

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO., 102.

The Principles of Nature.

"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 phenomenal of the spiritual world—the mere projection of the spiritual on an outward or lower plane. Natural things are the incarnation of spiritual things—the mere mode or manner in which spiritual 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 manner of natural existence—its literal sense. Each natural thing has its exact spiritual prototype, or precise spiritual meaning, as fixed and determinate as mathematics. Accordingly, "as innocent as a lamb" is not a mere symbol or metaphor, 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 sayings, and have more meaning in them than a simple metaphorical reference or symbolization. There is another name, however, for "correspondences," 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 represents 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 inward and the outward, and between the internal and the external; in short, between all the concentric spheres of life and being from God to the postremes of his creation. Moreover, there is thus not only a spiritual meaning in all natural things, but also a celestial meaning, each having a triplicate significance:

- 1st. Its literal or external sense or mundane history.
- 2d. Its internal or spiritual sense—that significance which it bears in the spiritual heavens; and
- 3d. Its celestial sense; or that significance which it bears in the celestial heavens.

As all things originate from, and of course relate to, God, so all things in their final significance represent his divine love and wisdom, and all the spheres more nearly or more remotely corresponding to him. His divine love and wisdom goes forth from the inward—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 unmediated. The external laws which govern and control these natural things—the ultimate 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. Hence the science of correspondence becomes the fundamental science—that science which lies at the foundation of all other sciences, enables them to pass the line between the natural and spiritual, and invests them with a substantial and everlasting glory! Its accurate study and familiarization would set the world forward ages in its knowledge of spiritual things!

By the aid of this science Swedenborg renders the "interior 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 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 confessed in many places rudely so at that; but as Sweden-

borg says it perishes at the portals of heaven, where the spiritual sun alone is seen. It contains the earthly history of an exclusive and bigoted people; their superstitions, sacrifices, social polity, wars, pilgrimages, etc. It contains also many "spiritual communications" of a very high order. There is nothing strikingly peculiar in the history of this people and their religion over that of other ancient tribes and nations. The details, real or mythological, of events, occurrences, miracles, visions, etc., that make up the staple of the Old Testament, are no more remarkable than those which constitute the body of the Shaster, the Zendavesta, the Vedas, or the Koran. I see no "ancient glory" in the book to exceed the glory of modern times—no special work of an Omnipotent finger beyond what appears in our own day.

Now I do not deny a spiritual sense to the "Word." Like all things else, it comes to us laden with a spiritual meaning. But I say that Swedenborg having brought it under a scientific law—having brought to its explanation a fundamental science of all natural and spiritual things—I claim that the literal universe comes under and is governed by the same law of interpretation, and is, in fact, a literal Scripture, written from within outwardly (as is claimed for the Word), and plenary and redolent with all spiritual significance and import. The written or printed history or description of natural things and events is no more correspondential than those things themselves existing now and transpiring around us. Nature, 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 and plains—"modern devices and architecture"—modern heroes 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 Jewish high-priest.

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 of it was given with as much detail as Swedenborg has given 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 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 and aim beyond itself—points onward to things to come, and is instinct with 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 significance.

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 universal scientific law can have nothing to do with miracles, 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.

But it is said that the "Word" is not special in the sense of mere law, or that it came to exist without law; but that it is special on account of its importance. That that speciality consists of its being all about the coming of the Lord—his birth 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 himself on this earth, in the person of Jesus Christ, then he intended so doing from all eternity. It was part of his original design, for we can not suppose that he would afterward conceive that notion, and thus alter his mind to suit subsequent and unforeseen circumstances. If it was part of this original 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 momentous affair. Accordingly Mr. Fernald takes this ground in his "Introduction" to the Compendium, viz.: that it took place in due order as established from the first. Much in the same way that the first vegetable was born of the highest mineral form, the first animal born of the highest vegetable

form, and the first man born of the highest animal form. Each, as it were, existing in the prior one substantially, and under the law of progress coming out, and existing incarnated on a higher plane of natural development, and so forth. But if this was part of the established order, and provided for in the laws of the universe as avowed, then nature alone tells the whole story of it as fully and plainly as the "Word," for nature is the admitted transcript of the unalterable Divine Mind. His thoughts and affections are ultimated in nature, which everywhere fully corresponds to them. Unless, therefore, he changes his mind to suit contingencies, he always designed his incarnation, and as nature is an outbirth of the Divine Mind, he of course internally wrote it in the literal history of his universe. Hence the "Word" was no more specially dictated for that purpose, and contains no fuller account of the great phenomenon, than is to be found in the internal meaning of nature rendered by the law of correspondences. There is no escape from this conclusion. The "Word" is not outside of, above, or independent of law. It is the creature of law. It is a natural book with spiritual meanings, and to bring out those meanings it has been submitted by Swedenborg to the test of a universal science. Nature, submitted to the same test, dictated by the same author, imprinting upon it the same thoughts and affections, has a similar spiritual meaning, and no "attempt of the merely natural mind to invalidate its peculiar sacredness" will be of any avail. In saying thus much I by no means concede the "internal sense of the Word," as given by Swedenborg, to be the true internal sense, and in exact accordance with the law of correspondences as taught by him. I can not divest myself of the suspicion that much of it is bogus—the ingenious workings of the excited fancy of the expositor, in all innocence and sincerity.

Taking, therefore, the internal sense of nature to mean all that can possibly be embodied in the "Word," we have a Holy Bible, plenary with an internal sense "about God," man's regeneration (development), and his ever-increasing glory in the heavens—a Holy Bible which is of no dubious and mythological origin, which is consistent throughout, and subject to no mutations or mistranslations, and which is itself one grand "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 the harmonious development and exercise of every normal 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 "system of redemption," or spurious and supererogatory "means of grace" to redeem him—have proved abortive since the world began. They always will fail of their proposed end while they are outside or above natural and spiritual law, which furnish the only true science of salvation. To hope to perpetuate the old artificiality by bringing the interpretation of its "sacred writings under a scientific law, is as perilous as it is bold. Submitted to this analysis it will sink from its airy position to its proper level among natural and spiritual things.

Swedenborg must be regarded as a philosopher, and not as a religious chieftain. 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 or hereafter—will endure and be of great practical advantage to the human family. He has told an immense deal about the "heavens" and the "hells." He has "traveled far and periled much;" has discovered and announced many grand laws of spiritual being, and given us the clearest idea of the spiritual economies. No one who has not got *en rapport* with his philosophy, and become imbued with his teachings, can at all appreciate the breadth and depth of his revelations and discoveries. But, withal, he takes many things for 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. The origin and sacredness of the "Word" was never a 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 operation of the Holy Spirit upon him. Thus, for instance,

"The Lord watched over me and protected me from their evil machinations!" "It was shown me by the Lord;" "I was led by the Lord;" "the Lord enabled me to it;" "the Lord has mercifully opened my inner sight, which is the sight of my spirit;" "it was given me by the Lord to reply to them, etc.;" "through the divine providence of the Lord I am enabled to state with certainty, etc.;" "I received illustration of these truths from the Lord while I read the Word, etc.;" "it has been mercifully granted me by the divine providence of the Lord, now for many years, to be with spirits, etc.;" Just as though I would say, "It is granted me by the Lord to write this paper; I am permitted by the Lord to print it; by the Divine Providence I was permitted to try my client's cause before a jury; it was given me by the Lord to say to the jury, etc.: the Lord guided the jury in making up their verdict, and through the merciful divine providence of the Lord I was enabled to recover my client's claim, and defeat the machinations of the wicked, etc." This pious way of talking breathes through all his "illuminated" works, and many of his followers mistake it for the literal fact! There is no question of Swedenborg's honesty! He was as sincere a man as ever lived, and truthful to the last degree. He mistook the opening of his spiritual sight or clairvoyance (a discrete degree above the ordinary natural clairvoyance) for a special gift of "the Lord" and said it was "more excellent than any miracle." Ascribing every thing directly to the Lord, he had a horror of all "self-derived intelligence," which, in his estimation, was robbing the Lord of what was truly his. His standard of good was so exalted that even ordinary good men, tried by it, would suffer by the ordeal. This inclines me to the belief, that the "devils" in the "hells," are not really so bad, when judged by ordinary earthly standards of evil, as, from his representations, we are likely to think. He describes them much as a pious, venerable old parson would describe the scenes of a dram-shop or gambling saloon—as very horrible indeed.

The continual and exclusive study of Swedenborg's works is more calculated to captivate and *dress* the minds of those of a high spiritual development, than any author I am acquainted with. They contain so much new and profound thought, thorough analysis, and extended investigation into spiritual things, and such minute and satisfactory details of the transmundane 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 positive to and dominates the minds of his disciples, and disables them from looking out of or beyond his teachings. It was 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 which sinks the mind in a speculative creed. It dries up the fountains of sympathy, and withers all the generous and tolerant humanitarian feelings. The law of progress requires perpetual vigilance in keeping the mind free and always open to the influx of more and more light and truth. Infallibility is no attribute of humanity, and no man can say that he has the absolute truth on any subject that rests on inference and deduction. The revelations of science, the demonstrations of facts and figures, and the instructive, passionate, and intuitive perceptions, are alone necessary and undoubted conclusions. 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, confessions, etc., and have been the world's bane and quarrel for centuries. Lacking this scientific or intuitional certainty, they should always be left open to emendation, modification, enlargement, or repeal, as further discoveries are made, more light comes, or a brighter reason concludes. They are not "finalities," and to force them on the human mind is a tyranny we have groaned under for ages. Those opinions or hypotheses are only *feelers* put forth in the dark, to search for the truth, and should never be reposed in, with absolute certainty, until they become established 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 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 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 through more "revolutions and changes." His present strong

feelings have betrayed him into this declaration, as, also, when he says, "Sure I am that our modern Spiritualists must come to this, when they will go on with a new spirit, somewhat with the ancient glory." This is the hope and the assurance of every enthusiast and sectary. They are all well assured that the world will, by and by, come round to their opinions, 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 creeds, and affirming, as everlasting only, their scientific principles. And this is the way it will treat Brother Fernald and his opinions.

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 legitimate deduction, in the Shaster, Bible, or Koran, I accept, regardless of where it is found. I am totally indifferent what creed it advances, or what sect it comes from. But Brother Fernald's main complaint against me is, that I deny the "interior sense of the Word," as being any more significant of spiritual things than Nature. This position I have defended as above, by placing the question in a scientific light, and exhibiting the universality and immutability of the principle by which both were produced, and are to be interpreted. The consideration of the nature of good and evil and the "eternity of the hells," I will have to postpone to another paper. Meanwhile, let every man enunciate his opinions, put forth his arguments, and let them be brought to the test of a candid criticism. The conflict of views develops facts and their rationale. In an inquisition after truth, self is in no way implicated. It is an imperfection. If my positions are not tenable, the sooner they all go by the board the better for me and all the world.

Pittsboro, March 17, 1854.

LETTER FROM WARREN CHASE.

COLUMBUS, OHIO, March 7, 1854.

MESSES. PARTRIDGE AND BRITTON:

Since journalism is very fashionable, it may not be improper for me to refer to my ramblings, post up my accounts, send in the footings, and 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; peculiarly 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 the opposition is so utterly powerless to harm or retard the progress. In 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 I have made a stop. I have seen very little of the silly and ridiculous part 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 its numerous 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 in 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 speculations in which the West abounds in the same careless and indifferent manner 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 combined is about as likely to succeed in putting out the sun's light and heat by about throwing a bucket of water at it. I am satisfied from my observations 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 three from Judge Edwards. The friends here are highly pleased, rapidly increasing, centralizing, and organizing, and will soon need constant weekly lectures.

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 return East.

SPIRITUAL TELEGRAPH.

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

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 a 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 remained 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 dueling. The idea that a man's honor is to be preserved or vindicated by a resort to this inhuman mode of settling a personal 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. It 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 honor, not by returning evil for evil, but by freely forgiving the injuries he received. A purely intellectual man should employ corresponding methods in deciding every point of difference between himself and his fellow-men. Facts and reasons, questions, explanations, and apologies are legitimate means 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 because it is preceded by another dishonorable deed; nor does a base and inhuman action ever become more acceptable to Heaven, or to a refined moral sense, because two parties participate therein, with similar feelings and with equal facilities 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 subject to the dominion of the passions as to resort, in any emergency, to the use of deadly weapons in the settlement of a 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 some days since, which fact should have been noticed before, but the omission was owing to our recent absence. We learn from the Judge that they traveled altogether over four thousand miles, delivered some fifty public discourses and about twenty 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 lectures—one or two places excepted—great numbers convened to hear, and a wide, general, and increasing interest was manifested. Dr. Dexter, we are sorry to say, suffered much from ill health during the period of his absence. The Judge, on the contrary, bore the journey and his almost incessant labors remarkably well, and has returned to us with his physical energies augmented.

As many persons are constantly inquiring for the second volume of "Spiritualism by Edmonds and Dexter," we may observe in this connection that the matter is now nearly ready

for the printer, and should no unforeseen circumstance occasion further delay, the process of stereotyping will be commenced 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 McCoun, who related an interesting fact of spiritual visitation, 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 dying!" The strange personage vanished. Mr. Wilkins was a man of sound mind and not inclined to be superstitious; but 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 departed.

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 people. 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 residence.

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 Washington, D. C., and it became necessary to notify him immediately that his child was dangerously ill. Mr. Whitney entered the room with a slip paper, on which he had written in substance the following: "Say to Mr. Conklin that his child is very sick, and may not recover." Placing the paper on the table, with his hand on it, he inquired if any Spirit would take that message to Mr. Conklin, whereupon it was signified that Black Hawk would convey the same to Washington. In about an 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 knowing that Mr. C. had not yet seen his friends in this city, questioned him respecting the cause of his unexpected return, when Mr. C. proceeded to inform him that a Spirit, purporting to be George Fox, came to him, while he was sitting in his 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 Conklin.

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. Buffalo has long needed a more liberal press; the present proprietors and editors of the *Republic* are the very men to answer the public demand in that region, and we feel assured that they will not hesitate to speak out fearlessly on the great 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.

We solicit the attention of our numerous readers, especially at the North and West, to the claims of the *Republic*, not only as a liberal, family newspaper, but as an important advertising medium, which it will be for their interest to patronize.

CARELESS CRITICISMS.

There are many journals that notice books without reading them at all, and many more that do so after a cursory examination. The opinion of an editor is not, therefore, to be taken as a certain index to the character of a book. *The Tribune*, in its notice of the "Epic of the Starry Heaven," intimated that that poem purported to be the work of DANTE, and suggested, what must be evident to all intelligent readers, that the production is much more like Shelley than Dante. Now it is not pretended that the author of the "Inferno" dictated a single page of the volume; nor is there any thing in the book itself from which a careful reader could derive such an impression. Nevertheless, other papers follow the *Tribune* in

their criticisms, appearing to take it for granted that the literary editor of that journal has read the book with care and is familiar with its claims. We were sorry to find that the editors of the Philadelphia *Daily Register*, who are known to be gentlemen of intelligence, fell into the same error in their otherwise excellent notice, as though they had read the *Tribune* instead of the book. In order to set this matter right, we will extract the following paragraph from our introduction to the Poem:

"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 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 admitted, as men in the external state are to receive reliable impressions 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 poetsasters—who have waited long and are not fagged—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 psychometrical 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 to shine, as will appear from the following brief extract from his critique:

"We can mention at least a dozen pyrotechnists who are able to make a better display of firework planets, Bengal lights, shooting stars, and fiery, ringlet 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-lettres; however, we must concede that his criticism is very brilliant, owing to the immense number of strange lights evolved from the critic's brains.

ANNIHILATION ANNIHILATED.

A brief note from William Green, Jr., Esq., of Hartford, Conn., assures us that Mr. Moses Stoddard, of Windsorville, 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 followers of William Miller—all, at least, with whom we have conversed—entertain the idea that the wicked are to be annihilated, body, soul, and spirit, and with few exceptions we have found them to be the most determined dogmatizers in the world. For this reason, especially, we are pleased to record the fact that one of their teachers has abandoned his materialism, and can now rejoice that ALL the children of God are immortal, because they are his intelligent offspring, created in his image. We suppose it is now manifest to our friend that the old world is every day coming to an end in the ruin of ancient systems which have lived out their time and are now passing away, and that "a new heaven and a new earth" are indeed coming in the approaching establishment of the institutions of the era that is dawning upon us.

Our correspondent assures us that Mr. Stoddard is ready to lecture in other places wherever his labors may be required. The friends of Spiritualism who may desire to have public lectures in their respective neighborhoods will remember 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 blighted the high hopes for good that had just 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 now prevails. It may be that the bill to annihilate the curse to which our communities owe the larger portion of their tax, pauper, and prison lists, crowded some corners of the "Constitution," "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, impoverish, debauch, or make criminals of men? Did it propose one thing that would have brought ruin, or the shadow of ruin even, save to a species of trade in liquid fire and poison, of which, in all our midst, riot, and murder, and outrage, and destitution, have been born in rampant life? No! The bill was undoubtedly sweeping, but not more so than the case demanded—not more so than the wreck and misery hourly caused by licensed rum-drinking a thousand times demands.

For Governor Seymour to talk of the money interest in the liquor trade, and the right of the citizen to eat and drink what he pleases, as bearing against the justice of a prohibitory law, 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 not atone for the taking of one life, or the ruin of one family by rum! Money is not to be reckoned against the destruction of any thing that withers, and blights, and ruins society as rum has ever done, and ever will do until the traffic in it

is exterminated. If a wild beast were to come from the hills and cause the desolation down by rum, society would not rest from its horror and indignation till it was hunted to the death. The Governor that should veto a bill to kill such a beast, would, doubtless, have leave to retire from office, and his memory would be forever associated with the object of his clemency. People would not stop to ask whether or not such a beast might be fenced in for the gratification of a few, but all would 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 Seymour's veto has referred it, but we trust that the people will renew their demand for a prohibitory law in such thunder-tones as no future Governor shall dare disregard. The best interests of society demand it; and especially do we hope that all Spiritualists will take high moral ground on this, as on all great questions, and, without caring for political party considerations, will vote and act for the destruction of evils that curse, and only curse, society!

THE MEMORIAL.—We are in the daily receipt of private dispatches from Washington, and we are now prepared to say, that the Memorial will, doubtless, be presented before 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 will introduce the document, belongs to the dominant party, 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 will scarcely require an exhortation from us to prompt their efforts.

DIGEST OF CORRESPONDENCE.

MR. T. H. GRAHAM, of Dover, Mich., writes us a communication on the healing of disease by Spirits, in which he expresses the belief, arrived at "by a chain of circumstances," that the Spirits employ various ethereal medicines and compounds which exist, or are prepared, in the spheres where they reside,—and wishes to know if any others have witnessed facts which tend either to confirm or refute his theory. For one, we can respond, that we see nothing intrinsically irrational in his proposition, and some facts which we have witnessed, and many others of which we have heard, seem to argue strongly in its favor. We knew an excellent clairvoyant medium, an unsophisticated young girl, who, being out of health, was, during several weeks, frequently thrown into the interior state for the purpose of receiving her medicine, as she said, from a particular Spirit. The medicine, she declared, was given to her in a spoon which was invisible to all except herself, and she would open her mouth and apparently gulp it down, making all the wry faces that a really nauseating drug would be likely to provoke. While under this treatment, her health gradually improved, and at length seemed perfectly reestablished, when this strange process of medication ceased. She, however, was always obliged to go into the clairvoyant state in order to take the nostrums; and the latter, being of a spiritual substance, evidently acted upon her spiritual nature, and through that upon her body. We have known of several other cases in which clairvoyants have seen, and felt, and tasted the spiritual medicines that were given to them, and have experienced similar effects from them. It is probable, however, that Spirits in most instances heal by the voluntable instrumentality of their own vital magnetism.

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 made to stone our friend to death with hard words, such as "blasphemy," "miserable humbug," etc.; and one good 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 with his cudgel and scattering its seed all over the garden. This advice might do for several other meridians besides that of Greenburg, Ind.

MR. JOHN FISH, of Jackson (state not mentioned), writes us some impressions which he has had respecting the progress of intellectual development in the race. They are to the effect 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 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 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 by some means fallen down, and nearly all of these young lambs have run out, and are now wandering over the mountains and through the valleys of worldliness—a thing which not unfrequently happens under similar circumstances.

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 endowed with sufficient power to take care of itself when left free in its conflicts with the equally free powers of error, and offered this as an explanation of the course of the TELEGRAPH in frequently admitting articles whose philosophy and theology the editor could not sanction. Mr. REYNOLDS 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 ecstasies, put before the public some years ago under the auspices of Lord Shrewsbury, exalting the peculiarities of their religion to the dignity of divine sanction. To account for these facts he supposed that men in this world are associated mostly with 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 looking for their practical results and to their forebodings of a happier future 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 which obtain in the spiritual world. A GENTLEMAN, whose name we did not learn, spoke of the spiritual communications as confirming his previous views respecting the paternal character of God. W. FISHER stated 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 doctrines which were diametrically opposed to his own, and which were not even understood by the medium or any other person present. He was 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 YGDASIL 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 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 Ygdasil tree, or tree of the world, as conceived by the rude Scandinavians of the olden time. The Ygdasil 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. It has three roots, one of which was among the gods (or spiritual principles), another among the giants (natural principles or forces), and the third was under Hela, or in the infernal and chaotic realm. Near these three roots were three fountains, and from these fountains arose three beautiful maidens, the Normas, whose names were Urd (the past), Vandr (the present), and Skuld (the future). These maidens determined the fate of mortals, and aided or restrained, rewarded or punished, them by their ministrations. On the topmost branch of this majestic tree, peering above the heavens, was perched an eagle, 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 serpent (the corrupt tendencies of the human heart) constantly gnawed at the root of the tree, and the trunk would rot and the leaves and branches wither but that the holy maidens water it from the sacred fountain and keep it green and 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 attractive garb.

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 your 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 afterward, by following these directions, the horse was recovered, all the statements and descriptions of the Spirits being completely verified, even to the record on the clerk's book. The medium was entirely unacquainted 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 mind.

A SPIRIT ARM.—There are some persons who are constitutionally so skeptical 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: "I have," and a few nights previous, after he had extinguished his light and gone to bed, he heard a slight rustling as of silken garments. He looked and saw 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 extending over him, emitting brilliant lights. The hand then patted him on the forehead, causing him to feel distinctly the impressions of the fingers; 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 before.

SPIRITUALISTS ELECTED.—A majority of the voters of the city of Camden, 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 between the Spirits of the departed and those still dwelling in the flesh. 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 by a large majority to an office of temporary public trust in that city, and that Dr. Birdsall, also a publicly avowed Spiritualist and medium, was elected Justice of the peace.

FITS CURED BY SPIRITS.—Mr. B. W. Williams, of Denning, 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. ADAMS V. VALENTINE, formerly of Boston, Mass., to Miss ELIZA A. BIRLOW, of Akron, Ohio.

CORRECTION.—An error occurred in the article announcing the physical dissolution of Mrs. Albert B. Paine, of Randolph; it should have been Randolph, Vermont, instead of New York.

Interesting Miscellany.

THE WORKING-MEN.

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

The working-men, what'er their task,
Who carve the stone or lead the hod,
They wear upon their honest brows
The royal stamp and seal of God;
And worthier are their drops of sweat,
Than 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.

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. But we wish to record some facts that have taken place here of late, which are causing much thought on the subject of Spirit-manifestations. We 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 so hard as the first time (he it known the house shook only when Hulm shook). It is a brick house, 24 by 26 feet; the walls of the first story are one foot thick; the upper story eight inches thick; the kitchen part 16 by 17 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 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 the night before; the table moved in various ways, turned on the end, etc. On the 31st, Chauncy 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 210 pounds); it now commenced moving in various directions, and tipping, accompanied with raps. The top leaf was split off 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 fastenings, until it became like Sampson's curls—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 the 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 lectures.

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 23d, in 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 touching the candle from its socket, although it was loosely placed thereon. January 28d, 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 his 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 applause. The following remarks are by the editor of the *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 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 seekers after truth who have "no past at their back." Without approving her theology, we must admit that it is curious and notable. 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 ecstatic, 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 irrelevant jest, for either she is directly influenced by superior intelligence, or her mental power gains strength and sway while in the ecstatic 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 modern observers—can not account for the simplest manifestations of this new principle. His explanation is as unsatisfactory as that of Mr. Burr, who reduced the whole thing to too-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 Vespucci 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 edited and instructed 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 of the Harmonical 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 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 of our sister cities they may be directed to visit, and to the friends of progress generally.

Resolved, That a committee of three be appointed by our Sanction to have the foregoing preamble and resolutions 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 gentleman 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 gentleman coming to the spot, he saw the dog scratching in a place which bore the marks of having been recently turned over, 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 gentlemen. 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 gentlemen, 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. Pennimore Cooper.

Says Mr. Cooper: "I came to Europe under the impression that there was more drunkenness among us than in any other country, England perhaps excepted. A residence of six months in Paris changed my views entirely."

"Usually, when the fact was mentioned to Americans, they expressed surprise, declared they had never seen such a thing. They were too much amused 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 never 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 hour."

"Five and twenty years since, when I first visited Europe, I was astonished to see wine drunk 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 demonic 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 mesmerized 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 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 Delta*.

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 named Gara, a descendant of Solyman Pacha, former Governor of Morocco, 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 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 arms."

"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 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 1,600 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 esteemed in the palace where her exemplary character is shown by the exactness with which she performs her domestic duties, not even *striking 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.

PROFESSOR 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 orang-outang and the chimpanzee—animals which naturalists regard as different species. He concludes, therefore, that men sprang from different stocks.

FACTS have lately been brought to light to show that the British colony of Sierra Leone, in Africa, has been largely engaged in the slave trade for many years back, but the whole arrangements conducted so secretly, that the officers of government had no suspicion of it.—*N. O. Delta*.

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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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