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SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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

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NEW YORK, SATURDAY, MAY 6, 1854.

WHOLE NO. 105.

The Principles of Nature.

WHAT IS SPIRITUALISM? NUMBER ONE.

We present below the first of a series of papers from a gentleman who is widely known and greatly distinguished in scientific circles. The writer has conducted his investigations with remarkable patience and assiduity, and we may assure our readers that he is eminently qualified, as well by his unusual freedom from prejudice, as by his superior attainments in natural science, his careful observation and critical powers of analysis, to conduct an inquiry which demands, at least in its scientific aspects, the most subtle and profound exercise of the human faculties. —Ed.

MR. EDITOR:

Since the first issue of your paper I have been its constant reader—not as a believer in Spiritualism, but rather as an inquirer after truth, with a determination, as far as possible, to remain neutral and observe the truths on both sides of the question. A few months before the issue of your first number, I commenced investigating Spiritualism, and at first with the view, and, as I supposed, the certainty, of rendering its jugglings readily understood.

At this time I can not be considered a fanatical Spiritualist, as I have never avowed myself a believer; therefore my convictions have at least the recommendation of newness, and as the results of long and patient investigation.

In the series of articles which I now propose to write, I shall detail such of the experiments I have witnessed as have served as bases for the conclusions I have drawn, and while it is freely admitted that three-fourths of the mediums have given manifestations below the ordinary ability of thought, and that nine-tenths of all the results I have witnessed would have been incapable of sustaining any one of the opinions I have adopted, still the one-tenth of the manifestations which are pertinent to the ends required are so conclusive in their character as to establish in my mind certain cardinal points. These are:

First, that there is a future state of existence, which is but a continuation of our present being, devoid of such portions of our organism as we now understand as material; that the great end of nature and her laws is progression; that spirit is in nature a motor, in man an essence; that the facts set forth in the Scriptures are not contradicted by modern spiritual revelations; that modern Spiritualism is in accordance with scientific truths, so far as those truths are established beyond a doubt.

It is true that Spirits can and do communicate with mortals, and in all cases evince a desire to elevate or progress the Spirits of those with whom they are in communion.

It is also true that different Spirits have different powers of evincing intensity of perception, which seems to accord with their own accounts of their grades of progression; and during the series which I intend to present before your readers some communications will be found on scientific as well as other matters, which are equal to the best efforts of any living men who have written on the same subjects.

In addition to this they contain many novelties not known to the scientific world, and which novelties seem to be in accordance with nature's laws, extending the comprehension to an enlarged application of those laws, and enabling us to read her page with increased ability.

As to the advantage to arise from Spiritualism, it is sufficient at present to say that all truth is valuable, and as Franklin said when asked what would be the use of electricity, he replied, "It is a boy now, but may become a man."

Practically, thus far, Spiritualism has done more to do away with Deism in five years than all our Church organizations during the previous century; for among the very church-goers themselves it is notorious that but few clearly and confidently believe in a future state of existence, and all who really do so believe, by a careful self-examination will find themselves to be Spiritualists; for if they admit an existence hereafter, they will find it difficult to suppose that existence to be at once spiritual and inert. It is much more reasonable, and more readily understood, to suppose that existence really means something in contradistinction to inertness.

I shall clearly establish, during the course of the proposed series, the following facts: that tables have been moved without the assistance of mediums, while their hands rested upon them—that they have been moved when no person has touched them, and in such a way as to give intelligent communications by alphabet.

Mediums have written upon subjects with which they were not acquainted, in languages which they did not understand, in a style of letter or character that they had never used before, and with a degree of rapidity which can not be imitated by any living penman not affected by Spirits—that physical demonstrations, such as the movement of various pieces of furniture without hands, the movement of musical instruments, the writing of pencils on paper, without the assistance of other than Spirit-hands, the drawing and painting of faces in spaces of time too short for any known process, have occurred.

Paper and pencils placed on the floor in a well-lighted room have been used by Spirits while a circle sat around a table,

and while the position of the feet and hands of every one present was such as to render their assistance impossible. Bells placed on the floor have been rung. Individuals have been lifted from their chairs, moved in the atmosphere, and replaced in their seats by spiritual influence. Persons have been touched on different parts of their bodies by Spirits, and that, too, in such a manner as to communicate new facts. Some mediums have seen and described the position of every person in the circle, while in a dark room. Other mediums see Spirits, and describe their appearance so accurately that their identity can not be doubted. Others have heard Spirits speak, and many are impressed by Spirits in an unmistakable manner.

Thousands of erring persons have been reformed by Spiritualism, and many a chilled heart that had almost ceased to beat in unison with its fellows, has been warmed into consciousness by communications from loved ones long since passed from the form.

Spiritual communications are not confined to the better classes of society alone, and nothing has been so effective in reclaiming the vicious, and rendering the family circles of those who have given the subject fair consideration, a perfect school-house for Christian feeling; and it has been the means of educating many a wayward and inconstant heart into prayerful feeling, which places man in communion with his God by elevating him to the plane he desires.

May I ask of your readers to take my opening for granted as true, for such time at least as will enable me to produce the necessary proofs, which shall be slowly but surely given, and accompanied by such rationale as will not require them to admit by the exercise of faith alone.

I do not intend to give the names of those who have been at the 200 or more circles where I have witnessed the different phenomena referred to, but to yourself and to one or two other gentlemen whom you may select, I will give these proofs in such a manner as to satisfy them, and to those you may refer your readers.

Wherever I offer a rationale it shall be such as has been received through mediums from Spirits, and in no case will I intrude any instructions of my own not so received.

I will endeavor to furnish two or more articles per month until this series shall have been finished. PHENIX.

LETTER FROM JUDGE LARRABEE.

It was first publicly announced about one year since that Chief Justice Larrabee, of Wisconsin, while traveling on his Northern Circuit, had become deeply interested in the current spiritual phenomena, and had openly declared his faith in their verity. Since that time we had received no particular information respecting Judge Larrabee's investigations, until we met with ex-Senator Tallmadge on the occasion of our recent visit to Washington. Mr. Tallmadge placed in our hands a very interesting letter from the Judge, written in September last, from which we are permitted to extract such portions as will most interest our readers. —Ed.

I investigated the matter as I would any other subject, and satisfied myself that, first, there was neither fraud nor delusion on the part of the medium; second, that the intelligence which guided the communications was neither that of the medium, my own, nor that of any one present; third, that the intelligence necessarily having some local habitation, it was the most in accordance with the laws of Nature to believe that it proceeded from a being in a different state of existence from our own.

I was conversing last week with Mr. John B. Du Bay, whom, perhaps, you know. He has been among the Indian tribes all his life, and was an agent of the American Fur Company for many years. He told me some facts which show that converse with persons in the other world has been very common among the Indians. He said that on several different occasions he had seen a medicine-man construct three lodges by placing poles in the ground and then covering them with deer skins, so as to form small tents or wigwams, about large enough to contain a single person when in a sitting posture. These lodges, as he termed them, were placed two rods apart, and in one the medicine-man placed his moccasins, in another his leggings, and got into the middle one himself. Then any Indian who wished to converse with any departed brave would ask his questions—generally as to what success he would have in his contemplated hunt, or in his pursuit of his enemy. Immediately the three lodges would commence swaying from side to side, as if shaken by some one within, and voices would be heard issuing, sometimes from one lodge, and often from all three at the same time. These sounds were unintelligible to all but the medicine-man, who would pretend to translate them.

Du Bay says he has taken hold of these lodges frequently, and exerted all his strength to stop their motion, but without effect; that he lifted the skins and ascertained that no person was inside producing the motions.

This statement was given me by Mr. Du Bay, who is a very respectable man, and whose veracity I would not question. Here, then, among the unlettered Indian tribes have appeared the same wonderful phenomena that are now claiming the attention of the civilized world.

Mr. Du Bay also related to me some instances of clairvoyant power exercised by these medicine-men. He many years

ago arrived at a trading post on the head waters of the Wisconsin, and expected to meet there another trader from a more northern post on Lake Superior. He waited several days in vain, when a medicine-man proposed to ascertain when he would arrive. Sitting himself on the ground, he covered his head with his blanket, and after remaining thus for some minutes, rose to his feet and said, "On to-morrow the clouds will cover the sky, but when the sun is about to set you will see a clear space and see the sun." Then if you look at yonder point of land, on the opposite side of the lake, you will see the trader coming." Sure enough, the next day was cloudy, and at sunset the clouds lifted and the sun was seen. Du Bay looked at the point, but no trader was to be seen. He turned to the medicine-man and commenced to ridicule him. But the medicine-man only replied, "I will see," and sitting down as before, soon again rose to his feet and said, "In five minutes you will see him." And, sure enough, said Du Bay, within that time he made his appearance on the point, as was predicted the day before, and soon reached the post.

Such, my dear friend, was Du Bay's story, and I was, of course, much interested in it. He spoke of this custom as one that had always been practiced by the Indians, and one of common occurrence. And I am disposed to believe the whole thing, as it is in every way consonant with what we know of the universal belief of the North American Indian. He always believes that at death he should go to happiness and fairer hunting-grounds, and there pursue the delights of the chase to all eternity. But I do not recollect now to have read anywhere that the Indian believed he should ever revisit his old home and converse with those left behind.

I am satisfied this thing has existed in all time, and that the traces of it can be found in the history of all nations and people. Very sincerely, your friend,

CHARLES H. LARRABEE.

A VOICE FROM CANADA.

MESSRS. PARTRIDGE AND BRITTAN: As St. Catharines, Canada West, has not as yet made any report of her doings in Spiritualism, allow me to make a few remarks on that subject through your widely circulated journal. After faithfully reading much, I came to the conclusion last October to form a circle and investigate for myself, for the purpose of aiding to overthrow the gigantic "lumbag" which was pervading the whole world; but the more I investigated, the less the prospect of exposing it; and my organization being of that kind which requires proof positive for every thing new, before acknowledging it, and hoping yet to expose the fallacy of Spiritualism, I continued to investigate, until I was obliged to exclaim to myself, In truth there is some unearthly agency operating in this matter.

The first that really shook the dry bones of my incredulity, was the operation of writing. I was told that I had a Theell,* and that I would become a writing medium after a little time. I accordingly sat down one evening, but faithlessly, but with a determination not to make the least exertion myself. I soon found, to my surprise, that my hand was moving and writing legible letters, words, and sentences, and, indeed, whole pages of that of which I had no previous idea. I was completely nonplused. Subsequently I was told by writing from my own hand that I would become a good healing medium, by "the laying on of hands," if I would but make the experiment with patience and perseverance.

With even less faith than formerly I made an experiment, and on a knee which had been diseased for about ten years, and which had baffled the skill of some of the best physicians in England; and I soon perceived that the muscles of my arms were being moved, without any conscious exertion on my own part, to make various applications and manipulations too numerous to mention, about the knee, even to the causing and tending some eight issues, with the ends of my fingers. In one instance, with a half-rotary motion with the ends of two of my fingers touching side by side, there was an issue made under one finger and the skin left perfectly whole under the other, with precisely the same pressure from both for aught that sensation enabled me to discover. Will some of our wise mundane philosophers account for that in a natural way?

When the man just referred to first came to me, it took him one hour with a cane to make the distance from his place to mine, his knee being nearly or quite stiff. When he left me a few days since for other parts, he could make the same distance in fifteen minutes without a cane, and with a limp scarcely perceptible. I have, in the mean time, made experiments for the cure of the nervous headache, neuralgia, erysipelas, affection of the eyes, ears, throat, lungs, heart, liver, stomach, kidneys, spine, the rheumatism, obstructions, etc., with equal success. Perhaps, from the above, you will not wonder that I was obliged to relinquish my idea of destroying

* This being a new idea, something which I had not seen advanced before from any source, I asked what Theell was? A. King. Q. King of what? A. King of spheres. Q. Are all Spirits in the seventh sphere Kings of spheres? A. Yes. Q. Are there any Theells, or Kings, in any of the other spheres? A. No. Q. Can any person become a writing medium without a Theell? A. No.

the fallacious humbug which is (it is falsely said) depriving thousands of the best of our fellow-creatures of their reason; nor can any one come to other conclusions than I have, who will allow himself to candidly investigate the subject, viz., that the agency operating in this matter is supermundane; and if so, what other power can it be if it be not spiritual? Although, incredulous at first, I am now prepared to believe the statements made of and by the New Hampshire farmer, Mr. Burt, for I have myself had a similar experience. I have this agency present with me every moment, apparently at least, moving the members of my body, in healing operations, independently of my volition or desire. This is no delusion, for I have carefully watched every phase of its operation, and while I have called into exercise all the powers of reasoning I am possessed of, I can not discover it to be any faculty of my own mind or attribute of the human system.

Some who would not admit mesmerism, before what we call Spiritualism came up, now think it to be mesmerism. I (having practiced what is called mesmerism for a number of years), after investigating Spiritualism, on the contrary believe mesmerism to be a degree of Spiritualism; for in my applications and manifestations now, made perfectly independent of myself, so far as I can discern, many of them are quite the same, except in power, as when I supposed I was doing it myself; also, the sensation is the same except in degree. I am now quite sanguine in the belief, that the agency in all real mesmeric operations heretofore, instead of being, as has been supposed, some fluid in the human system, called magnetic, nervo-vital, od force, etc., has been spiritual, and none other, and history quite bears me out in that conclusion. Look at the case of *Valentine Greatrakes*, an Irishman, who flourished about two centuries ago, where he says, "he was seized with an inward impulse, which continually suggested to him the words, 'I have given thee the gift of curing the evil.' The impression continually pursued him with little regard to outward circumstances, and whether he was alone or in company, at his business or at his devotion, and he finally complained to his wife that he was 'haunted.' He, however, resolved to try an experiment which would determine whether there was any truth in the suggestion, and a neighbor of his, a lady, being grievously afflicted with the king's-evil, he selected her for his first subject. The experiment perfectly succeeded, and he was thus emboldened to try his powers on others similarly afflicted, and with equal success. For about twelve months he pretended to cure no other disease, but then the ague being very rife in the neighborhood, the same impulse, after the same manner, spoke within, 'I have given thee power to cure the ague; and meeting persons in their fits, and taking them by the hand, or laying his hand on their breast, the ague left them.

About six months after, the accustomed impulse became more general, and suggested to him, 'I have given thee the gift of healing; and then he attempted all diseases indifferently; and though he saw strange effects, he doubted whether the cause was any virtue which came from him or the people's fancy. [So would I, directly, as a power of his own.] To convince him of his incredulity, as he lay one night in bed one of his hands was struck dead, and the usual impulse suggested to him to make trial of his virtue on himself, which he did, stroking it with the other hand, and then it immediately returned to its former state; this was repeated two or three nights in succession."

The writer of the above speaks of having personally witnessed his wonderful cures. "I was," says he, "three weeks with him at my Lord Conway's, and saw him, I think, lay his hands upon a thousand persons, and really there is something in it more than ordinary; but I am convinced that it is not miraculous. [So am I, according to the proper definition of that word.] He says: 'I have seen pains strangely fly before his hand till he has chased them out of the body; dimness cleared and deafness cured from his touch; twenty persons, at several times, in fits of falling sickness, were in two or three minutes brought to themselves, so as to tell where the pain was, and then he hath pursued it till he hath driven it out at some extreme part; running sores of the king's-evil dried up, and kernels brought to suppuration by his hand; grievous sores of many months standing in a few days healed; obstructions removed; cancerous knots in the breast dissolved, etc.' I could give other cases were it expedient. I will ask, what gave Greatrakes those continued impressions? and in conclusion on this point will say, that I believe that different mesmeric operators have succeeded in proportion as they are mediums, and have accidentally conformed to the laws governing that spiritual agency.

I have given my present views on this part under the head of mesmerism, with the hope of drawing out others on the same subject. It is ludicrous to me—now I am just out of the mire myself, and partly shaken—to hear the various ways that different people account for these manifestations. One will say that it is "electricity;" another will say that it is "mesmerism;" another, "od force;" another, "volition;" another, "muscular power;" and that a little fine oil will nullify it; another, "the dominant idea;" and one of the editors of the *Tribune* undertakes in his review of "The Epic of the Starry

Heaven," to account for it as being that *ecstatic state of mind* in which the voluntary powers yield to *inspiration*—when it is put into the mouth as if a Spirit gave them utterance—when the faculties are quickened by a *mysterious influence*, surprising to the subject as to those who witness it—when what we call the *flash of genius* shines forth with a light as sudden and unaccountable as the splendor on the face of Moses as he came down from the mount of vision. He labors hard to account for it in some other way than spiritual, and at the same time indirectly admits it to be spiritual. In one place he calls it indulging in *angelic visions*. Now if these people will give me the definition and philosophy of their various agents, and I can discover any power in them to produce these manifestations, I am ready to accept it, for I am not wedded to the spiritual way of accounting for them, otherwise than it is the most reasonable and plausible, independent of any other consideration; and I will here ask, Why, if these manifestations are produced by any of those agents above named, and they really do possess the power to produce them, as well as knowledge and intelligence to give good, instructive, and truthful communications—when the question is asked, what agency is producing them, they invariably answer that it is spiritual? Why this deception? Why not answer at once, that it is *electricity, mesmerism, muscular power, dominant idea*, or whatever else it may be?

But ask such persons to give you the philosophy of these different agents, and, for the most part, they will tell you that electricity is *electricity*—mesmerism is *mesmerism*—dominant idea is *the dominant idea*—flash of genius is *the flash of genius*, and so on to the end of the chapter, and that is all it amounts to for proof.

In conclusion, I will give you *our* position just now. When it first came to the ears of the public that the spiritual rappings were being investigated in our town, it produced great excitement. Most extravagant stories soon spread throughout the place, and I was called an infidel, and all sorts of hard names, for daring to presume to commence the investigation of the subject at all. Some of the more bigoted and dogmatic declared that they always knew I was an infidel, and that Spiritualists were all infidels, and trying to do away with the Bible, and get to heaven some other way. In fact, they went so far as to sentence me to the lunatic asylum, but I will say, for the consolation of my friends, that they have not ventured to take me by force yet, as they did Mr. W. R. Potter, of Circleville, Ohio, some two years since, where they kept him for seven weeks, notwithstanding he was perfectly sane. One of our ministers preached a series of sermons against it, and it resulted, as usual, in causing the people to be the more anxious.

The extreme excitement has finally passed by, and quite a good many of the more intelligent class are quietly and candidly investigating the subject; some secretly, for fear of ridicule, as it is not quite popular yet; others more bold (like myself), openly, caring not for any one, for truth is mighty, and will prevail. We have many good tipping mediums, also some good rapping, writing, healing, pictorial, and drawing mediums in this vicinity.

The Spirits purporting to operate through me of late, from time to time, say that they were inhabitants of the island of Corsica, in the eighth century. One says he practiced medicine, and the other says that he successfully practiced what we call mesmerism at that time. When Mellersus (the one who practiced medicine) first came to me, he delineated on paper (unsolicited) the leg and foot of the man with whom I made the experiment, and correctly located every diseased spot about the knee and foot, and one in the calf, which neither he nor myself had any idea of before; he merely knowing that it had occasionally swelled, and supposed that it was caused from the knee, but to his sorrow the doctor found it at the next sitting, and operated most powerfully upon it. He also explained the cause of the occasional pain in the other knee to be sympathetic.

I will finally say, that I think there are but few of the many who have minds and talent really fitting for the investigation of this subject in a proper manner. It is often brought into disrepute on account of the idly curious having to do with it, and its progress retarded somewhat, no doubt, in consequence.

Yours, in the cause of eternal progression,

C. B. T.

ST. CATHARINES, C. W., April 17, 1854.

CLERICAL STRIKE.—One of our Presbyterian exchanges says: "What has often been remarked upon jokingly, has come to pass. Ministers have struck for higher pay—not to say wages. A body of Unitarian clergymen held a convention in Boston recently, and fixed a tariff of prices for occasional supplies. They agreed that ministers without charge, supplying vacant pulpits, either by request of churches or pastors, should receive pay varying from \$12 to \$25, and expenses, according to the salaries paid. They voted unanimously not to supply a single Sabbath on any less terms."—*Cleveland Plain Dealer*.

SINGULAR.—The Patterson (N. J.) *Intelligencer* gives a curious incident of the late thunder storm: "A little girl was standing at a window before which was a young maple tree. After a brilliant flash of lightning, a complete image of the tree was found imprinted on her body. This is not the first instance of the kind, but it is a singular phenomenon."

SPIRITUAL TELEGRAPH.

B. B. BRITTON, EDITOR.

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

NEW YORK, SATURDAY, MAY 6, 1854.

PROGRESS AND PROSPECTS.

The developments of the past year have startled the civilized nations. Vast numbers who—speaking in figurative language—have slumbered in dishonored graves, bound in the rusty chains of Materialism, have been suddenly awakened as if an Archangel's trumpet had summoned them to judgment. Indeed, the great day has emphatically come; for at no former period in the world's history has there been such a trial of old customs, philosophies, and institutions. Occult forces now operate on the forms and conditions of matter in such a way as to subvert the vulgar faith and the popular skepticism, demolishing, almost in a day, systems of material philosophy which have been dignified and consecrated by the labor and learning of ages. New powers of mind, hitherto latent or seldom operative among men, are disclosed to universal observation, while the presence and influence of mysterious intelligent agents is everywhere asserted and demonstrated. All this does not surprise us, for we were prepared for the advent of the New Age. But the votaries of the old system—men who venerate authorities and fight for creeds—are utterly amazed and confounded as the dim mysteries and dusty speculations of sober saints and profound philosophers explode and pass away in the light of the Spiritual Era.

Among the opposers of Spiritualism have been many conscientious men, we have no doubt, but many others unquestionably resist its progress for the reason that evil doers shrink from the terrors of approaching retribution. They are painfully conscious that the day of judgment for unrighteous men, as well as for false systems, must speedily succeed the advent of Spiritualism; hence they vainly attempt to stay its coming. But already the secret deeds of many are exposed, and their silent thoughts spoken "on the house top." We can not expect such men to be passive, much less that they will pursue their investigations in a calm, philosophic, or religious spirit. The man who secretly robs his fellow, under the specious cover of a righteous pretense, will not be likely to court the presence of an intelligence before whose subtle vision his varnished villanies are unveiled and transparent. He wants no beings in his company who are gifted with supernal powers of vision, lest it should be discovered that his saintly seeming—his much reading of the Scriptures, and frequent seasons of public prayer—is employed to conceal his private immoralities. When such men do seek the society of Spirits they are liable to be exposed—and they may be, if they attempt to spurn their company. There are some Spirits that even excel Thomas Carlyle in their propensity to "take off covers." Those who want to keep their covers on should keep out of the way of those Spirits.

It evidently requires no transcendent insight into the laws and springs of human conduct to enable us to discover the secret of much of the opposition to Spiritualism which now prevails. False people and corrupt institutions naturally enough resist the truth which threatens to confront falsehood and expose corruption. Public journalists who print little facts and ideas, while they labor to conceal or defame great ones; who worship popular errors and crucify great truths, laboring to cover their self-sacrificing defenders with unmerited reproach, may yet obey their material instincts for a while, by warring against Spiritualism. They are accustomed to deal with truth and falsehood as brokers traffic in stocks; they readily dispose of one or the other whenever they can realize "a proper advance," and the "price current" of course determines when they are to make an investment in fashionable falsehoods and popular infidelities. The man who thus violates conscience and humanity, and the woman who offers her very heart to Mammon, or immolates her virtue on the altar of Sensuality, alike require the concealment which the darkness of Materialism affords. It may be natural for them to shrink with strange terror, or to exhibit a mad and unreasoning hostility when it is proposed to rend the veil, and leave them standing, as it were, before a great mirror which has the power to reflect human beings and conditions as they really are.

But the opposition to Spiritualism has been as stupid and powerless as it has been unprincipled and cowardly. With the Press, the mightiest modern engine, at its command, it has only caricatured and condemned a great truth, which it had neither power to destroy nor wisdom to comprehend. A large proportion of the secular and religious journals contended for a while that the Manifestations were "a gross imposture," that the mediums were "all knaves," and the believers "fools," "infidels," "blasphemers and jugglers." Those who simply credited the testimony of their senses, and frankly certified to facts occurring in their own immediate presence, were at once presumed to be the victims of a "strange hallucination," or to have some sinister design. Only twelve months ago the Press insisted that the great body of Spiritualists were "monomaniacs," and some of the more unscrupulous members of the editorial profession repeated the ridiculous falsehood so often that at length they thought it was true; in other words, "were given over to believe a lie," etc. Indeed, it is scarcely more than a year since the New York Express boldly maintained that we (the proprietors of the TELEGRAPH) ought to be sent to the State Prison, not—so far as we are able to learn—for any violations of the criminal code, but for exercising, in a peaceable and unostentatious manner, certain rights and privileges which the constitution and laws secure to every citizen. The attacks of the Daily Times, and one or two other city papers, were scarcely more civil or republican in their spirit, while several other journals, in different sections of the country, labored in a similar way to excite popular prejudice and indignation, as well as to show how easily a sectarian and mercenary Press may violate the principles of common justice and use its very freedom as a license for the foulest calumnies.

But a large number of the secular and theological Presses, together with the opposition generally—not excepting many of the clergy—deserve our most cordial commiseration. They are evidently in distressed circumstances; they have denounced as blasphemous juggling facts which are now the subject of a scientific investigation before the French Academy—facts which, in spite of their opposition, have already claimed the attention of the whole civilized world; they have stultified themselves by giving credence to every absurd assumption which Materialism has put forth; their profound ignorance respecting the capacity of various physical agents, such as electricity,

magnetism, od-force, etc., and the laws which regulate their action, has been so clearly exposed by their frequent reference to such agents as the causes of the phenomena, that nothing is left for us to do in this direction. They have frequently had the presumption to dispute the facts altogether, but for some good reason, we doubt not, the facts themselves never seemed to mind that. When the witnesses respectfully told their story, these modern scribes usually lost their temper, and in their "ground and lofty tumbling" often bruised themselves to cure their resentment, and to afford a cheap amusement for more sensible people.

After all this dragging, which may have been necessary to develop the peculiar talents and resources of the opposition, it is at length apparent to all candid and sensible persons that the manifestations are no trick; that the mediums are as honest as other people, and that a vast majority of all who witness the phenomena are of sane mind. This is now rarely denied, if, indeed, it be not generally conceded. To be forced by multiplied facts and a more enlightened public sentiment to admit all this is a sufficient humiliation, and we have no disposition to pursue those who have been exposed by their own ignorance and rashness to open and lasting shame. But the most virulent of our opposers must soon come to this. The discriminating ones among them already perceive that such a concession is inevitable, and hence they are silent. Others, in due time, will become more civil, and improve in the grace of polite manners by a sad but suitable experience.

The opposition is now tame and taciturn. Its powers have been paralyzed and its skepticism shaken by the irresistible influence of the Spirits. This conquest is not ours. Mere human agents and instrumentalities are comparatively feeble in any cause, but they are utterly powerless to create and carry forward a revolution like the present, which has had all the wealth, the education, and the ignorance, as well as the prejudices and institutions of the world arrayed against it. It may be difficult to anticipate the issue of the contest "when Greek meets Greek in the tug of war," but when the arm of Omnipotence is stretched—when the powers of the Spirit-world and the invisible agents in Nature combine to conquer, mortals have little power to resist. We believe that every public man who has hitherto attempted to subvert the claims of Spiritualism, from Prof. Faraday, of London, down to Prof. Mattison, of the John Street Methodist church, has damaged his own reputation by the deed. It is a significant fact, that no weapon which the enemies of Spiritualism have forged, serves their purpose even for a day, and every blow aimed at its consecrated presence recoils with annihilating effect on him who strikes.

But we must conclude. The future, with its labors, responsibilities, and promises, is before us. Its startling revelations and mighty deeds already cast their shadows athwart our path. We go forward to their realization. The issue of this number of our paper marks the date of a new cycle on which we enter with the same general purpose, but with our friends multiplied and our prospects improved. The sands of another year have run out since we commenced the last volume—a year fraught with numerous deeds and discoveries of a stirring character, and around whose closing hours hover the shadows of great events to come. That year is already numbered with the Eons whose dim shades people the unmeasured Past, now to be seen and known no more save in the heart's cherished memories, in the chronicles of some future historian, and in the archives of eternity. The occasion is alike adapted to inspire lofty aspiration and solemn thought.

VIEWING THINGS IN DIFFERENT LIGHTS.

A friend and subscriber, who resides in Massachusetts, objects to our treatment of Gov. Seymour's veto of the Maine Law. He thinks we are "approaching very near to dangerous ground," and that we may do some mischief if we are not careful. We should be among the last persons in the world to question our correspondent's right to his own opinion on that and every other subject, but while we freely admit that it is his legitimate prerogative to decide and act as his individual reason and conscience may dictate, we also claim the right to be untrammelled in the possession and expression of our views on all great moral questions. Our friend, who is on the whole, rather temperate and friendly in the language and spirit of his letter, did not write for publication, but without disclosing his name, we may be excused if we make a brief extract. After remarking at some length on the alleged unconstitutionality of such a law, the writer says:

"Having spent three or four weeks in pretty thorough study of that law, and been changed from a presumed friend of it to a very decided opposer, let me be vain enough to think that my acquaintance with it is more intimate than yours is likely to be."

Our correspondent has had some experience in legislation, and having devoted "three or four weeks" to an examination of the particular subject under review, he is of course at liberty to think, if he be "vain enough," that he knows more of the subject, and of its moral bearings, than we are ever likely to know. We can not say that we have ever devoted three consecutive weeks to the study of the Maine Law, but we have made it, and the evils it is designed to remove, the subject of some thought during the two years last past, and the result in our case has been quite the reverse of that which succeeded the protracted investigation of our correspondent. Our friend seems to suppose that a man's understanding is very much enlightened, and that the capacity to acquire knowledge is greatly increased by becoming a representative in some legislative assembly. It may be so, but our observation does not confirm the implied assumption. Of one thing, however, we are quite sure, viz., our correspondent is not the first man who has been enabled to see great moral questions in a wholly different light after being elected to office.

AMERICAN SCULPTURE—MR. T. D. JONES.

We have had the pleasure of inspecting the bold and beautiful design conceived and executed by Mr. Thomas D. Jones, for the Welsh block to be contributed to the Washington Monument. Mr. Jones' studio is directly over our sanctum, and while we have been patiently poring among journals and correspondence, and humbly driving the editorial quill, this noble design has culminated, first slowly through its clay crystal, the eye and hand of genius conforming it to the fine conception of the sculptor's brain; and lastly, through a bath of plaster of Paris, from whence the dingy clay form arose, white and pure as Venus from her sea-birth.

Mr. Jones has been chiefly employed for some months on this elaborate and exquisite work, which has yet to be cut in marble before it is completed. The design has been called a *bas-relief*, but it is rather an *alto-relievo*, the figures being very nearly as prominent as life. The group is displayed on a space of some eight feet in breadth by five feet in height, with a straight line base, surmounted by an arch. Central in the

group is a female figure, typical of Liberty. At her right is a male figure in sitting posture, whose manly head and arm speak for rugged, honest industry—also a plow, anvil, cog wheel, and quadrant, indicative of agriculture, art, manufacture, and commerce. At her left, holding a distaff—with a noble moustache at her knee—sits a finely-molded and draped female figure, typical of domestic industry—the goddess of home, radiant with quiet virtues and graces. The figure of Liberty rests her left hand upon the Welsh national instrument—the Harp; and her right touches an open volume, disposed upon a stand. An eagle, with wings partly spread, hovers at her left shoulder, while just above her head is the Phrygian cap, starred, and irradiating shafts of light.

The sentiment of the allegory is of Freedom, in close communion with industry, art, science, intelligence, and virtue. The artist has combined the parts naturally and harmoniously, and stamped the whole design with an originality and boldness unequalled by any similar work ever produced in this country. It will be the *chef-d'œuvre* among the contributions to the Washington Monument. Mr. Jones has lately executed fine *bas-reliefs* of Archbishop Hughes, of this city, and Bishop Bailey, of New Jersey, and is now engaged on a bust of Col. Zadock Pratt, whose Jacksonian head and lineaments afford the sculptor opportunity to produce a striking and powerful work of art. Mr. Jones stands in the front rank of American sculptors—a fit associate in name and fame of the Powers, Clevengers, Greenoughs, and Crawford, whose works have won the warmest eulogy of the Old World.

DISBANDING OF THE EDWARDS CHURCH.

It will be remembered that our much esteemed friend and brother A. E. Newton, of Boston, who some time since became a Spiritualist, addressed a very ably written letter to the Edwards Congregational church on the subject of his new faith. The utterance of Mr. Newton and his amiable lady, who also seceded from the same communion, was so bold and free, and yet so calm, rational, and fraternal, that we expected there would be a quaking in that church, but we surely did not look for its immediate and utter extinction. We do not now see why a truly Christian church should be destroyed because its members become more spiritually minded. Alas! the Church must be fearfully fallen and sadly materialized when the revival of its ancient Spiritualism acts as a disorganizer.

The Edwards church, of this city (North End), has found it impossible, after a trial of several years, to sustain its pecuniary burdens, and at a meeting on Friday evening last it was voted to submit to a council the important question of disbanding said church. Rev. Mr. Cushing, now colleague with the venerable Dr. Snell, of North Brookfield, was the first pastor of this church, and under his zealous and indefatigable labors a large and flourishing Sabbath School was gathered, many very striking cases of conversion occurred, and the most encouraging success attended the enterprise. Still the society was poor, and in vain were appeals made to the city churches for aid. Mr. Cushing left for want of support, and was succeeded by Rev. Preston Pond, who left a happy pastoral relation in Milford for this responsible post. He sickened and died after a year or two of faithful effort. During his ministry Spiritualism broke out in the church, causing considerable distraction, if not weakness, and, as was thought, impairing the health of the pastor. Since his death they have had no minister, and on the 23d inst. a council will act on the question of the extinction of the church.

We have not heard whether the council voted to disband the church, but if the "wood, hay, and stubble" of human devices predominate in that organization, we presume it will be consumed by the unquenchable fire of truth.

THE SPIRITS AND THE SPANISH.

Mrs. Curtis, sister to one of the editors of the *Evening Mirror*, is at present writing a series of letters from Havana. From the number which appeared in the *Mirror* of the 21st inst. we extract the subjoined paragraph:

I believe in Progress, and whatever takes place will tend ultimately to the triumph of Eternal Justice. I can not tell you how much I have enjoyed reading the "Epic of the Starry Heaven." It bears upon its face the impress of its origin; no earthly-shrouded mind could have uttered such thoughts. It can not, certainly, be classed among that kind of Spirit-literature which is considered imbecile, and inferior to the productions of ordinary mortals. There is considerable interest felt here in the subject of Spirit-manifestations. Judge Edmonds stopped at our hotel when on the island, and just before he left had one or two sittings in the parlor. I attended a circle a few evenings since at Dr. Carillo's. When I entered the saloon, some of the family were seated around the table, patiently waiting for manifestations; the table at length commenced tipping in answer to the questions proposed. Spanish Spiritualists bear a close resemblance to the same class of persons at home; and although I have great reverence for the subject, yet the questioning sounded so comical in Spanish that I could scarcely control my risibles.

THE SACRED CIRCLE.

The initial number of this New Monthly, edited by Messrs. Edmonds, Dexter, and Warren, will be issued this week, and may be had at this office, and of the Periodical Agents here and elsewhere. The names of its editors will doubtless suffice to create a lively demand for the New Magazine, and we expect, now that the work is before the public, that the additions to the subscription list will be numerous. We have not the time and space for a more extended notice; the following, however, will indicate the

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See advertisement on our last page.

SABBATH MEETINGS.—The Spiritualists have secured the use of Dodworth's Academy, No. 806 Broadway, for the ensuing year, and will commence their Sabbath lectures and other exercises on Sunday next, 7th inst. The meetings will be on Sunday and evening, at the usual hours, until further notice. At the time of writing this paragraph it is not determined who will speak on next Sunday, but the speaker's name will be announced, under the head of Religious Notices, in the *Tribune* of Saturday.

We omitted to state in our last issue, as we had intended to do, that Mr. Conklin, having returned from his recent visit to Washington, will now remain permanently at his rooms, No. 553 Broadway, where he will continue to hold circles daily. The qualifications of Mr. Conklin as a test medium are so well known that comment on this point is superfluous.

DIGEST OF CORRESPONDENCE.

We have received a long communication from G. H. BAKER, of Deming, Indiana, detailing some curious spiritual proceedings in that place. We have not room for the communication entire, but the leading facts which it details are, that the writer and others were on one occasion directed by the Spirit to meet at a particular house and take a fiddler with them, and they were promised some demonstrations that would astonish them. The assembly having taken place, as soon as the fiddler commenced playing, a number of persons became entranced, and commenced dancing in the most graceful manner, though several of them had been brought up Quakers, and were entirely unused to that kind of exercise. A young girl of fifteen, being also entranced, was made to assume the position of moderator, and when some skeptical persons had for sport intruded themselves into the circle of dancers, she would seize them and lead them to the door, and if they made any resistance, she would pitch them out, giving them, at the same time, the benefit of a rather weighty argument *à posteriori*. By mutual consent of the Spiritualists and Methodists, a meeting was subsequently called with the understanding that the Methodist clergyman should preach a discourse against Spiritualism, and that Mr. D. Mong, a speaking medium who then happened to be in the place, should reply to him. The evening of the appointed meeting having arrived, the band of dancing mediums, some fifteen or twenty in number, were the first to enter the house. They commenced their gyratory operations to the no small scandal of the Methodists, one of whom, being the moderator of the church, commanded them to take their seats. The only response he received was a blow upon the mouth inflicted with the palm of the hand by the medium who was the moderator of the dancing circle, and the Spirits insisted on taking their own time to finish the dance. A long discourse from the clergyman ensued, which was replied to by the Spirits through Mr. Mong; and during the proceedings a Methodist lady, the proprietor of the house where the meeting was held, came under spiritual influence and bade adieu to the church; and an impression decidedly favorable to the spiritual cause appeared to be left upon the minds of the generality of the audience.

Upon the question whether these Spirits acted an orderly or disorderly part we have nothing to say; but if they were disorderly Spirits, and those Methodist friends were really Christians, it does seem strange to us that they had not the power to rebuke them and cast them out—a power which, in the olden times, was considered as one of the necessary marks of true Christian discipleship. (See Mark xvi. 17.)

Mr. JONATHAN KOONS, of Milfield, Dover, Athens County, Ohio, wrote us some time ago concerning the following occurrence: He says that while going, one evening, with his two eldest sons, to a neighboring spiritual circle, their attention was twice arrested by the image of a young lad, in dark habiliments, who would suddenly appear and disappear to them; and that on arriving at the circle and becoming quiet, a Spirit, supposed to be the same whom they had all plainly seen on the way, spoke through the medium and stated that he had been a resident of the east part of South Carolina; that his father had died Nov. 18th, 1850, leaving a widow, three sons, and one daughter: that he afterward went to work for a Mr. —, who owned a small farm and was a turner by trade; that about the last of July, 1853, he demanded of his employer a balance of twenty-five dollars that was due him of his wages, and with it started for his mother's residence; but that as he was passing through a lonely piece of woods he was robbed, and murdered by two rife shots, by his employer, who concealed his body and circulated the report that he had gone to the North. The names of the parties were given in full, but these our correspondent conceals, excepting the first name of the young man, which was Thomas. The Spirit requested that these statements should be sent to us, as they would probably lead to a further denouncement of this affair; and we have thus given a digest of our correspondent's letter, without expressing any opinion in regard to the verity of the matter communicated. Should this public statement provoke farther inquiries, and lead to an exposé of any such dark deeds as those alleged to have been committed, the utility, as well as truth, of spiritual manifestations will stand conspicuously demonstrated.

Mr. R. C. FRIAR, of Friar's Point, Coughoma County, Mississippi, writes that much of the opposition with which Spiritualism first met in his neighborhood has ceased, and many of the best minds in that community are already on the side of progress. He has a medium in his family, through whose instrumentality not only his whole household has been convinced, but multitudes of others, who are constantly thronging the house. Among these is a Mr. Saxson, a venerable clergyman who was at first extremely skeptical upon the subject, but whose incredulity was completely neutralized by communications which he received from his two Spirit-sons. The Spirits had given much good advice of a religious nature, and our correspondent adds, "This rapping has done much good among my servants. They firmly believe that the least variance from correct deportment will be detected, and they have become more correct in every thing; and for their own gratification I suffer them to form a circle and converse with their departed Spirit-friends and relatives. They take great interest in it."

Dr. W. F. REH, of Newport, R. I., in a letter written several weeks ago, but which has been overlooked until the present time, informs us that he has commenced a movement for the more public presentation of Spiritualism in that somewhat conservative place. With many doubts as to the result of the experiment, he gave a public invitation, through the papers of that city, to all who were interested in the subject, to meet at his house on a certain evening. To his agreeable surprise, about seventy assembled, and the meeting was profitably spent with explanations of the subject, relations of facts and experiences, etc. It was the intention to continue the meetings steadily, which we presume has been done; and if so, and they are properly conducted, much will doubtless be accomplished by their instrumentality for the advancement of the new light. We commend the example of Dr. R. to those who may be similarly situated in other cities where nothing has yet been done, in a public way, for the advancement of the cause.

Mrs. EMILY HOLLENBECK, of Scottsville (Pa.), writes us expressing a high satisfaction with the articles of Bro. Courtney on "God," and particularly with Dr. Richmond's reply to the same, in which he attributes a female as well as a male element to the Divinity. She considers the latter as laying the foundation of more true, noble, and equitable views with reference to the position and dignity of woman, and expresses a desire to learn what are the views of Bro. Courtney on this subject. Perhaps Bro. C. will at some time find it convenient to gratify her.

Local and Secular Affairs.

NEW FEATURES AND EARNEST EFFORTS.

We purpose to add some new features to the TELEGRAPH, which we trust will render it even more acceptable and useful than it has hitherto been. We have made our arrangements to employ competent local correspondents in Boston, Philadelphia, Washington, St. Louis, and elsewhere, so that we may compass the important facts and interesting news items at the East, West, and South, reflecting at once, as in a clear mirror, the state of the cause in all directions. This arrangement will enable us to supply, in a great measure, the demand for local organs where none are at present existing; and we trust that our friends whose personal influence enables them to increase the circulation of the TELEGRAPH—and there is, perhaps, not one who can not do something in this way—will remember that this is not to be done without a heavy addition to the current expenses of the paper, which we trust will be promptly met by earnest and efficient endeavors on the part of our patrons and the friends of the cause everywhere, to secure for us what we need and hope to deserve—a more extensive patronage.

It is now abundantly evident, to all observing and thoughtful men, that the public mind is deeply aroused to its greatest interest, and that the heartfelt prayers and intense yearnings of humanity are being answered in the unmistakable manifestations of spiritual presence and power, and the consequent demonstrations of immortal life. Each one of our patrons must have personal friends who would thank him or her for calling their attention to this weekly messenger of glad tidings. A little systematic effort on the part of our friends generally would, doubtless, very much extend our circulation, and thus carry good news to many desponding hearts. To this end we respectfully solicit the united cooperation of all Spiritualists throughout the Union.

The terms of the TELEGRAPH will remain as heretofore, \$2 per annum, strictly in advance. Subscriptions for six months will be received; specimen numbers will be sent to any post office on the continent, subject to no charge except the ordinary postage. Bank bills and postage stamps may be forwarded by mail in sealed letters, at our risk, when the same are registered by the postmaster. Subscribers' names, and the names of towns, counties, and States to which the paper is ordered to be sent, should be plainly written. For every ten annual subscriptions, forwarded by one person, we will send one extra copy during the year. Our thanks are due to many friends for their generous efforts in our behalf, and we beg leave to assure them that their past kindness to us, and their interest in the common cause, is the earnest of our present confidence and the future success of the TELEGRAPH.

THE NEW YORK CONFERENCE.

At the Conference of Spiritualists in Dodworth Academy, Tuesday evening, April 25th, JONAS EDMONDS remarked that ever since his return from the West, he had been desirous of coming here and giving an account of his journey in connection with Dr. Dexter, but had been prevented from so doing until now; he did not come now to give a full account, but rather to apologize. During their journey he had addressed 20,000 persons; had a great many elms of learning the state of Spiritualism; saw many mediums, and from what they saw and heard, gathered vast encouragement for the cause. Mentioned some facts; found the churches depopulated, forsaken by priest and people; found many religious denominations from whom the members were deserting in great numbers. In one instance the Judge was called upon by a clergyman who wished some light on spiritual subjects. He was referred to the book called "Spiritualism." While they were conversing, two persons came in. The clergyman seemed agitated, but shook hands with them and immediately left. The Judge learned that these were two members of a church of twenty-seven who had deserted *en masse*, and gone over to Spiritualism. The belief in Spiritualism had worked marvels. The jury box, the legislative halls, and even the ballot-box had been controlled by Spiritualists. The farmers were affected by it in great numbers. They made no parade about it. The speaker would give more particulars on the next evening. One incident which frequently happened to them in connection with the presentation of the memorial, was to refer their communications to the committee on post-roads. This was not so much out of the way as some would think. The Judge himself had received information, through spiritual sources, of the sickness or health of his family and friends. We had every thing to encourage us, from what had been seen. The cause was spreading in a manner which it was not in the power of man to stop. Minds were engaged in it who could make themselves felt. Some Spiritualists were uneasy on account of the persecution poured out upon them; but they were too numerous for the stake, the gallows, or the lunatic asylums to dispose of.

Dr. DEXTER related the case of the interposition of Spirits in the treatment of disease—a case where a man had lost two fingers by an accident. The Doctor thought the fingers could not be restored, but the Spirits directed that they should be bandaged on. These directions were complied with, and time proved their efficacy. The fingers, which had been entirely severed, having become joined in such a manner that, after the lapse of several months, scarcely a scar or mark was visible to distinguish them from the others.

Dr. GRAY read a letter from George W. Rains, Bt. Maj. U. S. A., in which the writer mentions that he has sent to Judge Edmonds the result of a scientific investigation of spiritual phenomena.

JONAS EDMONDS stated that he had received the letter spoken of above, and gave notice that the matter referred to would appear in the June number of a forthcoming work. The second part would appear in the July number. The speaker alluded to the Memorial to Congress, and said he had not signed it because he thought Congress had nothing to do with it. Suppose Congress should report against it, would it make any difference with us? We can investigate for ourselves, without the aid of members of Congress. Spoke of the objection that had been made to Spiritualism on account of the fact that speaking mediums always spoke in their own language. A Spirit had spoken to him in Spanish through two mediums—young ladies—who knew nothing at all of Spanish. His own knowledge of the language was so imperfect that he was frequently obliged to have recourse to the dictionary to understand all that was said. Facts were referred to by the Spirit which were not in the minds of any present, and a name in Spanish was given which the mediums knew nothing of. This Spirit identified herself even against the impression in the Judge's mind that it was another Spirit.

FIRE, AND SHOCKING LOSS OF LIFE.

The late fire in Broadway, in point of loss of life, was the most calamitous our city has known for many years. The fire occurred on the evening of April 25th, in the clothing warehouse of Messrs. Jennings & Co., near the Astor House, and spreading with great rapidity, the building was soon a total ruin. But its destruction was accelerated by the frightful incident by which the great loss of life was occasioned. Several firemen had just entered the building when, suddenly, the partition wall gave way, carrying down the first floor, on which rested a heavy safe, and burying a number of persons in the ruins. Some of these were rescued, but thirteen were only recovered after long effort, dead, and mangled and charred in a shocking manner. Besides these, thirty-three persons were more or less injured—severely and some fatally. One of the firemen recovered alive, a son of Coroner O'Donnell, died at the Hospital a few hours after his rescue. He was eight hours in the burning and steaming ruins, and bravely kept his courage to the last. The firemen labored faithfully to save and serve their unfortunate fellow-members. The death of O'Donnell swells the death list to fourteen. The property loss by the fire was about \$150,000—fully insured.

As to the cause of the fire we know not, but the cause of the great disaster is apparent. The building, like very many in our city, was a miserable shell, with weak, unmoored walls and with a large stock of goods and two heavy safes on its floors, it only needed a fire to warp and sweep down its fragile structure. Had the walls been properly constructed, the loss of life would not have occurred. It is to be hoped that the proper authorities will be called by this calamity to examine more closely the manner of building, and it is not too much, for the sake of the heroic men who are called to peril life in the protection of our homes and property, to demand a general examination (and report) of the buildings of this city. The conduct of the firemen during the late disaster was worthy the highest eulogy. Courage and heroism, devoted to the aid and defense of their fellow-beings in such an hour of peril, is far nobler than that of the legions rushing madly to battle for the destruction of their kind.

Since writing the above, death has relieved another wounded fireman.

NEW YORK STEREOTYPE ASSOCIATION.

While we have never felt at liberty to bestow unmerited praise where it might merely benefit some personal favorite at the expense of truth, and possibly at a sacrifice of the public interest, we do esteem it to be a privilege, fraught with the highest satisfaction to ourselves, to commend to general favor and public trust those who fairly earn such commendation and merit such confidence. While the New York Stereotype Association will pass current without our endorsement, wherever its members are known and its works are manifest, it nevertheless commands our special approbation, and we venture to consult our own inclinations by paying it a merited compliment.

During the past year, ending on the first instant, the composition of the TELEGRAPH has been done at that establishment, and the paper has not failed to bear frequent and eloquent witness of the skill and care of all who have labored in its mechanical department. We take pleasure in acknowledging our indebtedness to those gentlemen for assisting us by their most efficient efforts in securing for the TELEGRAPH the high reputation it already has, of being, in its mechanical arrangement and execution, the finest folio sheet in the United States.

During the year the Association has stereotyped *fourteen* volumes for the proprietors of this paper, making in all not less than 5,000 pages; and it is due to all parties to say, that the work has been uniformly done to our entire satisfaction. We have had more or less to do with the press, and with printers, since 1847, and our experience has not all been strictly agreeable; but it is due to the New York Stereotype Association to say, that we have found its officers and members always just and obliging, and if we have not saved a large sum of money by doing business with them, we have, at least, made an immense saving of time, trouble, and patience, by the prompt and thorough manner in which their respective duties have been discharged.

We will not lay down our pen without making honorable mention of the names of the persons directly employed on our paper and books. Mr. JOHN DAVIS has the general supervision of the mechanical interests of the Association, and a more competent and faithful manager or a more reliable man we have not found during our limited experience. STEPHEN JENKINS has been the principal proof-reader, and his merits are conspicuously "entered on our books." JOHN KEST, Foreman of the printing office, ALBERT WHELFLE, and SAMUEL GRITTON have been employed during the year in "making up the forms" of the TELEGRAPH, and we may say, almost without a figure, that their good deeds are known in every quarter of the world. GEORGE W. HANB, ROBERT ALLEN, WILLIAM FANNING, and JAMES KENT have been chiefly occupied as compositors on the paper; and JAMES DOYLE, RICHARD DAVY, THOMAS RANKIN, GUSTAVUS GORE, and FRANCIS SMITH have been mainly employed on the composition of the fourteen volumes issued during the year. We cordially testify that we have found them to be, without a single remembered exception, sober, civil, and gentlemanly in their general deportment and personal intercourse with us, while "their works" abundantly testify to their disposition and capacity as practical printers.

We honestly think that we can not better subserve the interests of authors, and others who have books to print, than by commending the New York Stereotype Association to their special consideration.

MUSICAL ENTERTAINMENT.

On Tuesday last week we attended, by special invitation of Horace Waters, Esq., a Musical Soiree, at the beautiful saloon which he has recently fitted up at No. 333 Broadway. Some forty or fifty ladies and gentlemen, chiefly artists and members of the editorial profession, assembled on the occasion. Among the professors of music present we recognized Pyczkowski, Comettand, Van Der Weyde, Geokke, and Fletcher. Mr. and Mrs. Kinsey, Miss Kemp, Miss Fletcher, and Miss Freeman, together with Messrs. Baldwin, Green, and others contributed to the musical part of the entertainment. When this was principally over, Mr. Waters proceeded to minister to the further gratification of his guests, by appeals to their palates, in which he was equally successful, and so the "concert of sweet sounds" was succeeded by the harmony of delicious and accordant flavors.

Mr. Waters is evidently held in the highest respect and esteem by the persons connected with his establishment. This was expressed in the early part of the evening, in a significant and forcible manner, by the presentation to Mr. W. of an elegant silver goblet, accompanied with an eloquent and highly complimentary address signed by L. W. ANDRÉ and thirteen other clerks employed in his house. Mr. Waters accepted the precious gift—more precious on account of the friendly sentiments which actuated the donors—and responded in some very touching and appropriate remarks, thanking them for this unexpected testimonial of their regard.

The pianos which were tested on the occasion, were from the manufactories of Horace Waters and T. Gilbert & Co. The instrument chiefly used was one of Waters' manufacture, with seven octaves and the Æolian attachment; it is elaborately finished in every part, and the tone is exquisite.

We understand that Mr. Waters proposes to give a similar entertainment as often as once a month through the season. Our friend is determined to render his establishment the very temple of the harmonies.

REOPENING OF THE CRYSTAL PALACE.

The Crystal Palace, which has been closed for some days in order to repair and readjust its interior arrangements, is to be reinaugurated on the fourth of May. Many new and attractive contributions have been made to the Exhibition, and more are promised. Over two hundred pieces of marble statuary will grace the building. Under Mr. Barnum's presidency the affairs of the Palace have been greatly improved—so much so, that its stock has gone up from about 20 to over 50 per cent. The scheme for disposing of \$100,000 worth of tickets to hotels, railroads, and other institutions to be benefited by the accession of visitors to our city, likely to ensue on a proper revival of the World's Exhibition, has fully succeeded. Mr. Barnum and the Board of Directors have wisely determined to identify the Palace more with the masses of the people—with the workers, whose genius and skill shine in its ample courts.

Among the speakers at the reopening are to be such men as E. H. Chapin, Henry Ward Beecher, and Parks Godwin. There are also to be extended musical and other exercises. The prize offered for a best ode to be sung on the occasion has been awarded to William Ross Wallace. There is good reason for believing that the Crystal Palace will be more attractive under the new administration than under the old one.

ANOTHER LECTURER IN THE FIELD.

REV. URIAH CLARK, formerly and for a number of years associated with the Universalist denomination in the capacity of a public religious teacher, has at length virtually dissolved his former connection, by adopting a more sublime, living, and spiritual faith. Moreover, it may concern our readers to know that he is now prepared to deliver lectures in illustration of the laws and phenomena of Spiritualism, and on various literary, progressive, and popular subjects. Mr. Clark is an accomplished speaker; his voice is deep-toned and musical, while his manner is natural, agreeable, and forcible. He always in a dramatic style, generally without the least apparent effort, and always—judging from our own observation—without noise or affectation. It is very rarely indeed that we hear a speaker who combines to the same extent those gifts and graces which delight the sense and the imagination, at the same time that the heart is warmed and the understanding convinced.

We apprehend that Mr. Clark's services will be required in the new field of his choice, and therefore take occasion to remark, *en transitu*, that he may be addressed at Mount Vernon, Westchester Co., N. Y.

A REGULAR TORNADO.—Between four and five o'clock P.M., on Thursday (27th), one of the most sudden and violent tornadoes ever witnessed here, swept over our city. The gale and rain commenced so simultaneously, and without warning, that persons in the street had scarcely time to seek shelter. Awnings were stripped from the store fronts, show-cases and apple and candy stands were swept down, several houses were unroofed and prostrated, and a number of vessels were capsized in the Bay and rivers, with much destruction of property and the loss of several lives. The streets flowed like raging rivers. Many cellars and basements were so deluged, that their tenants had difficulty in escaping. Several buildings were struck by lightning. All the lines of telegraph were cut short. One of the most regretted items was the capsizing and sinking of the caloric ship *Eriasson*, which was returning from a successful trial trip. She will, however, be raised with probably but little damage. The tornado caused much destruction of property on Long Island, by unroofing houses and destroying fruit trees, and was also severely felt in other directions.

Washington and the South.

FROM OUR LOCAL CORRESPONDENT.

WASHINGTON CONFERENCE.

The Spiritualists of this city, finding their former quarters too small to accommodate the increasing number of people who come to investigate the phenomena and philosophy of Spiritualism, have leased TEMPERANCE HALL, on E, near Ninth Street, for their own use, and the regular weekly meetings of the Conference will be held there in future, on Friday evenings. The hall is well adapted to the purpose in nearly all respects, and those who desire to investigate the subject, which it is the purpose of this Conference to discuss, will find at these meetings a favorable opportunity. As it is the object of the association to examine into the facts and principles of the spiritual philosophy, the fullest and freest discussion is invited on the part of all who feel an honest desire to investigate. All who have personal experience or well-authenticated facts to communicate, which may be calculated to throw any light on the subject, are welcome to state them to the meetings, where a free interchange of views will aid in developing truth. There are probably upward of three hundred families in Washington who are experiencing in their midst these remarkable manifestations. They are almost as various as they are extended, hardly any two families receiving the same form of spiritual exhibition. Some have the moving tables, others the raps, and others still are made media for the execution of beautiful pictures in new and novel forms unknown to art, and with exquisite effect. All facts of this local character would be received with interest by the meetings, at which all occurrences tending to elucidate the general subject of the spiritual philosophy may with propriety be related.

On Friday evening, April 21st, the President of the Conference—the Hon. N. P. TALLMAGE—opened the meeting by relating the proceedings relative to the memorial of the thirteen thousand Spiritualists which had been presented to the Senate of the United States. It seems that Gen. SUMMERS, the Senator from Illinois, had agreed to present the petition and to move its reference to a select committee. He felt the propriety of doing so (as he stated to Gov. T.) for the reason that the subject demanded a serious and careful investigation, and he believed that whether the facts alluded to could be explained by material philosophy, or only by a reference to spiritual laws, they should in either case be treated with the earnestness and respect which their important character demands. This was the conduct and these were the expressed opinions of the Senator at his interview with Gov. Tallmage when he agreed to move the reference of the memorial to a select committee of the Senate. But what has been the result? The Senator, when he came to present the petition (which he did much sooner than we had reason to expect), so far forgot his obligations in the matter as to indulge in a strain of attempted witicism on the subject, and a vein of satire and ridicule—declining entirely to move a select committee for its investigation, of which he would, by courtesy, have been the chairman, and voting with others to lay it on the table! Gov. Tallmage remarked that, although this might, for the present, be the end of it, yet the time is rapidly approaching when the men who have acted thus will be ashamed of their conduct, and eager to make amends to those whom they have treated with such disrespect. The time will shortly arrive when the moral strength of an increasing public sentiment in favor of the investigation of these phenomena will compel a different course of action on this subject in our National Legislature. This is a thing that is to command respect. It is not to be put down by ridicule, or evaded by cowardly dodging. The issue is to be fairly met, and men must stand squarely up to the matter and show their hands. The number and the character of these thirteen thousand petitioners entitled them to more respectful treatment than they have received at the hands of the U. S. Senate.

[We are obliged to omit the reference to Mr. Pardee's vision, to bring this article within the allotted space.—Ed.] At the conclusion of Mr. Pardee's speech, embodying the vision, the President made a logical and cogent address on the intrinsic reasonableness of the new philosophy, and proceeded to examine the grounds of objection to it which were taken by its opponents. In the course of his remarks he related a remarkable incident of Spirit-warning which had occurred in his own experience, and by which his life had been saved at the time of the bursting of the "Peace-maker" on board of the steamer Princeton, in 1842.

Col. WHIPPLE, of New Hampshire, arose to inquire as to the condition of the medium, Mr. Pardee, at the time he was under the alleged spiritual influence. He wished to know if he was conscious, and if he retained any memory of what he had said or by whom he was impressed? How old was he, sir, and what has been your education?

(The medium declined to be enticed in public.)

I make these inquiries (continued Col. W.) because I was struck with the remarkable character of the speech purporting to be from Lord Byron. It was certainly strong, poetical, and effectively made; I will not say it was *Byronic*, but it was undoubtedly superior, as a rhetorical effort, to any speech which has been made in Congress on the Nebraska bill.

Dr. CARRIS, of Georgetown, stated to the meeting the kind of books which would, in his estimation, be most useful in aiding an investigator to get at the truth in the spiritual philosophy. The meeting (which was a crowded one) soon after adjourned.

REMARKABLE EVIDENCE OF SPIRIT-PRESENCE.

There occurred recently in this city a case of Spirit-rapping so remarkable that I will mention it here. A gentleman of Washington—a physician well known here—had formed a circle in his own office, consisting of two or three members of his own household and a friend or two who had casually called in. It was soon discovered that one of the circle was a medium, a gentleman boarding in the Doctor's family, to whom the table tapped readily, and the name, "WYLLIE WILSON," was spelled out. No one present, it was ascertained, had ever heard of such a person before. The question was asked:

"Where did you live when in the body?"

Ans.—"In Wilmington, Delaware."

After getting answers as to his age, etc., the Spirit was asked what his occupation had been when on earth? The only response which could be obtained to all such inquiries as, "Was your business that of a lawyer—a doctor—a carpenter?" etc., was a uniform, "No." At last, some one suggested that he might have been a poet. "Yes, yes," was answered through the table.

"Will you tell us the name of one of your poems?"

"Yes; I was the author of a poem entitled, 'Spring and Summer.'"

"Was it ever published?"

"No; it is still in MS., in Wilmington; but it is owned by a girl in this city."

At a subsequent sitting—on the succeeding day—the same Spirit again announced his presence; and in answer to a request by Dr. —, that he would give the first line of the poem referred to, a line was given, and then another, and another, until finally nearly a complete verse was spelled out, which, the invisible poet stated, was the beginning of the poem. The circle then broke up, and one of the gentlemen present was so much interested in the occurrence that he related the affair to his wife, who, like himself, was a disbeliever in the spiritual theory of the manifestations. She, too, became interested, and recollecting a family of her acquaintance in a distant part of the city who had formerly resided in Wilmington, she determined to visit them and inquire into the matter. She did so, and ascertained that a person of the name of "WYLLIE WILSON" had actually lived in Wilmington; that he was now dead; and that he was known as an eccentric individual, who had written poetry. The daughter of the lady from Delaware then spoke of a poem which he had written, called "SPRING AND SUMMER." She said it was in MS., pinned in her album, which she had left in Wilmington! She told this of her own accord, before the visitor had time to tell the singular circumstances which had induced her to make the inquiry. It was thus shown to be a perfect test, as the family from Delaware were wholly ignorant of any such communication having been received, and no one present at its reception knew aught of WYLLIE WILSON.

It was afterward ascertained that the verse spelled out through the table was, as nearly as the owner of the poem could recollect, the actual commencement of the piece in her album at Wilmington.

PHYSICAL MANIFESTATIONS.

At a circle in Thirteenth Street, a short time since, a small bell was placed on the table beneath a cut-glass tumbler, in which position the Spirits would ring it in answer to questions. At length a member of the circle requested that the Spirits would strike the bell against the sides of the tumbler hard enough, if possible, to break the glass. The request was literally complied with. The bell was shaken so violently against the tumbler as to break it in pieces! This experiment, I am told, occurred in such a manner as to exclude the possibility of mistake or deception.

Boston and the East.

FROM OUR LOCAL CORRESPONDENT.

THE NEW MOTIVE POWER—RATHER PREMATURE.—In the *New Era* of the 12th inst., is announced by Bro. Hewitt, the Editor, the partial success of the New Motive Power, or Electrical Motor, otherwise called Perpetual Motion, which is said to have been constructed by the aid of Spirits, through Bro. John M. Spear, and others, as mediums, and which is to take the place of all other power, at least very largely, for driving ships, cars, and all the endless whirl of mechanical machinery. The terms of enthusiasm in which Bro. Hewitt announces it, might begot the faith in its ultimate and complete success. "THE TAIRO MOVES!" Yes, but it should be distinctly stated that this refers to some little balls connected with the machine, which for some months have given evidence of motion. But the grand Revolver, that which answers to the Main Wheel of a Factory, and upon which all the executive power is made dependent, has never moved. It has not started one bit. What may take place, we presume not to say. We are ready for great improvements in the mechanic arts as well as in theology, and it is reasonable to suppose that some of them may take place by the revelations of Spirits. But at present, we believe there is no such thing as can be really called a New Motive Power, of the character described in the *New Era*. It is there—all but the Power! Even the Motion of the Main Revolver is not yet, and it is hardly in reason, we should think, to proclaim the advent of the "Physical Saviour of the Race." And yet it is announced in capitals, that "The advent of the Science of All Sciences—the Philosophy of All Philosophies, and the Art of All Arts, has now fairly commenced. The Child is born—not long hence he will go alone." That remains to be proved. In the mean time, we can not lift the exhortation—"Be not faithless, but believing." It is sufficient to say that a great deal of money and labor have been expended, and the machine, whether it ever goes or not, exhibits a good deal of philosophical principle, and considerable evidence that Spirits have had something to do with it. We believe the earthly parties engaged in it could not have thought of such a thing. It is sincerely to be hoped that its main Thing will move, and move to some purpose.

DREAMING BY DESIRE.—We are satisfied from much personal experience, that a great deal can be done, in the way of obtaining spiritual communications in sleep, by desire. Let the desire be definite, and of sufficient importance (and the hour of going to rest may be a fitting time for the exercise of such desire), and whether it relate to spiritual or temporal things, if it be a proper subject for spiritual information, the dream will come frequently in answer to the desire. I have practiced this now for three or four years, and with various effect. I have observed, however, that there is great liability to deception in this method. Frequently, our own thoughts and affections being so strongly exercised by desire, will, of themselves, without the aid of any other Spirit, take to themselves outward form, in dream and vision. At other times, I can make no question that the dream, so unlike any thing that I could have thought of, was produced by an attendant Spirit, in answer to my desire.

I once retired to sleep with a strong determinate desire to see the worst hell there was in the spiritual world. I saw that night, distinctly, a flock of bats, and some of them had holes in their wings. This was very significant. Bats are birds of darkness, and all birds correspond to the thoughts of evil affections. By the holes in their wings was represented that some of them could not ascend very well.

It should be remarked, however, that dreams of this kind will be more or less correspondential, according as the subject of them is prepared or acquainted with correspondences. I have paid much attention to this subject, and my dreams are mostly in this way. Some persons will have literal dreams. Others, part literal, and part correspondential, just as the subject of them is prepared to receive and understand. The characters of persons, and their relations to others, or to the dreamer, may be frequently got at in this way. The utmost caution must be had in reference to the insinuation from whatever source of evil thoughts which may minister to our own perverted inclinations. The utmost purity of purpose, and a prayerful spirit should always be preserved.

SINGULAR EXPERIENCE OF SWENDBERG.—In Swedenborg's private Diary, it is recorded as follows: "Inasmuch as I was led by certain Spirits to observe the nature of their cupidities, I observed that they often wished to excite me to steal, even such things as are of small value, and such as are not with in shops; and I perceived that such was the intention, or the endeavor of these evil Spirits, as even to move my hand to commit the theft. From them, as it was plainly told me, I ascertained that those who have been merchants and shop-keepers, and who in their business have employed deceitful arts, or who by any means have defrauded others of their goods, retain such a fraudulent nature," etc.

From hence perhaps it may be inferred, that such instances as we frequently hear of, of persons in good worldly circumstances, sometimes the wives of rich men, being strongly tempted to pilfer in shops, may be accounted for on similar principles. Sometimes this propensity to stealing is uncontrollable; and frequently, when no circumstances of want, or lack of means are at all existing, the hand of many a fair lady has been put forth to steal (not women in particular, perhaps) to the great mortification of an after discovery and confession. Who can tell how great is the power of Spirits to influence the will and to control even the muscles of the arm?

SINGULAR PSYCHOLOGICAL PHENOMENA.—The writer of this once edited a paper called the *Christian Rationalist*. One evening, after all preparation had been made for the issue of the first number, I sat down to write the leading editorial, in which my principles and plans, what I would do and accomplish, etc., were comprehensively given in the article. I retired to rest that night, and dreamed of building up a white image in the form of a man. I worked very rapidly at it, and as soon as I got it up to a little above the hips, it would break into a thousand pieces. This operation was repeated six or seven times. The substance of this image was of the consistency of the finest porcelain, translucent, but not transparent; and the rapid working and successive breaking caused me a good deal of perplexity. I little thought then, that this fore-shadowed the breakage of my enterprise, and least of all, of any of my principles. But it seems to me now that it prefigured both.

SINGULAR CASE OF PREVISION.—A lady in Newburyport, Mass., one night awoke from sleep, and saw distinctly in the looking-glass, the picture of a child, having dark eyes, hair, etc., much resembling, but still not entirely, her own child, which she had with her in the bed. Some-what startled by the sight, she awoke her husband, and he too saw the same picture in the glass. They then took up the child which was with them, and compared it with the one they saw in the glass, and satisfying themselves that this was not the picture of their child, saw it, after some minutes, fade away. The next child which was born to them proved to be the very image of the one they saw in the glass. They had a premonition that it would fade away and die, which it did, on the 23d of September, which was the very day and month that the picture appeared in the glass. It lived but ten months.

DEPARTURE OF OUR INFANT.—About two months after the bodily death of my little boy, then aged 20 months, a dear creature came running to me (in vision), apparently some older than my child, and the thing that first struck me, was the perfect appropriateness of his dress. I thought I never saw a little fellow so becomingly clothed. Garments correspond to truths, or clothings of good; the outward investiture of the interior principle. His cheeks were pictures of health, and rosy. I touched his cheek with my finger. I did not know him at first, he had grown so; but I have ever believed it was my dear child. "Oh, death, where is thy victory!"

POWER OF SYMPATHY.—A friend of my acquaintance I had not seen for more than a year, and did not know where he was. He had lived in Philadelphia. I was then living in Cambridge, Mass. One night I was dreaming of him all night. The next morning, walking up Washington Street, Boston, I was hailed from a cab, by a voice which proved to be from my long-unheard-of friend. He had come to Boston and wanted to see me. Our thoughts and affections, that is, the rays of our spiritual substance, met the night previous.

REV. F. S. KING, OF BOSTON, MASS., recently made honorable mention of Emanuel Swedenborg in his sermon; and it is known that not only he, but several Unitarian clergymen in this vicinity, and some of other denominations, are strongly disposed to a more spiritual faith, and frequently make full mention of the reality of spiritual communications to their hearers.

Original Communications.

THE CRYSTAL PALACE.

BY C. D. STUART.

While o'er the sea, with clarion voice,
War calls her serried hosts to arms,
And all her dogs, "let slip," rejoice
As Europe trembles with alarms—
Here Peace, on Freedom's peerless soil,
Beneath her broad and swelling dome,
With glory crowning Art and Toil,
Pours blessings on each freeman's home.

Peace hath her triumphs—lo! she calls
The toiling millions to her aid;
The Architect to build her halls,
The Artisan to forge her blade;
She bids the loom and spindle fly,
She guides the sturdy Farmer's plow,
And Plenty's shining coronet
She binds on Labor's swarthy brow.

Out where the white-wing'd navies ride,
She sits above a thousand keels,
And Ocean's silver-crested tide,
Her wealth of useful product feels;
She links the hands of warring mart,
She binds together rising states,
And in great nations' swelling hearts
She kindles dreams of brighter fates.

And 'neath her lofty Palace dome
Her votaries ample homage bring,
And 'mid her mighty temple-home
Her triumphs and her glories sing:
Long may her Arts and Labors live;
On canvas glow, in marble shine,
'Till war shall all her trophies yield,
And lay them on Peace' hallowed shrine.

SPIRITS IN BRITISH NORTH AMERICA.

The following letter, containing the announcement of some interesting and startling facts, affords the assurance that our Canadian friends are not in the dark respecting the capacity of the invisible powers. The writer treats the subject in a thoughtful, reverent, and rational spirit, and we shall be pleased to hear from him again.—Ed.

EDITOR OF THE SPIRITUAL TELEGRAPH:

Sir—The newspaper editors of Montreal having unanimously refused to insert a single word in favor of Spiritualism, while they open their columns to every idiot who may find any thing to say against that doctrine, the friends of the cause have determined to apply to you, as your journal is devoted to the spread of Spiritualism, and if necessary to pay for the insertion of each communication.

It may be asked, why are we so anxious to publish our communications with Spirits? Our answer is, we can not tell. We are forced to it by a power over which we have no control, and in consequence we ask you, in the name of God and of truth, to give publicity to the following:

It is now about three years since I heard the phenomenon of Spiritualism first spoken of in Canada. I then, as well as at several periods since, looked upon the thing as a monstrous imposition. I, however, continued, at the request of several friends, to attend "circles" of the believers in this new doctrine, but to no other effect than to confirm me in my skepticism; and all the arguments of my friends, and all the alleged manifestations, were insufficient to convince me. But Providence chooses its own time. In July, 1853, I left Canada, in company with an estimable friend, W. F. Hawley, Esq., of the Ordnance Department, C. E., on a tour through the Middle and Western States, and on Saturday, the 27th of August, we arrived in Louisville, Ky., where my friend was seized with yellow fever, and after an illness of nine days he expired.

It has never been my fortune to be acquainted with a more honest, upright, or learned man than Mr. Hawley. With a mind capable of investigating the most abstruse questions, he never decided until entirely and completely convinced. He, as well as myself, had investigated the subject of Spiritualism, but with a contrary result. He was a believer, while I, until the moment of his death, remained incredulous. It pleased the Author of all things, however, to dispel the clouds which darkened my understanding, and to convince me by the most overwhelming proofs of the truth of the new doctrine.

As I seldom left the bedside of my friend during his illness, I took frequent occasions of talking to him of the new faith, but he invariably expressed his entire belief in it; and in a few days I had the inexpressible delight of witnessing the reward of his faith and the realization of all his hopes. Oh, sir! I can not find words to express the transporting emotions which filled my mind at the moment of his death. Although I was the only living being present, yet I distinctly saw hundreds of moving beings around his bed, and in every part of the chamber, but of such dazzling splendor that I could not distinguish their form or shape. The room was filled with superhuman sounds, which appeared to come from the ceiling; and involuntarily looking up, I distinctly saw the Spirit hover over the body which it had just left, as if uncertain whither to direct its course. It remained thus during the space of a minute, then, moving gently to one side, it entered a body whose transcendent splendor the tongue of man can not express.

Need I say that I was convinced? At that moment I felt my mind as it were regenerated. I saw and understood the past as if it were placed palpably before me!

I know that many of my friends will ridicule me for thus expressing myself publicly on a subject which I have hitherto disbelieved; but they must bear with me—I am forced to it, as I said before, by a power over which I have no control. However, if it be a subject for railleury to the thoughtless, there are hundreds, ay, thousands of philosophical minds that are deeply investigating the subject and opening their eyes to the light of truth; and I venture to say, that the day is not far distant when hundreds and thousands of my Canadian fellow-citizens will listen to the voice of reason and truth, and cast off the yoke of superstition which has so long darkened their understandings.

I shall now give a few out of the many manifestations which have been witnessed, and can be attested by the most respectable citizens of this village.

On Saturday, the 27th of August, 1853, my friend Mr. Wm. Fox invited me to meet a circle of friends at his house; accordingly I repaired thither at eight o'clock that evening, and met a highly respectable company, among which was a clergyman who came to investigate the subject for his own satisfaction. We had not sat more than twenty minutes when Mrs.

Fox became greatly agitated; she was lifted forcibly from her chair, and was held suspended about a foot from the earth for about a minute and a half; she was then placed in her chair again, but still agitated and unable to speak. It was evident the Spirit had not sufficient influence over her. After some moments Mr. James Macdonald approached and made a few passes over her, when she immediately spoke as follows:

Friends, it is now five weeks since I left your society on earth, and when I tell you my name, you will not be surprised that I was anxious to return among you in Spirit, to instruct you concerning the things which I have learned since I left you, and to give you a foretaste of the things which await the faithful in these happy regions. But as there is another Spirit present that wishes to communicate with you this evening, I shall reserve my teachings until to-morrow night.

Good-night.

HAWLEY.

Friend Macdonald, I know the thoughts which occupy you at this moment, and I am come to relieve your mind, and at the same time to ask a favor of you. You would ask about your son who left you clandestinely two months since. I have just left him, and I can tell you he is in a very bad condition, and in a miserable state of mind. He is lying in an hospital in New Orleans, suffering from a severe attack of scarola. But you need not feel uneasy, he is surrounded by the Spirits of his friends, and your father, whose Spirit occupies a higher sphere than that which I inhabit, tells me that your son, although obstinate, is a chosen vessel, destined to do incalculable good among the faithful.

Here Mr. Macdonald wished to ask a question, but the Spirit seemed to lose its influence over the medium, and he again endeavored to operate on her by making passes, but she seemed too much fatigued, and merely said, "Ask Mrs. Medard Barbeau." This lady is a writing medium, and, what is extraordinary, all the communications are written by her in English, although she can not speak or understand a word of that language.

Mr. Macdonald then asked, How am I to know that you are speaking the truth? what proofs can you give me? what is your name? It was written:

I am just called away, but your father who is present will answer these questions to your satisfaction.

At this moment the husband of the medium came into the room, and from some cause that we could not explain, the communication ceased; however, after a conversation of about twenty minutes on general topics, it was written:

My dear Son—Your questions to the Spirit which has just left I shall answer to your satisfaction. As a proof that what he told you is true, you shall receive a letter from New Orleans on Thursday next, corroborating the statement of your son's illness, and on Friday, the 28th of October, you shall receive a letter from himself requesting to be again admitted to your friendship. The name of the Spirit is Thomas Henry Cadwell, your son-in-law, and the favor which he requests you to do him is, to pay an account which he owed Mr. John Charlton at the time of his death. You can pay this account, as the whole of Caroline's fortune is still in your hands, and Cadwell has left no issue.

Good-night.

WM. MACDONALD.

It is needless to say, Mr. Editor, that every thing stated by this Spirit turned out to be correct, to the amazement and confusion of scoffers and unbelievers.

But I perceive that this communication is already too long, and if you will permit, I shall be most happy to transmit you, for future insertion, other communications full of interest. I am particularly anxious to publish the teachings of the Spirit of W. F. Hawley; the ideas therein propounded and developed are such as are not to be met with in any human composition.

I am, sir, with fraternal love, your humble servant,

ALFRED H. SMITH.

LAFRANCE, C. E., April 7, 1854.

LINES.

I do not know whether the following lines were penned by Lord Byron in his lifetime, or by any other poet; but I am quite certain Mrs. French had no knowledge of them, and that, so far as she is concerned, they are entirely original, or, in other words, the impression of some Spirit, and I believe that of Byron.

When up to mighty skies you gaze,
Where stars pursue their endless ways,
You think you see, from earth's low clod,
The wide and shining home of God.

But could you rise to moon or sun,
Or path where planets daily run,
Still heaven is spread above you far,
While earth remote would seem a star.

'Tis vain to dream these tracts of space,
With all their worlds attract his face;
One glory fills each rolling ball—
One love attracts and moves them all.

Your earth, with all its dust and fears,
Is no less his than yonder spheres;
The rain-drops weak and grains of sand
Are stamped by his immortal hand.

The rock, the wave, the little flower,
Are fed by streams of living power
That spring from an almighty will;
Whatever his thoughts conceive, fulfill.

And is this all that man can claim?
Are these his longings' final aim,
To be like all things round—no more
Than pebbles cast on Time's gray shore?

Can man, no more than beast, aspire
To know his beings' awful fire,
And born and lost on Nature's breast,
No blessings seek, but there to rest?

Not this man's doom, though God benign,
Whose rays on each unclouded shine;
Thy breath sustains the fiery dome,
But man is most thy favored home.

You view those halls of painted air,
And own his presence makes them fair,
But dearer still, to thee, O Lord,
Is he whose thoughts with thine accord.

ANOTHER CASE OF THEFT DETECTED BY SPIRITS.—The following fact was also received through a reliable channel, and recently occurred in this city: A blanket disappeared from the place where it had been deposited under circumstances which caused its owner (whose name we suppress) to suspect that it had been stolen. Though the article was of but little consequence in itself considered, the owner concluded, for various reasons, to consult Spirits in reference to its disappearance, and for this purpose applied to a medium, the wife of a certain druggist in Pearl Street. He was accurately informed of facts and circumstances which enabled him to

Interesting Miscellany.

FROM THE SPIRITS.

SPOKEN THROUGH C. LAURIE, OF WASHINGTON, D. C.

Spirits ever
Round you hover,
Bringing joyful news to you.
Then receive it,
Oh! believe it,
Rest assured that it is true.

Angels call
To one and all,
Come join us in this holy band,
To teach mankind
The way to find
To this ever lovely land.

Sincerely pray
To God each day,
Thy kingdom, Lord, oh! let it come;
With faith undying
On thee relying,
We wait, oh, Lord! our transit home.

With love refined,
And lowly mind,
Father, before thy throne we come,
Upon thy will,
Relying still,
We humbly say, Let it be done.

Thy kingdom, Lord,
Thy Holy Word,
The Light now streaming from on high,
"The Book" unsealed,
Its truths revealed,
Do they not show the Advent night?

Then, Lord, unbind
The shackled mind,
That we may do thy will aright;
Our voices raise
In songs of praise
To him who sits enthroned in light.

ANGEL VOICES.

BETHUEL, Yr., March 25, 1854.

MR. EDITOR:—A few evenings since I called upon a friend, in whose family there is a Spirit-medium, so-called; and after witnessing many curious exhibitions of rapping, table-moving, tipping, etc., the medium called for a slate and pencil, and without any voluntary act on her part, the following lines were written out in a fair and legible hand. I transcribed them, and if you deem them worthy a place in your paper, you are at liberty to publish them. I do not claim to be a full believer in these so-called spiritual manifestations, but I plainly confess that I am "strangely confounded" by these exhibitions.

Respectfully, yours, A. MORSE.

We're afloat, we're afloat on the world's rolling tide,
Bright Spirits attend us, in Christ we abide;
Our banner of love on high let it wave,
And float on in brave triumph o'er death and the grave.

Then on to the conquest—our armor is bright;
We'll strive for the cause, our God, and our right;
The world may divide, it may sear, it may pierce—
Its pleasures—what are they when death draweth near?

Ah, then is the time when we need something more
Than the pleasures of earth with all her vain store;
Hark! hark! to the voice of the bright Spirit-band,
Its echoes resounding aloud through the land.

Then on to the banquet, the feast is prepared,
All are invited, and great the reward,
For light is now breaking, its rays growing bright,
It is shining upon us—a glorious light.

Then look up and behold, the time doth draw near,
With Spirits to guide us we're noweth far;
They will guide our frail bark safely over the sea—
We're afloat, we're afloat, and our spirits are free!

SINGULAR STORY.

In the second act of Der Freyschütz, during the incantation scene, a skeleton is produced upon the stage, and this frightful apparition always creates a sensation. The skeleton is a real one. In the year 1750, says a French writer, a young man of some eighteen years of age, and whose name was Boismisson, fell in love with Mademoiselle Nanine Durival, a pupil like himself, and daughter of the lodge-keeper of the Count d'Artois. Mademoiselle Nanine, by her coquettishness, increased the ardent passion of her comrade, and gave him hope, until the day when she met the handsome mountaineer of M. Mazuric, major, commanding the French Guards, who were always on duty at the opera house. Boismisson perceived his misfortune, judged it irreparable, and thought no longer of anything but vengeance.

One night, at the corner of a street, he waited for the passing by of the Guards after the performance, and on their approach resolutely seized his successful rival by the throat. Mazuric's first thought was, of course, to kill the aggressor; but a reflection upon his youth and slender form made the gallant soldier smile. At his direction, three of the men detached the straps from their muskets, tied up the furious young man, and placed him under the peristyle of the opera house, where he spent the night, like a garroted man. Early next morning, old Demern, the keeper of the place, found Boismisson, who had made vain attempts to get himself loose, learned from him his night's adventure, laughed at it a great deal for his own part, and did not fail to make the whole theater merry with it. Boismisson, ridiculed by his comrades, was seized with a fever, took to his bed, and died, after making a strange kind of a will. He bequeathed his body to M. Lamorin, physician of the opera, and who had a little museum in the building itself. The poor young man begged M. Lamorin to keep his skeleton in this collection, in order that he might be, after his death, still near her whom he had loved.

In spite of the vicissitudes of the Royal Academy of Music, in spite of fires and other misfortunes, which have caused its transportation to various places, perhaps owing to a traditional respect for the last wish of the young figure, his skeleton has, to this day, continued to make part of the property of the establishment. And thus, after death, theatrical life again commenced for him.

TRANSMUTATION OF SOULS.—In one of Rev. E. H. Chapin's sermons is the following passage:—"Many a man there is, clothed in respectability and proud of his honor, whose central idea in life is interest and ease—the conception that other men are merely tools to be used as will best serve him; that God has endowed him with sinew and brain merely to scramble and get; and so, in the midst of his grand universe, which is a perpetual circulation of benefit, he lives like a sponge on a rock, to absorb and blast and die. Thousands in this great city are living so, who never look out of their narrow circle of self-interest; whose delugation is arithmetic, whose Bible is their ledger; who have so contracted and hardened and stamped their natures, that in any spiritual estimate they would only pass as so many bags of dollars."

CAPACITY OF VISION.—Mr. Alfred Sues observes that the fact of time being required for vision has an important bearing upon railroad accidents, as it is quite manifest that only a certain number of objects can be seen every minute. Under the present system one has to look out for signals, regulate his engine, and attend to its working. Now, when an engine is traveling at sixty miles an hour, an innumerable of objects has to be focused and observed before the engine can be driven with safety, and practically we find that if any thing is amiss it is frequently unobserved, and a frightful accident is the result. The laws of vision indicate that a man's entire attention is required to inspect the road for safe traveling.

MOURNFUL RELICS.

In digging out the ruins of Pompeii, every turn of the spade brings up some relic of the ancient life, some witness of imperial luxury. For far the greater part, the relics have a merely curious interest; they belong to the archeology, and find appropriate resting-places in historical museums.

But there are some exceptions. Here, for instance, the excavator drops (an uninvited guest) upon a banquet; there he unexpectedly obtrudes himself in a tomb. In one place he finds a miser cowering on his heap; another shows him bones of dancing-girls, and broken instruments of music lying on the marble floor. In the midst of the painted chambers, baths, halls, columns, fountains—among the splendid evidences of material wealth, he sometimes stumbles on a simple incident, a touching human story, such as strikes the imagination and suggests the mournful interest of the great disaster—as the sudden sight of a wounded soldier conjures up the horrors of the field of battle.

Such, to our mind, is the latest discovery of the excavators in this melancholy field. It is a group of skeletons in the act of flight, accompanied by a dog. There are three human beings, one of them a young girl with gold rings and jewels still on her fingers. The fugitives had a bag of gold and silver with them—snatched up, no doubt, in haste and darkness. But the fiery flood was on their track—and vain their wealth, their flight—the age of one, the youth of the other. The burning lava rolled above them and beyond, and the faithful dog turned back to share the fortunes of his mistress, dying at her feet.

Seen by the light of such an incident, how vividly that night of horrors looms upon the senses! Does not the imagination picture the little group in their own house, by the side of their evening fountain, languidly chattering over the day's events, and of the unusual heat! Does it not hear with them the troubled swell of the waters in the bay! See, as they do, how the night comes down in sudden strangeness—how the sky opens overhead, and flames break out, while scorching sand, and molten rocks come pouring down! What movements, what emotion, what surprise! The scene grows darker every instant—the hollow monotony of the bay is lifted into yells and shrieks—the air grows thick and hot with flames—and at the mountain's foot the hard rolls of the liquid lava. Jewels, household gods, gold and silver coins are snatched on the instant. No time to say farewell; darkness in front, and fire behind, they rush into the streets—streets choked with falling houses and flying citizens! How find the way through passages which have no longer outlets! confusion, danger, darkness, uproar, everywhere; the shouts of parted friends, the agony of men struck down by falling columns—fear, madness, and despair unchained—here, penny clutching gold, and phrensy striking in the dark to forestall death. Through all, fancy hears the young girl's screams—the fire is on her jeweled hand. No time for thought—no pause—the flood rolls on, and wisdom, beauty, age, and youth, with all the stories of their love, their hopes, their rank, wealth, and greatness—all the once affluent life—now gone forever.

When unearthed after many years, the nameless group has no other importance to mankind, but as it may "serve to point a moral or adorn a tale."

CORA MONTGOMERY.

A writer in the *Charleston Standard* makes the following statement in regard to this lady author:

"We have this lady's name in the papers, that a Madame Cazneau, wife of General Cazneau, formerly Attorney-general of Texas, is in St. Domingo, with her husband, armed with documents from Washington, empowering her to make certain annexation or protectorate terms with Santa Anna. A remarkable woman is that Madame C., known considerably in literary and political circles as Cora Montgomery. As the wife of a Mr. Storms, who was years ago in Morocco, which country she wrote an interesting book. Her father was a lawyer of mark at Troy, and she was educated in the circles of the Marceys, Van Burens, and other noted New York politicians. She inherited politics early, and has always stuck to them, and is ahead, in knowledge and tact, of half the statesmen in the Union. She first set Texan annexation a-going in the northern press—the *New York Sun* being her organ—during the Mexican war. She went to Mexico, bearing powers from the Catholic Church and from Secretary Buchanan, to treat, or help to treat, for peace, but Scott would not have any wind taken from his sails by petticoats; so her mission failed. Then she plunged down to Texas to look after her lands, and now she is at St. Domingo, making a new Yankee State perhaps. She is ubiquitous, and can visit almost any politician over her thumb. She is of Montgomery, Irish blood, and has a sprinkling of Moorish, with black hair, black eyes, Spanish features and complexion, and a petite, agile figure. She writes with a masculine vigor and directness, and has no compeer on the score of brilliant practical intellect among American women."

NED BUNTLINE AND A. J. DAVIS.—Our city was favored last week with the presence of these two representative men. They each lectured on subjects which were respectively attractive to them—Ned on Catholicism and Native Americanism, and Davis on Physiology and the Harmonical Philosophy.

There is a striking contrast between these two individuals. Mr. Davis in his physical organization presents to the eye a model of symmetry, a refinement of texture, a delicacy of proportion seldom seen in the best developed men of the age. Ned, on the contrary, is an admirable type of man on the bovine plane of existence. Broad shouldered, full chested, with a large predominance of the animal nature, he goes for physical force and the gratification of his ambition. Mr. Davis, with the simplicity of a child and the purity of an angel, instructs the people in the profoundest philosophy and the most elevated morality. The one moves on the lowest sensual plane of thought and action—the other on the spiritual and the highest. Ned, as a hater of Popery, is an upholder of the American Protestant Church, while Mr. Davis is one of its ablest opponents—as well as an enemy of Catholicism.

But we should not have thought of speaking of these two men in the same way, and met and exchanged civilities for the first time in their lives.—*Rhode Island Freeman*.

SPECIAL NOTICES.

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THE SECOND PART is a faithful record of numerous interviews with Spirits claiming to be EMANUEL SWEDENBORG and LOUIS BACON, wherein they give philosophical explanations in reply to numerous questions respecting the life of Spirits. PART THIRD is a copious Appendix, embracing the experience and observation of Hon. N. P. TALLMADGE, late United States Senator and Governor of Wisconsin, together with the similar experience of several other persons. Correspondence, etc.

OPINIONS OF THE PRESS.

From the *Philadelphia Sunday Mercury*.
We have read the book of Judge Edmonds with surprise and pleasure; it contains a mass of evidence which even our skepticism, which is almost as impenetrable as the shield of Achilles, can scarcely withstand. We are not among the proselytes of the new faith, but the work of Judge Edmonds is a surprising example of the amount of evidence which can be obtained from the spirits of the dead. It is a work of great value, and we are not surprised to find it so highly recommended by the press. It is a work of great value, and we are not surprised to find it so highly recommended by the press.

From the *Jamesville Free Press*.
The book was never produced by a fool nor an insane man. An intelligent host will read it to refute it.

From the *National Democrat and Morning Star*.
This work, from the fame of its author, will probably direct the public mind more particularly to the subject, so that its claims to popular belief may be settled.

The work is embellished with a beautiful frontispiece, drawn by A. SPART, engraved on steel, illustrative of the departure of a Spirit from the earth-sphere; also, six pages of fac-similes of Spirit-writing, and other engraved illustrations. The work is a splendid edition of over 500 pages, handsomely printed on fine paper, and bound, for \$1.25. Postage, 30c.

BRITTAN AND RICHMOND'S DISCUSSION.

This book consists of two distinct series of letters on two general propositions, numbering forty-eight in all. Twenty-four of these letters are from S. B. Brittan, in illustration and defense of the Spiritual origin of the Manifestations, and an equal number are from the pen of Dr. B. W. Richmond, who endeavors to account for the same phenomena without Spiritual agency.

THE PRESS ON THE DISCUSSION.

From the *Williamite Public Medium*.
It gives far the most extended and able presentation of the subject of Spiritualism, *pro and con*, that to our knowledge has yet appeared, and we may say that it is likely to appear very soon. In this discussion there is an immense amount of information and thought that will not only enlighten the mind, but improve the heart. Dr. Richmond alleges a world of curious facts which he makes the warp of some ingenious and interesting theories; and Prof. Brittan puts forth the spiritual philosophy in the strongest and most accessible light.

From the *Highland Courier*.
Those interested may not readily find another book containing so fair an exposition and defense of the manifestations.

From the *Practical Christian*.
A valuable work, which ought to be in the hands of every person who would be well informed of what can be said on both sides of this momentous subject. It abounds with intensely interesting facts, as well as a witty and acute argumentation.

From the *West's Merchant's Magazine*, April, 1854.
The subject is broadly and ably discussed, and a great array of facts and arguments brought to sustain both sides; but from our reading, we must incline decidedly to the opinion that the material hypothesis of Mr. Richmond is not sustained.

From the *Boston Pathfinder*.
It is the only work, so far as we know, which contains the argument on both sides of one of the most interesting and absorbing questions which ever engaged the attention of mankind—namely, whether the inhabitants of earth can, and do hold sensible intercourse with the Spirits of the departed. No writer on the affirmative of this question, that we know of, has exhibited a more rational and amiable temper than Mr. Brittan; and, on the other hand, the claims of Spiritualism have found no more keen, bold, nor honest opponent than Dr. Richmond.

From the *New York Tribune*.
The argument on both sides is conducted with vivacity and force, and is well adapted to throw light on the mysterious phenomena. Our readers who are addicted to study of the preternatural, will find ample food for their taste in this volume, while the curious historical incidents with which it abounds, will prove interesting and instructive to all classes.

From the *Philadelphia Daily Register*.
A cursory examination of the book shows us that it is full of curious and rare facts, and that it is one of the best treatises on the subject of Spiritualism that we have read. It is a book that should be in the hands of every thoughtful man.

From the *Portland (Me.) Transcript*.
Both have argued ably, and the book will be read with attention by all who take an interest in the spiritual phenomena.

From the *Olean Journal*.
This discussion has been exceedingly interesting and profitable.

From the *Harford Republic*.
These letters are written with great strength of talent and apparent soundness. There are few readers who will not be deeply impressed, if they be not convinced, of the truth of the spiritual mystery.

From the *Harvard Gazette*.
The discussion of Messrs. Brittan and Richmond affords the fullest and fairest view of the modern enigmas from both sides that has yet been presented, and can not fail to be widely read with interest. The range of facts brought under review in this discussion is much wider, and embraces more that is remarkable than that embraced in any other work on the subject which has attracted our notice.

From the *Columbia (Texas) Democrat*.
To those who would like to become acquainted with the arguments by which Spiritualists defend their peculiar notions, we presume no better book could be recommended.

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

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