

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 57.

The Principles of Nature.

EXPERIENCE OF HON. N. P. TALLMADGE.

Since we published the correspondence of Hon. N. P. Tallmadge with the Editors of the *National Intelligencer* and Hon. James F. Simmons, the following letter, containing a portion of Mr. Tallmadge's personal experience, has appeared. We copy from the *Tribune* of the 23d ultimo.

BALTIMORE, Tuesday, April 12, 1853.

DEAR MADAM—I seize a few leisure moments, while detained here a short time on business, to give you a more extended account of the "Physical Manifestations" to which I alluded in a former letter. In this account, I shall confine myself to those which purport to come from the spirit of John C. Calhoun.

I have received numerous communications from him from the commencement of my investigation of this subject down to the present time. Those communications have been received through rapping mediums, writing mediums, and speaking mediums. They are of the most extraordinary character. In style and sentiment, they would do honor to him in his best days on earth.

After the arrival of the Misses Fox in Washington city, in February last, I called on them by appointment, and, at once, received a communication from Calhoun.

I then wrote down and propounded mentally the following question:

"Can you do any thing (meaning physical manifestations) to confirm me in the truth of these revelations, and to remove from my mind the least shadow of unbelief?"

To which I received the following answer:

"I will give you a communication on Monday, at half-past seven o'clock. Do not fail to be here. I will then give you an explanation."

JOHN C. CALHOUN.

It is proper here to remark, that all the communications referred to in this letter, were made by Calhoun after a call for the alphabet, and were rapped out, letter by letter, and taken down by me in the usual way. They were made in the presence of the Misses Fox and their mother.

I called on Monday at the hour appointed, and received the following communication:

"My friend, the question is often put to you, 'What good can result from these manifestations?' I will answer it:

"It is to draw mankind together in harmony, and convince skeptics of the Immortality of the Soul."

"JOHN C. CALHOUN."

This reminds me that in 1850, at Bridgeport, in the presence of other mediums, among many questions put, and answers received, were the following—the answer purporting to come from W. E. Channing.

Q.—What do Spirits propose to accomplish by these new manifestations?

A.—To unite mankind, and to convince skeptical minds of the Immortality of "the Soul."

The coincidence in sentiment of the answer of J. C. Calhoun and of W. E. Channing in regard to the object of these manifestations is remarkable, and worthy of particular notice. The concurrence of two such great minds, whether in or out of the body, on a subject so engrossing, can not fail to command the attention of every admirer of exalted intellect and moral purity.

During the above communication of Calhoun, the table moved occasionally, perhaps a foot, first one way and then the other. After the communication closed, we all moved back from the table—from two to four feet—so that no one touched the table. Suddenly the table moved from the position it occupied some three or four feet, rested a few moments, and then moved back to its original position. Then it again moved as far the other way, and returned to the place it started from. One side of the table was then raised, and stood for a few moments at an angle of about thirty-five degrees, and then again rested on the floor as usual.

The table was a large, heavy, round table, at which ten or a dozen persons might be seated at dinner. During all these movements no person touched the table, nor was any one near it. After seeing it raised in the manner above-mentioned, I had the curiosity to test its weight by raising it myself. I accordingly took my seat by it, placed my hands under the leaf, and exerted as much force as I was capable of in that sitting posture, and could not raise it a particle from the floor. I then stood up in the best possible position to exert the greatest force, took hold of the leaf, and still could not raise it with all the strength I could apply. I then requested the three ladies to take hold around the table, and try altogether to lift it. We lifted upon it until the leaf and top began to crack, and did not raise it a particle. We then desisted, fearing we should break the table. I then said, "Will the Spirits permit me to raise the table?" I took hold alone and raised it without difficulty!

After this the following conversation ensued:

Q.—Can you raise the table entirely from the floor?

A.—Yes.

Q.—Will you raise me with it?

A.—Yes. Get me the square table.

The square table was of cherry, with four legs—a large-sized tea-table. It was brought out and substituted for the round one, the leaves being raised. I took my seat on the center; the three ladies sat at the sides and end, their hands and arms resting upon it. This, of course, added to the weight to be raised, namely, my own weight and the weight of the table. Two legs of the table were then raised about six inches from the floor, and then the other two were raised to a level of the first, so that the whole table was suspended in the air about six inches above the floor. While thus seated on it, I could feel a gentle, vibratory motion, as if floating in the atmosphere. After being thus suspended in the air for a few moments, the table was gently let down again to the floor!

Some pretend to say, that these physical manifestations are made by electricity! I should like to know by what laws of electricity known to us, a table is at one time riveted, as it were, to the floor, against all the force that could be exerted to raise it; and at another time raised entirely from the floor with more than two hundred pounds weight upon it?

At a subsequent meeting, Calhoun directed me to bring three bells and a guitar. I brought them accordingly. The bells were of different sizes—the largest like a small-sized dinner-bell. He directed a drawer to be put under the square table. I put under a bureau-drawer, bottom side up. He directed the bells to be placed on the drawer. The three ladies and myself were seated at the table with our hands and arms resting on it. The bells commenced ringing in a sort of chime. Numerous raps were made, as if beating time to a march. The bells continued to ring, and to chime in with the beating of time. The time of the march was slow and solemn. This was beautiful and perfect. The most fastidious ear could not detect any discrepancy in it.

The raps then ceased, and the bells rang violently for several minutes. A bell was then pressed on my foot, my ankle, and my knee. This was at different times repeated. Knocks were made most vehemently against the underside of the table, so that a large tin candlestick was, by every blow, raised completely from the table by the concussion!

I afterward examined the underside of the table (which, it will be recollected, was of cherry), and found indentations in the wood, made by the end of the handle of the bell, which was tipped with brass. Could electricity make those violent knocks with the handle of the bell, causing indentations and raising the candlestick from the table at every blow? Or was it done by the same invisible power that riveted the table to the floor and again raised it, with all the weight upon it, entirely above the floor?

Here the ringing of the bells ceased, and then I felt sensibly and distinctly the impression of a hand on my foot, ankle, and knee. These manifestations were several times repeated.

I was then directed to put the guitar on the drawer. We were all seated as before, with our hands and arms resting on the table.

The guitar was touched softly and gently, and gave forth sweet and delicious sounds, like the accompaniment to a beautiful and exquisite piece of music. It then played a sort of symphony, in much louder and bolder tones. And, as it played, these harmonious sounds becoming soft, and sweet, and low, began to recede, and grew fainter and fainter till they died away on the ear in the distance. Then they returned and grew louder and nearer, till they were heard again in full and gushing volume as when they commenced.

I am utterly incapable of giving any adequate idea of the beauty and harmony of this music. I have heard the guitar touched by the most delicate and scientific hands, and heard from it, under such guidance, the most splendid performances. But never did I hear any thing that fastened upon the very soul like these prophetic strains drawn out by an invisible hand from the Spirit-world. While listening to it I was ready to exclaim, in the language of the Bard of Avon,

"That strain again; it had a dying fall;
O, it came o'er my ear like the sweet south,
That breathes upon a bank of violets,
Stealing and giving odor."

After the music had ceased, the following communication was received:

"This is my hand that touches you and the guitar."

"JOHN C. CALHOUN."

At another time the following physical manifestation was made in the presence of General Hamilton, General Waddy Thompson, of South Carolina, and myself:

We were directed to place the Bible on a drawer under the table. I placed it there, completely closed. It was a small pocket Bible, with very fine print. Numerous raps were then heard, beating time to "Hail Columbia," which had been called for. Soon the sounds began to recede, and grew fainter and fainter, till, like the music of the guitar, they died away in the distance. The alphabet was then called for, and it was spelled out, "Look." I looked on the drawer and found the Bible open. I took it up and carefully kept it open at the place as I found it. On bringing it to the light, I found it open at St. John's gospel—Chapter II. being on the left side,

and Chapter III. being on the right side. I said, "Do you wish us to look at Chapter II.?" Ans.—"No." "Do you wish us to look at Chapter III.?" Ans.—"Yes." And it was then said, "Read." I commenced reading the chapter, and significant and emphatic raps were given at many verses; and at verses 8, 11, 19, 34, most vehement raps were given. By looking at these verses, you will appreciate the significance and intelligence of this emphatic demonstration. This manifestation purporting to come from Calhoun, who had previously invited us three gentlemen to be present at a particular hour.

In reflecting on the preceding manifestations, one can not but marvel at the power by which they are made, and the intelligence by which that power is directed. And it would seem impossible for one to doubt the source of that intelligence. If, however, doubt should still remain on the mind of any one acquainted with similar manifestations, that doubt must be entirely dispelled by the account of the manifestation which follows:

I was present, by Calhoun's appointment, with the Misses Fox and their mother. We were seated at the table as heretofore, our hands and arms resting upon it. I was directed to put paper and pencil on the drawer. I placed several sheets of unruled letter-paper, together with a wood pencil, on it. I soon heard the sound of the pencil on the paper. It was then rapped out, "Get the pencil and sharpen it." I looked under the table, but did not see the pencil. At length I found it lying diagonally from me, three or four feet from the table. The lead was broken off within the wood. I sharpened it and again put it on the drawer. Again I heard the sound of the pencil on the paper. On being directed to look at the paper, I discovered pencil marks on each side of the outer sheet, but no writing. Then was received the following communication:

"The power is not enough to write a sentence. This will show you that I can write. If you meet on Friday, precisely at seven, I will write a short sentence."

"JOHN C. CALHOUN."

We met, pursuant to appointment, took our seats at the table, our hands and arms resting on it as usual. I placed the paper with my silver-cased pencil on the drawer, and said, "My friend, I wish the sentence to be in your own handwriting, so that your friends will recognize it." He replied, "You will know the writing."

He then said,

"Have your minds on the spirit of John C. Calhoun."

I soon heard a rapid movement of the pencil on the paper, and a rustling of the paper, together with a movement of the drawer. I was then directed to look under the drawer. I looked, and found my pencil outside of the drawer, near my feet, but found no paper on the drawer where I placed it. On raising up the drawer I discovered the paper all under it. The sheets were a little deranged, and on examining I found on the outside sheet these words,

"I'm with you still."

I afterward showed the "sentence" to General James Hamilton, former Governor of South Carolina, General Waddy Thompson, former Minister to Mexico, General Robert B. Campbell, late Consul at Havana, together with other intimate friends of Calhoun, and also to one of his sons, all of whom are as well acquainted with his handwriting as their own, and they all pronounced it to be a perfect fac-simile of the handwriting of JOHN C. CALHOUN.

General Hamilton stated a fact, in connection with this writing, of great significance. He says that Calhoun was in the habit of writing "I'm," for "I am," and that he has numerous letters from him where the abbreviation "I'm" was used for "I am," and spoke of it as a peculiarity of Calhoun.

Mrs. General Macomb has stated the same fact to me. She says that her husband, the late General Macomb, has shown to her Calhoun's letters to him, where this abbreviation "I'm" was used for "I am," and spoke of it as a peculiarity of Calhoun.

How significant, then, does this fact become. We have not only the most unequivocal testimony to the handwriting itself, but, lest any skeptic should suggest the possibility of an imitation or a counterfeit, this abbreviation, peculiar to himself, and known only to his most intimate friends, and which no imitator or counterfeiter could know, is introduced by way of putting such a suggestion to flight forever.

This "sentence" is perfectly characteristic of Calhoun. It contains his terseness of style, and his condensation of thought. It is a text from which volumes might be written. It proves,

1. The Immortality of the Soul.

2. The power of spirits to revisit the earth.

3. Their ability to communicate with relatives and friends.

4. The identity of the spirit to all eternity.

How one's soul expands with these sublime connections! How resistless is this testimony of their truth! How surprising that men can doubt, when this flood of living light is poured upon them by spirits who, in the language of Webster,

"revel in the glory of the eternal light of God."

Very truly yours,

Mrs. Sarah Helen Whitman, Providence, R. I.

ROBERT OWEN AND SPIRITUALISM.

PEACE, CHARITY, LOVE, UNION, AND PROGRESS, TO ALL THE INHABITANTS OF THE EARTH.

A great moral revolution is about to be effected for the human race, and by an apparent miracle.

Strange and incredible as it will at first appear, communications, most important and gratifying, have been made to great numbers in America, and to many in this country, through manifestations by invisible but audible powers, purporting to be from departed spirits, and to me especially from President Jefferson, Benjamin Franklin, His Royal Highness the late Duke of Kent, Grace Fletcher, my first and most enlightened disciple, and many members of my own family, Welsh and Scotch. No one who knows me will attribute superstition to me, or want of moral courage to investigate truth, and to follow it wherever it may lead.

I have honestly and fearlessly applied my best faculties to examine the religions, laws, governments, institutions, and classifications of all nations and peoples, and I have found them all to be based upon a fundamental principle of error, which pervades the whole, and which, in consequence, produces in each of these divisions of society, evil instead of good. I have applied all my powers of mind as honestly and fearlessly to investigate these new manifestations, said to be made by departed spirits, from another advanced state of our existence.

Until the commencement of this investigation, a few weeks since, I believed that all things are eternal, but that there is a constant change in combinations and their results, and that there was no personal or conscious existence after death.

By investigating the history of these manifestations in America, and subsequently, as will be narrated, through the proceedings of an American medium, by whose peculiar organization manifestations are obtained, I have been compelled, contrary to my previous strong convictions, to believe in a future conscious state of life, existing in a refined material, or what is called a Spiritual state. And that, from the natural progress of creation, these departed spirits have attained the power to communicate their feelings and knowledge to us living upon the earth, by various means.

From the communications which have been made to me, through the aid of this American medium, from Jefferson, Franklin, Grace Fletcher, and the father of our present sovereign, I am informed that these new manifestations, or revelations, from the Spiritual, or, more truly, the refined material world, are made for the purpose of changing the present false, disunited, and miserable state of human existence, for a true, united, and happy state, to arise from a new universal education, or formation of character, from birth, to be based on truth, and conducted in accordance with the established laws of human nature.

A change which, with the concurrence of the existing authorities in Europe and America, disregarding all old prejudices, may now be easily effected, to the lasting benefit of all upon earth.

To delay the public announcement of these all-important truths, now that they are known to me, would be to delay unnecessarily the change from ignorance to knowledge, from poverty to wealth, from dissension to union, from falsehood to truth, from deception to honesty, from evil to good, and from general misery to universal happiness. The means to effect this change in all countries are known.

The means by which the evils enumerated are created have become obvious.

The means by which the good may be secured, can be now peacefully and with wise foresight, introduced and gradually extended over the whole world.

The obstacles to be removed to prepare the way for these changes, are the errors of all religions, and the uncharitable feelings which each necessarily creates against the members of all other religions.

And the error of all existing governments, respecting the fundamental principle which can alone cultivate and stimulate the natural faculties of man to unity, charity, truth, love, or real goodness among the human race, from the birth to the death of each.

These obstacles are to be now removed, not by violence, or abusive language, or in an unkind spirit; but with patience, forbearance, perseverance, and love for mankind, regardless of color, clime, country, class, sect, or party, or difference of race and condition.

All are to be made happy, or none can be made to be substantially and permanently so.

The means by which to effect this, the greatest of all changes in human existence, are, like all the operations of nature to attain general important results, simple in principle and easy in practice.

All that is requisite is, to supersede, without violence, the false fundamental principle on which alone human affairs have been until now constructed and governed, and the characters of all have been cultivated and formed from birth. And, in practice, to abandon the evil course of creating inferior and

injurious conditions, now universal throughout all countries, necessarily making those within them inferior, and injurious to themselves and others. And, instead of these evil proceedings, to commence the practice of creating good and superior conditions only, in which from birth to place all of the human race. And then, from necessity, all will become good and superior, and gradually, by this new education, very good and very superior.

Were it not for these new and most extraordinary manifestations, there would arise a conflict between the evil spirits of democracy and aristocracy, which would deluge the world with blood, and would create universal violence and slaughter among all nations. But these manifestations appear to be made at this period to prepare the world for universal peace, and to infuse into all the spirit of charity, forbearance, and love.

These new and extraordinary manifestations have not changed my confidence in the truth of the principles which I have so long advocated, nor my assurance of the benefits to be derived from their universal application to practice. On the contrary, the certainty of the immense permanent advantages to be insured by the adoption of this system by the human race, has been confirmed to me by the spirits of Jefferson, Benjamin Franklin, the Duke of Kent, and Grace Fletcher.

Those who are wise, and who are not opposed to the universal happiness of mankind, will mark, learn, and inwardly digest these things.

ROBERT OWEN.

London, March 30, 1853.

THE NARRATIVE.

Many would-be-philosophers, and some who forget their own difficulties in their first attempts to introduce a knowledge of electricity, magnetism, mesmerism, and clairvoyance, as well as those of others in introducing any new great improvements—who do not know what has been attained and proved in other countries, and who have not calmly and perseveringly investigated the facts long since ascertained as undeniable—will hastily decide that these new manifestations, although apparently mere extensions of animal magnetism, as cunningly devised deceptions.

Against any such crude and premature conclusions I strongly protest, knowing how long these same objectors have opposed the introduction of the system which I have for half a century advocated—a system based solely on self-evident facts, and built up of self-evident deductions from those facts—a system having in view solely the permanent good of all from birth to death—a system, and the only system, calculated to compel all from their birth to become gradually as good, wise, and happy, as their organization, given to them by the Great Creating Power of the Universe, or God, will admit.

I protest against the conclusions of these would-be-thought wise philosophers, because I have patiently, with first impressions strongly against the truthfulness of these manifestations, investigated their history and the proceedings connected with them in the United States; have read the most authenticated works for and against them, with much desire to disbelieve those in their favor; and, although against strong evidence, I long continued to doubt, and thought the whole a delusion (but in many cases I was obliged to admit it must be an honest delusion). I have been compelled to come to a very different conclusion.

While in doubt upon this subject, I heard of the media in this country, and was casually introduced to Mrs. Hayden, an American medium, without having any intention to ask a question respecting the Spirits; my object being to purchase a book which Mrs. Hayden had for sale, written by a valued and most truthful friend of mine in America, Adin Ballou, who has written a plain, practical, common-sense history of this new revelation to the human race.

While conversing with Mrs. Hayden, and while we were both standing before the fire, and talking of our mutual friends, suddenly raps were heard on a table at some distance from us, no one being near to it. I was surprised, and as the raps continued and appeared to indicate a strong desire to attract attention, I asked what was the meaning of the sounds. Mrs. Hayden said they were spirits anxious to communicate with some one, and she would inquire who they were. They replied to her, by the alphabet, that they were friends of mine who were desirous to communicate with me. Mrs. Hayden then gave me the alphabet and pencil, and I found, according to their own statements, that the spirits were those of my mother and father. I tested their truth by various questions, and their answers, all correct, surprised me exceedingly. I have since had twelve sittings, some of long continuance, and during which, with one exception, I have had prompt and true answers so far as the past and present, and very rational replies as to the future, but these last have to be tested by time. The exception was my own afterward-discovered error.

In mixed societies, with conflicting minds, I have seen very confused answers given, but I believe, in all these cases, the errors have arisen from the state of mind of the inquirer.

SPIRITUAL TELEGRAPH.

S. B. BRITTON, EDITOR.

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

NEW YORK, SATURDAY, JUNE 4, 1863.

TO CORRESPONDENTS.

JOS. WARREN CHASE. Dear Sir—We have taken the liberty to place that article, "What and Where are We," in the *Spiritual Telegraph* for June. Of the other paper, referred to in your note of April 25th, we have no recollection. We shall be happy to receive other similar favors.

"THE SHINING STAR" does not emit any light that the world will be able to perceive. While we entertain the highest respect for the sacred memories and motives which prompted the offering, we can not publish the lines, for the reason that they possess none of the essential elements of Poetry.

"SPIRIT WARNINGS," by Dr. Olcott, will be found in the June number of the *Spiritual Telegraph*. The writer will please accept our thanks.

"SPIRITUALISM IN THE FUTURE," does not possess sufficient merit to warrant its publication. That Spirit has leave to "try again."

"LIGHT"—Stanzas through a medium at the West. The versification is too defective. We should be sorry to interpose any obstacles to the light, but must respectfully decline the Stanzas.

SEVERAL ABLE WRITERS, whose contributions are held in high estimation, have not favored us very recently. Shall we not hear from W. S. Courtney, William Williams, and others, soon?

FOR THE FORTIETH TIME.

The grand secret, which has been disclosed so often, of late, is out again, as we learn from the *National Democrat*, of the 10th ult. About once a week, on an average, we have a new exposé of the Rappings. Some unscrupulous professor of "Theosophy," or "Theology," has "an itching palm," and knowing that the people have "itching ears" he straightway advertises a lecture, or exhibition. He is willing to turn aside from his ordinary pursuits to "warn the people," who are presumed not to know enough to detect the imposture themselves, or to avoid the danger to which it exposes them. He only charges twenty-five or fifty cents an evening, to protect a single individual, and on such reasonable terms it is thought that most people can afford to be insured against deception, as often as such disinterested guardians of the public welfare may be pleased to offer the occasion.

Well, we are one of the people, and, of course, ought not to be insensible to the efforts of those gentlemen. It becomes us to acknowledge that they have looked after the interests of the people remarkably. They saw the danger afar off, and warned the public on terms as reasonable as could be expected. They commenced in good season, and labored faithfully—as long as it would pay. The warning voice was musical and silvery, for the people left twenty-five cents each at the door. How the hearts of the "Theosophical" and Theological expounders did yearn for the people—yearn that they might come to the Tabernacle, or some other place in the city, or country, and pay the twenty-five cents for the last "Exposé." And the people went to the place designated—went there for the better security of their own souls, and the safety of the church. It only cost twenty-five cents, and at the close of the evening they usually learned that the speaker, having disposed of the preliminary considerations, would disclose the grand secret on another evening—all for twenty-five cents. And so, to be doubly secure against deception, the people went again, and with open eyes and ears watched for the secret that was every moment expected to escape. At length, the labor of the occasion being over, they consulted, one with another, with a view to determine the real nature of the mystery. The speaker was not quite so lucid, on the material points, as they had desired and expected; but, finally, the more discerning ones were enabled to perceive the grand secret, very distinctly—it was the *two shillings at the door!*

Spiritualists are sometimes laughed at for their credulity, but among the most credulous people in this world are many who are conspicuous for their opposition to the Spirits. Their ears are open to every assumption that denies the legitimate claims of the Spiritual phenomena, and they are ready to run after every mountebank who volunteers to expose the deception. They pay liberally for the service, because they highly appreciate the efforts of those who faithfully warn them against imposture. The credulity of this class is seen in their readiness to indorse every new hypothesis that materialism may put forth. It matters not how improbable the conjecture, nor how assumption is too absurd to receive countenance. If it is alleged that the "Rochester knockings" are produced by the "Genesee Falls," they believe it. When it is asserted that the sounds are occasioned by a peculiar motion of the "great toe," they are sure "the secret is out." The medical faculty of Buffalo, after a labored investigation of an hour or two—the time may have been longer—report that the sounds are produced by the "knee joints," and again those who love to be protected from designing impostors, and who so much admire to have the manifestations exposed, are pleased to know that science has, at last, detected the trick. Dr. Taylor referred the sounds to "detached vital electricity," and once more they were sure the secret was discovered. Professor Mattison insisted that the table contained some "mechanical apparatus," adapted to produce the rappings, and, in proof of his assumption, he referred to some man in New York who made such a table, and to some man in Hartford who did not make one; and again the faithful believers—those who believe every thing but the facts—were enabled to rejoice that the wickedness of the rappers was "exposed." They had already conjectured, that if the secret was not somewhere else, it might be in the table; and so the labored investigation of Professor Mattison, conducted in his own study, and without any medium, established them in the faith. But when the majority of the clergy said the "Evil One" was in the manifestations, these credulous souls said, Ah, yes, we always thought so!

The last "exposé" is by Professor Anderson. The *National Democrat*, published in this city, in noticing his performances, says:

His *exposé* of rapping humbug is the best thing that has been seen for many a day, and is nightly opening the eyes of thousands to the falsity and wickedness of the blasphemous wretches who are filling our lunatic asylums with the victims of their mummeries. The wizard has plucked out the very heart of the mystery.

This announcement may derive a little additional interest from the circumstance that C. C. Burr, Esq., is the present editor of the *Democrat*. It will be remembered, that Mr. Burr, some time since, traveled through several States for the noble purpose of "warning the people" against the deception, all alleged to be practiced by tens of thousands of all classes, from our most distinguished legislators and jurists down to little children of three years old—all of whom the *Democrat*, in one foul breath, characterizes as "blasphemous wretches."

Well, our ancient friend professed to expose the secret, not (the reader is desired to infer) that he had less respect

than other men for private character—for exalted worth, and child-like innocence—but because he valued truth and religion more. In his judgment, the secret consisted in *snapping the joints of the "great toe,"* in the art and mystery of which the editor of the *Democrat* certainly made surprising proficiency. His most labored disquisitions were accompanied with practical illustrations, through the medium of his own subordinate extremities, and if any considerable number were credulous enough to accept his "exposé," they, and the author of the toe-joint theory, were mutually gratified. For a time the people were "Theosophized," but, after "the influence was off," they discovered that the secret was fairly disclosed at the very door of the lecture room. Mr. Burr, in the course of his lectures and exhibitions, was enabled to settle one important point. He desired to ascertain how many of the opposers of Spiritualism he could, by the aid of his brother, get into the *Theosophical* state, and, more especially, how long he could keep them there. A large number proved to be "good subjects"—*quod erat demonstrandum.*

But, it should be observed, that the *Democrat* indorses Professor Anderson's "exposé" as the true one. He is the man to "open the eyes of thousands." According to the *Democrat*, "the wizard has plucked out the very heart of the mystery." Now, we believe that Professor Anderson insists, that the rappings are invariably produced by mechanical means, or by the powers of natural magic, and it is said that he has machinery for making the sounds. It will be perceived, therefore, that the *Democrat's* unqualified acceptance of this hypothesis, is a virtual renunciation of its own, or that of its editor. The great-toe theory is thrust out of sight, *sans cérémonie*, and with the apparent consent of its author, the peculiar powers of whose understanding are thus dishonored in the very place where they should be duly respected.

WILL THE OUTWARD CHURCH YIELD?

Every day brings to our notice some new demonstration of the power of the present Spiritual Reformation. In many places the outward Church is visibly yielding to its influence, while the mysterious powers everywhere work, invisibly, beneath a thousand altars. We have just perused a letter, addressed to Edwards' Congregational Church (Orthodox) Boston, by A. E. and S. J. Newton, two of the members of that Church. It forms a neat pamphlet of twenty-six pages. The parties named as the authors have been engaged for over two years in an honest investigation of the Spiritual phenomena, from which they have derived the most exalted pleasure and substantial profit. The work before us contains a brief but lucid account of their experience, which will be read with uncommon interest by many. We shall probably have the pamphlet for sale, in the course of a few days, but in the mean time will minister to the present gratification of our readers by making a few extracts.

Concerning the character of the invisible intelligences, and by way of answering the objection that intercourse with Spirits is prohibited, the authors say:

Who were these invisible beings? and what their character and designs? They claimed to be the Spirits of departed human beings—some of them insisted that they were our relatives and friends, who had thrown off the mortal tenement, and arisen to a higher form of life—and they furnished most startling and inexplicable proofs of their identity. They professed to be thus manifesting themselves to our outward senses, for the purest and holiest of purposes—to awaken long-buried affection, and cause the conscious return of our hearts with the "loved and lost," who indeed were not lost, but ever watching around us—to dissipate the clouds of fear, and ignorance, and doubt, which hang over the portals of the tomb—to quicken our faith in the realities of the unseen world, and the glories that await the earnest seeker for truth and goodness—and to proclaim the speedy coming on earth of that glorious promised day, when "the face of the covering cast over all people, and the veil that is spread over all nations," shall be removed; when "death shall be swallowed up in victory," and "the tears wiped away from all faces." (Isa. xlv. 7, 8.)

Were they what they claimed to be, or were they deceivers? Were they good Spirits, or evil? Or were there both good and evil? Some people were ready to decide at once, that if Spirits, they must be evil, and, therefore, wholly to be avoided. But this was a condemnation without a trial. The injunction of the Apostle is—and it was now seen to have an application before unthought of—not to reject them altogether, but to "try the Spirits, whether they be of God." (1 John iv. 1.) This certainly implies that some are of God, and some not. And surely, if any dependence could be placed upon the representations of the Scriptures on the subject, we are surrounded, and watched over, by ministers of good as truly as of evil; and why should the former, whose duty it is to have "charge over us in all our ways," neglect to interfere, and warn us of, and save us from, the machinations of the latter? To suppose they were not allowed to do so, would be inconsistent with the goodness and the promises of God.

But some will ask, Is not all intercourse with Spirits forbidden in the Scriptures? We reply, that we know no evidence of such prohibition, except as regards evil or undeveloped Spirits, and with such we have no desire for intercourse. If the prohibitions given through Moses, included good as well as evil, then they were transgressed by Moses himself—for, did he not talk with the "angel at the bush" (Ex. vi. 30.) And did he not receive the law "by the ministration of angels," (Heb. ii. 2, Acts vii. 38.) spending 40 days with them in the mount? (Ex. xxiv. 18.) This was transgressed also by Samuel, Elijah, Isaiah, Ezekiel, Daniel, and doubtless all the prophets, for they do not describe their interviews with Spiritual beings, sometimes terming them "men," and again "angels of the Lord."

HOW TO RESIST EVIL SPIRITS.

On this subject the writers express their views, founded on personal observation and experience, as follows:

That there are false and wicked Spirits, seeking in this way to communicate with men, is as fully evident as that there are false and wicked men in this life; and they are to be judged in the same manner, by their words and works. The fact that the human body may be possessed and controlled by evil Spirits, is, to us, no longer a fact of history, but of observation. * * * Through the earlier part of our experience, it was a matter of perplexing inquiry, how we might be secure from the annoyances and deceptions practiced upon us by these ill-disposed intelligences. At length, the whole question was solved, in a manner so plain that we wondered it should have caused us any difficulty. We were taught, that the great law of attraction, or affinity, holds as universally in the Spiritual as in the physical world—that we draw around us Spirits like ourselves, those whose motives, feelings, aspirations, are most in affinity with our own; and that, if we would attract only the good, the pure, the exalted, we must ourselves be pure-minded, sincere, devout; and the channel of communication must also be pure and elevated.

The operations of this law are evident, to an imperfect degree, in the world about us. Who has any fear that the debased and polluted denizens of the haunts of vice will intrude themselves into our meetings of devotion, and endeavor to instill the poison of their irreligion into our hearts, under the guise of religious discourse? They have no affinity there—neither are the good attracted to the assemblies of evil men, except for offices of benevolence and pity.

WHAT THE SPIRITS DO.

The succeeding extract will give some idea of what they have done for the persons whose names are signed to this letter:

We have been permitted to hold almost daily converse with them, in the quiet seclusion of our own household, and under circumstances admitting of no possible mistake or delusion. They are by our side, sensibly, and often visibly, at morning, noon, and evening, and encamp around us, and our little ones, through the silent hours of night. When we bow in worship around the family altar, they join their worship with ours, "helping our infirmities," and "making intercession for us," in words full of

wondrous meaning and sublime adoration. When we approach the table to partake of God's bounties, they are ever nigh to remind us of the great Giver of all good, to inspire our hearts with thankfulness, and to instruct us in the nature and qualities of the different kinds of food, that we may select only such as are "convenient for us." (And we may here remark, that the useful, practical, and truly scientific information they have imparted to us, on subjects connected with dietetics, and the general care of the health of our bodies, has, of itself, been sufficient to demonstrate, beyond all cavil, their superior insight into the laws of our being, and their benevolent intentions. We do not profess, however, to have acted upon their instructions fully, as yet, for so far removed are the artificial habits of life from the simplicity of nature, that an immediate return seems impracticable in the present state of society. Consequently, we have not yet experienced the full benefits they would confer, but their teachings have commended themselves to our highest perceptions of what is desirable and salutary.)

When we have opened the ancient record of God's revelations to man, then they have specially delighted to stand by and lend us their aid in understanding the precious volume, pointing out new beauties, and hidden glories in its pages. Most literally have they opened our eyes "to behold wondrous things" out of that book. Undiscovered truths are made to beam forth from many an obscure and doubtful line; familiar words have received new meanings, and many things, in "the ways of God to man," which have, heretofore, seemed dark, mysterious, and full of gloom, now stand vindicated of all seeming harshness, and the tender parental love of our heavenly Father is made to shine forth in resplendent beams upon all His offspring, both from His word and His works. When we have met with you in the public assemblies of the Lord's Day, they have also been about us, making manifestations of their supreme delight in the higher acts of praise and adoration, impressing us with clearer perceptions of heavenly truth, and teaching us to discern between that which God has revealed, and that which man, in his blindness and ignorance, has perverted or invented. Yea, startling as it may seem to you, throngs of angels, bright as those whose music was heard of Bethlehem's plains, were, on one occasion of special interest, seen within the walls of our humble temple, hovering over each one of you, and endeavoring to breathe into your souls "glad tidings of great joy." You have often unconsciously recognized their presence, and addressed them in your songs of praise, invoking them to join your worship.

"Praise Him above, ye heavenly host;"
"Ye holy throng of angels bright,
In worlds of light, begin the song;"
"Your voices raise, ye cherubim
And seraphim, to sing his praise;"
"Oh, ye angels, hovering round us,
Waiting spirits, speed your way;"
"A cloud of witnesses around
Hold thee in full survey;"

and many, many more like invocations and recognitions, to be found on almost every page of your devotional hymns—how often have they been repeated by your lips, though, perhaps, with scarce a thought they had a meaning, much less a realization that the bright beings addressed were around you, and listening to your words. If it be not so, however, you will at once perceive the vainness and absurdity of this calling upon them.

NO DOGMATISM.

One characteristic of their teachings has been, an absence of all dogmatism, or attempt to thrust upon us strange doctrines and fantastic notions, on the mere authority of their word. On the contrary, they have insisted, that we submit all their instructions to the test of our own powers, as enlightened by the Word and the Spirit of God—charging us to receive nothing until it should commend itself to our highest intellectual and moral perceptions, as both true and good. And no single principle has been advanced, to our present recollection, through months of intimate intercourse, either in physical, mental, moral, or theological science, which has not carried conviction upon its very face, to all whose hearts were open to its appreciation. Thus, they "teach as those having authority"—the authority of self-evident truth—and not as the scribes." (Matt. vii. 29.) In short, picture to yourselves your highest conception of what it would be to you to walk day by day in conscious intercourse with beings of their higher sphere—to listen to their words of love, their songs of praise, their teachings of wisdom, purity, and heavenly truth, their descriptions of the glories of that brighter world, in which they dwell—and to feel the hallowing, elevating, purifying influence of the realized presence of such pure beings shed over all your thoughts and acts—and then you may have some idea of what it has been given us to enjoy and to realize in this new dispensation of God's grace.

POWERS IMPARTED BY SPIRITS.

It is readily confessed, that we have been dull scholars, and "slow of heart to believe," else our probing under such teachers would have become more apparent to all men—but this surely is from no fault on their part, nor is it an uncommon one on the part of humanity. We may say, however, and we trust it will not be deemed an unseemly boasting in us, that if we ever experienced the love of God and of man shed abroad in our hearts, that love has been quickened, purified, intensified—if we ever exercised faith, that faith has been immeasurably strengthened, and rendered a vital principle instead of a mere speculative probability—if we ever yearned for purity of heart and holiness of life, those yearnings have been stimulated and increased—and if we ever have received aid in overcoming "the world, the flesh, and the devil," such aid has been consciously imparted to us under these angelic ministrations. Besides all this, the miraculous gifts bestowed in attestation of the divine authority of the mission of Christ have also been granted, to prove the heavenly origin of this new revelation. The casting out of undeveloped demons; the healing of the sick, the lame, the blind, either by instantaneous cure, or by more gradual recovery under the use of means prescribed by superior direction; the use of unknown tongues, the foretelling of future events, the power of discerning or perceiving Spirits—all these have been exhibited, in numerous instances, some under our own observation, in our own family, and even through our own instrumentality—and others in well-attested cases, the evidence of which is before the public.

With these frank and truthful statements of our experiences before you, we leave it to yourselves to decide, whether such influences are from above or from beneath—whether such beings are angels of purity, or seducing Spirits, seeking our destruction. If these things be evil, well may we ask, "Who will show us any good?" or teach us to distinguish between good and evil? If such are the "workings of Satan," as many would have us believe, then verily hath Satan himself become "transformed into an angel of light"—a teacher of purity and of piety—a friend of God, and of man! and it is most sincerely to be hoped that all his adherents, on earth or elsewhere, may speedily undergo a like transformation!

There were those, in our Saviour's time, who, notwithstanding his holy teachings and his heavenly purity, and the benevolence of his miracles, attributed all to the agency of "Beelzebub, the prince of devils" (Matt. xii. 24), merely because he conformed not, in all things, to the standard "orthodoxy" of the day; and it is no less "blasphemy against the Holy Spirit" (Matt. xii. 31) to ascribe the same manifestations of Divine power and goodness, in our day, to the same evil source—a guilt which we should shudder to incur. "BY THEIR FRUITS SHALL YE KNOW THEM." And if the "finger of God" is manifest in these things, then, truly, the "kingdom of God is come unto us" (Matt. xii. 28.)

ARE WE DECEIVED?

On this point the authors offer some earnest remarks, from which we extract a paragraph:

But some to whom this whole subject is new, will ask, Is it not possible that, after all, you may be mistaken or deceived? that this is all the creation of a diseased imagination, or a "strong delusion" from the adversary of good? It might be sufficient to ask, in reply, which is the more probable, that we should be mistaken or deluded, after so elaborate an investigation, and so full an experience, or that those who have not opened their eyes to the light should be ignorant of the realities that surround them? Who is best qualified to testify of the beauties and glories of the natural world—or "the sun shining in his strength," and of the earth robed in loveliness—he who has shut himself up in a dungeon, and bandaged his eyes to prevent the admission of a single ray of light, or he who walks abroad and enjoys the full exercise of his senses? "We speak that we do know, and testify that we have seen," and why should you not receive the witness of those in whose integrity and veracity you would confide on all other subjects, as well as the testimony of persons who lived eighteen hundred years ago, and of whom you know and can know nothing personally? Were we alone in these convictions, we might speak with less positiveness; but there are hundreds of honest, upright, pure-minded people in this city, thousands in the State, and hundreds of thousands in this favored land, who, within the past few months, have passed through similar experiences, and been compelled to the same conclusions, and now rejoice in the same glorious light. Or, were these convictions merely

speculative opinions, having their origin in our own minds, it would become us to announce them with less emphasis and assurance. But "our faith does not stand in the wisdom of men, but in the power of God." These revelations are not the speculations of a conceited philosophy, but have come attested by "demonstrations of the spirit and of power," fully as convincing, for aught that we can see, as any that were ever granted to man.

CONSOLING NATURE OF THE NEW REVELATIONS.

Is it not of some value to all of us to find a relief to that longing of the spirit toward the "loved and lost," that yearning of the affections to know where and how exist those dear ones who have been snatched from our view, and borne beyond our ken!

"The dead, and much-loved dead!
Who doth not yearn to know
The secret of their dwelling-place,
And to what land they go?
What heart but aches, with ceaseless tone,
For some sure knowledge of its own?"

To those who have been enabled to receive full conviction of the reality of intercourse with the departed, these heart-yearnings have been fully and gloriously answered. Death to them is truly "swallowed up in victory!" A "new heaven" is over them, and a "new earth" beneath their feet; "all tears are wiped from their eyes," and they realize the fulfillment of that promise, "THERE SHALL BE NO MORE DEATH, neither sorrow nor crying; for the former things are passed away." (Rev. xxi. 4.)

HOW ALL THINGS APPEAR.

The universe now appears to us to be governed under the great eternal law of PROGRESS; that throughout all forms of matter, and all grades of life, and all orders of created intelligences, there is an unceasing progress of DEVELOPMENT; ADVANCEMENT from low to high, from high to higher and still higher gradations of quality, condition, capacity, and enjoyment; in never-ceasing approximation toward the boundless perfections, the glory inconceivable, and the joy unutterable of the Great Original. "For or Him, and THROUGH Him, and TO Him are ALL THINGS; to whom be glory forever." (Rom. xi. 36.)

The pamphlet is written in an intelligent and candid spirit. We are pleased to find that the authors take a very rational view of the whole subject, and that they exemplify the charity which "doth not behave itself unseemly."

NOBLE BEQUESTS.

The following paragraph, which we cut from the *Boston Bee*, indicates the manner in which Robert G. Shaw, Esq., deceased, distributed his ample fortune:

"The late Robert G. Shaw dispensed charities with a munificent hand while living, and now that the grave has closed over him, his will testifies still further to the goodness of his heart and the liberality of his hand. Besides an ample fortune to his own family and friends, he made the following legacies to public institutions: To the Boston Fatherless and Widows' Society, \$3000; to the Widows' Society in Boston, \$2000; Boston Children's Friend Society, \$2000; Boston Seamen's Friend Society, \$2000; Society for Aged and Infirm Penitents, \$3500; Boston Marine Society, \$2000; Howard Benevolent Society, \$1500; Society for Aged and Destitute Clergymen, \$1000. He also bequeathed the sum of \$110,000 to be set apart at interest by his executors until it shall amount to \$100,000. This sum to be known as the 'Shaw Fund,' and to be appropriated for the benefit of destitute mariners' children under the age of ten years. A further sum of \$10,000 is donated for the purchase of a site for the institution. This golden legacy reaches a class of the community not distinctly embraced in existing charities. Such men are an honor to their kind. When wealth is thus disbursed it blesses beyond estimate. The memory of Robert Gould Shaw will be celebrated generations hence, and his name be as dear as any in the calendar of saints."

Yes! and we have far greater respect and reverence for the memory of such a man than for a legion of the current calendar saints. These latter were of cheap and easy growth in the middle ages, whence most of them sprung, but Robert G. Shaw was a spirit "few and far between" in this groveling and selfish world. How different the time sung when, but a few months previous to Mr. Shaw's death, it was announced that he had become a convert to the Spiritual theory. Then the press could only call him a fool, a fanatic, or insane. But neither scoffs nor sneers could shake his new faith, and in the Spirit-land, whither he has gone, he is now, we doubt not, enjoying the full fruition of that faith. It is surprising how a man's money, scattered in "noble bequests," will silence wagging tongues, and make a saint of him after death whom society was wont, in his lifetime, to mock and traduce. Perhaps if Mr. Shaw's "will" had been made known coeval with his conversion to Spiritualism, the press would have rendered a different judgment as to his honesty and sanity.

NEW YORK JUVENILE ASYLUM.

The crowds of neglected children which constantly throng the streets of New York have induced some of the philanthropists of the city to make an effort to elevate their condition, and place them in positions where they may have an opportunity of becoming respectable and useful men. For this purpose an institution, by the name of the "New York Juvenile Asylum," has been incorporated, and through the voluntary contributions of our citizens and the generous aid of our city authorities, endowed with a fund of \$100,000, besides a provision for the payment of \$40 per annum for every pupil remaining in the institution for that period, and in like proportion for parts of a year. The objects of the institution are more particularly pointed out in the following extracts from their By Laws: "This Corporation is to receive and take charge of such children between the ages of five and fourteen years as may be voluntarily intrusted to it by their parents or guardians, or committed to its charge by competent authority, to provide for their support and to afford them the means of moral, intellectual, and industrial education.

"The institution is permitted to take such children of poor people as are voluntarily intrusted to them by their parents or guardians. The design of the institution is strictly parental, and the powers conferred upon it by the legislature will enable it to carry out its design. The first object is to rescue neglected children from the danger that surrounds them. The second to cultivate self-respect, the third to give them educational and industrial training, the fourth to secure good places for them in the country. To obviate the difficulty in regard to obtaining good places, an indenturing Committee is provided, whose duty it is to inquire first into the fitness of the pupil to be apprenticed, and second, into the character and fitness of all persons who may propose to take a pupil as an apprentice or servant. All applications for apprentices must be in writing, accompanied by a city reference, if possible, and by a recommendation from the pastor of a church in the town where the applicant resides, from a justice of the peace, a supervisor, and a town superintendent of common schools, or any two of them, which recommendation should state that the person so recommended is not an intemperate man, or one habitually profane, or a keeper of a gaming-house, grog-shop, or tavern, and that his disposition and temper is such as would be calculated to exert a favorable influence on a child. For the purpose of watching over the pupil after he is apprenticed, it is made the duty of the Committee on Correspondence to correspond with both master and pupil as often as once in six months, to inform themselves of his health, condition, and progress.

The institution commenced operations on the 1st of last

January, by opening a house of reception. They now have about seventy pupils. They have opened an Asylum at the junction of 55th Street and Avenue A., at which place application may be made for apprentices. As the number of pupils is expected, at all times, to be large, we would invite our friends in the most distant part of the country to aid us in ridding this city of one of the most prolific sources of misery and crime, and we promise to supply them with material which, if rightly fashioned, will not only repay them a hundred-fold, for their trouble and expense, but will afford them the pleasing satisfaction of knowing that they have rescued a human being from want and degradation, and placed him in a position of comfort and usefulness, where talent and energy will accomplish his elevation.

Applications must be addressed to Dr. John D. Russ, 15 Centre Street, Rensselaer N. Havens, Jamecy Court, Solomon Jenner, 75 Henry Street, Indenturing Committee.

* * *

AND THE VOICE SAID, WORK.

We very much like the spirit of the following letter, and cordially invite our unknown friend to become a co-worker in this field, if the company and the employment are congenial to his tastes. The ease and energy of his style sufficiently evidence his ability to realize all that was implied by the mysterious voice, and we trust that the remaining fifteen years will witness the accomplishment of that work. We think it more probable that our correspondent has "something important to say to the world," and that the world will be pleased to hear him.

HOME PARK, near Newcastle, Lawrence Co., Pa.,
April 30, 1863.

MESSRS. PARTRIDGE & BRITTON: I am much pleased with the improvement of the *Spiritual Telegraph*. The old *soul* may do for the new, without material alteration.

Now your space being ample, I may possibly ask occasionally to occupy a half column or so, when you may have nothing better to dish up to your readers. As I approach the boundary of my "three-score and ten" (the space being now but half a decade, and the wheels running with accelerating velocity), like other old men, I am becoming loquacious, and sometimes imagine I have something important to say to the world.

If you should find leisure and disposition to attend to my prattle, you might help me to solve the problem why I am remanded back from the "Spirit-world," which, two years ago, I hoped I had nearly reached. But I must first tell you my story, to give you some data. At the time mentioned, I had suffered severely and incessantly for six months, and on a cool calculation of chances, concluded I was near the eternal end of suffering; but on repeating the calculation in my sleep twice in the same night, a seemingly audible voice responded to my conclusions, "You can't die yet; you can't die yet; you have work to do; it will take you seventeen years to do your work, and you can't die till your work be done." Thus aroused from my lethargy, I looked round and listened; but all was as still as the tomb. Strange, thought I, how closely imaginings can resemble realities!

Two years, in which my sufferings have been gradually abating and my health and strength improving, have rolled by, and now, as I go a little with the aid of two sticks, I can not avoid asking myself daily, What work is it that you can and should do? My responses and consequent doubts, thus far, seem hardly worth coming back for, and God knows I would rather be doing some useful work than go idle. The question still recurs, What shall it be? My physicality, as mere working machinery, is nearly worn out. It may still do for a work-shop; but when I come to overhaul and examine into the condition and efficiency of my intellectuality, which never was any thing to brag about, and is something the worse for "wear and tear," I fear it is but little it can do. Reading and thinking are very pleasant and not unprofitable exercises and amusements; but this is all selfish, and something interior prompts to at least divide results.

As "all the fools are not dead yet," there is a field of operation of considerable extent in the learned professions. To occupy the law field, I can not, and would not if I could. If there be one honest calling which, more than others, is calculated to vitiate our moral sense, and "petrifies the feeling," it seems to me it is the practice at the bar, as at present conducted. Physic—oh! that will not do—I have had a heart-scall of that already. If I ever do much guessing again, I will not have human life as the prize or penalty at stake. Let any intelligent man look abroad on that field, from the retailer of patent medicines to the hobblyhorsk professor at the head of some one of the colleges of some one of the *pathys*, and say if confusion was ever worse confounded. And yet people still say "the science of medicine!"

But there still remains an almost boundless area for labor in the great theological field. Coextensive with the race are the demands for moral and religious teachings; but although the subject is of paramount importance, involving interests, temporal and eternal, and has commanded the attention and investigation of the greatest and best from the earliest historic periods, no science, no philosophy, is so indefinite and conflicting in its teachings and practical applications. Understanding so little of the being and attributes of the GREAT I AM, of our relations and duties to Him, and our own destiny, it is not strange that conflicting theories and practices should prevail. Add to this the disposition of the cunning, the avaricious, and the ambitious, to avail themselves of the ignorance, the credulity, and superstition of the masses, and all the moral and religious phenomena may be readily accounted for.

When I contemplate my incapacity on the one hand, and on the other the mass of prejudice, superstition, and sectarian zeal, prompted and sustained by the powerful intellect of thousands whose interest seems to demand the continuance of the present order of things, I am ready to despair of being able to work successfully in this field.

I rejoice in believing that a brighter day is dawning on our benighted world, and I have some faith that your efforts will diffuse and intensify the light. For this reason I am prompted to bid you God speed, and, if I could, would cheerfully work in aid of this benevolent enterprise.

I am, very respectfully, your brother, in the great work of progression and enlightenment.

J. POLLOCK.

THE BIBLE CONVENTION.

It will be remembered that the Convention, called for the purpose of discussing the origin, authority, etc., of the Jewish and Christian Scriptures, will meet in Hartford, Conn., on Thursday, June 2d, and is expected to remain in session four days. We do not expect that the popular theologians will be represented on that occasion.

WHO IS EXPOSED?

Professor Anderson at Metropolitan Hall—Challenge Accepted—The Mediums Present—The Professor Excited—Great Confusion in the Audience—Prof. Anderson Denounces Mr. Partridge and the Media with great Violence, etc.

During the last few days our attention has been repeatedly called to the challenge of Professor Anderson, addressed to the friends and media for Spiritual Phenomena, and to his offer of \$1,000 for each and every rap produced on his table, which he, Professor A., could not satisfactorily account for by natural laws. No attention, however, was paid to the subject, until Mr. Partridge was personally assured by the agent of Professor Anderson, and other of his personal friends, that Mr. A. was disposed to treat the whole subject, and all concerned, with entire fairness, and that any respectable Spiritualist who might be disposed to accept the proposition of the Professor, should be politely treated, and that, if desired, a private room at the Hall would be furnished by Prof. Anderson, who, it was alleged, would make no objection to the decision of a Committee, equally composed of believers and unbelievers. With this assurance, Mr. Partridge attended the Professor's Exhibition at Metropolitan Hall, on Friday evening, 27th ultimo. What occurred on that occasion may be learned from the subjoined Report, furnished by a gentleman who was present to report the proceedings for an opposition paper. The reporter is not a believer in Spiritualism, and will not, therefore, be accused of any undue partiality for us. We publish his report without changing a word. ED.

On the evening of Friday, May 27, at a performance in Metropolitan Hall, New York, for the benefit of Mr. J. H. Anderson, part of the entertainment consisted of "rappings" on a table standing on a platform, apparently without any connection with the stage, and on a glass bell, suspended from the ceiling by a double wire. On previous evenings Mr. Anderson had given an explanation of the means by which he produced these noises, and had showed his mechanical aids, as explained in his published "Exposé of Spirit Rappings," in which he said, "I challenge the whole Spirit Rapping League, from Maine to California, for \$5,000 or \$10,000, that there is not one of them can produce a knock on my table, which I can not account for by natural causes, consistent with the well-understood laws of Natural Philosophy." In this Exposé, Mr. Anderson says, "Suppose, for example, two rooms, one communicating with the other, the medium, tables, and confederates in one room, and apparatus, with a galvanic battery, in the other. The wires from the battery pass under the door, or out through the wall beneath the skirting boards, passing under the carpet to the legs of the table. A communication is thus formed with the table, in which there is concealed a magnet, attached to which is a small lever, working upon a center. The moment the galvanic current is applied it raises the lever; the moment it is disconnected, the hammer of the lever strikes the table, rap, rap, rap, as often as the medium pleases."

On this occasion, after exhibiting his course of rappings, Mr. Anderson addressed his audience, informing them that two hours ago—"only two hours ago"—a letter had been left for him at Mr. Jollie's, 300 Broadway, which he would read to them now, as it related to the challenge which he had given to the Spiritual Rappers from Maine to California. (Sensation.) He would read this letter, which was as follows:

FRIDAY, May 27, 1853.

PROFESSOR JOHN HENRY ANDERSON—Sir: Being assured of your willingness to enter into fair and proper arrangements for testing and determining whether raps, or other manifestations termed Spiritual, do occur in my presence, I accept your challenge, and offer of \$1,000 for every rap produced without visible agency—which challenge and offer I see in the public prints. To test the question at issue, I propose the following arrangements, viz.: That the investigation be conducted by a Committee of seven, mutually agreed upon; or, you may name four persons (two of them to be ladies), and I will name three (one to be a lady), the Committee to sit during the evening's entertainment, and report at its close.

Let it be distinctly borne in mind, that the only question to be tested by this proposed investigation is, whether sounds, resembling raps, can be produced without visible agency? If these arrangements are satisfactory, please signify it; and myself, with sister Kate Fox, will be present at your entertainment, at Metropolitan Hall, this evening.

Respectfully yours, ANN L. BROWN, No. 78 West 26th-st.

They would notice that it was only within the last two hours that he had received this letter. I stand here, he said, to expose humbug and delusion, and I am glad that this letter, though late in the day, has been written. I have to inquire whether any person named in this letter is here this evening?

A gentleman sitting somewhat in the back of the Hall, accompanied by two ladies, here rose and said that the writer of the letter and another medium were present. (This announcement appeared to excite much interest, as every eye was turned to the speaker, and many ladies, as well as gentlemen, sprang on their seats to obtain a full view of Mrs. Brown and Miss Kate Fox.)

Mr. ANDERSON. So, we have them! I denounce the rapping as a humbug and a jugglery.

The GENTLEMAN. If Professor Anderson will allow me—Mr. ANDERSON. I have been fighting it up to this hour, and from this moment it shall have no power on the mind. I will put it down as a humbug. (Applause.)

The GENTLEMAN. You will allow me, I trust, to say that I appear ready to reply to any remarks you may make on Mrs. Brown's letter. (Sensation.)

Mr. ANDERSON. Come up here, sir! come on this platform, and we can see you.

[The gentleman accordingly left his seat and went on the platform, where he was greeted with clapping of hands.]

The GENTLEMAN. You have read Mrs. Brown's letter. She accepts your challenge. (Applause.) If you allow her, she will personally defend the theory and practices which you denounce. I shall read the challenge which you published in the New York Herald. The challenge was as follows:

A CHALLENGE.

Messrs. Editors—I am asked by many correspondents if the "Spiritualists," so-called, will be allowed to defend their theory and practices at my entertainment! Most certainly. My honest aim and intent is to expose the "Rappers" and their humbuggery; and I challenge the whole legion of "Mediums" to come to Metropolitan Hall, and defend themselves, or make good their pretences, if they can. I will produce all their "raps," with no other aid than my magic and machinery, while I defy them, by the offer of \$1,000 for every rap so produced, to rap on my table without some visible agency to help them. If "Rappers" or "Mediums" wish to prove themselves honest before the public, let them meet this challenge. If there are any "poverty-stricken" mediums who wish to try their jugglery at my table, they shall have free pass to my whole performances.

JOHN HENRY ANDERSON.

Mr. ANDERSON. That is not exactly as I intended it (hisses), but I adopt it. (Applause.)

The GENTLEMAN. The challenge is plain enough, and so is the letter. If rappings are produced on a table without any visible agency, you pledge yourself to forfeit a thousand dollars?

Mr. ANDERSON. Sir, what is your name?

ANSWER. Charles Partridge. (Sensation.)

Mr. ANDERSON. Oh! I know you now. (Laughter.) You conduct a Spirit-journal, don't you?

Mr. PARTRIDGE. I appear here, with two mediums, to defend the claims which we set up. (Applause.)

Mr. ANDERSON. To support your paper?

Mr. PARTRIDGE. My mediums are here, and prepared to operate if the spirits please to give the raps. (Laughter.)

Mr. ANDERSON. Shake hands, sir. (A solemn hand-shaking took place between the parties.) There is my table. If you and your mediums have common honesty, you will cause the rappings to take place upon it, whether you are to have a thousand dollars or not.

Mr. PARTRIDGE. I do not want to make money out of you. (Applause.) I have refused money before. I will not accept it now. If any medium choose to accept it, he may. Our only object is to discover and to show the truth. (Sensation, and cries of "Bravo.")

Mr. ANDERSON. No, sir; I want to discover the truth.

Mr. PARTRIDGE. We do not come here to hurt you, or to deceive, but to defend the truth. You can not object to the proposal that a committee of seven conduct the investigation, chosen out of the company now present, and with power for yourself to select a majority of that committee.

Mr. ANDERSON (with great emphasis). No, sir-ee. (Laughter.) If you have a power of making particular manifestations, you must use it before the whole audience here, or not at all. (Applause.) I won't have any hole-and-corner work.

Mr. PARTRIDGE. We want none. We do not want to do any thing in secret. You wish to discover how the rappings are done, and we do not want to deceive you, but to let you perceive whether they do or do not occur, without any invisible agency. (Cries of "That's fair.")

Mr. ANDERSON. No; I do not see why six or seven persons, and some of them females, should decide on the question, whether the rappings are produced, and by what means. I want the whole audience to be a committee. (This declaration was received with loud approbation.)

Mr. PARTRIDGE. I want no private or secret manifestation. (Applause.) We are willing to appear on the platform, but we claim that both sides shall be represented here. There probably are some here who believe in Spiritual rappings, and many who do not. Is it not fair that some of both classes should investigate this matter?

Mr. ANDERSON. Where are the mediums? Have them up here. Let them rap away. There's my table. They must rap on that, or none. (Applause, laughter, and one of "Give them fair play.") The table, on a platform, running down the center of the hall, was about 25 feet distant from the stage, on which Mr. Anderson wished the medium to take her place and operate.

Mr. PARTRIDGE. Yes; fair play is what I ask for.

Mr. ANDERSON (who had been speaking in a very loud and vehement tone, here turned to Mr. Partridge, saying, in a very subdued manner, Clasp me by the hand! If you do have any communication with heaven, I wish to God that I could. (Laughter.) You can not have your committee. (Cries of "No, no.") I say, "Yes." Defer this until to-morrow evening, if you wish, and it will give your party more time. ("Oh! oh!")

Mr. PARTRIDGE. We have something else to do.

Mr. ANDERSON. I have my table here. Let your rappers rap on it. Put your medium here, and leave the table there, where it is, that every one may see there's no collusion. [We suspect that Mr. Anderson meant collusion.] I'll have no committee. (Cries of "Go on with the performance," and "order.") We want Spirit-proofs. If you can convince me that you have the power of going beyond the grave—(cries of "Give them the chance of proving it, and don't talk there all night.")

Mr. PARTRIDGE. I find that it is useless to go on. Your challenge is accepted, and you will not allow us to do anything. ("No, no.") I shall take my leave of you.

Mr. Partridge accordingly resumed his seat in the body of the hall, greeted, as he walked down, with applause and partial hissing. He preserved a cool demeanor all through his colloquy with Mr. Anderson, who was pretty excited, and spoke very loudly.

After a little pause, during which Mr. Anderson evidently was endeavoring to renew his good temper, he exclaimed—You would think me a cur or a dog, if I had received this letter and not read it to you. I am laboring under some little excitement, and must ask you to give me just ten minutes more before I resume my performance. (Applause.) Are there any New York Volunteers in the room? I am afraid there are none. To-morrow night I shall perform here for the benefit of the New York Volunteers, and shall have more time between now and then than I have had this evening. If Mr. Partridge and his friends still wish to take up the bet, I shall have my table placed as it is now, and let them rap on it if they can. Let them appear in propria persona! [This is Mr. Anderson's Latin, as *persona* is the proper word]—as I have got them here, and if Mr. Partridge will then accept my challenge, we'll have the room as full as it can hold. (Cries of "They are here now; why don't you try it to-night?") I trust that no one will leave this room with the impression that I have acted unfairly or ungentlemanly. (Here arose a tumult of conflicting cries, in which cries of "Bravo, Anderson!" alternated with "No, but some of your friends have;" and "You have not used the gentleman well!") There's no humbug about me. (Laughter and cheers.) I say that Mr. Partridge is a man who obtains money under false pretences. (Another roar, ending in a shower of hisses.) Yes, ladies and gentlemen, I say—on false pretences. He knows that he publishes a fallacy and a falsehood. (Shame.) I say, he knows that what he publishes is untrue, and thus he obtains money on false pretences. Am I right? (Cries of "No, no!" and "Yes.") I am heated. I am agitated. I have no object except to expose this jugglery, this vile humbug. That is the sole motive of my exposure; to save my fellow-creatures from a cheat which must lead them to damnation. (Great sensation.) Great God! (here some man in the boxes shouted out, "Go on, Mr. Anderson, there are half a hundred confederates here who want to be on the committee.") I will put down this evil, so help me God! (Cries of "No swearing.") I ask them what we shall call that humbug which has sent 575 of your citizens into lunatic asylums, and caused 17 of them to commit suicide? (Hisses and applause, lasting for some time.) This is the land of liberty, but this thing is like Millerism, and if you accept it you will be humbled and juggled. I denounce it. (Laughter.) I stand here, like one of the Apostles of old, and you may crucify me for the truth. I say that the "Spiritual" believers are Deists, and want to destroy religion. In the name of God, give them your dollars, if you wish, but do not give them your senses. (Cries of "Do not preach a sermon, but go on with the performance.") I stand in God's name. (Hisses and cries of "Your ten minutes are up; cut it short.") Their design is to put down Christianity, and one of their leading

members has publicly boasted that when Spiritualism prevails there will be no occasion for parsons, churches, or doctors. (Laughter, and further tumult, which did not end until Mr. Anderson, who was on the center platform, intimated that he would now show how the bell rappings were executed.)

Mr. Partridge here rose and said, in a very emphatic manner, it must not be thought that, having accepted Mr. Anderson's challenge, we have shrunk from any test to which we can be subjected. We are ready, under any fair arrangement, to demonstrate the verity of what we assert, and this before any audience. ("Bravo," and great applause.)

Mr. Anderson then proceeded with his performances, and did not again allude to the Spiritual Rappers until toward the close of the evening, when he repeated that the entertainments on the next night, at the same place, would be for the benefit of the New York Volunteers, and all the present audience would be welcomed there, including Mr. Partridge and his friends.

During the proceedings here recorded, Mr. Anderson was vehement—very violent, indeed, at times—and Mr. Partridge kept his temper with great coolness.

I deliver this, as a correct report, to the best of my knowledge and ability.

SHELTON MACKENZIE.

May 28, 1853.

Whether Professor Anderson treated the subject, and the persons—who merely signified, in the most civil manner, their readiness to accept his proposition—with becoming civility, on the occasion referred to, the reader will decide; also, how far the opposition is likely to achieve an honorable distinction by the mad ravings of those who assume to be its champions.

THE HARTFORD BIBLE CONVENTION.

HARTFORD, May 21, 1853.

TO THE CLERGY OF ALL DENOMINATIONS:

Gentlemen—Being one of the trio chosen as a Committee of Correspondence, I am but discharging the duty thus assigned me by addressing you.

You have, doubtless, ere this, heard that a Call has been issued, endorsed by some one hundred and fifty individuals, inviting all friends of Truth and of Free Discussion to a calm but thorough investigation of the Origin, Authority, and Influence of the Jewish and Christian Scriptures. This invitation, having originated with the people, is of course the People's Own. The Convention is theirs; and they call equally upon all capable and enlightened minds to participate in the proceedings.

I am perfectly aware, gentlemen, that the source from which this invitation originally emanated is not altogether orthodox in your estimation. And you hesitate to identify yourselves in any manner with a movement so unorthodox, lest an *odium theologium* may be attached to your unsullied reputations in consequence of the contact. But should you hesitate for reasons so unsound and so selfish as these? Suppose, gentlemen, the originators of this Bible Convention are not settled in your views of *plenary inspiration*—grant that they are (some of them) disbelievers in the possibility of a miraculous or supernatural Revelation—are they, therefore, unworthy the wisdom you possess, or of the evidences to the contrary which you are supposed to be capable of furnishing. "The whole need not a physician, but those that are sick." The callers of this Convention, as I can testify in conscience, are candid and serious in their seekings after Truth. They call for "light" on the three departments of the questions proposed. They are not afraid to hear or read any thing which you may deem proper to present.

But you object on the ground that the Call was issued, and the preliminary arrangements made, without consulting you or securing your co-operation. And the Convention is, therefore, supposed to be under the exclusive control of skeptics or Spiritualists. Not so, gentlemen, for nothing has been done thus far, by the *prime movers*, but simply getting the Call before the people, and securing the Melodeon as a place of meeting on the 2d, 3d, 4th, and 5th of June next. You will please observe that the Call is "not given to any particular class of philosophers, thinkers, or theologians, but is in good faith extended to all;" consequently you have a perfect right to cast your votes when the Convention is commenced, make your own propositions and amendments, or suggest and modify any regulations which may serve to advance and secure the full and free discussion of the questions proposed. As loyal followers of the Great Teacher, I trust you will not fear to meet "with publicans and sinners," nor give the people stones when they call for bread.

But you may object to this public method of discussing these important departments of the Christian superstructure. Your archeological evidences, your historical deductions, your classic renderings of the original gospels, will fail, you presume to think, to be duly appreciated by those who call this Convention. And besides, you affirm that all honestly skeptical minds can not but be persuaded of the miraculous origin, authority, etc., of the Old and New Testaments, by reading Dr. Nelson's, or Paley's, or Watson's replies and evidences. Nay, good sirs, these writers rest the question on merely metaphysical and inferential grounds; but the nineteenth century has conveyed the subject to a vastly different position, and the battle has now to be fought on *scientific* and positive principles. And there will, doubtless, be a large number at this Convention, who have neither the leisure nor disposition to read your published works, or weigh the evidences which gentlemen of your profession are supposed capable, *ex officio*, of presenting to inquiring minds. Do you think it right to let an opportunity escape you of doing good? A *phonographic* reporter will be in attendance to record your argument or defense, and a volume will soon spread the *pro* and *con* fairly put before the people. Of course the pride of Protestantism is the "right of private judgment" on politics and religion. Will you not assist to establish still firmer this glorious principle?

I have asserted that the question before this Convention is entrenched in *scientific* and positive principles, which all writers against infidelity, so called, have utterly failed to refute. One need but read attentively the recent work by Prof. Hitchcock, on *Geology and Scripture*, to be convinced of this vital fact. Even Hugh Miller (who has made as good a plea in behalf of his theological faith as any clergyman could say): "It is always perilous to under-estimate the strength of an enemy." The evangelistic churches can not, in consistency with their character, or with a due regard to the interests of their people, slight or overlook a form of error at once exceedingly plausible and consummately dangerous, and which is *telling so widely on society*, that one can scarcely travel by railway or in a steamboat, or encounter a group of *intelligent mechanics*, without finding decided trace of its ravages." And elsewhere this orthodox author boldly affirms that the "clergy, as a class, suffer themselves to linger far in the rear of an intelligent and accomplished laity—a full age behind the requirements of the time. Let them not shut their eyes to the danger which is obviously coming."

Now, gentlemen, I have but discharged a fragment of my duty in presenting this momentous matter truthfully before you. It is not I, but the nineteenth century, with its new Truths and awakening Rights of Man, that invites you to the Bible Convention.

Very respectfully,

A. J. DAVIS.

Hartford Times.

ROBERT OWEN AND SPIRITUALISM.

Robert Owen is universally known as the author, and, for many years, the zealous propagator of a theory of Social Reform. Whatever of unphilosophical extravagance may have been incorporated with his views, it must be acknowledged that the productions of his pen have, in general, manifested a degree of practical common sense, and a power of observation and deduction, not likely to be imposed upon by any shallow system of fraud or delusive trickery. Until lately, Mr. Owen was a confirmed disbeliever in the immortality of the soul; but, like hundreds of others of the skeptical class, he has experienced an entire revolution in his views in consequence of witnessing unmistakable manifestations of power and intelligence from the Spirits of the departed. The manifesto of his present convictions and hopes, together with the narrative of the experiences by which he attained them, will be found on our first page.

HORRIBLE SUMMARY.—A quarterly report of deaths occasioned by steamboat and railroad disasters, on routes of travel in the United States, has just been published. Within the three months past, 1,200! persons have been thus killed; manifest carelessness or recklessness being the cause in most cases. This record does not include some hundreds lost at sea, by the wreck of sailing vessels and the destruction of three first-class ocean steamers. This species of mortality bill ought to alarm, as it certainly must shock, the whole country.

MESSAGES FROM THE SPIRITS.

POETIC SPIRITS.

The subjoined communications, from Mr. Mendenhall, were lost sight of for a season, among other papers, but they have lost none of their original interest, by the delay which attends their publication. The case of Mr. M.'s little daughter appears to be one of much interest, and we desire to see more of the communications of which she is the medium. Among the several poems which our friend has had the kindness to send us, we are not quite sure that one or two of them do not resemble something which we have seen before. If it should prove that one of the number, entitled "The rest in heaven," is not original, the reader would not be authorized, in the absence of other evidence, to question the good faith of Mr. M. and his family, inasmuch as Spirits sometimes repeat things which were familiar to their minds while they lived on earth. We are so much pleased with the three stanzas addressed to the medium, that we have taken the liberty to place them in the SHEKINAH.

FARMINGTON, Feb. 28th, 1853.

FRIEND BRITTAN:

Dear Sir—In pursuance of my promise, I now send you some more of the writings executed by the hand of my little daughter. While I would be as brief as possible, I would ask your attention to a few facts further, in regard to her writing. Her hand is quite often moved to write for Spirits, of whom we knew nothing while they were in the form. The fact is, her writing is *entirely involuntary on her part*, and *spontaneous* so far as any dictation on the part of herself or friends, the writing being mostly done while alone. In her writing many, very many, remarkable tests occur, containing much evidence of the fact of *Spirit communication*, which I can not here stop to speak of, but may, if you please, make the subject of another article hereafter, as *facts* are all the people seem to call for. Permit me to mention one fact, and that is, in her writing there is, in almost every communication, language used of which she has no idea whatever as to its signification.

What I send you is from the same Spirit as the essay on "Death," sent on a former occasion. He came and introduced himself, you will perceive, as a strange Spirit; but, when the name was signed, it proved to be an individual whom I saw executed for murder, in Chillicothe, Ohio, some eight years since.

Be not startled at this, for, according to *Orthodoxy*, he was prepared for Heaven, having repented and found pardon before death. The name was not given till after most of the writing was done; nor had we any idea that we knew any thing of the individual with whom we were holding intercourse. Pardon me for taxing your patience so much, and dispose of this as you think will best serve the cause of truth.

Yours, for universal brotherhood, J. P. M.

P.S. Perhaps, the circumstances taken into the account, this man intrinsically was not as bad as many who escape the punishment of civil law. It also illustrates the *Law of Progression*. J. P. M.

THE MURDERER.

I was born in Shelbyville, Kentucky, and, at the age of ten, my parents removed to Jackson County, Ohio. My death, O God! I tremble to think of it. I was a murderer. I went about robbing and murdering. But it would be unnecessary to give a further history of myself, as I merely came and introduced myself, for the purpose of writing a few lines in the form of poetry.

I said to sorrow's awful storm,
That beat against my breast,
Rage on; thou mayst destroy this form,
And lay it low at rest.
Yet still the Spirit that now broods
Thy tempest, raging high,
Undaunted ever, onward looks,
With steadfast eye.

I said to penury's meager train,
Curse on; your threats I brave.
My last poor life-drop you may drain,
And crush me to the grave;
Yet still the Spirit that endures,
Shall mock your force, the while,
And meet each cold, cold grasp of yours,
With bitter smile.

I said to cold neglect, and bitter scorn,
Pass on; I heed you not;
You may pursue me till this form
And being are forgot,
Yet still the Spirit which you see,
Undaunted by your wiles,
Draws from his own nobility,
His high-born smiles.

CONCLUDING REMARKS OF MR. MENDENHALL.

No one acquainted with the facts in the case, and the history of this individual, can fail to observe how beautifully these lines take in the whole scope of his life, and even what took place after his inglorious death—

"Sorrow's awful storm," and "Penury's meager train," he (in his confession) speaks of suffering to the utmost extent. Then, after his death, the "Cold neglect and bitter scorn." Those alone can appreciate this, who witnessed the revolting scenes that occurred after he was taken down from the gallows, and conveyed to the charnel-house, where he (the corpse) was by the mob, collected for that purpose, taken and hung again, and treated in the most inhuman manner. J. P. M.

THE WISDOM OF GOD.

BY GOODRICH HAVIN.
Its secret and its evidence are most,
In the broad book of Nature. 'Tis to have
Attentive and believing faculties;
To avoid rejoicing in the joy
Of beautiful and well-created things;
To love the voice of Nature, and the shout
Of silvery fountains leaping to the sea;
To trill with the rich melody of birds.
Living their life of music;
To be glad in the gay sunshine,
Reverent in the storm. To see
Beauty in the stirring leaf;
To find calm thoughts beneath the whispering trees;
To see, and hear, and breathe the evidence
Of God's deep wisdom in the natural world.

M. A. MENDENHALL, MEDIUM.

THE REST IN HEAVEN.

BY JANE MENDENHALL.
Should sorrow o'er thy brow
Its darkened shadow fling,
And hopes that cheer thee now,
Die in their early spring;
Should pleasure at its birth,
Fade like the hues of even,
Turn thou away from earth—
There's rest for thee in heaven.
If ever life should seem
To thee a toilsome way,
And gladness cease to beam
Upon its clouded day;
If, like the weary dove,
O'er shoreless oceans driven,
Raise thou thine eyes above—
There's rest for thee in heaven.
But oh! if thou shouldst loathe
Throughout thy pathway bloom,
And gayly fleet the hours,
Unstayed by earthly gloom,
Still let not every thought
To this poor world be given,
Nor always be forgot,
Thy better rest in heaven.

* This is my mother; she passed into the Spirit-world some three months since this communication was addressed to my wife. J. P. M.

SPIRITUAL TELEGRAPH.

NEW YORK, SATURDAY, JUNE 4, 1853.

BUSINESS NOTICES.

ADVERTISING.—THE TELEGRAPH is not intended to be a general advertising medium, and we do not especially solicit this kind of patronage. The Publishers will, however, insert a very limited number of advertisements, as circumstances will permit, always providing, the subject to which it is proposed to invite public attention, is deemed compatible with the spirit and objects of the paper. All advertisements must be paid for in advance, at the rate of 25 cents per line, for the first insertion, and 8 cents per line for each subsequent insertion.

ORIGINAL AND SELECTED.

CHINA AWAKENING.—It would seem that light and heat from the great Spiritual Sun, which forms the Divine Atmosphere, are descending through all spiritual spheres, and through all strata of human society upon earth, stimulating all passions to unwonted activity, bringing every secret thought from interior germs to external development, and thus preparing for a universal change in the condition of things. In its descent through superior media, this new accession of divine heat and light have already reached even China—a stolid China—which has scarcely budged an inch from its sleepy arm-chair of conservatism for the last six hundred years! Recent accounts state that a formidable insurrection is now in progress in that empire, with a fair prospect of revolutionizing its government and changing its institutions. The insurgents, with an army of 60,000, are already masters of a considerable portion of the southern part of the empire, and the great city of Nankin has fallen into their possession. Almost any such movement in China, by awakening the sleepy brains of its inhabitants to a little free thought, must be productive of good; and when China thinks, there is no other enslaved or sleeping country for whose mental awakening hopes may not be entertained.

PARALLEL CASES.—The Spanish fly is said to be a fatal foe to the cockroach. When one of these flies sees a roach, he marches up to him, and looking him sharp in the face paralyzes him, so that he can not move or be induced to stir until his fly-foe drags him off to some hole or crevice, where the roach, being safely deposited, is punctured in the fattest portion of his body, and made the receptacle for the eggs of the fly. It is thought that the fly discharges some "leprous distillment" upon the roach, when they first meet, and hence the escape which follows. In human society, how many are there armed with leprous distillments by which they first paralyze, and then easily destroy their victims! The man who drugs a glass of rum for his fellow, that he may afterward rob or murder him, is one specimen of the Spanish fly. But the application of the parallel might be extended indefinitely, and in a thousand ways.

RUN'S WORK.—On Saturday last, a boy named Clancy, sixteen years of age, while intoxicated, stabbed an elder brother, who has since died at the hospital. What a commentary is this in defense of rum-drinking and rum-selling! Do the commissioners of excise need more than this one instance of rum-murder to determine them to shut down the liquor-license gate! Can all the good done (or claimed to be done) by rum in an age wipe out this shocking fratricide! And this is but a fraction of the horrors resulting from rum-selling. Ten thousand in our midst are plunged in perpetual shame, degradation, and misery, through the rum-traffic alone. Shall it never cease to afflict and disgrace our city and humanity?

THEODORE PARKER.—This bold-speaking thinker, in a late sermon before his society at Boston, uttered the following:

"I do not believe there ever was a miracle, or ever will be; everywhere I find law—the constant mode of operation of the infinite God. I do not believe in the miraculous inspiration of the Old Testament, or the New Testament. I do not believe that the Old Testament was God's first word, nor the New Testament his last. The Scriptures are no finality to me. Inspiration is a perpetual fact. I do not believe in the miraculous origin of the Hebrew Church, or the Baptist Church, or the Christian Church; nor the miraculous character of Jesus."

SINGULAR.—It is stated that Mrs. Newall, the mother of David B. Newall, of Newport, N. H., who was killed on board the New Haven cars, at Norwalk, did not hear of her son's death until last Wednesday. He was a consumptive young man, and was returning from the South. He had previously written to his mother that he was going to return, and she had gone on to Georgia to take care of him on his passage back. He got the start of her, and they passed one another on the way, she going entirely through. She then immediately set out on her return, and, holding no associations on the way, did not hear of the accident. After getting upon the New York and New Haven railroad, last Wednesday, a fellow-passenger politely handed her a copy of the *New York Illustrated News*, which contained an illustrated account of the accident. In this she became interested, and had commenced reading a list of those killed, when suddenly she dropped the paper, and, raising her hands, exclaimed—"My God! my God! my son is killed!" This was her first intimation of her bereavement, and her son had already arrived at home, and been consigned to the grave.—*New Haven Palladium*.

DEATH FROM CHLOROFORM.—Rev. J. Whipple, of Hubbard, Trumbull County, Ohio, lately inhaled chloroform preparatory to submitting to a surgical operation on the face. After inhaling the chloroform, ten or fifteen inspirations, his countenance changed, he straightened himself in his chair, drew several breaths, and died.

SINGULAR OCCURRENCE.—On Saturday afternoon, while a young man on Walnut, near Fifth-street, was employed in kindling a charcoal fire, he was seen to give a sudden leap, and then fall forward as if dead. He was immediately picked up by some men who were passing at the time. He soon recovered, and when asked what was the matter with him, he replied that his head and face felt badly, and he supposed somebody had knocked him down. While kindling the fire, he had been inhaling the fumes of the charcoal, which, notwithstanding the fire was out of doors, produced this unusual and powerful effect.—*Cin. Gazette*.

THE MEMORY OF THE DEAD.—It is an exquisite and beautiful thing in our nature, that when the heart is touched and softened by some tranquil happiness or affectionate feeling, the memory of the dead comes over it most powerfully and irresistibly. It would seem almost as though our better thoughts and sympathies were charms, in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the spirits of those whom we loved in life. Alas! how often and how long may those patient angels hover around us, watching for the spell which is so seldom uttered and so soon forgotten.—*Dickens*.

DY

Interesting Miscellany.

SMILE UPON THE FALLEN.

Oh, smile upon the fallen!
It perhaps may heal a smart;
It may cause a flow of gladness
To warm a frozen heart;
And cause a gloom to change into
A smile of other years,
When every thing was happiness,
And all unknown were tears.

Oh, smile upon the fallen!
Think not because 'tis so,
That in their hearts no feelings live,
No sweet affections long;
Think not because their deeds were dark,
Grim feelings haunt them still;
Remember thou, repentance true
The darkest heart may fill.

Oh, smile upon the fallen!
The heart that's suffered scorn,
Though crushed, has tender impulses—
Though trampled on, may own—
Rare gems as bright as ever lived
In hearts that ne'er have known
The pangs, the pains, the hopeless hours,
The fallen one may own.

Oh, smile upon the fallen!
Who knows but from above
The angels may be looking on
With smiles of happy love!
And then, perchance, the fallen one
May offer up a prayer
That Heaven may bless thee in thy plans,
And make thy life be fair.

Oh, smile upon the fallen!
Remember, drooping flowers
Do raise their heads when suns do smile—
Are nourish'd by kind showers.
Then smile upon the fallen one!
It perhaps may heal a smart;
It may cause a flow of gladness
To warm the frozen heart.

CURIOSITIES OF GREAT MEN.

THEIR MOMENTS OF COMPOSITION.

Among the curious facts which we find in perusing the biographies of great men, are the circumstances connected with the composition of the works which have made them immortal.

For instance: Bossuet composed his grand sermons on his knees; but wrote his first notes in full dress, seated: Milton, before commencing his great work, invoked the influence of the Holy Spirit, and prayed that his lips might be touched with a live coal from off the altar; Chrysostom meditated and studied while contemplating a painting of St. Paul. Bacon knelt down before composing his great work, and prayed for light from heaven. Pope never could compose without first declaiming at the top of his voice, and thus rousing his nervous system to its fullest activity.

Bentham composed after playing a prelude on the organ, or while taking his "anti-jactantular" and "post-prandial" walks in his garden; the same, by the way, that Milton occupied. St. Bernard composed his meditations amid the woods; he delighted in nothing so much as the solitude of the dense forest, finding there, he said, something more profound and suggestive than anything he could find in books. The storm would sometimes fall upon him there without for a moment interrupting his meditations.

Camões composed his verses with the roar of battle in his ears; for the Portuguese poet was a soldier, and a brave one, though a poet. He composed others of the most beautiful verses at the time when his Indian slave was begging a subsistence for him in the streets. Tasso wrote his finest pieces in the lucid intervals of madness.

Rousseau wrote his works early in the morning; Le Sage at midday; Byron at midnight. Hardouin rose at four in the morning, and wrote till late at night.

Aristotle was a tremendous worker. He took little sleep, and was constantly retrenching it. He had a contrivance by which he awoke early, and to awake with him to commence work. Demosthenes passed three months in a cavern by the sea-side in laboring to overcome the defects of his voice. There he read, studied, and declaimed.

Rabelais composed his life of Gargantua, at Brelay, in the company of Roman cardinals, and under the eyes of the Bishop of Paris. La Fontaine wrote his fables chiefly under the shade of a tree, and sometimes by the side of Racine and Boileau. Pascal wrote most of his *Thoughts* on little scraps of paper, at his by-moments. Fenelon wrote his *Télémaque* in the palace of Versailles, at the court of the Grand Monarque, when discharging the duties of tutor to the Dauphin. That a book so thoroughly democratic should have issued from such a source, and been written by a priest, may seem surprising. De Quency first promulgated his notion of universal freedom of person and trade, and of throwing all taxes on the land—the germ, perhaps, of the French Revolution—in the boudoir of Madame de Pompadour.

Luther, when studying, always had his dog lying at his feet: a dog he had brought from Wartburg, and of which he was very fond. An ivory crucifix stood on the table before him, and the walls of his study were stuck round with caricatures of the Pope. He worked at his desk for days together without going out; but when fatigued, and the ideas began to stagnate in his brain, he would take his dog or gutter with him into the porch, and there execute some musical fantasy (for he was a skillful musician), when the ideas would flow upon him as fresh as flowers after summer's rain. Music was his invariable solace at such times. Indeed, Luther did not hesitate to say, that, after theology, music was the first of arts. "Music," said he, "is the art of the prophets; it is the only art which, like theology, can calm the agitation of the soul, and put the Devil to flight." Next to music, if not before it, Luther loved children and flowers. That great, gnarled man had a heart as tender as a woman's.

Calvin studied in his bed. Every morning, at five or six o'clock, he had books, manuscripts, and papers carried to him there, and he worked on for hours together. If he had occasion to go out, on his return he undressed and went to bed again to continue his studies. In his later years he dictated his writings to secretaries. He rarely corrected any thing. The sentences issued complete from his mouth. If he felt his faculty of composition leaving him, he forthwith quitted his bed, gave up writing and composing, and went about his out-door duties for days, weeks, and months together. But as soon as he felt the inspiration fall upon him again, he went back to his bed, and his secretary set to work forthwith.

Cujas, another learned man, used to study when laid all his length upon the carpet, his face toward the floor, and there he revealed many new ideas of books which accumulated about him. The learned Anyot never studied without the harpsichord beside him; and he only quitted the pen to play it. Bentham, also, was extremely fond of the piano-forte, and had one in nearly every room in his house.

Richelieu amused himself, in the intervals of his labor, with a squadron of cats, of whom he was very fond. He used to go to bed at eleven at night, and, after sleeping three hours, rise and write, dictate or work, till from six to eight o'clock in the morning, when his little levee was held. This worthy student displayed an extravagance equaling that of Volsey. His annual expenditure was about four million of francs, or about £170,000 sterling. How different the fastidious temperance of Milton! He drank water, and lived on the humblest fare. In his youth he studied during the greatest part of the night; but in his more advanced years he went early to bed, by nine o'clock, rising to his studies at four in the summer and live in the winter. He studied till midnight; then he took an hour's exercise, and after dinner he sang and played the organ, or listened to other's music. He studied again till six, and from that hour till eight he engaged in conversation with friends who came to see him. Then he he supped, smoked a pipe of tobacco, drank a glass of water, and went to bed. Glorious visions came to him in the night, for it was then, while lying on his couch, that he composed the greater part of his sublime poem. Sometimes, when the fits of composition came strong upon him, he would call his daughter to his side, to commit to paper that which he had composed. Milton was of opinion that the verses composed by him between the

autumnal and spring equinoxes were always the best, and he was never satisfied with the verses he had written at any other season. Alfieri, on the contrary, said that the equinoctial winds produced a state of almost "complete stupidity" in him. Like the nightingale, he could only sing in summer. It was his favorite season.

Pierre Corneille, in his loftiest flights of imagination, was often brought to a stand-still for want of words and rhyme. Thoughts were settling in his brain, which he vainly tried to reduce to order, and he would often run to his Thomas "for a word." Thomas rarely failed him. Sometimes, in his fits of inspiration, he would baulge his eyes, throw himself on the sofa, and dictate to his wife, who almost worshipped his genius. Thus he would pass whole days, dictating to her his great tragedies; his wife scarcely venturing to speak, almost afraid to breathe. Afterward, when a tragedy was finished, he would call in his sister Martha, and submit it to her judgment; as Molière used to consult his old housekeeper about the comedies he had newly written.

Racine composed his verses while walking about, reciting them in a loud voice. One day, when thus working at his play of *Mithridates*, in the Tuileries Gardens, a crowd of workmen gathered around him, attracted by his gestures; they took him to be a madman about to throw himself into the basin. On his return home from such walks, he would write down scene by scene, at first in prose, and when he had thus written it out, he would exclaim, "My tragedy is done!" considering the dressing of the acts up in verse as a very small affair.

Magliabechi, the learned librarian to the Duke of Tuscany, on the contrary, never stirred abroad, but lived amid books and upon books. They were his bed, board, and washing. He passed eight-and-forty years in their midst, only twice in the course of his life venturing beyond the walls of Florence; once to go two leagues off, and the other time three and half leagues, by order of the Grand Duke. He was an extremely frugal man, living upon eggs, bread, and water, in great moderation.

The life of Liebnitz was one of reading, writing, and meditation. That was the secret of his prodigious knowledge. After an attack of gout, he confined himself to a diet of bread and milk. Often he slept in a chair, and rarely went to bed till after midnight. Sometimes he was months without quitting his seat, where he slept by night and wrote by day. He had an ulcer in his right leg which prevented his walking about, even had he wished to do so.—*Eliza Cook's Journal.*

THE HOLY SHRINES.

In a foreign paper we find a history of the Holy Shrines, the possession of which is said to be the chief cause of dispute between Russia and Turkey. From this account we learn that the sanctuaries or churches, built on the site of the great miracles of the Redemption, were founded by St. Helena and her son, Constantine the Great. They were destroyed by the sovereign of Persia in 614, re-established by the Emperor Heraclius, and some years after were taken possession of by the Kalif Omar, who permitted the faithful to have access to them. They were subsequently destroyed by Amurath, and re-established by his mother Mary, a Christian, in 1099. About the middle of the 14th century, Robert, King of Sicily, purchased from the Sultan of Egypt, the Sanctuaries, and placed them under the guardianship of the Franciscan monks. In the beginning of the 16th century the Holy Land was conquered by Selim, and the treaty between his successor and Francis I. placed under the protection of the crown of France the Holy Places, as well as the monks who guarded them.

In 1507 a serious collision took place between the Greeks and Latins, in consequence of some Greek Pilgrims having pillaged the Latin convent at Jaffa. Complaints were made to the Divan, and after a patient hearing of the matter, the Latins were expelled from the Church of the Tomb of the Virgin, and that of Bethlehem and the Holy Sepulcher, and other sanctuaries, were placed under the guardianship of the Greek monks. From this period the Latins gradually lost the prerogatives they had previously possessed.

A new cause of dissension arose in 1808. The Holy Sepulcher was partly consumed by fire. The Greeks claimed, and obtained from the Porte, the right to rebuild the cupola of the church; and having done so, they claimed additional prerogatives; but their architect was accused of having intentionally destroyed the tombs of the kings of Jerusalem, that had been preserved in the same church, and of having used the materials in the construction of the new cupola. Since then disputes have been frequent between the Latins and the Greeks, and even the Armenians profited by their dissensions and the cupidity of the Mussulmans, and purchased from the Porte the enjoyment of privileges which interfered with both.

To put an end to these troubles an understanding was come to by Louis XVIII., who acted on the ground of his being the "hereditary protector of the Catholics of the East," and the Emperor Alexander, who acted as "the sovereign of the greater number of the followers of the Greek church," to endeavor to obtain some arrangement from the Porte, which, under the combined guarantee of the three Powers, might put an end to the constant disputes between the Greeks and Latins; might define the prerogatives, and establish a common enjoyment. Negotiations were opened, and the two agents, one in behalf of the French government, and the other in behalf of the Russian government, were sent to Jerusalem to collect information upon the subject. They returned with information which led to the hope of attaining a satisfactory conclusion, when the negotiations were interrupted by the Greek Revolution, which broke out in 1821; the struggle for independence which followed, and the agitation which survived even the battle of Navarino, prevented the governments from resuming these negotiations.—*Boston Journal.*

WONDERFUL TREES.

Among the remarkable trees in the world, the following, of which we have compiled brief descriptions, are some of the most curious:

THE BRAZIL-NUT TREE.—The Brazil-nut tree may justly command the attention of the enthusiastic naturalist. This tree thrives well in the province of Brazil, and immense quantities of its delicious fruit are annually exported to foreign countries. It grows to the height of fifty to eighty feet, and in appearance is one of the most majestic ornaments of the forest. The fruit, in its natural position, resembles a cocoa-nut, being extremely hard, and of about the size of a child's head. Each one of these shells contains from twelve to twenty of the three-cornered nuts, nicely packed together. And to obtain the nuts, as they appear in market, these shells have to be broken open. During the season of their falling it is dangerous to enter the groves where they abound, as the force of their descent is sufficient to knock down the strongest man. The natives, however, provide themselves with wooden bucklers, which they hold over their heads while collecting the fruit from the ground. In this manner they are perfectly secure from injury.

THE CANNON-BALL TREE.—Among the plants of Guinea, one of the most curious is the cannon-ball tree. It grows to the height of sixty feet, and its flowers are remarkable for beauty and fragrance, and contradictory qualities. Its blossoms are of a delicious crimson, appearing in large bunches, and exhaling a rich perfume. The fruit resembles enormous cannon-balls; hence the name. However, some say it has been so called because of the noise which the balls make in bursting. From the shell domestic utensils are made, and the contents contain several kind of seeds, besides sugar and gum, and furnish the materials for making an excellent drink in sickness. But, singular as it may appear, this pulp, when in a perfectly ripe state, is very filthy, and the odor from it is exceedingly unpleasant.

THE GREAT CHESTNUT TREE.—On the one side of Mount Etna there is a famous chestnut tree, which is said to be one hundred and ninety-six feet in circumference, just above the surface of the ground. Its enormous trunk is separated into five divisions, which gives it the appearance of several trees growing together. In a circular space, formed by these large branches, a hut has been erected for the accommodation of those who collect the chestnuts.

THE DWARF TREE.—Captains King and Fitzroy state that they saw a tree, on the mountains near Cape Horn, which was only one or two inches high, yet had branches spreading out four or five feet along the ground.

THE IVORY-TREE.—The ivory-tree is popularly called the Tagua plant, and is common in South America. The tree is one of the numerous family of palms, but belonging to the order designated as screw-pine tribe. The natives use their leaves to cover their cottages, and from the nuts make buttons and various other articles. In an early state, the nuts contain a sweet, milky liquid, which afterward assumes a solidly nearly equal to ivory, and will admit of a high polish. It is known as ivory-wood, or vegetable ivory, and has recently been brought into use for various purposes.

THE SORROWFUL TREE.—At Goa, near Bombay, there is a singular vegetable—the sorrowful tree—so called because it only flourishes in the night. At sunset no flowers are to be seen, and yet, half an hour after, it is quite full of them. They yield a sweet smell, but the sun no sooner begins to shine upon them than some of them fall off, and others close up; and thus it continues flowering in the night all the year.—*Christian Inquirer.*

NEW DISCOVERY OF ELECTRICAL INFLUENCE.—It is the general impression, among scientific men, that only a small portion of the power and influence of electricity have yet been developed. One of its recent applications has been the lighting of cities. As one of the results of this new application, we notice the following statement, which we copy from the Paris Correspondent of the National Intelligencer:

Science, particularly electrical science, seems to be making fresh triumphs every day. We have now to record a new application of electricity, by Dr. Joseph Watson, which is exhibiting in the neighborhood of Wandsworth. The great feature of the invention is, that the materials consumed in the production of electrical light are employed for a profitable purpose, independent of the illumination, and more than remunerating the entire expense; so that the light, which is rendered constant and brilliant, is produced for nothing. Thus, while the light is being produced by galvanic action, materials are introduced into the battery by which pigments of the finest quality are obtained; these are so valuable, that they considerably exceed the entire cost of the operation. Dr. Watson thus speaks of his invention, in a pamphlet not yet published:

"Our battery we have termed the chromatic battery, and its produce is colors. It may seem difficult to imagine how any number of galvanic arrangements can be made to yield a great variety of colors; but when it is remembered that the real number of natural colors is small, and that a difference of tint and shade imparts to each separate product a distinct commercial existence, as a color, we may then be believed when we say that, by the use of not more than five substances, introduced into our batteries, we are able to produce no less than one hundred valuable pigments, exceeding in value, by a great percentage, the original value of the article contributing toward their production. Our mode of producing these colors consists, not in any subsequent mixing of the products resulting from the working of our batteries, but is the result of the actual development of the electricity in the battery."

The exact process can not be made intelligible by a short extract from the pamphlet, but the discovery is allowed to be the most valuable, and its perfect accomplishment undoubted.

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