugnant to the wishes of those who had called the people together. It was evident that the principles and sympathies of the leaders of the meeting were prepared for that particular occasion, and intended for exportation rather than for domestic purposes.

Mr. Fuller did not exhibit the least resentment, but he was unwilling in the assertion of his right to be heard, and continued to speak with great earnestness, until his words were lost and borne away by the tumultuous sea of discordant sounds. In the midst of the confusion, Rev. Dr. —, of the Methodist Church, who occupied a seat on the platform, approached Mr. F., declaring that he (F.) had done great injury to the cause and, and demanded to know *who or what he was?* "I am a man, sir!" said the speaker, leaving it for the reverend gentleman to infer that, being a man, he could sympathize with *an oppressed and helpless woman, who was deprived of religious liberty and the freedom of her person at home, as well as with male citizens abroad, who have no more religious privileges than the inhabitants of the countries in which they choose to reside or travel.*

While we earnestly desire that the blessings of freedom may be diffused and enjoyed in every land, we have a mournful consciousness that such gatherings as the one at the Tabernacle will do little or nothing to relax the chains of despotism in Europe. Liberty was insulted and wounded by its professed friends, and Christianity was betrayed and violated by those who officiate at its own altars.

The writer of this article had prepared the subjoined resolution, which would have been offered, had the meeting proceeded in a quiet and orderly manner to its consummation:

Resolved, That, in the judgment of this meeting, every effort to secure or coerce—by assurances of popular applause, or by threats of public reprobation—American citizens at home, who hold unpopular opinions, into a surrender of their constitutional and inalienable right to hold, to enjoy, and to peacefully inculcate such views as are sanctioned by the reason and conscience of the individual himself, is a *flagrant outrage against the just prerogatives of the human mind, an open violation of the precepts and spirit of the Christian Religion, and utterly subversive of the essential principles of Republican Liberty*, and that every such attempt, whether made by men in their individual or associate capacity—by communities or institutions, acting under the sanction of popular pride, prejudice, or fashion, or by ecclesiastical authority, should be discontinued, now and forever, by every sincere friend of genuine progress and universal freedom.

We have the means of knowing that our boasted religious freedom is too often a ridiculous farce or a bitter mockery. The chief actors play to gratify their personal vanity or avarice, and others are forced to pay the expenses of the exhibition. Religious freedom is a great boon, especially if it be any thing better than the liberty to be a hypocrite or a martyr. In many instances it is nothing more. If a man hold unpopular opinions, he is excluded from the circles of piety and fashion, cast out of the church, and every convenient effort is made to blast his temporal prospects, to cripple his energies, to chill and crush his affections, and, perhaps, to defame his character. We could cite numerous facts to illustrate this point. It is not long since a peaceable citizen of Chicago was forcibly seized, gagged, and hurried away from his own home to a distant State, and taken to an insane retreat; and this flagrant outrage was permitted to go unpunished, because the popular prejudice was excited against the religious faith of the man. Judge Edmonds was importuned to withhold the book—which contained but an honest expression of views and experience—from the public, that he might secure his reelection to the Supreme Bench of New York. He hesitatingly refused, and, without a single regret, resigned the magisterial ermine to another. The credit of many business men has been temporarily impaired by an open proclamation of certain proscribed views. A gentleman, who has done business in one of our city banks for the last eight years, who always was and still is a shrewd business man, was at once regarded with suspicion by the officers of the bank when it was ascertained that he was a Spiritualist. Timid young ladies are threatened with the loss of position, influence, and reputation, if they identify themselves with ideas which have not been regularly baptized and installed. Even ministers of the Gospel have acknowledged to us that they believed in Spiritualism, but insisted that it would not do to make it known to the people of their charge; and to render this farce the more amusing and instructive, the people come and make a similar confession, and they, too, are careful to enjoin silence lest, should their religious guides learn the secret, they might be visited with "excommunication," and be delivered over to the "buffetings of Satan."

And this is religious toleration in New York and New England! These are matter-of-fact illustrations of the kind of freedom which is alike our boast and our reproach. If a man has no nerves and thinks nothing of the world's opinion—if he has no conscience, and especially if he be immortal in the flesh, so that he can neither freeze nor starve to death, he can afford to purchase freedom at the market price, and not suffer much by the bargain.

SHEKINAH AND JOURNAL SUBSCRIBERS.

If Dr. H. Pratt will refer to the editorial columns of our paper of the date of January 14th, he will find that we then and there expressed briefly, but explicitly we think, what seemed necessary to be said on the subject to which he refers. We will, however, repeat in substance but a little more definitely what we did say, that there may be no occasion for misapprehension. The subscriptions which we have received for the *Journal of Man*, together with the unexpired subscriptions on the SHEKINAH, are subject to the order of the subscribers, and will be promptly credited as subscriptions to the TELEGRAPH, forwarded in the form of books, or refunded in money, as shall be preferred. We wait to receive the orders of those concerned.

DIGEST OF CORRESPONDENCE.

A CHRISTIAN SERMON.—E. W. L. Niles, Ohio, sends us \$1 12 for the Blind Man, which shows that hearts far away may be touched by the misfortunes of even one poor human being. It is not the affluent, who know not by bitter experience what it is to want, whose sympathies are first excited, as is plainly indicated by our correspondent's letter, from which we extract the following:

"I am poor as it respects this world's goods, though not made so by an unwillingness to labor with my hands, for I have been busy for fifty years. But I am rich, for I believe in God's impartial love for all his children, and since investigating these so-called 'Spirit-rappings' to my great satisfaction I have learned many sublime truths, which well up from the depths of my inmost soul."

The unknown friend of the Blind Preacher expresses his regret that circumstances will not permit him to send a larger sum. We can assure him that his gift is not less gratefully received because it is unequal to the benevolent desires of his heart. Deeds of charity are the most eloquent sermons, and the humblest offering from one who feels that he is rich in the midst of his poverty, speaks with a deeper significance, and in a more Christ-like spirit than the most elaborate disquisition uttered from a gilded pulpit.

TRIBUTES OF SPIRITUALISM.—H. H. T., a much esteemed legal friend who resides in this city, but is now spending some time in the country with his only surviving parent—who is now in very feeble health, and whom he justly venerates—recently writes us as follows:

"As my friends call on me, I question them respecting their belief with regard to the new manifestations, and the almost invariable response is, that they are satisfied of their spiritual origin. Certain it is that the new doctrine is spreading as rapidly as its most ardent advocates could reasonably expect. It seems to literally possess the 'wings of the morning,' and will, therefore, speedily encompass the 'ends of the earth.' I feel within me, that go where it may, there will go with it a liberality of sentiment and a freedom and beneficence before unknown. It will, moreover, awaken a host of minds to the heavenward tendency of its teachings, and lead them triumphantly onward."

"Till the stars shall be the dust
Of their divine abode; the pavements
Of those heavenly courts where they
May reign with God."

IMPORTANCE OF THE TELEGRAPH.—A friend who lives in New Hampshire, in a letter received some time since, speaks in very decided terms respecting the TELEGRAPH, which in his judgment subserves an important purpose:

"It seems to me that a person endowed with common intelligence would be showing symptoms of spiritual suicide, that should attempt to exist—in this sphere of 'of force,' 'electricity,' 'imposition,' 'mental delusion,' and a thousand other names that ignorant bigots choose to coin to deceive their devotees—without the aid of the SPIRITUAL TELEGRAPH."

SPIRITUAL CLAIRVOYANCE.

Mr. William Gray, of Hartford, Licking County, Ohio, writes to J. S. Redfield, of this city, concerning books on spiritual phenomena, to which his attention has been called by a letter from a female correspondent who resides in California. Mr. Redfield has kindly placed Mr. Gray's communication in our hands, the proprietors of this paper being the only publishers of the "Celestial Telegraph," to which particular reference is made. In the course of Mr. Gray's letter we have extracted from his California correspondence which may be of interest to our readers. Referring to spiritual clairvoyance the writer says:

"That is a theme, my dear friend, on which I would like to speak much to you. It is so much to me, and fills so largely my hope of happiness, which is nearly divorced from earth, that I should rejoice in the opportunity of unfolding to you the rational, happy, useful future that presents itself to me, not only taking away the dread of death, which used to freeze me, but even inspiring me with a dread of this life, and making it the daily wish of my heart that the appointed time had come for me to leave it. Do not think I am grown fanatical. I am, on the contrary, only within the last year confirmed in the full use of my reason in regard to this subject. I have long had a theory of my own, which, except on very rare occasions, slept in my own mind and heart; a theory of a heaven very different from that entertained by most Christians; but I have met with nothing in books, and very little in personal intercourse to confirm it until I obtained the books which relate to the phenomena of spiritual communications, and therein my own hopes are as clearly set forth as if I had done it myself. The wealth of the world could not have given me so much happiness. Clear, bright, tangible before me, as a green and fertile shore to a weary mariner, lies that life to which, I thank God, I am traveling. Not such a life as is generally described to us in sermons and psalms of ceaseless singing, shouting, praising, and playing of harps, but a life in which to attain, to act, to hope, to love shall be our happiness, as it is here, only that our objects shall be truly and unmistakably good. There, nobleness and purity shall be the breath of our being—there, hope will never be disappointed, because it will never be falsely directed—there, love will never be turned to bitterness, because it will never be unworthily bestowed—there, we shall live and act and feel freely, because soon will be our only pleasure. We shall neither be slaves to evil desires nor to self-denial, but we shall rejoice in the triumph of good within and around us."

"The truer and nobler our life here, the more exalted and happy will be the condition of this future into which we shall at once pass; and do you not see how, as such belief obtains ground in all minds, it will furnish to all juster and broader incentives to all that is good and lovely in human life, than the fear of that hell which is depicted to us, or the hope, shadowy, and intangible as it is to most, of that heaven which is described as a monotonous existence which it has always wearied me to think of."

"I can not convey to you more than an outline. If you are interested by it, get some of the books (the good ones) that describe the phenomena of spiritual clairvoyance. I think now especially of one which has been sent me, entitled the 'Celestial Telegraph,' published by Redfield, New York. Doubtless there are others as good, but this one I can speak of from knowledge, etc." Speaking of the *State of California*, the writer says:

"In all natural respects this is a peerless country; in wealth, in magnificence of scenery, in climate, and soil it is unrivaled; but life exhibits astonishing features in it. Never on earth was a parallel to the widespread depravity, the gigantic vices of this land. I can not enter into detail. You will see some truths stated in a small book I am preparing for the press, and hope to have published at New York this fall."

THE MEMORIAL.—Our friends and the public are responding in a significant manner to the Memorial which we sent out several weeks since. Each day brings us from 500 to 1200 names. To-day (Jan. 30th) we have received about 1300 through the mails. We propose to allow the friends of the movement another month to obtain signatures. We shall not forward the Memorial to Washington until the first of March; and in the mean time we trust that many thousand will add their names to the list.

SINGULAR PHENOMENON.—The Belfast Journal says that a portion of the Penobscot River, a short distance above Prospect Ferry, where the river widens to the breadth of about a mile, a great commotion was discovered in the water several months since, so that the surface was much disturbed, and stones and earth seemed to be thrown up from the bottom. This upholding still continues at intervals, and experiments show that at least an acre of the river-bed has sunk from a depth of seven to a depth of fourteen fathoms. A sulphuric gas is emitted from the water during its periods of commotion, and it is said that two distinct shocks of an earthquake have occurred since the commencement of the phenomena. These disturbances are undoubtedly of volcanic origin, though the phenomenon is very remarkable for this region.

SPIRITUALISM IN WASHINGTON.

The Ring Experiment—A Great Test—Spirit-Lights.

DEAR SIR:—On Sunday, January 8th, the Spirits manifested their presence and their power in the following beautiful manner. The phenomenon occurred at the residence of Mr. C. Laurie, in broad daylight, and in the presence of several persons, among whom was the writer:

Mr. L.'s daughter, under spiritual influence, was directed to go to the piano and place thereon a heavy gold ring. Having done so, her hand was brought up and placed over the ring in such a position that the fingers pointed downward toward it at a distance of about four inches. Presently the ring began to rise. The medium's hand was then moved still higher, and the ring followed it—approaching within some two inches of the tips of the fingers. It then slowly fell down toward the piano; when, having fallen some six inches, it gradually rose to its former position. It soon fell again, in the same gradual manner, but this time to a greater distance—a foot or more. As it once more slowly rose, the medium was made to bend backward, her head being thrown back, while her hand was raised and carried over her head, until the fingers pointed downward to the floor. The ring followed the hand, describing an arc in its passage over the medium's head, and dropped down some six inches from the tips of the fingers behind her, when it hung suspended in air. After remaining in this position a few moments, it dropped nearly to the floor, so slowly and beautifully as to satisfy every one present that physical magnetism was not the agent employed in producing its movements. Then it gradually rose again some fourteen inches or more. In this manner it kept rising and falling for some time, as if to convince each beholder that a power outside of and beyond any physical law controlled its motions.

The hand was next moved slowly back, followed by the ring, and as the medium's body regained its upright position, her hand was carried toward the wall, to which it approached within about three inches. The ring then commenced striking against the wall with a clear, ringing sound, like that of a glass bell. The hand at no time touched the wall, or came nearer to it than the distance above stated; but the ring would leave the tips of the fingers, dart against the wall, return, and then repeat the act. It then followed the hand while it came back to its first position over the piano, where it again went through with the motions of falling and rising.

The above beautiful experiment was plainly seen by all in the room, and the circumstances were such as to exclude all possibility of deception if the medium had been disposed to deceive. But the persons present were only those of her own family, and one other besides myself; and the character of Mr. L. and his family would forbid the idea of trickery, even had the circumstances been otherwise.

On an evening subsequently, the ring experiment was again given, but not quite so perfectly. It rose, however, some feet from the table, and followed the medium's hand again over her head, dropping down from behind her as before. Among the spectators on the latter occasion was the Hon. Joshua B. Giddings. Mr. E. W. Capron, a Senator, and a reporter, were (I believe) also witnesses of the sight.

In remarking on the above experiment to Mr. Giddings, he observed that it was a most beautiful one. The medium, who was then in a trance, soon after wrote as follows:

Well may you say, how beautiful is the communion of the Spirits with those of the lower sphere! And far more beautiful it will be as the cause progresses. Joy, peace, and heaven—all, all shall be yours, and all connected with you in this holy cause. Glory to God the Most High!

SEN. FRANKLIN.

The following "clinch" of a test occurred, I think, on the same day; but I will not be positive as to the precise time. Mr. Laurie, while quietly seated by the fire, was suddenly impressed with the presence and the name of the Rev. Mr. Wardlaw, of Glasgow, Scotland. So strong was the impression that he was forced to speak the name, and say, "I am here." In a moment more, on coming to himself, Mr. L. recollected that he had not heard of Mr. Wardlaw's death, and so remarked to his family. [Mr. W. had been an intimate friend of his father, the late Rev. James Laurie, who was long and well known to the people of Washington, and who, in an early life lived in Scotland.] The next week's steamer brought the news of Mr. Wardlaw's death, which had occurred at a date shortly previous to that of the visitation received by Mr. L. Although Mr. Wardlaw was an eminent divine, and well known in Scotland and in this country, no one was farther from the thoughts of Mr. Laurie, at that particular time, than he was, and his death was not then known in this country.

On Sunday afternoon, January 23d, the little daughter of Mr. L. (in the spheres) manifested herself to her parents in the form of a large, bright star, which appeared on the wall. It was seen by all the family, and was so luminous as to light the otherwise somewhat darkened room to a high degree. It appeared as large as a saucer at first, but gradually contracted until it finally disappeared. One of the most remarkable things connected with this manifestation was the outline of a tiny human form—resembling the figure of a little girl—which was distinctly seen inside of the radiant star. The *law* of the star is described by those who saw it to have been apparently like that of the most brilliant colors of the rainbow combined. It was seen by all of the family who were present, which fact proves that it was no psychological effect, but a positive presence of spiritual elements and forces, presented in this most beautiful form of manifestation. The curtains were lifted from the windows, and the sunlight allowed to stream into the room, and upon the wall where the star was fixed, but the star still remained, and its "super-solar blaze" paled the ineffable fires of the god of day. At length, upon the mother's unconscious approach toward the vision, with outstretched arms, an instinctive desire to retain the presence of her child vanished altogether. Yours,

ALLEN B. CHAFFER, a good friend who resides at Adams, Mich., writes us that he has recently visited Minnesota, and is so much pleased with the country, that he has resolved to remove to that region in the ensuing spring, where he hopes to find a better field for industrial enterprise, and for the enjoyment and promotion of the principles and objects of the Spiritual Philosophy, in which he is most deeply interested. Our friend writes us that the attachment of his nearest friends has been, to all appearance, destroyed by his new field, or their old skepticism—we suppose by the latter. But he never great the loss, as it respects the uncertain friendship of men, it is far overbalanced by the serene hope and satisfaction which his new faith at once inspires and renews. In rendering the substance of our correspondent's letter, we must not omit to observe that it contained eight dollars' subscriptions to the TELEGRAPH.

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

FACTS AND REMARKS.

BOSTON AND VICINITY.—The writer of this has just returned from a visit to Boston and vicinity, where, in compliance with previous invitations, he had the pleasure of delivering several lectures on Spiritualism. We were gratified to find the spiritual unfolding in this region in a more advanced state than we had previously supposed it was. In the city of Boston lectures are held on Sunday evenings, in the Melodeon Hall, to audiences averaging about a thousand people. Any phenologist casting his eye over the "sea of upturned faces," with intelligent expressions, broad foreheads, and high coronal developments, which were assembled at our lecture of Sunday evening, Jan. 15th, would have perceived a signal refutation of the assertion which places Spiritualists, as a class, among the unreasoning and credulous portions of the community. During our stay in the city we came in contact with a number of warm-hearted individuals, who have advanced beyond the mere phenomenal stage of the spiritual unfolding, who begin more or less to appreciate its humanity and religious bearings, and who are striving to practically apply the truths they have received to individual and social life. Our good brother Herman Snow still keeps open a room, called "Harmony Hall," at No. 103 Court Street, where Spiritualists of the city and from abroad congregate to exchange fraternal greetings, and enjoy free interchanges of thought and feeling. A circle for spiritual communications is held in this hall on Monday evening of each week, and on Wednesday evenings a free spiritual conference is held at the same place, one of which we had the pleasure of attending. The *New Era*, a spiritual paper, is published at No. 26 Cornhill, by our brother, S. Crosby Hewitt. In the adjoining city of Charlestown, spiritual meetings are held every Sunday by Rev. Mr. Loveland, formerly of the Methodist Church, but who is now a medium. On Friday evening, Jan. 20, we lectured in Watertown, to an audience respectable as to numbers as well as character, notwithstanding the inclemency of the weather; and on Sunday, Jan. 22, we lectured, afternoon and evening, at Natick, 17 miles from Boston, where the evening audience especially was crowded. The aspect of things in this whole region is highly encouraging.

CONFERENCE OF JAN. 28TH.—The Spiritual Conference held at this office on Thursday evening of last week, was, as usual, attended by a full audience. Mr. O. PARTRIDGE spoke at some length of the present state, extent, and prospects of Spiritualism, both in this country and in Europe. A gentleman, a resident of this city, but who had been for some time sojourning abroad, expressed his astonishment at the progress Spiritualism had made during his absence, and related facts which he thought justified the belief that it was secretly prevailing in the churches so widely as to render somewhat doubtful the result of an open vote concerning its reality, if taken in some religious societies. Dr. YOUNG denounced, with some degree of severity, the cowardice of some Spiritualists in withholding the expression of their faith in the new developments. A gentleman, whose name the writer did not learn, defended the Scriptures against the charge of anti-spiritualism which he understood to be insinuated in certain remarks of Dr. Young. A gentleman from Rochester related certain phenomena of a prophetic character which had lately occurred in that city, and which were understood to portend the approaching death of two individuals. Those individuals, who were then in health, are now in the advanced stages of a disease which, by its nature, must necessarily prove fatal. A gentleman from Fall River mentioned a convincing test case which had lately occurred in his presence. A stranger to the writer then spoke upon the necessity of having a more thorough-going philosophy for the facts of Spiritualism, and stated that facts could not convince him unless he could perceive their *rationale*. Mr. W. FISHER then spoke of the necessity of connecting perception with induction, fact with philosophy, in the investigation of this subject, and contended that no number of mere facts could avail any thing, unless we learned something from them, and applied them to some practical use. Soon after this the meeting closed.

SPIRITUAL EXPERIENCE OF A SCHOOL GIRL.—Mrs. Kendall, of South Boston, informed us of the following facts: Her daughter, a young girl of fourteen or fifteen years, is an interesting Spirit-seer, and a medium for various modes of spiritual communication. Recently, as she was sitting at her desk at school, she saw writing upon the wall in letters of light. She was impressed to copy the writing, when she found that it was an appropriate continuation of a composition which she had commenced as a school exercise, and the study of which had caused her some perplexity. Shortly after this she absented herself from school for a few days, and in the mean while a little girl, one of her schoolmates, suddenly died. Her death was unknown to Miss Kendall, who, on the morning she returned to school, met her Spirit in the way, and supposed it to be the girl in her own proper bodily form. In the course of the conversation which ensued between them, the Spirit-girl told the medium that she had not been to school since such a day, mentioning the day on which it was afterward proved that she had been to school for the last time. Miss Kendall mentioned the facts of this interview to her teachers, who, being somewhat terrified at the ghastly aspect of the affair, sent her home, with a request that she would not come to school any more.

AN ANCIENT MANIFESTATION.—Among the numerous oracles of ancient Greece there was one devoted exclusively to communications from departed Spirits with their friends in the flesh. It was situated at Theophrastus, near the river Acheron. Perandrius, King of Corinth, had a wife named Melissa, who died and was buried. He afterward had occasion to consult her to find the means of recovering a certain article of value which had been lost, and for that purpose he had recourse to this oracle. The Spirit of Melissa presented herself when called, but refused to answer any questions, saying, with frightful solemnity, "I am cold, I am cold; my clothes were not burned; I am naked and cold!" It was customary in those days, and with that people, when one died, to burn his clothes as a part of the funeral solemnities; but this rite had, from some cause, been omitted in the case of Melissa, at which her Spirit seems to have been annoyed. Her clothes were afterward duly burned, and then Perandrius obtained from her the response which he required. This circumstance happened about 500 years before Christ, and is related by Herodotus, B. v., chap. 93.

SPIRIT RECOGNIZED.—During a recent visit to Boston, the writer had the pleasure of an interview with Mrs. Newton, a medium of a high order, in whom the *celestial principle* appears to be greatly unified. After conversing for an hour or more, she said to me, evidently while in her *normal state*, "I have perceived for some time a light on the wall by your side and above your head, which now resolves itself into the form of a female. She leans her head to one side, and looks down very pensively upon you." I observed that according to the attitude described the Spirit was probably that of my mother. "Yes," said she, "it probably is, for she looks very much like you, especially as to the upper part of her face and her forehead." It is a fact that the resemblance in these particulars was most striking, though Mrs. N. had never before seen or heard of my mother, and had never before seen me.

MYSTERIOUS OCCURRENCE.—Mr. J. —, of Andover, Mass., a mechanical inventor, well known in that region, recently informed us of the following preternatural occurrence: When a boy, he was sitting, one Sunday afternoon, with his aged grandmother, by a wood fire, in an old-fashioned chimney corner, when the crane, which was in full sight, began to vibrate violently backward and forward. He looked up the chimney, and carefully examined the fastenings and surroundings of the crane, but could discover no physical instrumentality which could possibly have produced the movement. His grandmother, who had observed the phenomenon, then spoke and said, "Jacob, I am impressed by that sign that either you or I will die before one year passes away." Accordingly, within a year from that time the old lady passed into the Spirit-world.

PREDICTED HIS OWN DEATH.—Mr. Joseph L. Wheeler, formerly a resident of Gardiner, Mass., but late of Holland, Sheboygan Co., Wisconsin, predicted several years ago that he would die in the year 1853. He frequently mentioned this impression to his friends, expressing the utmost confidence in its truth, and thus causing his wife to shed many bitter tears at the thought of so early a separation. Mr. Wheeler lived until the 31st day of December, when, at the age of forty-seven years, he departed this life, only a few hours before the close of the year 1853.

MACHINE INVENTED BY SPIRITS.—A curious electro-magnetic machine is in process of construction, under Spirit direction, at Lynn, Mass., by our friends S. C. Hewitt and J. M. Spear. The machine is professedly constructed upon the principles of the human system, and is intended to derive its propelling power from the magnetic and electric currents of the atmosphere. We regard this very ingenious affair as a decided spiritual manifestation, but whether the machine, when finished, will be available for practical purposes, is of course a question which can only be decided by a practical test.

NEW YORK CONFERENCE OF SPIRITUALISTS.

Reported Phonographically by T. J. Ellinwood.

The Conference met, pursuant to adjournment, on Tuesday evening, January 24th, at Dodworth's Hall. Dr. HALLOCK—the first speaker—said, that while on his way to the Conference a somewhat notable illustration occurred to his mind, for the first time, of what might be considered the natural skepticism of humanity in reference to the new and strange. He instanced the case of John, who, notwithstanding he was gifted with prophetic power—notwithstanding his personal converse with Jesus—notwithstanding the fact that he saw the heavens opened, and his eye and ear were alike addressed—on hearing strange stories of the Messiah, while in prison, sent two of his disciples to Jesus with the question, "Art thou he, or are we to look for another?" This the speaker considered a very strong case of skepticism; and he thought that Christ's answer was one from which we may learn an instructive lesson. Jesus had a peculiar way of responding to questions by letting persons answer their own inquiries, and encouraging them to exercise their reason. Instead of authoritatively answering John's question, he simply referred his (John's) messengers to the facts constantly occurring, and directed them to go back and cite them to John, thus leaving him to draw his own conclusions—to answer his question himself. Said the speaker, "If in a mind thus informed, and thus stored with facts, doubts could arise as to the genuineness of those living manifestations that were occurring around him, what must be the skepticism of those who now profess Christianity so long after the actual occurrence of those transactions!" He argued that we have no way of proving positively that the things recorded in the New Testament did actually occur.

One of the ablest men in New England has been lecturing on the subject of the "Lost Arts." The speaker failed to see the real value of the history of a lost art, when compared with the possession of one that is living and understood to-day. The history of a living art becomes more interesting the farther back you can trace it; and the practical experience of the present day looms up and sheds light upon every period of the past; but let an art of the present be lost and what will be the value of its history? Suppose the power we have of communicating with the Spirit-world should be lost, what would be the value of a simple history of the fact? Said the speaker, "Such a history would be of no more value than a dial-plate when the moving fingers are gone."

The speaker, addressing himself to Christians, said, "You can not be saved by history. The salvation of the human race can not be an historical product. You might as well expect a mariner to guide his bark by a history of the mariner's compass, as to suppose a Christian can be saved by a history."

Dr. GRAY quoted and made a few comments on the following passage of Scripture: "Let your light so shine before men that they seeing your good works may glorify God." This language was addressed to some poor fishermen, who occupied such positions that their works could not be made very public; hence the speaker could not think that the common interpretation of the passage is correct, viz., that we should merely lead lives of holiness, performing acts of charity, so that men may regard us as shining lights, and bless God for our holiness. The speaker considered this passage to be addressed to him as well as to the humble fishermen; and he understood it to mean that men should live temperate and harmonious lives, and devote themselves entirely to the ends of use, in order that they may be able to do good by Spirit means—that they may be mediums of spiritual power for the healing of disease, etc. The speaker thought that the greatest of all mediums virtually said to those fishermen, "So live that you may be mediums of spiritual manifestations, that men seeing your good works may themselves become better."

Dr. YOUNG said that the remarks of the preceding speakers had suggested to his mind the following inquiry: "Why does neither the New Testament nor the Old claim the existence of Spirits—the fathers, sisters, brothers, and friends of those living at the time it was written?" He said that about all the accounts recorded in the Bible of wonderful occurrences, instead of attributing them to Spirits, treat them as miracles performed through the direct agency of God. He could not recollect, with one or two exceptions, a passage in the Bible in which the signs given the apostles were recognized as manifestations by the Spirits of known individuals, and this fact forced upon his mind the conclusion that the works of Christ and the apostles, and those recorded in the Old Testament, were misunderstood by their participants and actors, or else that the truth in the matter was suppressed by the agency of the priesthoods of the old and the new dispensations. He wished some of the ablest minds engaged in these matters to analyze this subject.

Mr. FISHER then said, respecting the manner of conducting the Conference, that he was astonished that Spiritualists had not practically applied the psychological principles which have been developed in the course of their investigations; and that in consequence of their failure to observe suggestions which seemed to him perfectly obvious, he had hitherto been unable to stand before the audience here assembling, without restraint and embarrassment—without feeling that he was infringing upon some one's prejudices or predilections in some degree. He felt and knew that the audience was composed of a variety of conflicting minds, cherishing opinions diametrically antagonistic to each other; and that many were anxious that their own opinions should prevail, and that the whole Conference should be a medium for the advocacy of their opinions.

The first practical suggestion which had been developed seemed to the speaker to be, that the audience should adopt some method by which to harmonize the minds present. He recommended that a song be sung at the opening of the meeting, and that it should be a spontaneous exercise on the part of the audience, so far as possible; or, if that should be impracticable, he thought it would be well for the audience to sit for a few moments in profound silence, when the hour for the meeting to commence should have arrived, and that each one should inwardly desire to divest his mind of every prejudice, and attain a willingness to listen to any thing that might be said, resolve it carefully in his mind, and receive all the good from it he can. He was confident that if this course were pursued it would be of vast benefit; for then speakers would be inspired, and could bring forth their burning thoughts with far less restraint than they have hitherto felt.

Concerning the thoughts thrown out by Dr. Young, the speaker said that the word "miracle" is often misapprehended, and that it means simply a sign, and does not necessarily imply any thing superior or contradictory to the laws of nature, as is well known by all theologians who properly understand their business. There are miracles performed in this age, and there have been in all ages of the world, as well as in the days of Christ and his apostles. The speaker did not consider it exactly a fact that Christ and his apostles did not recognize the existence of Spirits, and their communion with mortals. He contended that the word "angel," which is so often used in the Scriptures, signifies nothing more than a human Spirit; and in proof of this he quoted the following language, addressed by the angel to John when he prostrated himself before him to worship him. Said the angel, "See that thou dost it not, for I am thy fellow-servant, and of thy brethren the prophets." Thus the angel intimates that he was one of the early prophets. "Angel" means simply a messenger sent by a superior power. The prophet Daniel writes that on a certain occasion an angel came and touched him, and threw him into a profound slumber, and he fell as one dead, and the angel touched him again, and he arose and stood on his feet, and received the communication which the angel had to deliver. Those who were with Daniel at the time saw not the angel, and heard nothing; but a great quaking fell upon them, similar to the contraction of muscles now often experienced by undeveloped mediums. The Quakers have received their name from the similar shaking and quaking which come upon them as the result of the spiritual influences to which they were subject.

The Old Testament writers did not recognize the very frequent interference of personal friends, and instead of speaking of receiving communications from, or being under the operation of, the Spirits, they almost invariably speak of being under the operation of the Spirit, using the singular number. The speaker wished that all would come under the operation of the Spirit, instead of the Spirits; for being under the operation of the Spirit signifies being under the operation of the heavens as one Grand Spirit. The speaker referred to a meeting which he attended in Bond Street, on which occasion Dr. Gray read from an old book establishing the position that Spiritual manifestations occurred in the Christian Church long after the apostolic age. Being somewhat impressed, the speaker then seemed to realize that the Spirits named were personally present. There seemed to be a cloud of spiritual influence in the shape of a cone with the point downward. It was composed of innumerable spirits and angels, but yet was a *oneness*, and hence might be called "the Spirit" in the singular number, in the same way that the atmosphere is composed of innumerable atoms of oxygen and nitrogen, and yet is called "the atmosphere," but "the atmosphere." In the foreground of this conical mass of united Spirits were the Spirits of Polycarp, Ignatius, and others whose names had been mentioned. The Spirit of Polycarp came more immediately in conjunction with the circle, but he was but a particle of

that Grand Man. He being the projecting point of that cloud of spiritual influences, came to the circle with all the force and momentum of the whole immense spiritual society with which he was connected, in the same way as if the minutest corner of this desk were to be struck upon the floor it would strike with all the force and momentum of the whole desk. The Bible writers would not have said that that circle was under the influence of Spirits, but of the Spirit; because the influence was a unity. The Spirits composing that unitary cloud did not come to the circle for the purpose of establishing their individual theories or philosophies. They came not in their own name, or for the promotion of their own glory, but acted under the influence of a superior Power. Being sent by that Power, and coming in his name, they were what would have been called of old, the angel or angels of God. It was in the same manner that the Spirit of the Lord accompanied the Israelites in the wilderness, in the form of a cloud by day and a pillar of fire by night, which was composed of an innumerable company of united angels.

The speaker then mentioned a course which he said he had pursued with great profit to himself. It was not to invoke the presence and influence of individual Spirits. When such present themselves they should be treated with all kindness, and their suggestions should be respectfully considered, and every possible instruction and advantage should be derived from them. Preserving this spirit of kindness toward all spiritual visitants, none such can injure us even though they be mischievous in character. He had, however, adopted the practice of seating himself in quietude every morning, and placing himself, so far as possible, *en rapport* with the Grand Man of the heavens, or coming into sympathy with that perfect circle of intelligences which constitutes heaven; and then whatever might be deficient in his affectional, intellectual, or even physical state, he thought would be supplied by influxes from the abundance of the perfectness which there exists. Thus he had obtained strength and harmony of body, of thought, and of affection, which could not be derived from any other source. The speaker recommended all to pursue a similar course, expressing the belief that the experiment would be unimpeachably satisfactory, and that they would soon be ready recommending the same course to others.

S. B. BRITTAN said he thought it was true that the ancient Jewish Scriptures say but very little respecting the future and immortal existence of man. The evidence to be drawn from that source is rather inferential; there is but very little direct testimony, but the assumption that there is *no proof* in those writings that the authors thereof recognized such an existence could not, in his opinion, be sustained by a respectable show of argument. We find that as far back as the time of Samuel, Spirits did appear from the immortal world. The speaker could not conceive how any man, or body of men, can prove, or how the Scriptures can be made to prove, that no man can exist separate from the corporeal form, when those very Scriptures distinctly state that an immortalized man did actually come back and appear to mortals. The record appealed to, in support of the assumption, carries along with it the refutation. If there is one authenticated instance that a man existed separate from his corporeality, what is the legitimate inference, but that the Spirits of all men exist, and that, under favorable conditions, they may reappear to men?

It is not surprising that the ancients were accustomed to think and speak as they did, of the powers that were supposed to operate on them. It is granted that they were accustomed to speak in the singular number. They had to do with the *SPIRIT*, and did not usually speak of the influence of *Spirits*. The speaker could discover neither more nor less in this fact, than a disposition on their part to recognize the supreme power of God as being manifested in and through all forms and individualities. Men are now accustomed, in speaking of events of an outward and physical nature, to ascribe them to God, without making any particular reference to their proximate causes. This is but an appropriate recognition of the Power which is enthroned above all inferior and finite existences, and which, however it may be externally manifested or expressed, is everywhere referred to DEITY. But this does not invalidate the idea that individual Spirits did manifest their presence in various ways, and on numerous occasions, more than it proves that electricity and magnetism are not the immediate causes of their appropriate phenomena because the Infinite Mind is the ultimate cause of all things. The ancient heathen nations seem to have entertained the idea that their thoughts, desires, and achievements were inspired and determined by the gods. It was supposed that by a divine influence they were incited to great deeds, supported in battle, and enabled to triumph over their enemies—to subdue other tribes and nations—to capture cities, and to push their conquests when and where their own inclination prompted. All these things were attributed to the gods, and without their sanction the Pagan believed that nothing of the kind could be achieved. Moses, and other ancient Hebrew writers, differed from the heathen in this important particular: instead of believing in the innumerable Pagan divinities, they ascribed all to one God—Jehovah.

The speaker coincided with Mr. Fishbough in his definition of a miracle, and thought that nearly all the controversy on this subject had resulted from a want of a clear understanding of terms. The word may be applied to any extraordinary phenomenon or apparent deviation from the ordinary course of things. But the theological definition is very different from this. It presumes that a miracle is something that does not come within the sphere of natural law. It denies that the powers of mind—as exercised by men and departed Spirits—superadded to the forces of matter, are adequate to its accomplishment. It maintains that the laws of Nature are suspended or violated whenever a miracle is performed. But in this sense a miracle never did and never can occur. So long as there is one Supreme Power in the Universe all events must transpire after a uniform order, according to the Divine method which is clearly exhibited in the operation of undeviating laws. When the human mind, or any supramundane intelligence, is gifted with extraordinary insight into the occult powers of Nature and the Spirit-world, its own voluntary energies being employed in conjunction with existing natural forces, may produce what are called *preternatural results*; or, they may be employed to *resist* the operation of mere natural laws, in which case the laws themselves are not suspended, but only their effects. The speaker illustrated this point in his argument by raising a ponderable body from the table. "The law of gravity," said he, "is not suspended, even with respect to this object, when I lift it from the table. It operates in all respects as it did before, and in precisely the same manner and degree that it does on all other bodies of equal bulk and density." "Now, if I were a Spirit," continued Mr. B., "and should lift this body, or the table itself, by invisible hands, or by an application of forces which are not cognizable by the senses of the audience, the material law would still continue to operate; the principles of nature, which are the economy of God in the visible universe, would not be violated, and no miracle—i.e., in the theological sense—would be performed."

Mr. BRITTAN said that without this unwavering confidence in the orderly and undeviating operation of the great laws of the Universe, he could never feel secure. The earth might wander from its orbit, and all nature become a shattered or burning wreck. The inherent forces of matter are eternally operative, and its relations to mind are forever the same. It is for this reason that we have confidence in the institutions of Nature and faith in God. The germs of all divine powers and gifts which were ever conferred on humanity exist *now*, and are integral in the human soul. They belong essentially to Man by virtue of his God-derived nature and his immortal destiny.

G. C. STUART afterward took the stand, and spoke of the analogies of Biblical theology to the theology of the ancient heathen. The point on which he more particularly dwelt, related to the astronomical allusions everywhere traceable in Biblical records, as identical with the myths and astrologies of ancient times; not, however, having the documents before him, from which accurate statements might be given, he requested that no detailed report of his remarks should be published.

Dr. YOUNG claimed that Mr. Fishbough had not touched upon the point which he wished to have explained. The most learned and potential of the Jewish people, he observed, were Sadducees, and Christ came to proclaim to them the immortality of the soul, in which they disbelieved; yet no reference is made in the New Testament to any special or practical evidence of the immortality of the soul, through the manifestations there related, as asserted by the writers of the Gospels. The speaker allowed that all this philosophizing concerning the spirit of God being composed of particles of which Polycarp was one, might possibly be true, but if it was he could not understand it. He wished to have shown from the older records, the evidence that what purport to be our departed friends are Spirits that once inhabited forms like ours.

The speaker alluded to the Adventists—disciples of George Storrs, and others—as a sect that is fast materializing the world, inasmuch as they teach the infallibility of the Bible, and still claim that there is no passage in either the New or Old Testament that proves the immortality of the soul, but that it proves the resurrection of the body. The speaker closed by asking the following question: "Were the evidences of the existence of Spirits designedly suppressed?"

Dr. GRAY, differing somewhat from Dr. Young, cited a few instances recorded in the Bible, designed to prove that the early writers did recog-

nize the existence of Spirits separate from the body. Among others he referred to the case in which two of Christ's disciples saw Moses and Elias, and saw Christ in conversation with them, and also related the instance in which Christ was visited and consoled by Spirits, prior to his death.

ISA. B. DAVIS stated that the day previous a couple of gentlemen called at the room of Mrs. Coan, one of whom had witnessed the manifestations, and who had been ridiculed by the other for his belief in their reality. When it was the turn of the disbeliever one to ask questions, he said, "If there is any such thing as receiving manifestations from departed friends, I should very much like to receive a communication from the Spirit of my brother." It was signified by the raps that his desire should be gratified, when he asked the Spirit to give its name. The name "John" was spelled, and he proceeded to ask a variety of questions, all of which he admitted were answered correctly. The Spirit then called for the alphabet, and spelled, "I ain't your brother John." The gentleman asked, "Who are you?" when the Spirit said, "A cheat like yourself." The man colored, and the Spirit continued: "If you come here to deceive, you must expect deceitful answers." The gentleman admitted finally, that he had no brother in the Spirit-world. The speaker recommended that all who investigate this subject should strictly adhere to the principles of honesty, and that when they go to witness manifestations, they should not fix their minds upon any particular test, but be as passive as possible. The speaker's observation and experience had led him to believe that persons adopting that course are much more likely to receive truthful and satisfactory communications.

While at Mrs. Coan's last summer, and while waiting for an opportunity to have an interview with the Spirits, the speaker received a communication written by a Spirit that purported to be his little daughter, which ran thus: "Father, the baby is better, I have been attending it." The child referred to had been ill for a number of days, and the father found on his return home that it was much better, as the Spirit had stated.

On one occasion, at Mrs. Brown's, it was communicated to the speaker by the raps, that a Spirit wished to give him a private communication. He asked if the Spirit wished him to go there at some other time when he could be alone with the medium, when he was told that the Spirit would communicate with him by rapping on his person, which it did. To satisfy himself that there was no collusion, he mentally requested that the Spirit would squeeze his foot. His request was granted, and in that manner he received a number of communications.

The speaker stated that when he commenced the investigation of this subject, his wife was very much opposed to Spiritualism, thinking it to be nonsense. In the course of time a friend of hers, who was a medium, told her that one of her children would be developed as a medium. About a week afterward, while Mrs. Davis was out, the children formed a circle around a table. They had been seated but a short time when they heard the sounds, and saw the table move slightly. Just then, their mother came in and witnessed these things, and was satisfied of their reality. The next time the speaker visited a medium, the Spirit of the little daughter previously alluded to, wrote, "I was present at the circle formed by the children, made slight manifestations, and would have done more but some of the children became frightened." The medium was unacquainted with the fact that the children had formed a circle.

The speaker thought there was altogether too much labor bestowed for the purpose of making these manifestations square with some preconceived opinions, and to make them harmonize with the manifestations recorded in the Bible.

He thought the better way would be to judge of them from the matter they contain, without reference to whether they are in accordance with the teachings of the Bible or not. He endeavored to sift them carefully, and profit by whatever good there is to be found in them.

After speaking of the evils of society, and exhorting others to engage in their removal, the speaker stated that he once rejected the belief in the existence of a Supreme Being, and had often demanded of persons who entertain that doctrine, what the word "God" could mean. He then read the following spiritual communication, which was given at a time when several individuals were conversing of God, and which he thought was a very clear explanation of what constitutes Deity:

"God is love. When we say that God has sent us as messengers of peace and glad tidings to man, to reveal to him the truth of the Spirit-world, and urge him so to develop himself that he may enjoy the pleasures flowing from the practice of the principles taught by Christ—we mean the principles of love we cherish for every; and the thrill of joy which vibrates through the Spirit-spheres by every successful impression made, urges us on in our duties of love. Marvel not, then, that the word God is used by us, as it is the signification of that principle which unfolds to the understanding the beauties of the spiritual and material universe, and the pleasures flowing from the practice of *Love and Charity*. Don't let thy mind be disturbed by the criticisms of others upon your views, but prove the truthfulness of thine own by the practice of the principle of charity toward those who think differently, for know ye that the difference is the thermometer indicating (truthfully) the degree of development of the individual. Therefore, be charitable, let not the feelings of anger disturb thy tranquility, because, for every effect there is a cause; therefore, when pain is suffered, where pleasure is desired, endeavor to discover the cause thereof, that you may guard against the recurrence, and profit by the experience. For the natural desire for pleasure, and the presence of pain, are the stimulants that arouse man's intellectual faculties into action and development."

A VISION OF THE INFINITE.

THOMAS L. HARRIS.

This Poem was dictated while Mr. H. was in a trance, which occurred shortly before his departure for the South.

I saw in sleep a Form sublime;
Above Him shone a light divine;
He sat upon the rising sun,
As on a throne of Spirit-fire;
In his left hand He held a lyre,
And with his right he played thereon
The hymn of ages yet to be.

Mightier than Jove or Saturn old,
Elder than old eternity,
God! The Divine Humanity!
Appeared, and from His throat outrolled
The mighty anthem, and His brow,
Calm in its ever-conscious Now,
Was like a sun of mind whose rays
Illumed the Spirit-universe.
I looked and listened in amaze,
For Life was in that epic verse,
And every note an orb of souls.

I trembled, as, when thunder rolls
From heaven, the earth and air and sea
Respond and vibrate audibly,
My nature blossomed like a tree
That wakens into summer bloom—
I rose from out the body's tomb;
My arms out-moved like wings of flame;
My soul's interior form became
A white-winged Angel. I ascended
And stood upon the upper deep,
Where space in God's own thought is ended.
I saw and felt the fire-waves leap
Around my path like living things;
The vault above was formed of rings,
Or circles of concentric spheres.

An Angel said, "Dismiss thy fears;
Thou standest now, through heaven-lit grace,
Where angels rise to see God's face;
And when thou dost to earth return,
The vision in thy heart shall burn,
Consuming every low desire,
Till, like this sea of heaven-lit fire,
Heart, mind, and life shall all aspire,
And, burning through the gloom of night,
Thy speech unfold the Infinite!"

I wakened from my trance, but still
I felt the inspiring glory fill
My inmost essence. Tell me not
Of earthly joy; there is no spot
In all the world where joy is given
Like that the soul may find in heaven.

THE DRUNKARD'S CHILD.

BY C. D. STUART.

In the crowded street I met her,
Just as twilight veiled the sky,
Never, never to forget her,
And the tear-drops in her eye.

Fair as summer's fairest blossom,
Played the curls upon her brow,
While beneath them thrived a bosom
Whose deep anguish heaved me now.

"Father, father!" spake she mildly,
"Mother prayed you would not stay!"
"Father, father!" cried she wildly,
"Come, oh, come with me away."

"Hush thy tongue!" the father uttered—
For the dram-shop door was nigh—
And her heart with terror fluttered,
As he bade her homeward fly.

Sad, and faint, and broken-hearted,
Turned that little child away
To the home from whence she started—
Where her starving mother lay.

All that night, with grief and sorrow
Watched they, prayed they—hoped in vain!
Till the daylight of the morrow
Brought the drunkard home again.

Sore and cross, the wretch beheld them
Wanting e'en a crust to eat;
Like two beasts, the fiend expelled them
From the hotel to the street!

Bitter, bitter days they bore it—
Grief the world may never know—
Till the bier, with sable o'er it,
Eased their burden here below.

Side by side the two are sleeping,
Faded stalk and withered rose;
'Neath the silent willow—weeping
O'er the grave of many woes.

Oh, my God! is this a story—
Or a sight for every day?
This a part of human glory—
Let the tongue of ages say!

What of courts, and what of battles,
What of deeds beyond the wave—
When around our hearth-sides rattle
All this pageant of the grave!

Dim the eyes, and cold the embers,
Pale the cheek and dark the sky,
And what joy the soul remembers,
Gives to grief a darker dye.

Here's the spot to patise and listen;
Here's the woe to meet and heal;
Whatever watch-steps gladden,
Here, O warrior, lift thy steel!

A LETTER FROM MR. HASKELL.

Boston, Jan. 22, 1854.

MESSES. PARTRIDGE AND BRITTAN:

In the *Telegraph* of Jan. 21, I notice an article in which my name is used in connection with what occurred at Springfield, on the evening of the 7th inst.; and I now write to correct some things stated in that article, and to give some explanations which may make the matter better understood. I had for several months been investigating the subject of spiritual intercourse, and had read such works on the subject as I could obtain; but was not fully satisfied that the many wonderful phenomena continually occurring might not be, after all, accounted for on some scientific principle. After I read Judge Edmonds' work on Spiritualism, I determined to visit New York and give the subject a thorough investigation. After arriving in New York, I visited Mr. Conklin, a very good tipping and writing medium, and I then received this communication from what purported to be the spirit of Rev. S. S. Whitman, formerly professor in the Hamilton Theological Seminary: "I will give you a communication when you can be alone with a medium." I called on Mr. Conklin several times after that, but could get no other communication. One day, in company with Judge E., I called upon Mrs. S., and we had not been long seated before she was under Spirit influence, and my father, who had been in the Spirit-world nearly thirty years, addressed me; and after he had left, the spirit of my mother gave me a most striking and convincing proof of her presence.

I came to Springfield with Judge Edmonds and Dr. Dexter, and attended the circle of Spiritualists, being an entire stranger to all in the room, except those with whom I came. After the circle was seated around the room, about twenty in number, Miss Angeline Mann was under Spirit influence. She came across the room, extended her hand to me, addressing me by name, and stating that it was the Spirit of brother Whitman that was addressing me; and to convince me of his identity, he referred to his former connection with the church to which I belonged, some circumstances in his own family, which he knew that I understood, and our former friendly intercourse, and said he had perceived the condition of my mind, and my desire to be informed on several theological subjects, and said when I could have a private sitting with the medium, he would give me the necessary information. He also said that he had sent a message to his family (not to me) by Mr. Horsman, on a former occasion. Afterward a daughter of Mr. Horsman came, and clearly identified herself to me by naming circumstances in the family with which I was acquainted. The communications from these Spirits were of such a striking character, that they made a deep impression upon my mind, and since that time I have had the promise then made to me by the Spirit of brother Whitman fully verified. For nearly two weeks I have been receiving communications from him and other friends in the Spirit-world, of the most interesting and convincing character. Some of the most important instruction has been given in visions, illustrating theological subjects. Dr. Judson has been with him on several occasions, and has given me abundant proofs of his presence.

The past two weeks have been to me the most intensely interesting portion of my life. I have had interviews with father, mother, brothers, and sisters, children and friends of my youthful days, and I have had test after test of the most convincing character. It seemed that my Spirit-friends were determined to remove every vestige of doubt from my mind. And now I think I can say my mind is free from the fetters of superstition and error which have so long bound me, and I can and will rejoice in the truth.

Yesterday forenoon, as I was about to leave the medium, she remarked, "Mr. Whitman is here, and wants to speak to you before you go." He then said he had been made sad by the communication in your paper, and that I owed it to the medium, to myself, and to the cause of Spiritualism to correct those errors; that he did not blame any one for what was thus published, because the intention was good; that he alluded to the circumstances of his family, not to expose them, but to convince me in the most striking manner he could of his identical presence. "And now," he said, "you have had proof that what I have since communicated to you was not in the mind of the medium or yourself, and I think I have given you abundant proofs of the glorious reality of Spirit intercourse."

One error alone alluded to, that he had sent me a message on a former occasion, might leave the impression that I was known to the medium before. The above statements and explanations may give a better understanding of the facts thus made public.

Yours, respectfully,

GEORGE HASKELL.

Interesting Miscellany.

THE INWARD LIGHT AND ATONEMENT.

There is a light, the light of truth,
In friendship gently beaming there;
Walk in this light, and in your youth
Its rich effulgence learn to share.

There is a voice which speaks within,
A monitor in every mind;
'Tis this will cleanse the soul from sin,
And teach it to be meek and kind.

'Tis not in pomp and grandeur given;
'Tis not in worldly honors found;
'Tis meek and lowly; speaks of heaven;
'Tis here that searching truths abound.

This is the offering made for man,
In streams of mercy gently flowing;
This is the great Jehovah's plan,
The wayward sinner's pathway showing.

'Tis not the blood on Calvary spilt,
By murderous Jews, with hearts of steel,
Which wins the sinner's pardon; but
He to this law of grace must kneel.

What, God so hard of heart, that He
No loving-mercy can bestow,
But lets His Son hang on the tree,
To soothe and calm His angry brow?

Is this the God whom you adore,
With vengeance frowning from on high,
No blessing held by Him in store,
Until His Son on cross did die?

What if the Jews had kindly said,
Unto the Saviour, sent from God,
"Thou art our meat, our heavenly bread,
We will not scourge thee with our rod."

And let Him pass His days in peace,
And teach the way of God to man—
Though love and virtue did increase—
Where would have been your saving plan?

What! grace of God, by bloodly deed,
Atonement made for fallen man?
The inward light, the holy seed,
The purchase of this dying man!

Who paid the debt, the cancel made?
Did God, Jehovah, suffer there?
Then He's the debtor, He that paid;
He paid Himself; can this be fair?

Or was it man that did atone?
Is God well pleased with human gore—
In vengeance seated on His throne—
No loving mercy for the poor?

Then let our thanks and praises rise
Unto those bloody Jews of yore—
That on the cross the Saviour dies,
To owe for us the heavenly door.

We claim that God in mercy came
A free-will offering to the poor,
And that His message now's the same,
To open wide the prison door.

With arms extended far and near—
If I may use the simile—
His wooing grace is with us here,
Not purchased, but a gift that's free.

Then let us praise the Lord on high,
That in His mercy He should send
A Saviour, who is ever nigh,
A kind and loving brother friend.

A star to guide us in the night,
A sun to 'liveen up the day,
That heavenly angel, inward light,
To teach us where and what to say.

Then let no clouds and mists arise,
No stormy passions from below,
No dust and smoke to blind your eyes,
But streaming mercy ever flow.

And, wafted by the gentle breeze,
With soothing influence far and near,
O'er hill and dale, and roaring seas,
That peace proclaimed by ancient seer.

That words to plowshares should be beat,
And spears to pruning-hooks be made;
That all the world in friendship meet,
No more in pools of blood to wade.

MARTIN LUTHER AND DR. JOHNSON.

The following was communicated to a circle in Great Barrington, Mass., in April, 1858:

Question.—[By one of the circle.] Are Spiritual Manifestations given in part to reward us for our immortality?

Answer.—Yes.

Then was spelled out by the following communications from Martin Luther and Dr. Samuel Johnson:

No blight on the flower of immortality, and no end to celestial happiness! When the darkness of night is upon us, let us watch for the dawn of day. Ages past form a night of religious darkness—a dawn nears. Storms of religious persecution have raged and have ceased. They will again rage with all the fury of the past, and be no less productive of good.

But the battle will not be fought with the sword; it will be the working of the mighty intellect of man, aided by celestial wisdom on the one hand, and on the other by the baseness of his nature. You have read of the eye of criticism that gazed upon me in the great contest between truth and error in the era of the Reformation. Hope to be no more fortunate in your day. You have also read of my dreams; they were the visitations of invisible Spirits; they now hover about you in angelic parity. Be profited by their wisdom. The clear skies and balmy breezes of India are followed by the terrific monsoon; so shall the quietude of religionists and the beauty of religion be followed by persecution. [No more prophetic revelations.]

The grave is silent—you fear it. There is a charm about the house of the dead—it is the end of mortality. But Spirits dwell with angels in a beautiful place resembling an isle of the sea; for it is unconnected with other lands. Be prepared to inhabit this Spirit-land, and be filled with joy. [Call for music, which was sung by the circle.]

There is music in heaven; angels and saints praise the Lord in song. [Singing by the circle from the words—When Shall we Meet Again, etc.]

We shall all meet above. Be silent, for the hour passes; be mild, be thoughtful, be persevering. Expect not too much; the truth can not all be told in this way. Search volumes of philosophy, and though you find error therein, you can be learned in truth. Over the graves of the reformers stand the heralds of a mystical philosophy. Hegelianism is like all isms—a mixture of truth and error. From thence to the

grand objects of the material universe, God is manifest. The flowers of the field and the stars in the firmament alike show His wisdom and benevolence. The Bible bears evidence of this; it stands recorded in every book. Go to your resting-places; let all doubt pass away as the mists of the morning, and truth will shine on your minds with all the brilliance of the sun or moon.

MARTIN LUTHER.

Man is changeable, though immortal. The living principle within him pervades matter. The tree when it is leaved is typical of man—it loses its verdure and is apparently lifeless, but little trees spring up in its place. Man shuffles off his mortal coil, and still he lives. There is nothing in mortality.

SAMUEL JOHNSON.

LETTER FROM WARREN CHASE.

RANDOLPH, N. Y., Jan. 8, 1854.

MY DEAR PARTRIDGE AND BRITTON:

At Le Roy, where I last wrote you, I had a very interesting visit; my five lectures were well attended by a very intelligent audience. The Spiritualists in Le Roy have most of them become so from a deliberate examination of its philosophy, rather than by the phenomena, and are consequently more permanent, and not likely to be blown about by every breeze of superstition. From Le Roy I came to Cuba, in Alleghany Co., which, as a village, is rather more like its island namesake. I lectured two evenings in the village to very respectable audiences, but mostly collected from the beautiful hill farms around the village, where the light of the spiritual sun, as that of the material, shines earlier than in the valley below. I also went to Rushford, a beautiful village 15 miles from Cuba station, and lectured twice there in a good and convenient church, to an audience which ranked much higher for intelligence than for numbers. Returning in a cold snow-storm on Monday morning, I reached the depot, and by evening was safely housed and honored with the friends in this beautiful Conewango valley. On reaching here, I found a Dr. Morrow had been playing the mountebank in one of the churches which had been kindly furnished him to show up, expose, and explode Spiritualism, but which resulted in exposing, exploding, and using up himself effectually with all the intelligent part of the community here. I think his reputation will not be quite as enviable as that of Professor Mattison, but might be, if he would add a book to his exploding expedition. The churches in this place seem to be in a chill, that was mistaken for a time for an ague chill, but which seems now to indicate the chill of death, and, indeed, dissolution has already commenced in them. One of the preachers, Mr. Taylor, has shut up shop and house, and gone to find more profitable business elsewhere. To give you some idea of his prospects for better business, I have collected some statistics from the citizens here, which run up as follows: Preached here eleven years at a cost of \$4,500, and converted one soul, and that one had been "booked," if not "hailed in," by another denomination before. About \$100 of his pay was behind when he preached his farewell sermon, and this he dunned for in the sermon, and as the people and the N. Y. Times say, he promised to leave it for collection if not paid now. I believe he intends to return if he does not find more profitable business (for the Lord I suppose) elsewhere. Two other churches here are in "running order," yet, but the few that gather at the sound of the "sheep bell" look very sad, and slowly diminish in numbers. Randolph is nearly redeemed, as any person will find by attending the spiritual meetings here. My five lectures here closed to day, and were all well attended, and by an audience many of whom were well "posted up" in the phenomena and philosophy of spiritual intercourse. Mr. T. S. Sheldon and Mr. S. G. Love, and several others, have long kept up the meetings by lectures, etc., here, and Mr. S. keeps a supply of books and papers for all who wish to read. This evening the hall was crowded to listen to a lecture on Woman's Rights, by Mary F. Love. The lecture was chaste, forcible, and eloquent, and highly interesting to the large audience. Mrs. Love is a new public advocate of this important branch of reform, and her labors in the cause as a lecturer promise "aid and comfort" to this gentler and more oppressed portion of the race. She has not the skill and experience of Lucy Stone, but has much of the artless simplicity and naturalness of experience of her. Humanity must get a jog if many more such spirits take the field to labor for its progress. From this place I go to Cattaraugus, thence to Dunkirk, thence to Painesville, Ohio, where I can be addressed until the 15th of February.

WARREN CHASE.

BE FREE IN SOUL.

BY H. M. TUTTLE.

Be free! yes, 'tis a gift which God hath given,
Whate'er thy color, sex, or caste may be;
Then let thy man-made chains for ever be riven,
And in thy God-made likeness say—I'm free!

The eagle seeks his eyrie cliff at will;
The winds, unshackled, sweep the briny sea;
Then why should man his mission not fulfill
And claim his birthright, also to be free!

What though the world and thou may'st disagree,
And fashion's gilded menials at thee sneer,
Far sweeter is God's gift of Liberty,
Than gorgeous bondage e'en with pampered cheer.

Then loose the ties, bid hoary creed adieu,
And flee the upas wave of worldly pride;
To God, and thine own God-like self be true,
And though earth frown, to Heaven thou'lt be allied.

Yes, press thou on! cope fearlessly with wrong,
And thou wilt win the gem of peace divine,
Angelic voices will thy praise prolong,
And laurels never-fading will be thine.

Then e'er be free! bask in the glorious light,
Which from the sun of truth is freely given,
And when the tie is broke which stays thy flight,
With pinions loosed thou'lt soar from earth to heaven.

CURIOUS FACTS.—It has long been known to physiologists, says the *Recorder*, that certain coloring matters, if administered to animals along with their food, possessed the property of entering into the system and tingling the bones. In this way the bones of swine have been tinged purple by madder, and instances are on record of other animals being similarly affected. No attempt, however, was made to turn this beautiful discovery to account until lately, when Mons. Roulin speculated on what might be the consequences of administering colored articles of food to silkworms just before they began spinning their cocoons. His first experiment was conducted with indigo, which he mixed in certain proportions of mulberry leaves, serving the worms for food. The result of this treatment was successful—he obtained blue cocoons. Prosecuting still further his experiments, he sought a red coloring matter capable of being eaten by silkworms without injury resulting. He had some difficulty to find such coloring matter at first, but eventually alighted on the *Nigella chici*. Small portions of this plant having been added to the mulberry leaves, the silkworms consumed the mixture, and produced red-colored silk. In this manner the experimenter, who is still prosecuting his researches, hopes to obtain silk as secreted by the worm of many other colors.

MADE INSANE BY PREACHING.—A Boston correspondent of the *N. Y. Tribune* says that the daughter of one of the most distinguished members of the Boston bar was made insane by listening to a sermon last Sabbath in the Trinity Church, on Hell. She was so raving that her parents had to confine her in a strait-jacket, and put her in the hospital. The paragon is overwhelmed with the deepest sorrow. We have since learned that the young lady is a daughter of Hon. Rufus Choate. Would the secular and religious press be silent over this case if they could charge the insanity to Spiritualism?

THE SPIRITUAL UNIVERSE, weekly paper, gives the following incident as having actually occurred in this city: A certain medium was in a variety store, where some three or four persons were standing, waiting for some article he had purchased. An influence coming upon him, he took up a pencil and slate, when the name of the deceased wife of one of the gentlemen present was written out. But this was not all. The medium's hand was made to take up the right hand of the gentleman, and removed from the fourth finger a ring; this ring covered completely another, which he was told to wear alone. It was HIS WIFE'S WEDDING RING!

THE SACRED CIRCLE.

EDITED BY

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BY JUDGE EDMONDS AND DR. DEXTER.

These gentlemen have been importuned to lecture in so many places—their invitations now including almost every prominent place between St. Louis, in Missouri, and Bangor, in Maine—that we have supposed it would be acceptable to the friends to learn their intended movements. To some extent we can give the information.

On the 22d of January they lecture in Boston.
On the 24th " " at Worcester, Mass.
On the 21st " " at Utica, N. Y.
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