SPIRITUAL INTERCOURSE.

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

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WHOLE NO., 102.

"THE INTERIOR SENSE OF THE WORD."

BY W. S. COURTNEY.

'The explanation of the "interior sense of the Word," as given by Swedenborg and claimed by his disciples, rests upon a scientific law-the law of correspondences. It is that science by which the inner spiritual import or significance of any natural or outward thing is determined. It is based upon the law of discrete degrees, or discrete planes of life and being. Where there is a discrete degree, as between the natural and spiritual worlds, the things of each communicate and are connected only by correspondence. The one is the analogue of the other. Natural things are but the changed mode or manner of existence of spiritual things, and stand forth on the lower plane of being the embodied types of spiritual properties and essences. The material world is the phenomenality of the things ultimate themselves or exist on the natural sphere. where they are said to be in their "fullness and in their power;" just, for instance, as all the fullness and power of my spirit is now in my body, which is the spirit's mode or manthing has its exact spiritual prototype, or precise spiritual meaning, as fixed and determinate as mathematics. Accordphor, but it is something more—it is a spiritual fact embodied on the natural plane. So, "as strong as a lion," "as cunning as a serpent," etc., are correspondential savings, and have more meaning in them than a simple metaphorical reference or symbolization. There is another name, however, for "cor respondences," namely, "representatives;" but it is only another name. Thus natural things are said to represent spiritual essences, properties, and ideas. Swedenborg uses the terms indifferently in the same sense. Thus the body repre sents the Spirit; a tree represents man; its leaves his intelligence, its fruit his love, etc. Correspondences or representation is analogy reduced to an exact science. It is the true analogy, existing from the creation, between the inmost and from God to the postremes of his creation. Moreover, there

1st. Its literal or external sense or mundane history. 2d. Its internal or spiritual sense—that signification which its bears in the spiritual heavens; and

3d. Its celestial sense; or that signification which it bears in the celestial heavens.

is thus not only a spiritual meaning in all natural things, but

also a celestial meaning, each having a triplicate significa-

so all things in their final signification represent his divine love and wisdom, all the spheres more nearly or more remotely corresponding to him. His divine love and wisdom goes forth from the inmost-passes a discrete degree into the celestial or love-heavens-becomes embodied or represented in the forms and uses and harmonies there—passes again by influx to the next discrete degree or spiritual heavens, and there becomes represented in its forms and uses; and so on, until they close in natural things, which are God's thoughts and affections ulti-The external laws which govern and control these natural things-the ultimated thoughts and affections of God -we of this mud-circle of the universe call, in a restricted sense, science. But they are nevertheless as authentic and divine, as expressly and clearly given, as any law ever was from Mount Sinai. The science of correspondence is, therefore, the law of interpretation adopted by the Divine Wisdom. by which the spheres are known to each other throughout all the universe, and is of all general and particular application It is not vague, arbitrary, and ambiguous, but as invariable and certain as cause and effect, of which it is but the continuous chain, passing through different discrete degrees. the science of correspondence becomes the fundamental sci ence-that science which lies at the foundation of all other

things! sense of the Word." He has told us, in twelve large volumes (Arcana Celestia), what the words (meaning, of course, natural things) in a part of the Bible signify in the spiritual and celestial heavens; what those words put together into sentences there mean, etc. He never pretended that those words and tous affair. Accordingly Mr. Fernald takes this ground in sentences were any thing else but natural allegories, or the history of natural things, events, occurrences, etc. The literal sense being purely mundane and natural; and it must be same way that the first vegetable was born of the highest

and spiritual, and invests them with a substantial and ever-

The details, real or mythological, of 'events, occurrences, Testament, are no more remarkable than those which constitute the body of the Shaster, and the Zendavesta, the Vedas, or the Koran. I see no "ancient glory" in the book to signed his incarnation, and as nature is an outbirth of the Lord to write this paper; I am permitted by the Lord to and his opinions. exceed the glory of modern times—no special work of an Divine Mind, he of course internally wrote it in the literal print it; by the Divine Providence I was permitted to try my Omnipotent finger beyond what appears in our own day.

all things elso, it comes to us laden with a spiritual meaning. But I say that Swedenborg having brought it under a spiritual world—the mere projection of the spiritual on an out- literal universe comes under and is governed by the same law is the creature of law. It is a natural book with spiritual many of his followers mistake it for the literal fact! There Fernald's main complaint against me is, that I deny the "in ward or lower plane. Natural things are the incarnation of of interpretation, and is, in fact, a literal Scripture, written meanings it has been sub- is no question of Swedenborg's honesty! He was as sincere terior sense of the Word," as being any more significant of spiritual things—the mere mode or manner in which spiritual from within outwardly (as is claimed for the Word), and plen- mitted by Swedenborg to the test of a universal science. ary and redolent with all spiritual significance and import. Nature, submitted to the same test, dictated by the same au-took the opening of his spiritual sight or clairvoyance (a dis- as above, by placing the question in a scientific light, and ner of natural existence—its literal sense. Each natural nor the doings and sayings of man, have lost none of their internal and spiritual worth and significance by the lapse of four thousand years. Modern mountains and rivers, valleys ingly, "as innocent as a lamb" is not a mere symbol or meta- and plains-"modern devices and architecture"-modern he- of correspondences as taught by him. I can not divest my- ordinary good men, tried by it, would suffer by the ordeal. roes'and triumphs, have their indwelling spiritual and celestial meaning. The Ohio River is a more beautiful river than Jordan ever was, and the State of Ohio more fertile than the land of Canaan, and the stock raised there as correspondential as the Indian herds. Washington as representative as Moses, and Thomas Jefferson as representative as Aaron, the

But it is said that the Word is all about God, etc. The same may be said of nature. It is all about God. Its uses and ends, from the least things to the greatest, correspond to his divine love, and all its varied forms and orders correspond to his divine wisdom. It is but a transcript of the Divine Mind, and if the internal sense of a single chapter or verse the internal, and between the internal and the external; in of it was given with as much detail as Swedenberg has given short, between all the concentric spheres of life and being the internal sense of the first book of Moses, it would be found to be wonderfully coherent and harmonious, and expressly relating to the character, attributes, love, wisdom, etc., of its Divine Author. Every bud and blossom in the fields and by the harmonious development and exercise of every normal them from looking out of or beyond his teachings. It was the wayside internally teaches the true theology. The science of correspondences makes nature speak of God in her ten thousand tongues around us. Each earthly thing tells of a spiritual essence or principle, and is pregnant with a revelation from heaven. It has also a scope and end aim beyond itself-points onward to things to come, and is instinct with As all things originate from, and of course relate to, God, a prophecy of heaven. The violet beneath our feet is at once both a revelation and a prophecy. So the rivers and the mountains, the flocks and herds, the stars and suns, are all Holy Bibles to him who can read their spiritual and celestial furnish the only true science of salvation. To hope to perpet-

It must be remembered that we are treating of a science which admits of no specialities, which is of universal application and operation, and which can have no exceptions. A position to its proper level among natural and spiritual perceptions, are alone necessary and undoubted conclusions. universal scientific law can have nothing to do with miracles, things. or with any thing exceptional, arbitrary, or beyond and above the established order of natural and spiritual creation. There can be no natural or spiritual thing that is not under and subject to this universal law. This is a necessary truth, and flows forth from God himself into his universe.

mere law, or that it came to exist without law; but that it is the "heavens" and the "hells." He has "traveled far and open to emendation, modification, enlargement, or repeal, as special on account of its importance. That that speciality consists of its being all about the coming of the Lord-his birth laws of spiritual being, and given us the clearest idea of the and incarnation in the human—his states of exaltation and humiliation—his crucifixion and final glorification of the earthly human, etc. That its internal senses, from beginning to end,

relate to their great events. But this pretension is unanswerably disposed of as follows: If it be true that the God of the universe died incarnate himsciences, enables them to pass the line between the natural self on this earth, in the person of Jesus Christ, then he intended so doing from all eternity. It was part of his original lasting glory! Its accurate study and familiarization would design, for we can not suppose that he would afterward conset the world forward ages in its knowledge of spiritual ceive that notion, and thus alter his mind to suit subsequent and unforeseen circumstances. If it was part of this original By the aid of this science Swedenborg renders the "interior plan, then that incarnation was provided for in the laws of the universe. It was to come under a natural and spiritual law, and not to take place in a lawless manner, or to be above or outside of all established orders. This seems to be the most rational and tenable ground upon which to place this momenhis "Introduction" to the Compendium, viz.: that it took place in due order as established from the first. Much in the confessed in many places rudely so at that; but as Sweden- mineral form, the first animal born of the highest vegetable operation of the Holy Spirit upon him. Thus, for instance, through more "revolutions and changes." His present strong return East.

borg says it perishes at the portals of heaven, where the spir- form, and the first man born of the highest animal form. Each, I "The Lord watched over me and protected me from their itual sun alone is seen. It contains the earthly history of an as it were, existing in the prior one substantially, and under evil machinations!" "It was shown me by the Lord;" "I he says, "Sure I am that our modern Spiritualists must come exclusive and bigoted people; their superstitions, sacrifices, the law of progress coming out and existing incarnated on a was lead by the Lord;" "the Lord enabled me to it;" "the to this, when they will go on with a new spirit, somewhat social polity, wars, pilgrimages, etc. It contains also many higher plane of natural development, and so forth. But if Lord has mercifully opened my inner sight, which is the with the ancient glory." This is the hope and the assurance "spiritual communications" of a very high order. There is this was part of the established order, and provided for in sight of my spirit;" "it was given me by the Lord to reply of every enthusiast and sectary. They are all well assured nothing strikingly peculiar in the history of this people and the laws of the universe as avowed, then nature alone tells to them, etc.;" "through the divine providence of the Lord that the world will, by and by, come round to their opinions, their religion over that of other ancient tribes and nations. the whole story of it as fully and plainly as the "Word," for I am enabled to state with certainty, etc.;" "I received illusnature is the admitted transcript of the unalterable Divine tration of these truths from the Lord while I read the Word, miracles, visions, etc., that make up the staple of the Old | Mind. His thoughts and affections are ultimated in nature, etc.;" "it has been mercifully granted me by the divine provwhich everywhere fully corresponds to them. Unless, there- idence of the Lord, now for many years, to be with spirits, creeds, and affirming, as everlasting only, their scientific prinfore, he changes his mind to suit contingencies, he always de- etc." Just as though I would say, "It is granted me by the ciples. And this is the way it will treat Brother Fernald history of his universe. Hence the "Word" was no more client's cause before a jury; it was given me by the Lord to Now I do not deny a spiritual sense to the "Word." Like specially dictated for that purpose, and contains no fuller ac- say to the jury, etc.; the Lord guided the jury in making up count of the great phenomenon, than is to be found in the in- their verdict, and through the merciful divine providence of ternal meaning of nature rendered by the law of correspond- the Lord I was enabled to recover my client's claim, and mate deduction, in the Shaster, Bible, or Koran, I accept, scientific law-having brought to its explanation a fundamental ences. There is no escape from this conclusion. The deseat the machinations of the wicked, etc." This pious way regardless of where it is found. I am totally indifferent what science of all natural and spiritual things-I claim that the "Word" is not outside of, above, or independent of law. It of talking breathes through all his "illuminated" works, and creed it advances, or what sect it comes from. But Brother

workings of the excited fancy of the expositor, in all innocence and sincerity.

Taking, therefore, the internal sense of nature to mean all Bible, plenary with an internal sense "about God," man's re- gambling saloon—as very horrible indeed. generation (development), and his ever-increasing glory in the heavens—a Holy Bible which is of no dubious and mytho-"spiritual revelation." The "means of salvation" it furnishes to man are all-sufficient and efficacious to redeem him from any degree of wretchedness and "sin," if he would but accept them and live accordingly. Man is not saved alone by his faculties of reverence and devotion, marvelousness and ideality, and their numerous projected systems of "faith:" but by all the faculties of his natural and spiritual organism—by tendency of his being-by his comparison, causality, constructiveness, self-respect, calculation, etc.-by his genius, skill, industry, art, and by all the passion harmonies of which he is the subject. The attempts of the ages to get up an artificial and imaginary mode of saving man-some special "sysworld began. They always will fail of their proposed end perpetual vigilance in keeping the mind free and always open "sacred writings under a scientific law, is as perilous as it is deduction. The revealments of science, the demonstrations bold. Submitted to this analysis it will sink from its airy of facts and figures, and the instructive, passional, and intuitive

Swedenborg must be regarded as a philosopher, and not as a religious chiestain. Whatever, then, may be found in his works, of scientific and philosophic value-whether it relate to heaven or earth, whether it concerns man's salvation, here periled much;" has discovered and announced many grand further discoveries are made, more light comes, or a brighter spiritual economies. No one who has not got en rapport them on the human mind is a tyranny we have groaned under with his philosophy, and become imbued with his teachings, can at all appreciate the breadth and depth of his revealments and discoveries. But, withal, he takes many things reposed in, with absolute certainty, until they become estabfor granted. He makes mistakes in law and fact, and these mistakes he carries into the spiritual spheres, and looks forth abroad there with a vision tainted and deluded by them. mooted question with him. He never doubted them. He never mooted the divinity of Jesus Christ. He was a believer in ancient miracles; in the authority and supernaturalism of "the Church." He was dead set against the "infidels" and the "profane." He was credulous, and, like Cromwell, believed in the immediate personal presence of the Most High. His language is much like Cromwell's devotional exhortations: "Seek the Lord, and he will come to you;" "turn to the Lord, and he will protect you." He was an exceedingly pious old gentleman, and ascribed every thing immediately to "the Lord." Every thing out of the ordinary routine that happened to him, he ascribed to the

a man as ever lived, and truthful to the last degree. He mis- | spiritual things than Nature. This position I have defended The written or printed history or description of natural things thor, imprinting upon it the same thoughts and affections, has crete degree above the ordinary natural clairvoyance) for a and events is no more correspondential than those things a similar spiritual meaning, and no "attempt of the merely special gift of "the Lord" and said it was "more excellent by which both were produced, and are to be interpreted themselves existing now and transpiring around us. Nature, natural mind to invalidate its peculiar sacredness" will be of than any miracle." Ascribing every thing directly to the The consideration of the nature of good and evil and the any avail. In saying thus much I by no means concede the Lord, he had a horror of all "self-derived intelligence," "internal sense of the Word," as given by Swedenborg, to be which, in his estimation, was robbing the Lord of what was paper. Meanwhile, let every man enunciate his opinions, put the true internal sense, and in exact accordance with the law truly his. His standard of good was so exalted that even forth his arguments, and let them be brought to the test of self of the suspicion that much of it is bogus—the ingenious This inclines me to the belief, that the "devils" in the their rationale. In an inquisition after truth, self is in no way "hells." are not really so bad, when judged by ordinary implicated. It is an impertinence. If my positions are not earthly standards of evil, as, from his representations, we are likely to think. He describes them much as a pious, venerthat can possibly be embodied in the "Word," we have a Holy able old parson would describe the scenes of a dram-shop or

The continual and exclusive study of Swedenborg's works

is more calculated to captivate and duress the minds of those logical origin, which is consistent throughout, and subject to of a high spiritual development, than any author I am no mutations or mistranslations, and which is itself one grand acquainted with. They contain so much new and profound thought, thorough analysis, and extended investigation into refer to my ramblings, post up my accounts, send in the footings, and spiritual things, and such minute and satisfactory details of the transmundanc life, with such a simple sincerity, that he soon begets a confidence in his student, "possesses" his mind with his influence and system, moulds his thoughts, and gives cast and color to all his philosophy. He thus becomes nositive to and dominates the minds of his disciples, and disables by this means I was held in the Swedenborgian delusion for four years, and I can easily imagine what a dogmatist and intolerant I would have been, if the malady had become chronic in my case. There is no slavery so hopeless as that the opposition is so utterly powerless to harm or retard the progress. In which sinks the mind in a speculative creed. It dries up tem of redemption," or spurious and supererogatory "means the fountains of sympathy, and withers all the generous and of grace" to redeem him-have proved abortive since the tolerant humanitary feelings. The law of progress requires while they are outside or above natural and spiritual law, which to the influx of more and more light and truth. Infallibility I have made a stop. I have seen very little of the silly and ridiculous part is no attribute of humanity, and no man can say that he has uate the old artificiality by bringing the interpretation of its the absolute truth on any subject that rests on inference and The exercise of reason upon these premises, may, by fair deduction, analysis, comparison, etc., raise a high degree of moral evidence, that such and such opinions are true, but it never amounts to a demonstration. These are called speculative opinions, faith, creeds, confessionals, etc., and have or hereafter-will endure and be of great practical advantage been the world's bane and quarrel for centuries. Lacking this But it is said that the "Word" is not special in the sense of to the human family. He has told an immense deal about scientific or intuitional certainty, they should always be left reason concludes. They are not "finalities," and to force for ages. Those opinions or hypotheses are only feelers put lations in which the West abounds in the same carcless and indifferent forth in the dark, to search for the truth, and should never be lished facts, instinctive perceptions, or scientific verities. How, therefore, can Brother Fernald, with any truth or propriety, say, that "Having passed through various changes and revolutions of faith, I have come at last to be firmly bined is about as likely to succeed in putting out the sun's light and hear established in this central truth of theology and philosophy, that Jesus Christ is truly God manifest in the flesh and glorified in the heavens!" Historical, natural, and scientific facts may have furnished Mr. Fernald the groundwork, from which he has wrought out this opinion, as they have furnished others the groundwork of other opinions; and his reason employed on these facts, may have raised in his mind a high three from Judge Edmonds. The friends here are highly pleased, rapidly degree of probability that it is true; but it by no means proves it. It is still an open question, even with Mr. Fernald himself. If he knew it to be true, it would then be a "fixed fact," and he never could alter his belief in it. He is not. therefore, "firmly established" in it, but still liable to pass

feelings have betrayed him into this declaration, as, also, when and that there will never be peace, and harmony, and righteousness, until it does! But the world wags on through its "revolutions and changes," paying little respect to speculative

Mr. Fernald says that I "repudiate all the peculiar essential truths of Christianity." This is not true. I repudiate the peculiar essential" truths of no system under heaven. Whatever is true and good-whatever is fact, science, and legitiexhibiting the universality and immutablity of the principles "eternity of the hells," I will have to postpone to another a candid criticism. The conflict of views develops facts and tenable, the sooner they all go by the board the better for me

PITTSBURG. March 17, 1854.

LETTER FROM WARREN CHASE.

COLUMBUS, OHIO, March 7, 1854. MESSES. PARTEIDOR AND BRITTAN:

Since journalizing is very fashionable, it may not be improper for me t make observations, etc. I devoted most of the year 1853 to traveling and lecturing on the phenomena and philosophy of spiritual intercourse; have thus far devoted all of the current year, and expect to continue in that field of labor for the next ten years, if my health permits and the necessities of my family do not compel me to engage in other business. By reference to my journal I find that during the year 1853 I visited and lectured in ten different States, delivered nearly two hundred lectures, and in more than fifty different places; pecuniarily the contributions of friends exceeded my traveling expenses nearly enough to sustain my family, which is all I need or ask of "dimes and dollars." I have often been surprised in my travels to find so many and so much interest engaged in this subject at so early a time of its history. I have also often been surprised that most places I have found the opposition to run into one of two extremes, both of which are powerless in contending with intellect, viz., ridicule or anger. I have found the candid and intelligent part of community in every place ready to listen and slow to condemn. I have found warm hearts and strong minds engaged in the cause in nearly every place where of Spiritualism, of which there is so much use made by the opponents from the very few cases they are able to glean out of the thousands of better and higher ones. I suppose the law of nature and correspondence is not varied in this subject more than in others, and each mind will seek that kind of food that suits its taste, especially when the table is spread with such a variety as the Spirit-world through it snumerous communications. furnishes. I am glad the demand and supply is mainly of a pure and elevated kind, and tending to raise us in our earth-life to a higher plane of love, purity, and devotion. I have found it so, and every candid investigator I have conversed with says the same. I have traveled in the West and in the East; there is a difference in the condition of mind and its action in the two sections of country on this philosophy, and yet I know not which is in the front rank. In the West the opposition is less violent and oppressive, but more reckless and inconsistent, and easier defeated, and in fact often, to use a Western expression, "runs itself into the ground:" its assertions and falsehoods are often refuted in a week or month, and it then seeks to avert attention by new stories, etc. The friends and advocates, also, are less stable, less active, less devoted, and less ardent, but more numerous—often giving it a passing assent and going on with the specumanner as the church members do in the West, for these peculiarities do not pertain alone to Spiritualism. In the East the hearts are warmer, minds more ardent and devoted. "What shall we do," is the common question; "Let us make use of this great blessing," etc. The members less, but the zeal is more. The opposition, too, is stronger and more determined, but no more likely to succeed; in fact, all the opposition comby each throwing a bucket of water at it. I am satisfied from my obser vations that the believers in spiritual intercourse number not far, in our nation, from two millions, and in two more years may outnumber all the churches combined, and certainly they have their share of the talent and intellect as well as independence.

I have given four lectures in this city. They were preceded by a course from a Mr. Wilson, and will be succeeded this week by two or increasing, centralizing, and organizing, and will soon need constant

From this place I go Westward, and spend the remainder of this month at Cincinnati and Louisville, and the first half of April in St. Louis. After that, to the middle of May, I shall be on my way from there to my home in Wisconsin, at Ceresco, where I shall spend a month, then slowly S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, APRIL 15, 1854.

TO CORRESPONDENTS.

Persons who send communications intended for the press should, if they de sire 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.

THE CODE OF HONOR (?)

We happened to be in the Hall of Representatives, at Washington, during the recent belligerent controversy between Messrs. Cutting and Breckenridge. We had just taken seat which commanded the most favorable view of the parties when Mr. Cutting commenced his speech in reply to one delivered by Mr. Breckenridge on a previous occasion. We re- M'Coun, who related an interesting fact of spiritual visitation. mained until the debate was over and those gentlemen were about to retire to meditate on the congressional and popular mode of preserving their honor. It matters not which party was most deserving of censure, though we have our opinion, and it is by no means determined by our latitude, or influenced by any political predisposition.

The circumstances referred to in our opening paragraph afford the occasion for a few words on the general subject of sonal dispute, is certainly one of the grossest falsehoods that ever obtained credence in civilized society. In our judgment it is only worthy of barbarians. Men who exist on the sensual plane, in whom the passions predominate over reason and conscience, and whose life is, therefore, chiefly animal, may appropriately settle their difficulties in this way, and thus like wild beasts worry and devour each other. But at this late day no man of cultivated mind and refined sensibilities can participate in a duel, either as principal or second, without degrading and brutalizing his own nature. Indeed, every act that is committed in violation of the highest principles of action known to the individual is debasing, and hence dishonorable. Killing a man to make him yield is adopting the tiger's mode of asserting his claims, and therefore a resort to this method always degrades an enlightened or civilized man. I can never be honorable to stoop below the common plane of our existence to settle a dispute. But every duelist does this whose ordinary life is elevated in any considerable degree above the level of brute existence. The true honor and dignity of human nature are best preserved when we act agreeably to our highest light. The great Teacher preserved his ton, D. C., and it became necessary to notify him immediately honor, not by returning evil for evil, but by freely forgiving that his child was dangerously ill. Mr. Whitney entered the the injuries he received. A purely intellectual man should room with a slip paper, on which he had written in substance employ corresponding methods in deciding every point of dif- the following: "Say to Mr. Conklin that his child is very sick. ference between himself and his fellow-men. Facts and and may not recover." Placing the paper on the table, with reasons, questions, explanations, and apologies are legitimate his hand on it, he inquired if any Spirit would take that mesmeans among intelligent gentlemen, and will be quite sufficient wherever there is more of enlightened reason than blind passion.

We hold that the whole business of killing people-especially among enlightened nations who profess to seek peace and to reverence law - is dishonorable to humanity. The act of taking a man's life is not rendered more noble or praiseworthy becouse it is preceded by another dishonorable deed; knowing that Mr. C. had not yet seen his friends in this city, nor does a base and inhuman action ever become more accentable to Heaven, or to a refined moral sense, because two parties participate therein, with similar feelings and with equal fa- ing to be George Fox, came to him, while he was sitting in cilities for perpetrating a foul design; nor yet because it is done under the false pretense that honor (?) requires that the MAN should be sacrificed and the image of God defaced!

There are several phases of murder which in our opinion are more excusable than dueling. Common assassins are for the most part men of very imperfect constitution and development, unfortunately circumstanced, and generally uneducated, except in the exercise of their physical powers. These conditions and circumstances may be urged in extenuation of the wrongs of individuals against society. But the duelist is often found in the ranks of the most favored and enlightened, at least in whatever pertains to the current wisdom of the world. With every incentive to the formation of an exalted ideal of human action; with every opportunity to know the right and to pursue it, he violates—deliberately violates the laws of God and humanity; and because he is wanting in the boldness which dares to incur the penalty due to a capital offense, he perpetrates the bloody deed under the false and shallow pretext of preserving his own honor, and thus escapes the judgment of human tribunals.

Several States-our own among the number-have enacted laws against dueling, making it in the eye of the law, not only dishonorable, but criminal. The man who violates the deliberate judgment of the State, as expressed in this case, should be made to feel that he has outraged the moral sense of the community. We hold that no man is fit to represent an enlightened people in any deliberative assembly who is so far sub ject to the dominion of the passions as to resort, in any emergency, to the use of deadly weapons in the settlement of personal controversy. Whenever this is done, the man who ventures to commit the outrage should at once be deposed from office, and declared unfit to hold any situation of public honor or responsibility.

MESSRS. EDMONDS AND DEXTER.

Judge Edmonds and Dr. Dexter returned from the West miles, delivered some fifty public discourses and about twenty patronize. lectures to select parties and private circles. Throughout their entire route there were not wanting unmistakable indications of the great revolution which is now going on in the public mind. Wherever they paused on their journey to deliver lec- them at all, and many more that do so after a cursory examitures—one or two places excepted—great numbers convened nation. The opinion of an editor is not, therefore, to be taken to hear, and a wide, general, and increasing interest was man- as a certain index to the character of a book. The Tribune, liquor trade, and the right of the citizen to eat and drink what ifested. Dr. Dexter, we are sorry to say, suffered much from in its notice of the "Epic of the Starry Heaven," intimated he pleases, as bearing against the justice of a prohibitory law, ill health during the period of his absence. The Judge, on that that poem purported to be the work of DANTE, and sugthe contrary, bore the journey and his almost incessant labors gested, what must be evident to all intelligent readers, that remarkably well, and has returned to us with his physical the production is much more like Shelley than Dante. Now

energies augmented.

sion further delay, the process of stereotyping will be comnenced forthwith, in which case the work may be issued as soon as the first of June. We still hope to publish the initial number of the New Magazine about the first of May.

MOVING OF THE WATERS AT OYSTER BAY.

On Tuesday evening of last week we visited Oyster Bay, L. I., having been invited by J. M. Ludlam to deliver a lecture on the facts and philosophy of Spiritualism. Our friend obtained the use of the Presbyterian church edifice on the occasion. A large and intelligent audience assembled and listened with profound attention for two hours. The spiritual developments have hitherto attracted but little attention in that place, but it was manifest to us that the people were disposed to treat the whole subject with great candor and fairness, which is ever the case where men are reasonably religious and religiously reasonable.

At the close of the lecture we were personally introduced to several friends, who expressed a lively interest in the subject. Among the persons referred to was Vice-Chancellor which we are permitted to publish. The account was substantially as follows:

Martin S. Wilkins, a lawyer, who formerly resided at Westchester, N. Y., informed him that on one occasion, when he was absent from home on professional business, he was suddenly aroused at an unusual hour of the night, and saw an angelic form standing by his bedside enveloped in a strange light The celestial visitor said to him, "Arise! your child is dy dueling. The idea that a man's honor is to be preserved or | ing!" The strange personage vanished. Mr. Wilkins was vindicated by a resort to this inhuman mode of settling a per- a man of sound mind and not inclined to be superstitious; bu he was so much disturbed by this circumstance that he immediately got up, called for his horse, and started for home When he reached his dwelling he found the family overwhelmed with grief, for the spirit of the little child had de

> As we reached Oyster Bay late in the afternoon of Tuesday, and left at an early hour the next morning, we had but little opportunity to become familiar either with the place or the neonle. We were very cordially entertained, during our brief visit, by Mr. Ludlam and his amiable lady, together with the interesting circle of friends which we found at their beautiful

BLACK HAWK AGAINST MORSE AND BAINE.

On Monday, the 3d inst., a fact occurred which furnishes another beautiful illustration of the ability of departed human Spirits to act as couriers. Our informant, who was a disinterested witness, was at the rooms of Messrs. Whitney and Conklin, between the hours of eleven and twelve o'clock. A. M., on the day mentioned; Mr. Conklin was in Washingsage to Mr. Conklin, whereupon it was signified that Black Hawk would convey the same to Washington. In about ar hour and a half a dispatch was received by magnetic telegraph from Mr. Conklin, desiring to know how his child was! The next train of cars from the South brought Mr. Conklin himself. On his arrival he was met by Mr. Farnsworth, who being familiar with the circumstances above related, and questioned him respecting the cause of his unexpected return. when Mr. C. proceeded to inform him that a Spirit, purporthis room on Pennsylvania Avenue, and said that the chief. Black Hawk, had just brought information of the dangerous illness of his (the medium's) child.

The one and a half hours which intervened between the alleged departure of the Spirit from 553 Broadway, and the receipt of the communication over the wire, must have been chiefly taken up in carrying Mr. Conklin's dispatch to the telegraph office in Washington, which can not be much less than half a mile from his rooms, and in delivering the same at 553 Broadway, which must be at least one mile from the office of the magnetic telegraph in this city.

Those who desire to commence the investigation of the facts of Spiritualism, or who may not have favorable opportunities to pursue the subject at home, will find the requisite facilities at the elegant apartments of Messrs. Whitney and

BUFFALO DAILY AND WEEKLY REPUBLIC.

We are highly gratified to learn that C. C. Bristol and Mr. Welch, late State Treasurer, have recently purchased the above-named journal, and have associated with them, in its editorial management, Mr. Stephen Albro, whose pen has more than once contributed to the interest of these columns. though his name has not accompanied his contributions. Messrs. Bristol and Albro are known to be deeply interested in the spiritual developments, and being men of generous impulses and enlightened minds, they can not be indifferent to any movement which promises to aid in liberating the world. questions which relate to the mental, moral, and spiritual interests of society. The friends of free thought and general progress will be encouraged and strengthened by these efficient co-workers in the common cause.

some days since, which fact should have been noticed before, at the North and West, to the claims of the Republic, not pose one thing that would have brought ruin, or the shadow but the omission was owing to our recent absence. We learn only as a liberal, family newspaper, but as an important of ruin even, save to a species of trade in liquid fire and from the Judge that they traveled altogether over four thousand advertising medium, which it will be for their interest to poison, of which, in all our midst, riot, and murder, and out-

CARELESS CRITICISMS.

iar with its claims. We were sorry to find that the editors from its horror and indignation till it was hunted to the death wise excellent notice, as though they had read the Tribune

"If the reader will refer to the Appendix, he will perceive that the particular Spirits [Dante and Petrarch] whose presence was disclosed to Mr. Harris, did not, strictly speaking, communicate the Poem to or through him. This is not pretended. It is merely claimed that they used their influence doubtless in harmony with existing psychological laws to entrance the medium, and that when the state of interior perception and consciousness was induced, his Spirit, by virtue of this inward quickening or opening of the interiors, was brought into intimate relations with the essential that all Spiritualists will take high moral ground on this, as on principles, invisible forms, and immortal inhabitants of the Spirit-world While in this condition, it may be presumed that he was as well qualified to obtain correct information respecting the sphere to which he was thus ad mitted, as men in the external state are to receive reliable impression from the outward world. Thus the primordial elements or archetypal images of the thoughts embodied in this grand Epic were communicated to the receptive Spirit, and the process of their reception was undoubtedly as strictly normal as that by which the forms and qualities of outward things are perceived through the ordinary avenues of sensation."

"THE STARRY HEAVEN."

Mr. Harris' Poem is very much complimented and very much abused by the press. Several journals whose literary criticisms are chiefly prepared by some ambitious poetasterswho have waited long and are not fledged-are almost sublime in the expression of their contempt. The critic of the Boston Transcript may be taken as an example. He talks of the 'absurdities of spiritual versification, or the so-called psycometrical production of Spirit-rappers" (quoted literatim), and proceeds to make himself hilarious over the poem. He may never learn so much as the orthography and appropriate use of the terms employed by Spiritualists, but he is bound

"We can mention at least a dozen pyrotechnists who are able to make better display of firework planets, Bengal lights, shooting stars, and fiery, ringtail dragons, than any or all of those described in this volcanic epic."

The writer is obviously acquainted with gunpowder, and probably knows more about Bengal lights than of Belles-letters; however, we must concede that his criticism is very that the Spirits employ various ethereal medicines and combrilliant, owing to the immense number of strange lights evolved from the critic's brains.

ANNIHILATION ANNIHILATED.

formerly an Advent clergyman, has embraced the spiritual philosophy, and that his recent lectures on Spiritualism. delivered in Hartford, have been very favorably received. The conversed—entertain the idea that the wicked are to be annitutions of the era that is dawning upon us.

to lecture in other places wherever his labors may be republic lectures in their respective neighborhoods will remem- | magnetism. ber Mr. Stoddard.

GOVERNOR SEYMOUR'S VETO.

Governor Seymour has vetoed the Prohibitory Liquor Bill, framed and passed by the Legislature of this State. 'This action on the part of the Governor was expected by some and doubtless hoped for by all whose business and capital are invested in the liquor traffic. But a far larger class, we believe, of our citizens were not prepared for this Executive blow, which, in an instant blanched the high hopes for good that had justly been predicated of the paramount temperance sentiment of the State--on the almost universal demand for a stringent law against the further debauching and poisoning of society with alcohol, and the strong endorsement given to the measure by both branches of the Legislature-after ample discussion. The election of a majority of the members of the Legislature with reference to the consummation of a thorough temperance reform, entitled the people to expect that the Governor would not defy the voice of the larger class of the people, and of their representatives. But he has thus defied them, and we think he has done so unwisely, and, for himself at least, to a disastrous end.

The Governor's reasons for the veto are such as are entitled to no weight, when the subject is viewed in the light of the moral, social, and political evils of the rum traffic as it Buffalo has long needed a more liberal press; the present now prevails. It may be that the bill to annihilate the curse proprietors and editors of the Republic are the very men to to which our communities owe the larger portion of their tax. answer the public demand in that region, and we feel assured | pauper, and prison lists, crowded some corners of the "Conthat they will not hesitate to speak out fearlessly on the great stitution," "Bill of Rights," "Court decisions," etc., but all milder expedients having failed, the great question was, Did this bill threaten any injuries to society at all parallel to the good it promised? Did it restrict any right or privilege of the citizen or of society, in such manner as to oppress, im-We solicit the attention of our numerous readers, especially poverish, debauch, or make criminals of men? Did it prorage, and destitution, have been born into rampant life? No The bill was undoubtedly sweeping, but not more so than the case demanded-not more so than the wreck and misery There are many journals that notice books without reading hourly caused by licensed rum-drinking a thousand times de-

For Governor Seymour to talk of the money interest in the was to insult the intelligence and moral sense of the people. Though the rum capital were ten thousand times what it is, to save it all from being sunk to the bottom of the sea, would

for the printer, and should no unforeseen circumstance occa- their criticisms, appearing to take it for granted that the literary is exterminated. If a wild beast were to come from the hills editor of that journal has read the book with care and is famil- and cause the desolation done by rum, society would not rest of the Philadelphia Daily Register, who are known to be gen- The Governor that should veto a bill to kill such a beast, would, tlemen of intelligence, fell into the same error in their other- doubtless, have leave to retire from office, and his memory instead of the book. In order to set this matter right, we will People would not stop to ask whether or not such a beast join to smite him to the earth as an infamous monster.

> We can not say what will be the fate of this temperance bill at that tribunal, the ballot-box, to which Governor Seyinterests of society demand it; and especially do we hope curse, and only curse, society!

dispatches from Washington, and we are now prepared to not learn, spoke of the spiritual communications as confirming his previous say, that the Memorial will, doubtless, be presented before views respecting the paternal character of God. W. Fishbough stated the date of our present issue. It will be offered to the Senate by one of the most influential members of that body, who will move its reference to a select committee. The senator who doctrines which were diametrically opposed to his own, and which were will introduce the document, belongs to the dominant party, not even understood by the medium or any other person present. He was and his motion will probably be supported by other distinguished senators. It will not surprise us if the subject is treated with far greater civility than many gentlemen are at present inclined to suppose.

VOLUME THREE.—Our friends will please bear in mind that we enter on a new volume of the Telegraph the first week in May. Now is the time to make one simultaneous effort to increase the circulation of the paper; but our friends shine, as will appear from the following brief extract from his will scarcely require an exhortation from us to prompt their

DIGEST OF CORRESPONDENCE.

munication on the healing of disease by Spirits, in which he expresses the belief, arrived at "by a chain of circumstances," pounds which exist, or are prepared, in the spheres where nessed facts which tend either to confirm or refute his theory. A brief note from William Green, Jr., Esq., of Hartford, irrational in his proposition, and some facts which we have witnessed, and many others of which we have heard, seem followers of William Miller-all, at least, with whom we have into the interior state for the purpose of receiving her medicine, as she said, from a particular Spirit. The medicine. hilated, body, soul, and spirit, and with few exceptions we she declared, was given to her in a spoon which was invisible have found them to be the most determined dogmatizers in to all except herself, and she would open her mouth and apthe world. For this reason, especially, we are pleased to re- parently gulp it down, making all the wry faces that a really the tree, and the trunk would rot and the leaves and branches wither but cord the fact that one of their teachers has abandoned his ma- nauscating drug would be likely to provoke. While under that the holy maids water it from the sacred fountain and keep it green and terialism, and can now rejoice that ALL the children of God this treatment, her health gradually improved, and at length are immortal, because they are his intelligent offspring, created in seemed perfectly reëstablished, when this strange process of his image. We suppose it is now manifest to our friend that medication ceased. She, however, was always obliged to the old world is every day coming to an end in the ruin of an- | go into the clairvoyant state in order to take the nostrums; cient systems which have lived out their time and are now and the latter, being of a spiritual substance, evidently acted passing away, and that "a new heaven and a new earth" are upon her spiritual nature, and through that upon her body. indeed coming in the approaching establishment of the insti- We have known of several other cases in which clairvoyants have seen, and felt, and tasted the spiritual medicines that Our correspondent assures us that Mr. Stoddard is ready were given to them, and have experienced similar effects from them. It is probable, however, that Spirits in most instances quired. The friends of Spiritualism who may desire to have heal by the voluntative instrumentality of their own vital

> From a letter just received from Greenburg, Ind., we learn that our friend Warren Chase, during his recent visit to that place, really succeeded in stirring up a hornet's nest of sectarian opposition, although, as a general fact, the unco guid would not condescend to listen to that which they deemed so fit a subject for their maledictions. A vigorous attempt was ward, by following these directions, the horse was recovered, all the state. made to stone our friend to death with hard words, such as "blasphemy," "miserable humbug," etc.; and one good record on the clerk's book. The medium was entirely unacquainted clergyman whose zeal came near the boiling point, went so far as to say that "Chase should have been egged and driven out of town by the people." A cause which is opposed by such weapons and in such a spirit, may be presumed to be pretty strong and its opponents correspondingly weak. If our good clerical friend really wishes to destroy this obnoxious plant called "Spiritualism," we would advise him to put his logical spade under its roots and pry it out as carefully as possible, and cast it over the fence, and not be thrashing it of Greenburg, Ind.

MR. JOHN FISH, of Jackson (state not mentioned), writes us some impressions which he has had respecting the progress that mentality, in its revolutions, unfoldings, and declensions. has observed a law of cycles similar to the law of the seasons. in which what has corresponded to spring, summer, autumn (or maturity), and winter (or decay) have been observed-the latter always being succeeded by a new spring or period of fertility. The general facts of history would seem to countenance our correspondent's theory; and if he will look sharp between the Spirits of the departed and those still dwelling in the flesh. we think he will perceive that a law of periodicity corresponding to the astronomical cycles applies to many other aspects of human life, both physical and spiritual-individual by a large majority to an office of temporary public trust in that city, and and social. It is by the harmony of numbers, developed by the march of universally interblending cycles, that the poetry and music of the universe is made up. If our correspondent will consult a work entitled "THE MACROCOSM AND MICROCOSM," which is for sale at this office, he may possibly obtain some further suggestions on this and kindred subjects.

MR. H. HERBERT BEEBE, of Stockbridge, Ingraham Co., Mich., writes us concerning the religious and spiritual status of that place. Some two years ago there was in that town a so-called religious revival, by which means almost all the youth of both sexes were brought into the Church. It seems, however, that since that period the bars of the sheepfold have it is not pretended that the author of the "Inferno" dictated a not atone for the taking of one life, or the ruin of one family by some means fallen down, and nearly all of these young observe in this connection that the matter is now nearly ready pression. Nevertheless, other papers follow the Tribune in as rum has ever done, and ever will do until the traffic in it which not unfrequently happens under similar circumstances. New York.

FACTS AND REMARKS.

Conference of April 6.—The Conference at this office, on Thursday evening of last week, was opened by S. B. Brittan, whose principal theme of remark was liberty of conscience and of speech. He considered the truth as endued with sufficient power to take care of itself when left free in its conflicts with the equally free powers of error, and offered this would be forever associated with the object of his clemency. as an explanation of the course of the Telegraph in frequently admitting articles whose philosophy and theology the editor could not sanction. Mr. extract the following paragraph from our introduction to the might be fenced in for the gratification of a few, but all would Revnounces made some remarks upon the fact that spiritual communications are so commonly tinged with the opinions of persons composing the circle to which they are addressed. For illustration, he incidentally referred to the sayings of two Catholic ecstatics, put before the public some years ago under the auspices of Lord Shrewsbury, exalting the peculiarmour's veto has referred it, but we trust that the people will lities of their religion to the dignity of divine sauction. To account for renew their demand for a prohibitory law in such thunder- these facts he supposed that men in this world are associated mostly with tones as no future Governor shall dare disregard. The best such Spirits as have views similar to their own. Dr. Hatch spoke of the varieties of opinion and mental characteristics which obtain among Spiritualists, some seeking one kind of demonstrations and some another; some resting upon the mere abstract fact of such demonstrations, and some lookall great questions, and, without caring for political party con- ing for their practical results and to their foreshadowings of a hapier future siderations, will vote and act for the destruction of evils that | for the race. He was not satisfied with resting upon the mere fact of these spiritual manifestations, but was disposed to seek their practicalities. He also referred to the many discrepancies in spiritual communications, and argued that these were all useful as demonstrating the diverse conditions THE MEMORIAL.—We are in the daily receipt of private which obtain in the spiritual world. A GENTLEMAN, whose name we did facts in his experience to prove that Spirits did not always echo back the opinions of the circle which they address, however frequently that may be the case. A certain Spirit had repeatedly insisted, in his presence, upon several months afterward impressed with an explanation of those views, which perfectly satisfied him of their truth. Mr. BRITTAN gave some account of his recent visit to Washington, and of conditions and prospects relating to Spiritualism in that city. He also related some remarkable facts which will be given elsewhere. A GENTLEMAN, of this city, related an instance in which he had telegraphed his family in Savannah, Ga., by the aid of Spirits. He also gave accounts of some wonderful physical manifestations. Mr. BRITTAN exhibited some beautiful drawings executed with astonishing rapidity by Spirits, through mediums in Washington; and the meeting then closed.

> THE YGDRASIL TREE.-All primitive nations during their native simplicity appear to have had truthful conceptions of the general constitution of nature, of the human race, of the spiritual world, and of the connections and reciprocating movements of all things; and some of those conceptions, as embodied in myths and allegories, have even been far more comprehensive and truthful than any which generally prevail on the same subject in MR. T. H. GRAHAM, of Dover, Mich., writes us a com- this age of extreme individualism, isolation, and consequent superficiality. Among the numerous illustrations of this position which might be adduced, we may mention the allegory of the Ygdrasil tree, or tree of the world, as conceived by the rude Scandinavians of the olden time. The Ygdrasil tree was a mighty ash which grew over the well of time, extending its branches over the whole world, and its tops above the heavens. they reside,—and wishes to know if any others have wit- It has three roots, one of which was among the gods (or spiritual principles), another among the giants (natural principles or forces), and the For one, we can respond, that we see nothing intrinsically third was under Hela, or in the inframundane and chaotic realm. Near these three roots were three fountains, and from these fountains arose three beautiful maids, the Normas, whose names were Urd (the past), Varande (the present), and Skuld (the future). These maids determined the to argue strongly in its favor. We knew an excellent clair- fate of mortals, and aided or restrained rewarded or punished, them by voyant medium, an unsophisticated young girl, who, being their ministers. On the topmost branch of this majestic tree, peering out of health, was, during several weeks, frequently thrown above the heavens, was perched an eagle, which, with keen eyesight, penetrated far into the surrounding realm (representing the perception and wisdom of Spirits); a squirrel was constantly running up and down the tree (spiritual communication), while four stags roamed through its branches and ate of its bark (commerce and social intercourse). A sement (the corrupt tendencies of the human heart) constantly gnawed at the root of flourishing. Over the fountains are two swans which perpetually sing Heimdal's song of the fate of the tree of the world—the voices of the past, the present, and the future in the councils of the gods. It would be difficult to conceive how so great an amount of true wisdom could be embodied in fewer words, or how philosophy so profound could be clothed in a more

> > STRAY HORSE FOUND BY SPIRITS. - Rev. C. Hammond, the well-known medium of Rochester, in writing to the New Era relates the following remarkable fact: In October, 1852, two young men, entire strangers to him, and residing forty miles distant, called on him desiring to have an interview with Spirits. Mr. H. took the pen and was made to write, "The gentleman is looking for a stray horse." Upon this one of the young men inquired, "Can the Spirit tell me where I can find it? In response, Mr. H.'s hand was made to write, "Go home, and in ten days you will find vour horse in a town cornering with the one in which you live. It is in a northwest direction from your residence, and twelve miles distant. Go to the town clerk's office after the first of November, and you will there find it recorded as a stray." The communicating intelligence then went on to describe the road leading from the gentleman's house to the place where he might obtain information about his horse, mentioning several minute particulars as descriptive of the latter place; and ten days afterments and descriptions of the Spirits being completely verified, even to the with the place pointed out in the communication, and there was no possibility that any portion of the directions could have proceeded from his own

A Spirit Arm.—There are some persons who are constitutionally so skentical in regard to spiritual existences as not to be readily convinced even after they have been personally subjected to the powerful controlling influence of Spirits. One of this class was recently asked by a friend of the writer whether he had any more faith in Spirits than he had had during previous stages of his experience. He answered, "I ought to have." and then proceeded to give his reasons, which were as follows: He said that a few nights previous, after he had extinguished his light and gone to with his cudgel and scattering its seed all over the garden. bed, he heard a slight rustling as of silken garments. He looked and saw This advice might do for several other meridians besides that extended over him a large arm with a flowing sleeve, and the arm waved over him back and forth. Being startled by so unexpected an apparition, he immediately hid his head under the cover. After remaining thus for some time, he ventured to look out again, when he saw the arm still exending over him, emitting brilliant lights. The hand then patted him on the forehead, causing him to feel distinctly the impressions of the finof intellectual development in the race. They are to the effect | gers; and then it vanished. On arising the next morning he looked in the glass and found the impression of the mysterious hand left in the form of inflamed blotches where he had been touched upon his forehead the night

> SPIRITUALISTS ELECTED. - A majority of the voters of the city of Camlen, N. J., have shown themselves free from that silly bigotry which sometimes prompts persons to consider others as crazy, or as leagued with the devil, because they happen to be advocates of the doctrine of intercourse As an evidence of this, a correspondent (P. Zieber) sends us a statement of the fact that Josiah Swan, a clairvoyant medium, was recently elected that Dr. Birdsell, also a publicly avowed Spiritualist and medium, was elected justice of the peace.

> Firs Curen by Spirits -Mr. B. W. Williams, of Deming, Hamilton Co., Ia., communicates the fact that Mrs. Alice Wiles, of that village, who had long been subject to fits, and was badly, and to all appearance hopelessly, diseased, was brought under Spirit-influence and cured in the space of six days. Since the last operation by the Spirits, when she was pronounced cured by them, she has had no more fits, and she is now daily gaining strength, and looks better than she has done for many years.

MARRIED.

In Jefferson, on Sunday the 26th inst., by Rev. S. Barnes, Rev. Adonts V. VALENTINE, formerly of Boston, Mass., to Miss Eliza A. Bioglow, of

Correction.—An error occurred in the article announc-As many persons are constantly inquiring for the second single page of the volume; nor is there any thing in the book by rum! Money is not to be reckoned against the destruc- lambs have run out, and are now wandering over the ing the physical dissolution of Mrs. Albert B. Paine, of Ranvolume of "Spiritualism by Edmonds and Dexter," we may itself from which a careful reader could derive such an im-

NEW YORK CONFERENCE OF SPIRITUALISTS.

April 4, 1854.

Mr. PARTRIDGE read extracts from his correspondence to show the state of progress in Spiritualism. He alluded to a discussion then proceeding in another place, as to what, on Scriptural authority, is the condition of mankind in the future life, as evidence of the universal want of light and knowledge on the subject of man's future. The anxious heart of humanity wants to actualize its ideal-to realize its faith-and he deemed that which enabled us to do it in value above all earthly acquisitions. To this end he advised active efforts on the part of believers to sustain public meetings and mediums for the purpose of disseminating the glorious truth of a future life.

Mr. Pray spoke of the suggestion as involving very grave considerations. It would be a very important step either for good or ill. We should avoid all attempts at empty external show. He was opposed to external symbols of superior excellence or devoutness, and of all things let us beware of establishing another sect. This he deemed a misfortune which neither we nor our successors would recover from in a long time to come. He was not opposed to the thing itself, he only wished to caution against hasty measures. When he reflected on the disasters of sectarianism darkening the pages of all human history, he felt it impossible to restrain the voice of warning against all attempts, however plausible, to perpetuate the evil.

No further action was taken upon the subject by the Conference.

Mr. J. M. Spear addressed the Conference from the interior state. He urged action on the part of Spiritualists. If we believe in these great truths, let us act as if we did-let us show the world that we are living men and that the truth is alive in us. We believe in spiritual presence and spiritual communion; let us manifest it by our deeds. When the building is completed the scaffolding may be removed. The past experi ence of the race has served that purpose; but it is time we had an experi ence of our own-a revelation not bound up in books, but impressed upon the inner life. To this end is the spiritual world revealed to us. It gives us living, wiser, better teachers than the mere pulpit expounders of the day. You ask them the origin and use of a single hair that God has num bered, and they are dumb; ask them to explain the process of germination -the philosophy of development-and "THEY DON'T KNOW!" The deep, the beautiful blue sea is spread out before them, but its formation and subline uses THEY can not tell; and external science is alike impotent as a final resort. Light must flow down to us from the realm of causes if we would have the truth revealed. Let us trim our lamps to re-

Mr. Andrews took the stand to relate a conversation with the Spirits tending, in his estimation, to correct some popular fallacies with regard to the mode of communicating. He said Swedenborg had done much to redeem the world from its vague mysticism on the character and mode of spiritual existence. He thought that a Spirit was a man in the most comprehensive sense of the word. But while he had rendered this point so clear, he had plunged us in mystery again by asserting there was neither time nor space in the spiritual world. He says this and at the same time describes extended plains, flowing rivers, and magnificent cities. This in the opinion of the speaker, was wholly incomprehensible. In the conversation alluded to, it was said that the sphere of spiritual existence was above, but adjoined to, that of the earth, and revolved with it around the same common center, and was lighted by the same sun; that the inhabitants of that world could not exist in this. Spirits can not breathe our air any more than we can water. They, like many persons in the form have a subjective as well as objective existence—a kind of dream-life—ar intromission from their actual every-day life into the ideal, in which favorite dogmas, notions, opinions, and views of things assume an objective existence and become to them realities. Thus, one in that state, if he really believes God was born in a stable in Bethlehem, would see the MANGER AND THE OXEN, and would affirm the same in all honesty, just as one in a corresponding state while in the body supposes he sees the Spirit-friend stand ing by his side, etc. Whereas the subjective life of the medium is alone conscious for the time being, and by psychological influence from Spirits en rapport with him the impressional seems to be the REAL. His sensor nerves affirm actual contact, when in fact the Spirit-friend who plays upon them is miles on miles away. Mr. A. thinks took much stress is laid upon this interior, impressional life. Facts are without us, and we must verify them by reason and observation, and this is the only reliable

Dr. Gray stated some facts of a physical nature which he thought did not fall within the range of Mr. Andrews' explanation, which facts, and his remarks thereon, will be given at a future time.

EXTRAORDINARY MANIFESTATIONS

We copy the following from the Springfield Republican, not so much because of any thing new in the manifestations therein recorded, as for the substantial guaranty given of the

TO THE EDITORS OF THE REPUBLICAN:

As many of our citizens are of opinion that the wonders of Spiritualism. so-called, have been explained away by Prof. Grimes, as being a manifestation of the mesmeric power, and as the professor asserted that the manifestations would cease from that time forth in this community, I am induced to offer you the following facts, which I, in company with several other persons, witnessed at the house of Rufus Elmer in this city, on the evening of the 28th of February, 1854. The circle, consisting of nine per sons besides the medium, were seated around a common cherry table, when the following phenomena occurred: The table commenced a trembling, vibratory motion, sounds were heard on the floor and table, some of which were very loud, then the table was rocked with great force, then raised nearly, if not quite, two feet from the floor, and was held supported in mid air with a waving motion, as if floating on the agitated waters of the sea, for considerable time. This operation was repeated a number of times Then by the tipping we were directed to place the dinner bell (weighing one pound one ounce) under the table on the floor, where it was rung with great violence many times; questions answered by the raps upon it, and with it each individual in the circle was touched in such a manner that there could be no mistake about it. We then requested the Spirits to pass the bell from the floor and place it into our hands, which was done to each individual separately; and again, at our request, it was taken from our hands and carefully deposited on the floor. Again, while we sung the hymn, "While shepherds watch," the bell was raised from the floor and rung in perfect time with the measure of the tune sung (Old Coronation). after which another tune was drummed out with the hell against the under side of the table, the sound resembling the roll of drum-sticks in the hands of a skillful performer upon a tenor drum. This was continued for several All the above I know was performed without human agency; the hands

of each person present during the whole performance above described being on the top of the table, with the room well lighted, and in the full view of every person present; and this was also the case during the whole sitting. During the whole time of the various performances with the bell as well as before and after it, our garments were pulled almost constantly, two handkerchiefs were firmly knotted together while lying in the laps of the owners, our persons were many times touched more or less forcibly. producing a peculiar and indescribable sensation, some of us had our limbs grasped with considerable force, and distinctly felt the form of the Spirithand, a soft, delicate, elastic yet powerful touch, which can not be de scribed, but must be felt to be appreciated. The reader will bear in mine that the hands of every person present were in plain view on the top of the

The name of the medium is withheld, he being, like many others in our eighteen centuries. city, unwilling to face the bitter contempt, scorn, and sneers which must be borne by all who have the moral courage to honestly and fearlessly advocate and defend the claims of the modern manifestations to a spiritual Yours, in the cause of truth, origin. H. F. GARDNER.

Springfield, March 1, 1854.

We, the other members of the circle above referred to, most solemnly and emphatically declare the foregoing statement subscribed by Dr. Gard ner to be strictly and literally true, and that we were severally in our normal condition, both of mind and body, were fully conscious of all that transpired, and know, as well as we are capable of knowing any fact, that the manifestations above related were produced by some invisible intelligence entirely independent of ourselves or of the medium.

Mrs. John Lord, Mrs. R. Elmer, Mrs. S. A. Ritchie,

Miss Mary M. Harris, F. C. Andreu, Rufus Elmer, Marshall Elmer.

Original Communications.

BREATHINGS OF THE INFINITE. THOMAS L. HARRIS.

"Tell me what is Inspiration?" Once I heard an angel cry; And a Spirit made reply, "'Tis the breath of Deity; 'Tis the rising of the sun; 'Tis the blooming of the soul; 'Tis man's normal life begun! Where the sea-like falses roll, Man walks forth and saith, 'be still:' And they calm beneath his feet, And entranced he standeth till All his spirit is the seat Of the order that obtains Where the crowned Eternal reigns." Thus the Spirit made reply Passing in his glory by.

Louder, loftier through creation Thrilled that angel voice afar -"Tell me what is Inspiration?" Then from out a distant star Came a loud, harmonious voice, "Tis a crown of Spirit-fire Garlanded by God's own hand; 'Tis an utterance clear and grand Wasted from His seven-fold lyre; Tis the poetry of God Breathed through mortal instrument; 'Tis the angel in the tent Quickening man, that sleeping clod, Straining in divine embrace Earthly form to heavenly face; "Tis the rushing of the wind When the Infinite draws nigh; 'Tis the effluence of the mind Of the one Divinity!"

Thus that second angel sang, And I heard the stars rejoice.

"Tell me what is Inspiration?" Loud and clear the echo rang Once again; then calm and still Came the Spirit of a thought Never yet in words outwrought; And it stood with face uplifted, And it answered, "What is man? What is man?" A spirit gifted All God's uttered thoughts to scan Wheresoe'er the worlds are drifted O'er the ocean tides of space, Man, the Spirit, lifts his face With the immortal splendor burning To the Eternal Father turning, Seeking from the Father's mind Wisdom deathless, unconfined. And the Father, drawing near, Fills the soul's calm atmosphere, And the diamond orb of mind, With the breathings of a wind, Redolent of harmonies, Quickening man with ecstasies Of divinest love, that thrill All the hidden founts of will. Love is Inspiration's child Wed to Faith, the undefiled, And the twain in Eden dwell. Watching there Truth's living well.

March 30, 1854.

Respected Friend-I have just finished the reperusal of three articles on God, two by W. S. Courtney and one by yourself;

they belong together as much as though they had been written by one and the same author; and I will say that, taking them thus a whole, I know not where to find, among the theological writers of the day, any one who has treated that important subject with so much simplicity, perspicuity, and profound ness as you together have done.

GOD.

In the closing article, in reply to W. S. Courtney, you have supplied just what he lacked, i. c., a perception and acknowl edgment of the dual nature of Deity; yet, as you assert, i is but a logical sequence from his own data, and not a whi less so than any deduction which he himself has drawn there-

I thank you sincerely for the promulgation of that much slighted and long-neglected truth. Theodore Parker has hinted at it, in his last book, some twenty times, speaking of the "Heavenly Mother," and contrasting her with the "unmotherly God" of the old, but still fashionable, theology; ye it is, as I apprehend him, in a pantheistic spirit, and as not discerning propriety in using the distinctive masculine appellation of "Heavenly Father exclusively, as applied to Deity, any more than its counterpart Heavenly Mother," rather than from a conviction in his own mind of their being in reality in existence either a Heavenly Father or Heavenly Mother in the sense friend Courtney and Dr. Richmond have so lucidly and logically set forth in those three articles. But to Dr. Richmond belongs the honor of having been the first to break through the theological ice that, by reason of the increasing absence of the rays of light and heat from the sun of revelation in what (as though in mockery) has been called Christendom, has been freezing thicker and stronger for the last

Why, what an astounding truth, Doctor, have you declared | to the world! that in all the history of Christianity, with ten thousand of priests devoted exclusively to the work of mediatorship between God and man—the only authorized orthodox avenues of spiritual light and truth to fallen humanity-the feminine element has never been discovered or recognized as existing either in the Creator or in any of the countless hosts of angels, scraphs, or spirits who inhabit the many mansions of the spheres of glory.

It is evident that the genuine, true-blue orthodox clergy do not believe in the immortality of the soul of women, because death, according to their system, unsexes them, they being transmogrified by it from females into males to make them correspond with the male gender of their great anti-Christian God, and of all the orders of glorified beings in the heavenly ing what may come next. If the Bible can be made to sustain any and every science world.

Consequently the Christian clergy have acted perfectly consistent with their faith throughout all the ages of Christianity by excluding woman from any participation in the government of either State or Church, distranchising and treating her as a nonentity, except when wanted for selfish or sensual purposes. Why should they admit a feminine principle or sex into a civil or ecclesiastical government which has no existence in the Divine government, of which they are supposed to be the correspondential representatives?

You have well said, that when this dual system of God i understood and adopted by mankind, as it surgly will be, important, practical, moral, mental, and physical results will follow; and that it will be found that woman, as well as man, has an existence, a right, and a place in all worlds created by a dual God.

I often wonder what the "Women's Rights" people are about, that they do not lay this beautiful, self-evident truth-GOD IS MALE AND FEMALE—as the very corner-stone of the edifice of human rights which they are seeking to erect. As well might the builders of Solomon's temple have never used their neglected and long "rejected corner stone," as for the true reformers, who seek to build that which will finally stand, to succeed so long as they continue to neglect and reject this primal fact and first principle of all principles—that the Autho of all existence does himself exist; that he who formed the eye can himself see—he who formed the ear can hear—he who formed the heart can feel and understand; that he who created organized, intelligent beings is himself an organized, intelligent being; and that he who made this earth, and every unorganic thing either positive or negative, and every organic thing and being, either masculine or feminine, is himself the First, the Best, the Greatest, MALE and FEMALE.

> I remain, respectfully, your friend, and a lover of moral courage, F. W. EVANS.

SHAKER VILLAGE, NEW LEBANON, COLUMBIA Co., N. Y., February 19, 1854.

THE ODIC FORCE.

In No. 99 of the Telegraph I find an article on this subject from J. K., of R. I., in which he claims that the movement of rings is new. It is not so to me, for some two years ago I read a letter from an Illinois clergyman (I have forgot- tively speaking. The community has not received its truths yet as ten the name), in which he claims "that the power that produced the phenomena was identical with the od or odic force of Reichenbach." I made some experiments at the time, and found that a string of any texture, to which may be attached a key, nail, or ring, and suspended from the first joint of the first finger of the right hand (or left for left-handed persons), then resting the elbow upon a table or arm of a chair, so as to mence to vibrate, with some east to west, with some north to don, Canada West. It relates to an interesting subject: south, and others again will assume a circular form. Thus having established the natural vibration, let the holder will i to move to any points of the compass, or to move circularly, and it will almost immediately obey him, and change as he and such believers strenuously reject the idea of Christ, or any of the host wills it to change.

Another singular phenomena is, that if you hold tobacco or the smallest pellet of poison under the suspended object is will almost immediately stop all movement. Nor can all the power of the will start it till the poison is removed. In fact, with some it will not move at all while keys or tobacco may be in the mouth or the pockets.

It vibrates with some with greater force than others, and with very few not at all.

As the result of the experiments I made, I came to the conclusion that it would be valuable as a test of medium power, and as showing the connection between the od, as demonstrated by But, alas! for my anticipations; alas! for the flower of my hope, it with-Reichenbach, and the influence of Spirits over the human body through the medium of this agent. I can not but think that if experiments were made more varied than those I had opportunity to make, and their results more carefully noted, the philosophy of Spirit-intercourse would be placed within the comprehension of all. A. MILTENBERGER.

St. Louis, March 31, 1854.

BIBLICAL PHRENOLOGY.*

As the Bible is being tested by the developments of the present age, its merits and demerits being discussed, I wish to place before the mind it claims as being a phrenological work. I shall be brief in this communication, and if you give this a place in your paper you will confer a favor.

I begin with the "Revelation of St. John." He, it seems, was a clairvoyant, and represents the abnormal state by the "isle of Patmos," which was surrounded by the sea. John, in that spiritual or mesmeric state, was surrounded by the sea of physical mind, but not under its influence He was under the influence of the higher powers of the mind, under the intuitive powers, in a state to behold mind and its operations, the same as the natural mind beholds the physical body and its movements, and he like Gall, Spurzheim, and others, discovers seven departments of the mind. which he denominates seven churches, and one that is developed addresses word of admonition or reproof to each, as the case required, and promise a reward to each. This individual is a representation of intellectual har-

mony, or a developed, harmonized mind. In the fourth chapter it states that "he beheld a throne, and in th midst of the throne were four beasts full of eyes." These "beasts" represent the four powers on which the mind rests; they are, life, motion sensation, and intelligence. The "lion" is a representation of life, the calf," of motion, the "face of the man," sensation, and the "flying eagle" represents intelligence. 'They "rest not," but are continually developing themselves, or "crying, holy, holy, holy." "They had each of them six wings, twenty-four in all, which are the twenty-four elders.' The "twenty-four elders" represent the twenty-four reasoning faculties which belong to the front part of the brain, which faculties are, Language Order, Size, Time, Weight, Form, Color, Individuality, Tune, Eventuality, Memory, Alimentiveness, Ideality, Sublimity, Imagination, Marvelousness, Mirthfulness, Hope, Self-esteem, Veneration, Benevolence, Continuity Suavitiveness, and Causality. These constitute the "elders" which are around the throne upon which Reason sits.

In the fifth chapter a book is introduced "sealed with seven seals," an other representation of mind with its seven departments unopened; "but the lamb with seven horns and seven eyes opens it," i.e., intellectual harmony opens the book. The remaining chapters represent the operations of the mind while these departments or seals are being opened.

I pass to the twelfth chapter. "And there appeared a great wonder in veloped mind, the seven departments and five senses being developed are epresented by the "twelve stars." The "child" she gave birth to was the intelligence imparted to our first parents, as we call Adam and Eve The "dragon" represents the physical development of that age.

"And the woman fled into the wilderness," or beyond the comprehension of their development, as soon as she had imparted her intelligence,

* In publishing the above, our readers must not infer that we indorse it; whatever merits it may have, we leave to the various judgments of its readers. Our principle is to hear all sides in a discussion, and our desire is to make the Trlegraph the vehicle of any communications of interest-of fact or suggestion-relevant to, or bearing upon, the great object to which our columns are devoted. But we can not help thinking there is a fallacy somewhere in this making the Bible the defender of so many sciences of correspondence. Swedenborgianism, Astronomy, and Phrenology have each brought their axe to be ground by the Scriptures, and there is no telland system, we may be induced to think there is some truth in the vulgar adage, "The Bible is a fiddle on which any tune can be played."

and the intelligence was caught up to heaven, and has been kept in store for the mind to use as soon as it became developed to it.

of intelligence, which was not understood by those to whom it was im-

"And the earth helped the woman; and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." By the development of the physical mind, the mind progressed above the de-'sand," and the influence that emanated was represented as a "sea."

Thirteenth chapter. "And out of the sea came a beast with seven heads and ten horns," which represents the Mosaic dispensation. The dispensation of Moses received its power from the influence of the past development. And this beast was succeeded by another "beast," without description, save that he "had two horns like a lamb, and exercised the power of the first beast before him, and spake as a dragon." This "beast" represents the development of the age from which the present theology emanated. The "two horns of the beast" represent the departments of Church and State. These two departments belong to the same age of de-

The "woman on the beast," seventeenth chapter, is a representation of the Church at the present time. The "woman was arrayed in purple and scarlet, and decked with precious stones and pearls, having a golden cup in her hand." This represents her state to-day; the world is governed by her influence; she rides upon the State; she subjects the mind to he will; she erects the gallows, state-prison, and jail; she suppresses free dom; she teaches distinction; she requires all to bow at her shrine; sh persecutes every new discovery because it conflicts with her ignorance but as soon as a new discovery is tested and adopted she claims it, and i is dedicated to her-she decorates herself with it. Yet, notwithstanding this, she is the same discordant development which is represented by the beast with two horns, whose description was "like nothing in heaven or earth." She is compared to a great city; but the eighteenth chapter says. "Her plagues shall come in one day, for in one hour is her judgment come and she made desolate."

After this there is another impartation of intelligence represented as city, and called "New Jerusalem," which represents the intelligence of highly developed age. "The wall of the city had twelve foundations, the names of the twelve apostles of the lamb," which represents the seven de partments of the mind and the five senses developed to intellectual harmo ny, and compares wonderfully with this age in which the physical mine is developed to such an extent that it can analyze a universe, and classify and arrange its component parts.

I write this that the Bible may have its due share of credit for the truth it contains, and that its merits may be appreciated by the Spiritualists of the present age. The Bible is not to be blamed for the use theology ha made of it, nor is theology to be blamed for the ignorance it manifests Phrenology has been but lately developed to the physical mind, compara whole, but it is evident that there is a class in the community who appre

God speed Spiritualism that phrenology may be appreciated.

SPIRITUALISM IN CANADA.

The following communication, purporting to have emanated from the Spirit of John Wesley, comes to us from Hiram get the bone fairly on its point, it will in a few seconds com. Shenich—the medium through whom it was uttered—of Lon-

THE MILLENNIUM.

and Christ and a mighty host of angels have come, and are still coming, with all the lowly meckness that characterized Christ. They visit the low and despised of the world, as did Christ; and not only the angels, but all who pretend to be instructed by their teachings, are despised by the popular mind. How many long years the world has been looking for angels to teach them, and now, when the long-looked-for period has arrived, the watchers cry, "devil," positively refusing to receive what they have so FRIEND BRITTAN: long and anxiously waited for. When I lived on the earth, with what intense interest did I look for the millennium; with what joy to all people singing one universal anthem of praise, all crying welcome to the millennium-welcome to this happy day, for which all other days were made, ered in the bud; the great millennium has come; Christ and the mighty host of angels have come; the joy of the world has come, but, alas! how they think they must reject angelic teachings; let them search their Bible and see the millennium promised about this time; let them say our Bible is true and the millennium has come. Am I never to see my anticipations

realized? Yes; a little more time: I will be patient. Humanity's friend, indeed. J. WESLEY. Written through Hiram Shenich, medium.

EXPERIENCE OF A CLERGYMAN.

MESSES. PARTRIDGE AND BRITTAN:

By the request of my dear wife, who left the earthly form September 3, 1851, I take the liberty to write to give you my progressive experience. Having been a Methodist local preacher in England and America for about try to prove the Spirits good or bad Spirits by my old opinions, but pertime of her death up to the present time, I have received evidence enough she had not time to divide her wearing apparel and many other things that | while there, quite sick, and died the same night. belonged to her. She put our little daughter to sleep, who is eleven years which she described even to the very lace that was on it. On investigation it was found to be so. She also cut my hair, through the medium, as she had been accustomed to do for thirty years.

I have also constantly received communications from relations and friends. They told me I was to be a seeing medium, and so it proved. head, and always rap on my pillow at night. They light me to bed with a dress. She looks about thirty years of age.

could not describe them. Hundreds of men, women, and children, some white and some black, come to see me. I sometimes see fine fruit trees with beautiful fruit on them, and black men gathering it. Next they presented to my vision a pretty room lighted very brilliantly, with a Bible on the table. I was impressed that the light was come that we might under- have read; may all Spiritualists see the importance of reducing to pracstand the Scriptures. One night I awoke as the clock struck eleven, and tice the teachings of clevated spirits. they gave me signals to look, as they always do. The first thing I saw

was a large frame of an old building, composed of round timbers without any hewing. It was a dismal, dark-looking place, and appeared to be fall-"The serpent cast out of his mouth waters, as a flood, that the woman | ing. I then saw men walk round and examine the building, and among might be carried away by it." This is a representation of the impartation them a very tall, large man, with a cocked hat on. My impression was that he was some church dignitary. They looked at it for some time, and parted, but who construed the intelligence according to their ability to ap- then left. I then asked if it was all over. A voice answered, "No. you will see more yet." Then a number of men, women, and children entered to examine the building. One proposed to pull it down, but the others said it would fall of its own accord. They then left, and it began to fall at one end, and continued to fall until it was all gone. Then came a fresh velopment of that age. The commotion of the mind is represented as company, and took their seats, facing me, in the place where the old building had stood, and my mind was impressed that this was the downfall of the old churches. I then looked near me and saw a large beast. It was a frightful-looking animal. It was on its side, kicking and gasping for breath. It kicked and gasped until it died. I was then impressed that this represented the death of the beast spoken of in the revelation of St. John. * * * * * KELLOGGSVILLE, ASHTABULA Co., OHIO.

MANIFESTATIONS IN THIS CITY.

New York, April 7, 1854.

Messrs. Partridge and Brittan: Gents-I inclose for your perusal and use an account of a spiritual demonstration of which myself and wife were the subjects and witnesses, and which occurred last night.

Mrs. Worth and I called last evening to pay a visit to Miss Kate Fox and her mother, but with no intention of sitting in a circle, or of putting ourselves in communication with our departed spiritual friends. We found them alone, and after a few minutes' conversation we were requested by the Spirits to sit up to the table. We did so. Mrs. Fox. Miss Kate, Mrs. W., myself, and Mary-five of us. I soon felt strong touches or pushes upon my left foot, on the top and sides as well as distinct raps upon it. After a few moments, Miss Kate suggested that perhaps the Spirits might nossibly write something for us if paper and pencil were placed on the floor under the table. Accordingly, she pinned a sheet of paper to a child's nasteboard alphabet card, and laid it on the floor under the center of the table, and twelve or fifteen inches from our feet. The Spirits now renuested that a small, gold, ever-pointed pencil, which I had in my hand, should be placed on the paper also with the other pencil. As soon as it was done, and we had resumed our places, we heard the paper rattling loudly, as if it was being pushed to and fro, and crumpled up violently. At the same time the touches and raps were redoubled on my foot, seeming to me as if some person was feeling of my foot with his hand, and rapping on it with his fingers. At this time Mrs. W. began to feel the same touches upon her foot. We were now requested to look under the table. We did so, and found that the pasteboard was drawn close up to Mrs. W.'s feet, with the writing paper turned back. My gold pencil was standing on its end or point, leaning against my foot, with the top on a ine with my instep, and the wooden pencil lying on the floor a few inches from my foot. We were now told to leave every thing as it was, and again sit up to the table. Immediately the touches again began both on Mrs. W.'s feet and mine, with the addition of distinct pulls and lifts of her dress and of my pantaloons, which were taken hold of us as high up as the knee, and forcibly pulled. Then my foot was raised by taking hold of the toe of my foot, and this was done several times. The same thing was done to Mrs. W.'s feet. After some time thus spent, we were told to look again; and now we found the wooden pencil directly under my foot-my foot resting on it; the gold one still standing up along side, and Mrs. W.'s feet resting on the pasteboard, which had been shoved completely under them, the writing paper being completely crumpled up a few inches distant. Once more we sat up to the table, leaving every thing untouched, and after a repetition of all the previously-described touches, pulls, rans. What, and when, is the millennium? It is believed by some persons etc., we again were told to look. This time the wooden pencil was under that some time about the end of two thousand years of the Christian eral the center of Mrs. W.'s feet, as was also the pasteboard. The writing Christ will come in his glory, bringing with him a mighty host of angels; paper was close up against her. My gold pencil now lay at the point of my foot, on the floor; and thus ended, after an affectionate message from of angels, communicating to earth. Now it is near the twentieth century, one of our Spirit friends, what to me was an exceedingly interesting and astonishing demonstration of spiritual power.

Truly, yours, JAMES L. WORTH.

LETTER FROM BROTHER CUYLER.

PULTNEYVILLE, WAYNE Co., N. Y., March, 27, 1854.

I feel that every one who investigates the spiritual phenomena should sometimes give to the public the results of their examinations, over his did I anticipate this day; I expected to see the world all shout for joy, own name, that the evidence for or against the philosophy of Spirit-intercourse may be seen. I believe many excellent communications are received, and many tests obtained by those who are either too proud or too bigoted to let it be known that they have examined the subject : we all have our influence, and we all are bound to testify for the truth. Many say, "If it be of God it will stand; if not, it will come to naught." does the world receive it? The windows of heaven are opened, and forgetting that they may contribute to the hastening of the day when a blessings are showered on the world, and the world receive them not. wise and just decision shall be made in reference to the origin of the Sad, sickening thought. Oh, poor humanity! how long will you reject phenomena. Truly, if it be from the Spirit-world, from good Spirits as the light of Heaven; oh, Heaven! have pity on ignorant humanity, they well as evil, it is a subject of the utmost importance to the human race. know not what they do. How oft and how willing are angels to gather The question is often asked, What is the object?-what good will it do? together humanity and guide them all to that haven of harmony that none In answering these, many conjectures might be made, many succulations but the good can inherit. Oh, earth! learn thy destiny, seek wisdom might be entered into, many benefits might be presented as the fruits of from the fountain of purity; the fountain is now open for all-all may the philosophy; but, to my mind, the answer to these questions comes in drink till they are made pure without money and without price. They more properly after we have decided the source or origin of the communineed not go here or go there. Be not over wise in thy own conceit. The cations; after we have settled in our own mind, by facts and observation. Christian world pretend to follow and believe the Bible, and by so doing as well as by close investigation, upon philosophical and scientific principles, that it is an intelligence over, and above, and separate from the onerations of the mind in the body, and consequently must be from the Spirit-world. And if from there, why not from good Spirits, as well as bad! The same law must govern both, and when you have come to this conclusion, are you not better prepared to determine in reference to the objects and benefits."

But I write you for the purpose of giving some of the results of my examinations; I wrote you last summer (when I first became interested in the subject) that I had many communications by the tippings, which were very convincing, both from the resemblance to the characteristics of those from whom they purported to come, and also their adaptation to those to whom they were sent. I have had many since, but the brief space I feel permitted to use in your paper forbids my presenting many twenty years, I had many difficulties to contend with; yet I considered of them for the public eye. We have had many tests in the family provthat if Spiritualism was what it purported to be, it would be worth every | ing that it was not the reflection of our minds In calling for the Spirits thing to me. I have twelve children, and a number of them are writing, of our relatives, we have had the names of those spelled out who speaking, and seeing mediums, therefore I have had a good opportunity were not known to any of us, together with their age and the place where to investigate. I did that which many professors do not do. I did not they died, which were afterward found to be correct. We had a communication from a son of one of our neighbors the other evening, testing mitted them to write whatever they thought proper. My wife has given the identity of the individual. While seated round the stand I asked me all the evidence I could wish for. She has related things that trans- little Frank (as that was the name of our Spirit-friend) to give me some pired thirty-two years ago in Lulworth Castle, England, and many things evidence that it was really him who was moving the stand. This was that happened on the voyage from England to this country. From the spelled out: "The last time I saw you was at the mill-pond." Now the circumstance had entirely been forgotten by us, that two years since the to satisfy any reasonable man. Her death was sudden-so sudden that little boy was with us at the pond when I was washing my sheen-he left

We had a minister, some time since living here, who died in Rochester of age, took possession of her, and divided the things. She did this three last fall, leaving his wife quite destitute. Mrs. Cuyler, on hearing it, raised different times. She emptied her boxes and parted her clothes as well as some money in her behalf; she also visited her at the time. She stated to if she had been in the body. She found that one article was missing, her that a short time previous to his death, while being in a pensive mood on his bed, he made this remark, substantially: "Mary, I see our little Henry—he is waiting for me-I shall join him soon." Since then he has communicated with us by the tippings, relating all these circumstances correctly; spelling out the above remark; stating where his wife had gone to; and telling us the amount of money raised for his wife, even to heaven; a woman clothed with the sun, and the moon under her feet, and The first I saw was (as they call it) the Spirits in open daylight (not the the very cents; and all this when the mediums knew nothing of it, and pon her head a crown of twelve stars." The "woman represents a debright cloud, and I can see them by candle light moving round the room remember with gratitude the services you rendered her in raising money in colors of crimson and blue. And now, of late, I am enabled to see my for her in time of need." We have had communications written out as father, mother, sister, and brother-in-law, but none so plainly, nor so long | well as tipped, but to my mind no more convincing. The character of at a time, as my wife. I have been able to examine her features and the communications are generally elevating and purifying in their nature. I wish I had space to record them. We have some few here who are will-Lately they have been giving me nightly visions in my hedroom. They | ing to be called Spiritualists; some who are honest investigators, and many present to my spiritual vision all kinds of beautiful colors, and change opposers, and those who ridicule and call it the work of the devil; still l them very rapidly. Some things I have seen were so beautiful that I think the conviction is deepening in the minds of all who investigate, that it is what it purports to be.

We should be pleased to see here an intelligent and able lecturer on the subject. I am interested in receiving the weekly Trlegraph, and hope more will soon subscribe for it here. I feel all should circulate after they

> Yours, for the truth, . S. C. CUYLER.

Brainofield, March 1, 1854.

Interesting Miscellann.

THE WORKING-MEN. BY C. D. STUART.

The noblest men I know on earth, Are men whose hands are brown with toil, Who, back'd by no ancestral graves, Hew down the wood and till the soil, And win thereby a prouder name Than follows king or warrior's fame.

The working-men, whate'er their task, Who carve the stone or hear the hod, They wear upon their honest brows The royal stamp and seal of God; And worthier are their drops of sweat, Then diamonds in a coronet.

God bless the noble working-men! Who rear the cities of the plain, Who dig the mines and build the ships. And drive the commerce of the main-God bless them, for their swarthy hands Have wrought the glory of all lands.

MANIFESTATIONS IN CONNECTICUT.

FRIEND BRITTAN:

It is not to be expected at this late period of spiritual communications, that any great amount of new or interesting matters can be communicated. are causing much thought on the subject of Spirit-manifestations. We gress generally, have a circle in this place for our own improvement. We meet once a week-Sabbath evening-generally at my house. December 9th, 1853, we had a visit from a highly developed medium of Springfield, Mass, William Hulm. For what cause he was sent to this place he knew not. We had a family circle that evening; and some time in the night, after returning to bed, a heavy bureau in the room where Mr. Hulm slept was moved from its place about two feet, and turned round, without disturbing the carpet, which was not fastened. In the morning, being desirous to know why, and by whom these things were done, Hulm being in the sitting-room, writing, he suddenly commenced shaking, but not so hard as to stop his writing. From thence the whole house commenced shaking, something like an earthquake; those in the kitchen were so alarmed that they cried out; one being in the cellar, supposed the house would fall upon her. While all were meditating upon this thing, in two or three minutes it shook again, but not as hard as the first time (be it known the house shook only when Hulm shook). It is a brick house, 34 by 26 feet; the walls of the first story are one foot thick; the upper story eight inches thick; the kitchen part 16 by 18 feet, one and a half stories high, with a wood-house 12 by 20 feet, all of brick. The foundation walls of the house were laid two feet thick of block stone. There had been promises from the Spirits that this year would not close

and the new one commence without more manifestations of the invisible power than had been known in this place before. Accordingly, Dec. 28th, by direction, Mr. Hulm came again to this place, and we had a family circle, resulting in nothing special. On the 29th, we had a circle (the room being dark) with closed hands. The pencil was taken from the table and dropped; taken again and thrown upon the floor back of Mr. Hulm. The table then commenced rocking and moving until it moved Mr. Hulm about four feet against the wall of the house. This parted our hands. We then closed our hands, and (Hulm being in a clairvoyant state) could Cooper. hear movements on the table; at last a crack like a gun; it appeared as though the table would smash up, our hands still being closed. Soon after the light was brought in, and we found one of our flag-bottom chairs on the table turned down. On the 30th we had one in the circle not in residence of six months in Paris changed my views entirely. the night before; the table moved in various ways, turned on the end, etc. On the 31st, Chauncey Barnes, medium, of Fair Haven, was present. He came by direction of Spirits; also a gentleman and his wife from Stafford. A circle was formed, and Mr. Hulm went into the clairvoyant state. The Spirits, through Hulm, called on Mr. Barnes to get on the table, which he did (he weighs over 240 pounds); it now commenced moving in various directions, and tipping, accompanied with raps. The top leaf was split about eighteen inches. January 1st, 1854, the circle was again formed. There were six persons in this circle that were not in the evening before, and four others sitting in the room. Soon as the lights were extinguished. Barnes was called to sit on the table, when it began to move and tip as though no weight had been placed thereon, also to crack in various parts, especially in the joints and fastening, until it became like Sampson's cords -no strength remaining; the legs of the table parting asunder; the leaf split in two, and Barnes came to the floor with a smash in the midst of th ruins of the table. All this time the hands of the circle were joined Lights were brought, when Barnes, in his superior state, gave us lec-

As the unseen wind in its might would break down and overturn whatever came in its course, so this unseen power would turn, and overturn, and break down the works of man of every description that came in its course, and some might be so unhappy as to be caught in their ruins, etc. January 2d, is the evening, the candles being placed on each end of the shelf in glass candlesticks, one only being lighted, while Mr. Hulm-was sitting in one corner of the room, and a young lady of the family standing by the table near the middle of the room, Barnes and a widow Billings were standing near another corner of the room talking. Barnes was saying to her that she ought not to doubt this power any more, when the candlestick containing the unlighted candle was thrown some twelve feet against the round of a chair, which broke the candlestick in two without throwing the candle from its socket, although it was loosely placed therein. January 8d. Barnes and Hulm having slept together that night, in the morning between 7 and 8 o'clock, before they arose from bed, the candlestick was taken from the stand and thrown over the head of their bed, and fell on the floor; the spread of the stand with Hulm's handkerchief were rolled together and thrown over their bed against the wall of the house; a drawer was taken from the stand and turned bottom up on the bed between them. Now, these things mean something. If it be electricity unaided, then material substances can be moved, with or without sound, quick or slow, and glass seems to be a non-conductor.

CALVIN HALL.

SPIRITUALISM AT THE SOUTH.

We learn from the New Orleans Daily Delta, that Mrs. Britt, of St. Louis, Mo., has been giving a series of spiritual lectures in that city which have attracted the attention of the public, while they have secured for Mrs. B., what she is doubtless fairly entitled to, the respect and esteem of those who love truth and virtue more than personal ease and vulgar Delta:

SPIRITUALISM.

Mrs. Britt's lectures at the Mechanics' Institute, on Spiritualism, are attracting some attention from the inquiring minds which are too self-respecting and shrewd to reject all the recent phenomena alleged to be spiritual, at the beck or bidding of any one. Mrs. Britt has had large experience, and is evidently sincere. The papers of her own city have vouched for her character, and we see no reason for questioning their statements. She is certainly a singular lecturer, and deserves the attention of those

She lectures exclusively by the inspiration of the Spirits, and is the mere "medium" of their intercourse with us. Such is the theory, and all the facts go to prove that she is an eestatic, at least, who is more or less "out of the body" while her discourse continues. A skeptic beside us suggests that she is only "out of the mind," but we disown the irreverent jest, for either she is directly influenced by superior intelligence, or her

mental power gains strength and sway while in the eestatic condition. If this alleged Spiritualism was a mere imposture, it is probable, considering the amount of attention given to the subject, that it would have been exposed before now. But Faraday himself—the most analytic of different species. He concludes, therefore, that men sprang from different new principle. His explanation is as unsatisfactory as that of Mr. Burr. who reduced the whole thing to toe-snapping, or that of the Buffalo doctors, who found the key to it in the power possessed by some people of momentarily dislocating the joints of their knees. No key has yet fitted the lock, and the gate of the mystery is closed.

Perhaps it is the introduction to a great scientific discovery. Perhaps it is a glimpse into that undiscovered country called Magnetism, the Vespucius of which has come, while the Columbus is still in the womb of the future. At all events, it can do no harm to study it, but, possibly, good. And as Mrs. Britt's lectures help investigating minds, we recommend our readers to attend them, and "take evidence" for themselves.

At the close of Mrs. Britt's course of lectures, the association of Spiritualists in New Orleans met (Sunday, 19th ult.) and the following preamble and resolutions were unanimously adopted:

Whereas, The members of this Association have been edified and in structed by the lectures from the Spirit-world, through Mrs. Dr. Britt, and favored with the elevating songs of love, truth, and wisdom, as written through Mr. T. G. Forster; and, whereas, we believe the cause of truth, through their agency, has been advanced; therefore,

Resolved, That we recognize in Mrs. Dr. Britt a faithful expounder o the Harmonial Philosophy, a friend of true progress, and a pure philanthropist, and in her co-laborer, Mr. T. G. Forster, a writing medium of extraordinary powers.

Resolved, That Mrs. Dr. Britt and Mr. T. G. Forster have our entire confidence as media of spiritual communication, and as a lady and gentleman of the purest motives.

Resolved, That Mrs. Dr. Britt and Mr. T. G. Forster be tendered the sincere thanks of this Association, for the sacrifices they have made in by copying the following table of Contents: coming among us, and for the able and eloquent lectures and communications with which they have favored us in the Spirit-philosophy.

Resolved, That when they shall have fulfilled their mission among us, and it shall please their Spirit-guides to direct them to other localities of usefulness, that our warmest feelings for the efforts they are making, go with them, and that we cordially recommend them, as Spirit-media, to any But we wish to record some facts that have taken place here of late, which of our sister cities they may be directed to visit, and to the friends of pro-

> Resolved, That a committee of three be appointed by our Sensorium to have the foregoing preamble and resolutious published in any of the journals of this city, as their judgment may direct. DR. F. W. ALLEN, S. CHARLES FERGUSON, 2d M.

MURDER DISCOVERED BY A Dog .- A man named Lipmann, residing at Phalsbourg, France, says Galignani's Messenger, left his house a few days since on some business, and not returning at the time expected, although he had been seen by a neighbor on his road home, his family began to be seriously alarmed. Two days elapsed, and, although every search was made, no clue could be found to him. A gendarme at length conceived the idea of making use of a famous dog belonging to a person in the neighborhood, and with which he proceeded into a wood, and had not gone far before the animal, by his barking, gave notice that he was on the scent of something. On the gendarme coming to the spot, he saw the dog scratching in a place which bore the marks of having been recently turned up, and on digging, the body of Lipmann was found buried there, after having been murdered. This is not the first time that the dog has rendered similar service to the gendarmes. A short time since a prisoner had escaped from them, and he was turned out on the scent, and soon discovered the fugitive, whom he kept fast hold of, but carefully avoided injuring. What is singular is, that the dog will not allow itself to be fondled by any one but his master and the gendarmes, for whom it appears to feel a strong partiality. The police are actively endeavoring to discover the murderer or murderers of Lipmann.

INTEMPERANCE IN EUROPE.—The following is extracted from a work by our distinguished fellow-countryman now no more-J. Fennimore

"I came to Europe under the impression that there was more drunkenness among us than in any other country, England perhaps excepted. A

"Usually, when the fact was mentioned to Americans, they expressed surprise, declared they had never seen such a thing. They were too much annised with other sights to regard this, and then they have come abroad with different notions, and it is easier to float in the current of popular opinion than to stem it. In two or three instances I have taken the unbelievers with me into the streets, when I have nover failed to convince them of their mistake. On one occasion a party of four of us went out with this object. We passed thirteen drunken men during a walk of an

"Five and twenty years since, when I first visited Europe, I was astonshed to see wine drank in tumblers. I did not at first understand that half of what I had up to that time been drinking, was brandy under the name of wine."

Spiritual Possession.-We were much struck, while reading some desultory sketches of "Life in Abyssinia," by the strange similarity between what is considered demoniac possession in that country, and the phenomena regarded as spiritual possession here. In fact, many mediums in Abyssinia are affected much as the mediums in America, or as those who were "possessed" in Judea during the Apostolic era. The people of the East do not investigate the strange facts as philosophically as those of the West, nor make them the basis of so many fanciful theories; but it is admitted that they are occasionally a source of profit and power, as in more civilized communities. The demon is called by them "Bouda;" and herein another curious coincidence is evident. In all English-speaking countries, the terror of the nursery and the horror of the rising generation is the "Bouda," or "Boody-man," who is evidently an emigrant direct from Abyssinia. Perhaps Andrew Jackson Davis is a new Bouda! Assuredly, his doctrines are somewhat Eastern in their nature, and mysterious enough even for an Abyssinian. We recommend to the attention of all Spiritualists Mr. Parkyn's record of his three years' life in that country, to be had, probably, in any of our book-stores. - New Orleans Della.

A SECOND JOAN OF ARC .- The following is from the Paris correspondent of the Cincinnati Gazette: "A curious story is told at this moment of a second Joan of Arc who has appeared in the Turkish army. A girl United States. They have for nine years added, with great success, named Gara, a descendant of Solyman Pacha, former Governor of Moroch, their celebrated Patent Æolian Attachment, which all artistes acknowledge in Asia, arrived lately at the city of Adana, on her way to Constantinople. She marched at the head of a corps of irregular cavalry. Many persons of the Piano, and one may be out of tune without injuring the other. tried to persuade her to abandon the strange enterprise; but nothing shook her courage or her resolution to combat the enemies of her country Some persons thought to intimidate her by saying if she was determined to remain in the army she must give a trial of her skill by an assault at have gained such a world-wide reputation, and not the one of the firm of Hallet & Davis, as has been represented by those interested. Mr. W. being sole agent for the

"The Governor of Adana, who was informed of the fact, ordered that the young girl should be brought before him, and he asked her if she still persisted in her resolution. She responded in the affirmative, and added that she would engage willingly in the trial at arms to which they had said she must submit, provided they would give her for her adversary the bravest and most vigorous of the 2,000 cavaliers of which the detachment was composed. The combat took place immediately, and after a contest of applause. The following remarks are by the editor of the some minutes, the cavalier chosen for her adversary was disarmed by the young girl and declared vanquished. The governor then ordered that she should be regularly enrolled, counted her down 1,500 piasters (\$75), and gave the rank of officer to her brother, who served in an inferior grade."

THE CHINESE EMPEROR'S REASON FOR TAKING A WIFE .- "Absorbed day and night by the vast occupation Heaven has entrusted to me," says the emperor in a public document, "I have need of an assistant actuated by the same spirit as myself." Nin-lou-rou, the lady he proposes to raise to this high position, is a lady of honorable extraction, who is highly esseekers after truth who have "no Past at their back." Without approving actness with which she performs her domestic duties, not even shrinking from washing either fine or coarse linen with her own hands. She is therefore to be in the Imperial costume, and to be at the head of the ladies of the six pavilions.

> PROPESSOR AGASSIZ, in his lecture before the Lowell Institute, in Boston, says that the human race existed on the globe a hundred and fifty thousand years ago. This he proves by such facts and reasons as it may be difficult to reject. He points out differences in the physical structures of the different races of men, greater than those existing between the ourang-outang and the chimpanzee-animals which naturalists regard as

FACTS have lately been brought to light to show that the British colony the officers of government had no suspicion of it.-N. O. Delta.

ADVERTISEMENTS.

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This remarkable Poem, extending to 4,000 lines, is just published at this Office. The whole was spoken by Thomas L. Harris in twenty-six hours and sixteen minutes-the speaker being entranced by Spirits-in presence of many reliable witnesses. The entire history of literature does not present a greater marvel. Of its intrinsic merits, C. D. Stuart, himself a true poet, thus speaks:

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