

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 135.

The Principles of Nature.

INTERESTING FROM TEXAS.

Our readers will remember that we, some three months since, published an interesting communication from Mr. EBENEZER ALLEN, of Galveston, Texas, together with several beautiful poems communicated from Spirits through Miss Ada Bruno, of that city. Two additional letters from the same intelligent source are herewith submitted to our readers.

Our correspondent refers to the fact that some of Ada's pieces are not original. We discovered some time since that one of the poems which accompanied Mr. Allen's first letter was not composed at the time it was impressed on the mind, and written by the hand of Ada. Spirits not unfrequently rehearse their own earthly productions, or repeat what others have expressed before them; and sometimes this is unaccompanied by any intimations respecting the real authorship of what is said or written. In giving publicity to such communications, therefore, we by no means vouch for their originality.

We shall be pleased to hear from Mr. Allen more frequently.—Ed.

GALVESTON (TEXAS), Sept. 23d, 1854.

DEAR SIR:

While ascending the Mississippi River about the 20th of July last, I addressed you a communication containing some account of the development of a poetic medium in this city by the name of Ada or Ada Bruno, together with several poetic compositions which she had then written, among which were "The Anthem of the Sea," "Spirit Companions," etc., etc. Since that time she has written some two hundred pieces, some in prose, but mostly in poetry, and her writings, if printed, would fill a volume of four hundred pages. It has since been discovered that some (how many we know not) of her productions are selections from different authors, and not original. Circumstances, however, clearly show to any unprejudiced person that she was wholly unaware of this. Her hand alone writes, while her mind remains passive, except as a plate on which the piece is impressed. Often the names of the authors or their initials are subscribed to the pieces. Several purport to be the productions of Greenville Mellen, one Mary B. Crawford, one (a beautiful hymn) is subscribed Ethelred, and on Saturday evening last she was thrown into a trance, and delivered a lecture or sermon on "the Love of God," and the next morning wrote it off entire; and to the name of Dewey (I forget the Christian name) was signed. Some of her pieces are in Latin (of which language she knows nothing), some in German, some in French (of which she knows a little), and others in a language we know nothing about. I send you a specimen or two. Among her recent pieces is a beautiful translation of "Lenora," from the German, differing from the translation of Scott (found in his poetic works), and signed by a name I do not recollect. Several of her shorter pieces have been published in the newspapers of this city, some of which proving plagiarisms, have served to throw much discredit upon her pretensions in this community.

I regret to find that this interesting and gifted medium, in common with too many others, is singularly wayward and capricious in her disposition, and is under influences which, I fear, unless obviated by some superior interposition, will poison the fountain from which the pure waters of poetic inspiration and wisdom reflected from on high had begun to flow. I know not the impressions you may have received from my former letter, as I have seen no notice of it in any number of the TELEGRAPH I have received. Perhaps you discovered that the pieces, or some of them, were not original. At all events I consider the foregoing explanation due to you.

As it may not be uninteresting to you, I will give a brief history of the progress of Spiritualism in Galveston. We have not been favored with the visit of any professed medium from abroad, but have had to depend entirely upon domestic developments and the guidance of our own suggestions, aided by the various publications relating to the subject. Consequently, there has been but little system in our efforts, and no regular formation or meeting of circles.

The first manifestation of which I know any thing, occurred in the room where I now write, in Nov., 1852, and purported to come from a deceased daughter. Not one sitting around the table at the time had ever been present at any previous manifestation. All were conversing, with their hands resting on the table, and social mirth and pleasantness prevailed—no one anticipating any thing extraordinary. After more than half an hour, the table commenced moving, and the surprise and strong excitement that took possession of the company could not for a time be suppressed. As soon as calmness was restored, a series of affectionate inquiries were put by the mother and brothers of the departed, and answered in a most apt and satisfactory manner through the alphabet. She spelt her name in full, declared that she was really present, declared her undying love for her parents, and as a message to them spelled out—"Believe in God." Since that time she has made many communications, all characterized by earnest love and pure devotion.

During the ensuing winter, spring, summer, and autumn, meetings were frequently but irregularly held by those feeling an interest in the subject, and generally with favorable results. Two writing mediums were developed, one a lady, who, though

she could not be persuaded to persevere in the exercise or cultivation of her high gifts, manifested extraordinary power and aptitude, and is gratefully remembered for the many sweet and affectionate communications transmitted through her to the bereaved in this sphere from their departed relatives and friends; the other, a gentleman, a native of New York, who died of the yellow-fever in this city about twelve months ago. He was distinctly admonished of his approaching end some two weeks before the event by the Spirit of a departed niece, while sitting with me alone one evening, though at the time we could not tell to which of us the warning was addressed. Since his exit he has often visited our circles; and on the first occasion, while sitting in the same room, after announcing his presence by a succession of very loud raps in answer to a request from us for him to come, he thus addressed us (having often sat with us while in the form) through the alphabet.

"My God, you all look as natural as you ever did. All I formerly believed I found true, and far superior to my conceptions. But I can not tell what I would—too tedious."

His wife being present he said in the same mode:

"My dear wife, I am with you, and truly glad to see you where we have so often met before."

His kind offices were again exercised in our behalf on a later occasion, but I may as well state the circumstance in this connection.

While Mrs. — (whose card I see in the TELEGRAPH of the 9th inst.) was sojourning in our city—say about the first of May last—she was called upon to exercise her clairvoyant powers in behalf of a sick lady. She accordingly, as is her custom, threw herself, by the magnet, into the superior state, and from where she sat, proceeded mentally to the room of the patient. After examining her condition and prescribing the suitable remedies, which she always does with great accuracy and success, she remarked that she had met upon the sidewalk, while returning from the sick room; the spirit of O. B., a vagrant formerly well known in Galveston, then recently deceased, who told her that he would come to our circle that night and do mischief or create confusion. Accordingly, no sooner had the circle organized than O. B. announced himself, and declared his intention to make disturbance, giving us to understand, that as soon as the lights were extinguished (for we had to sit in darkness in order to get the higher and more wonderful order of physical manifestations) he would break or injure the furniture, and harm the persons of those present. This greatly terrified the ladies and especially Mrs. —, whose temperament is highly nervous, delicate, and excitable. At length, Mrs. —, addressing her deceased husband, said, "H—, can't you prevent O. B. from disturbing the circle? pray do, if possible." He replied, "I will try to keep him sober."

Thereupon the lights were extinguished, and the phenomena, which we had on several occasions witnessed before, occurred, without the least injury to the person or property of any one. There were about twenty persons present, sitting in a semi-circle around the room. The piano commenced playing, and continued for about half an hour—no one touching it. The lighter articles—parasols, books, papers, pens, a porcelain sand-box, glass wafer-box, cards, a large pile of sheet music, etc., etc.—were borne through and suspended in the air in every direction, brought from an adjoining room, placed or thrown into the laps or at the persons of the different individuals; a walking-stick was violently torn from a gentleman's hand; several present were touched, grasped, or pressed with more or less force; in the mean time, communications were made through the piano, the keys being used instead of raps. Nothing, however, was broken or injured, even the articles of glass, thrown as they were across the room upon the floor, remained unbroken. These phenomena, and similar, were often witnessed, while Mrs. — was in this city; and should you deem it a matter of sufficient interest, I will refer you to her for these and many other manifestations, to which she can bear testimony.

Two brief communications written by the hand of the deceased medium referred to, I will here give, together with the circumstances attending them.

In the month of July, 1843, a gentleman of this vicinity, who had become blind, having lost a pistol, one of Colt's revolvers, wished to find it through the Spirits. He accordingly asked at a circle (the said medium being present) if the Spirits could tell him what had become of his pistol? It was immediately written in reply by the hand of the medium, as follows, viz.:

"I know nothing of the implement of death; and of what possible use could it be to you to have such an instrument of sin, death, and destruction." (Signed) "PETER THE HERMIT."

I was standing at the time near the table, and thinking the name fictitious, or, rather, assumed; I remarked aloud, "That is probably a *nom du guerre*." Several persons present asked for communications, but none being given, I said: "Let the Spirit say whom it wishes to communicate with," and instantly by the hand of the medium wrote as follows:

"To — (myself)—"You seem to doubt my identity. A correct historian like you should have known Peter the Hermit was no *nom du*

guerre. You may be assured that it was none other than Peter who replied to the question put respecting the new arm of war—one wholly unknown during my sojourn on earth. Believe me when I tell you that I am what I represent myself to be.—PETER THE HERMIT."

The following is the eighty-third piece written by Ada. It was written on the 17th ultimo, and the day afterward she wrote the subjoined poetic translation. You will perceive that it does not purport to be original from the note which accompanied the piece, "Zod," etc. I have not been able to decipher this note, or to find the piece in any Latin works to which I have access. You may be more successful. I copy from Ada's manuscript, even to the punctuation and italicizing. There was a word after "apud," but so blotted that I could not make it out.

Non vinum ut vinum appetitur, sed tale bonumque
Sic et vita, ut vita est nil, nisi bona; quod si
Est misera, ut vinum corruptum despicitur.
Esse quidem, per se, nec amandum nec fugiendum est.

Quippe habet hoc quamvis vilissima reola, vermis,
Musca, lapis, cortex; nihil est optabilius adempta
Conditione boni; nisi sit tale, esse bonumque,
Nou video opti euri, opti possit amari.

Zod. vii., lib. 6, apud —

TRANSLATION.

Not wine as wine men choose, but as it came
From such or such a vintage; 'tis the same
With life, which simply must be understood
As blank negation, if it be not good.
But if 'tis wretched all—as men decline
And loathe the sour lees of corrupted wine—
'Tis so to be contemned. Merely to be
Is not a boon to seek, nor ill to flee,
Seeing that every lightest little thing
Has it in common, from a gnat's small wing,
A creeping worm, down to the moveless stone
And crumbling bark from trees. Unless to be
And to be best we are, I do not see
In bare existence, as existence, aught
That's worthy to be loved or to be sought.

The following was written the same day, Aug. 17. I have copied the original as well as I could, not understanding the language in which it is written, and the medium herself being unable to throw any light upon it further than is mysteriously suggested to her by impression.

Kiosken ar tie slagen,
Ran old och orogend,
Och fendeus hand,
Bevard, O Gud! den stad ocht land,
Kiosken ar tie slang gan.

The clock has sounded ten.
From fire, from brand,
From hostile hand,
Save, O God! this town and land.
The clock has sounded ten.

The following is a small extract from the end of a poem, or what seems one, written in an unknown dialect, alike incomprehensible to the medium, myself, and all others who have examined it. None can make any thing of it, and no translation has as yet been given to the medium, although I am told she has often asked for one. Copying from a blindly written manuscript, and guided by imitation mostly, it would be singular if the copy shows what the original intends to be. It may suggest something new, useful, or agreeable to somebody curious enough to examine it and learned enough to understand it. Accept it *de bene esse*.

Mahquis Kiorkausidus y elars sic
O: chos an tie stod ochies miene
Reprenez as salvidantea morator mamia
Salutus deero lispude muntadi
Svabum dree slotus meni aerodi
Lispandole momo tiecto dromer
Salan brendi novuni sic dresder
Levitus dits book liams sic vi qua
Caerons slagint instrudent mamia.
Fritz Belasting.

I close with the following hymn, which purports to be original, no name being subscribed. It was written on the 12th of August, and, original or selected, is certainly an exquisite and noble production.

LET THERE BE LIGHT.

Let there be light! The Eternal spoke,
And from the abyss where darkness rode,
The earliest dawn of nature broke,
And light around creation flowed.
The glad earth smiled to see the day,
The first-born day came blushing in;
The young day smiled to shed its ray
Upon a world untouched by sin.

"Let there be light!" O'er heaven and earth,
The God who first the day-beam poured,
Whispered again his fiat forth,
And shed the gospel's light abroad;
And, like the dawn, its cheering rays
On rich and poor were meant to fall,
Inspiring their Redeemer's praise
In lowly cot and lordly hall.

Then come, when in the orient first
Flashes the signal-light for prayer;

Come with the earliest beams that burst
From God's bright throne of glory there;
Come! kneel to him, who through the night
Hath watched above thy sleeping soul—
To him whose mercies, like the light,
Are shed abroad from pole to pole.

During the last three months (the manifestations have increased in interest. Communications are often written by unseen hands—paper and a pencil being placed upon or under the table, or with chalk on the table around which the circle is sitting. Beautiful tunes are played on the guitar placed under the table. Ear-rings, finger-rings, breast-pins, and bracelets are taken from the persons of the ladies, mixed together in a confused mass, and then each restored to its place upon, or placed in the hand of the owner. Articles of dress, silver plate, etc., are brought from wardrobes and closets in distant parts of the house—taken from locked drawers and through locked doors (the keys being in the locks), and placed upon the table. On one occasion a copper grape-shot was taken from a trunk in an upper room, brought down stairs, and rolled over the table, and a ball of prepared chalk was brought from a distant house in the city, and a rose pulled from its stem in the front yard and placed in the hands of a young man sitting in the circle. Hands purporting to be of departed brothers, fathers, sisters, and other relatives, take hold of ours—press them, and press each finger separately—and their lips are pressed to our own as distinctly as fondly, and their breath is felt upon our faces as warmly as if they were in the form.

Like Nicodemus, we may ask in surprise, "How can these things be?" Is the spiritual body obvious to our touch—can its breath fan our cheeks, or does the Spirit mold to its use grosser elements for the occasion? I can not answer. I only know that I have felt and witnessed the things I have related, and should be most happy if some of the eminent and enlightened Spiritualists of your city were present to do the like.

Yours truly,
EBENEZER ALLEN.

NOTE.—In one instance, viz., that of the silver spoons, the key was not in the lock. The drawer in which they were kept was in an armor standing in a chamber, and the key (the drawer being locked) was taken out and deposited in another part of the house for safety. The circle was sitting in a lower room; and, among other demonstrations, the mysterious power or agency claiming to be the Spirit of the departed, but which the skeptically wise ones call electricity, odic force, deviation, etc., without any human aid or interposition, found the key, opened the doors of the armor, unlocked the drawer, took out the spoons (wrapped in blotting-paper and tied with a string), conveyed them out of the room, through a passage, down the stairs, through another passage into the room, and placed them upon the table in the midst of the circle. They also took a long ornamental band used as a head-dress by a young lady at the table, from her trunk in the same chamber, and bringing it into the circle placed it upon her head, winding it twice around, and fastening it with a pin, as gracefully and properly as she could have done it herself. This and much more occurred on the 24th inst., 10 P.M.

GALVESTON, TEXAS, Sept. 26, 1854.

S. B. BRITTON:

Dear Sir—As the last mail steambot for New Orleans was suffered to depart without my letter of the 23d inst., I have concluded to extend my communication to some other facts connected with the same subject-matter. To you, promptly apprised of the most striking manifestations as they occur throughout the wide area of spiritual research, our local phenomena, as presented by me, may appear comparatively tame and devoid of interest. Be it so. You are sole judge of the merits and defects of the information I thus transmit, and unless upon inspection it shall be found to square in point of novelty as well as truth, with other specimens of work admitted by the master to be used in building up the walls of the temple, let it be cast aside as rubbish.

Mrs. —, who is now in the city of New York, came to this place early in January last, and remained until about the middle of May. As a clairvoyant, she possesses remarkable powers. Her first specialty is doubtless for maladies, and her prescriptions have, in many cases, some of which had been long-standing diseases, defying for years the efforts and skill of deeply learned and highly respected physicians, proved signally efficacious. This can be established by the clearest evidence, without going beyond the limits of our city. Instances of her finding things lost, and persons not heard from for years, are many, and susceptible of easy proof.

She could, at any time, voluntarily bring on clairvoyance by holding in her hands the magnet, and not unfrequently she was thrown involuntarily and suddenly into this state, startling those near her at the time. On such occasions the condition seemed to be induced by supermundane intelligences, who then spoke through her as a medium. Once I heard her address a company assembled in a drawing-room in the character of Gen. B., who died some four years ago, and of whom she knew nothing. She, or rather he, spoke about forty minutes, referring to and relating a chain of incidents and transactions beginning twenty years before, and coming down to the time of his dissolution; and in manner, gestures, figures of speech, and peculiarities of style, expression, etc., so clearly copying his former self, that his friends present at once recognized and saluted him. The subject of his address was "Internal improvements in Texas," and the address itself, in point of strong practical sense, sound positions, and brilliant oratory, would have done honor to the best and brightest of our statesmen.

About the 7th of May last, while calmly sitting in her room and conversing with two ladies of her acquaintance, she was suddenly and spontaneously entranced. I should have stated

before, that, in this condition, she is often subject to striking emblematic visions, portraying future events. Soon she became deeply agitated, overpowered with grief and insufferable distress. Tears flowed down her face, and in tones of horror and anguish she uttered abrupt and incoherent expressions, such as: "Can nothing save them?" "must they all perish?" "I see them lying upon the ground—all dead—the whole city!" On being urgently questioned, she said that she saw all the people of the place lying dead, the ground covered with their bodies in every attitude of suffering and distress. She saw all her own friends lying lifeless among them. Again she exclaimed: "Is there no help?" "Must they perish?" After another brief interval of weeping, she exclaimed, in sudden joy, "No! they are saved!" "A LITTLE MAN comes to their rescue!" "Goliath is slain!" "The enemy is defeated!" "They are saved!" etc. Soon after she said that it was a vision she saw, but that it had passed away; that the vision was emblematical of some dreadful calamity which, threatened, our city—whether fire, sword, pestilence, or flood she could not tell; but it seemed that the evil would be averted—that "even while we slept some frightful danger was brooding over us!"

Whatever doubts may be entertained respecting the truth of the vision, no one can doubt as to the reality of the threatened danger. Galveston is still prostrate under the scourge of the PESTILENCE! The YELLOW FEVER never before so fatally, so generally, and so unexpectedly prevailed, as it has during this season.

But the city has just been preserved from a more formidable visitation, viz., a flood, that has swept with ruin and destruction over other neighboring places on the coast. Entire towns have been washed away, and many (how many we know not yet) of our fellow-beings have been ruthlessly snatched away by the torrent, even while they slept! The echoes of this fearful storm have hardly yet subsided, and we are just becoming aware of the danger we have escaped, and stupidly wondering how it has come to pass! Galveston was as much exposed as any of the places submerged, and more than most of them. Yet, by some momentarily operating cause—the wind veering round by the west instead of the east—suspending the working of the tempest for half an hour! (WHICH DID NOT HAPPEN ELSEWHERE), Galveston was saved!

E. ALLEN.

COMTE'S POSITIVE PHILOSOPHY.

BY W. S. COURTNEY.

The Positive Philosophy of Auguste Comte is destined hereafter to place human inquiry and research upon a sure and lasting basis. Hitherto Philosophy, so called, has been quite a medley of conjectures and facts, laws and theories, dreams and inductions, vague generalities, and indefinite imaginings. In some departments it has attained considerable definiteness and accuracy, while in others it is still crude, mixed, and mythological. Just at this stage of its history and growth, it required a master-mind with a widely comprehensive range, and a powerfully discriminative eye to collate and digest it, and furnish the philosophic world with the true law or principle which must govern and control all properly directed and efficient inquiry. When we have this law or principle, it is an easy matter to apply it to the adjudication of cases, and the analysis of phenomena. But it requires a superior mind to detect and announce that principle. Schoolboys can now explain the movement of the heavenly bodies, etc., by the law of gravitation. But a Newton only was adequate to the discovery of that law. As this law brought order and harmony out of material chaos, so the law of mental growth, announced by Comte, will bring order and harmony out of a corresponding mental chaos. This law he calls the "Law of Mental Evolution." He says that the Human Mind in its progress passes successively through three stages of development, and employs three methods of philosophizing, the character of which is essentially different and even radically opposed.

- 1st. The Theological or Fictitious;
- 2d. The Metaphysical or Abstract; and
- 3d. The Scientific or Positive.

The first is the necessary point of starting of the Human Intellect—The state in which it first begins to think and reflect upon the phenomena of Nature, and refer them back to causes. The second is merely a transition stage from the Theological or Supernatural to the Positive or Scientific; and the third is the fixed and definite state wherein knowledge becomes Positive, and capable of its legitimate office and use in the development of man.

In the Theological stage, phenomena are explained by referring them to the arbitrary wills and caprices of Superior Powers, who, placed immediately over the World, directly produce and superintend all that comes to pass. Nature is regarded only as the theater whereon these Powers display their variable wills; and man, finding their correspondence in the analogies of his own nature, ascribes to them all the human passions, caprices, and desires; and he elaborates immense Orders and Hierarchies of Gods and Goddesses, having each their special function. This is the era of credulity, imagination, wonder, and supernaturalism. And it arrives at its highest

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, DECEMBER 2, 1854.

TO CORRESPONDENTS.

"A REASON WANTED."—We desire to inform our friend "G." who writes us under the above caption, that we regard the subject-matter to which his article refers as unprofitable to talk about, and that many discriminating friends who are familiar with the facts, entertain a similar opinion. For this reason it is deemed advisable to withhold the article.

"A LYRIC OF THE MORNING LAND."

Such is the beautiful title of the new spiritual poem uttered in 30 hours through the mediumship of THOMAS L. HARRIS, and just issued in an elegant volume of 250 pages, from the TELEGRAPH press. The readers of this paper are already somewhat familiar with its character from the extracts we have heretofore published from the proof-sheets. But no fragmentary extracts could, nor, indeed, can any thing short of the volume itself, carefully read, convey a just impression of the full scope and merits of this remarkable, and, in parts, sublime utterance.

"On the 1st of January, 1854, at the hour of noon, the archetypal ideas were internally inwrought by spiritual agency into the inmost mind of the Medium, he at that time having passed into a spiritual or interior condition. From that time till the fourth of August, fed by continual influxes of celestial life, these archetypal ideas internally unfolded within his interior or spiritual self; until at length, having attained to their maturity, they descended into the externals of the mind, uttered themselves in speech, and were transcribed as spoken by the Medium, he, by spiritual agencies, being temporarily elevated to the spiritual degree of the mind for that purpose, and the external form being rendered quiet by a process which is analogous to physical death.

It is due to Mr. Harris to add, that in his waking condition he had not the most remote knowledge or conception of any part of the Poem till it was unfolded to his utterance by superior powers. The incidental history of the delivery of the "Lyric" is the same, in almost every respect, as that narrated by the Editor of this paper in his essay introductory to the "Epic of the Starry Heaven." We shall not, therefore, repeat it. We are, of course, not aware what verdict materialistic critics will pass upon the "Lyric." Some have already spoken of it from a literary point of view, and pronounced it "beautiful" and "exquisite." Journals from whose editors nothing but ridicule of Spiritualism was to be expected, have been forced to admit that this volume presents extraordinary claims to consideration, and probably if they were on a plane to believe in the possibility of Spirit-authorship they would readily credit the "Lyric of the Morning Land" to such a source.

The volume I have read is Miss Martineau's translation, published by Calvin Blanchard, New York, and sold by Partridge & Brittan. PITTSBURG, Nov. 11th, 1854.

SONNET.

"Father, the hour is come." In power To man declare thy law, That he, assimilate in love, May thee in love adore; Impress upon this plastic thought The teaching he should know, That by the leadings of thy will, He may in knowledge grow; That error, and its subtle claim, Thy truth may cleanse away, So, cleansed from spots of sin, Know the eternal day.

Where Wisdom, Love, and Truth in radiant glory shine, And man, enfranchised, knows his spirit is as thine. NEW YORK, July, 1854.

TALKING SPANISH.—Mr. Greery, writing from Hancock, Wis., says: "We had a circle last evening, and my brother was controlled to speak Spanish. The Spirit went into the conjugation of verbs, which he translated for the benefit of my youngest brother, who has studied that language some." Surely I can't see but what the Spirits would make good school-teachers, though our superintendent might perhaps think it necessary that they have a certificate, as he is of the opinion that it is the "devil." For my part, I am not inclined to question their qualifications.

The butterfly is at once the symbol of inconstancy and of immortality. This is not contradictory: man is inconstant because he seeks; he seeks because he is immortal.

Who can feel what a beautiful and elevated sentiment may develop in the soul? It is the perfume in the flower, the flavor in the fruit, the light in the atmosphere.

perfection when it substitutes the action of a single Omnipotent and Omnipotent Being or God for the varied operations of the numerous divinities which had been before imagined.

In the Metaphysical stage, the mind supposes instead of supernatural agents, abstract forces, veritable entities, inherent in each and all things, and capable of producing all phenomena. In this stage the mind (youthful, vigorous, and just verging on to manhood) subtilizes phenomena, and attempts to grasp the essential properties, the real essences or the substrata of things. This is the era of scholastic subtleties, polemic wit, and metaphysical bewilderment; and it attains its maximum when one great Entity, Nature, is substituted as the cause of all phenomena, instead of the multifarious entities at first supposed.

In the Positive stage, the mind has given over the fanciful conception of superior powers immediately producing and directing affairs, and the idle search after abstract entities, and betakes itself to the study of the laws and principles by and under which phenomena are invariably produced and regulated. These laws and principles being constant and immutable when once ascertained, impart to us a power, calculation, and foresight unattainable in any other way. Inasmuch as these laws and principles, in their totality denominated the Laws of Nature, embraced all the phenomena in the Heavens and on the Earths, they are regarded as the sum-total of human investigations. This is the scientific era—the era of facts and their scientific exposition and classification.

The growth and development of the Individual Mind is not only an illustration, but a proof of the course of development of the Collective Mind; for the Race is but the repetition of the Individual. The point of departure of the Individual and of the Race being the same, all the different phases and states of development of the former correspond to all the various epochs of the mind of the latter. Childhood, for instance, is proverbially the season of credulous and imaginative supernaturalism, wherein the wildest and most fantastic explanations of the agency of Superior Powers in the production of phenomena are accepted. This state corresponds to the theological age of the World. Youth and early manhood is proverbially the season of metaphysical abstractions, scholastic wit, and polemic subtleties; and this state corresponds to the Metaphysical or Abstract age of the World; while Manhood is the season of mature reflection upon, careful inquiry into, and knowledge of, the laws that regulate the Succession or Scientific age of the World. Each of us is aware, if he looks back upon his past history, that he was a theologian in his childhood, a metaphysician in his youth, and a natural philosopher in his manhood.

This law of Mental Evolution, it is obvious, divides Philosophy into three grades or classes, for all Philosophy takes its character and color from the states of development of the mind—this mind after all determining the quality of the philosophy. These three classes are the Theologic or Supernaturalistic Philosophy, the Metaphysical or Abstract Philosophy, and the Positive or Scientific Philosophy. We have neither time, nor space, nor inclination to remark at length on either the Theologic or Metaphysic, but to illustrate the office and nature of the Positive Philosophy let me extract one or two of our author's paragraphs.

"As we have seen, the first characteristic of the Positive Philosophy is, that it regards all phenomena as subject to invariable Laws. Our business is to pursue an accurate discovery of these Laws, with a view of reducing them to the smallest possible number. By speculating upon causes, we could solve no difficulty about origin and purpose. Our real business is to analyze accurately the circumstances of phenomena, and to connect them by the natural relations of succession and resemblance. The best illustration of this is in the case of the doctrine of Gravitation. We say that the general phenomena of the Universe are explained by it, because it connects, under one head, the whole immense variety of astronomical facts; exhibiting the constant tendency of atoms toward each other in direct proportion to their masses, and in inverse proportion to the squares of their distance; while the general fact itself is a mere extension of one which is perfectly familiar to us, and which we therefore say to what weight and attraction are, we have nothing to do with that, for it is not a matter of knowledge at all. Theologians and Metaphysicians may imagine and refine about such questions; but Positive Philosophy rejects them. When any attempt has been made to explain them, it has ended only in saying, that attraction is universal weight and that weight is terrestrial attraction; i. e., that the two orders of phenomena are identical; which is the point whence the question started. Again, M. Fourier, in his fine series of researches on Heat, has given us all the most important and precise laws of the phenomena of heat, and many large and new truths, without once inquiring into its nature, as his predecessors had done, when they disputed about caloric matter, and the action of a universal ether. In treating his subject in the Positive method, he finds inexhaustible material for all his activity of research, without betaking himself to insoluble questions."

This will give the reader a clear idea of the purpose and aim of the Positive order of philosophy.

As the development of Philosophy follows the development of the Human Mind, so all knowledge passes successively through these three grades. A certain individual or class of individuals, themselves occupying the Theological plane, and philosophizing in certain departments of knowledge and inquiry, will project in those departments a theological philosophy. Another class, occupying the Metaphysical plane, will project a corresponding abstract philosophy; while another class, occupying the Scientific plane, will project a Positive philosophy. Some philosophers or cultivators of knowledge, being in the Theological stage, others in the Metaphysical, and others in the Positive, many of the branches of human knowledge partake of each. Some have largely of the theological element, others are more characterized by the metaphysical, and others again by the Positive. Besides, as our author says, "the different kinds of knowledge pass through these stages of progress at different rates, and do not therefore arrive at the Positive grade at the same time. Some are in the Theological stage, others in the Metaphysical, and others in the Positive. The rate of advance depends upon the nature of the knowledge in question, so distinctly as to constitute this fact an accessory to the fundamental law of progress. Any kind of knowledge reaches the Positive stage early, in proportion to its generality, simplicity, and independence of other sciences. Astronomical science, which above all others is made up of facts that are general, simple, and independent of other sciences, arrived first; then terrestrial Physics; then Chemistry; then Physiology." The various sciences do not come forward through these grades in a strictly chronological order; some present a mixture of the three different elements; some are yet in the domain of Theology; others in that of Metaphysics, and others in the Positive. Sociology, or the science of man's true social conditions and relations, for instance, is in a mixed state, partaking largely of the three elements. There are some theological sociologists who still believe in the divine right of kings, the jus sacra of majorities, and various other forms of theocracy, from the visible and temporal reign of a coming Messiah, down to the daily litany of the Priesthood, who pray

And that "It sprang to outward shape; unformed by art, Full-fledged it left its rest within the heart And sung melodious in external airs. As the same rose-tree many roses bears; As the same eye hath many smiles of light; And the same bosom many a sweet delight; And the same lute a manifold refrain; And many drops one golden shower of rain; So the same Heaven from whence this child came down, Peopled by countless ones of old renown, Hath many poems mightier and more grand Than this fair Infant from their Morning Land.

"When summer winds were whispering through the glade, This infant was, as in a manger, laid. When summer clouds went wandering o'er the streams Our Medium sung it, while entranced in dreams, Through twilight and sweet morn. A faithful Friend The rapid speech, trance-spoken, truly penned; And all the while the Spirit, through whose breath The song was uttered, knew terrestrial death; And, in his inmost felt, saw, heard and knew The bright song's essence."

And of various parts of the Poem we learn that— "The vision of the victory-bringing Lord Was traced upon a sun-illuminated scroll Ere the bright song came down, this inly heard And saw the Poet, freed from earth's control.

While— "The vision of the Lamb was penned by one Who, when deep sleep he veiled by stars had thrown Over the Poet, strove the words to write From the traced lips that fed on Heaven's delight.

And— "The Interlude of that pure soul of fire, Who dwells in Pallas' mid the fairy choir, Was spoken through the Medium, overtaken With weary pain, some time in April past.

"And for the rest, 'twas given, as one might play Upon a lute, at intervals by day, Within the space it takes the moon to unfold Her slender crescent to a disk of gold; And 'twere not hard to count the time in hours— Ten full-blown roses, twenty orange flowers."

In the "Preface" we are told that— "When Saints, on bended knee, look up to Heaven, The soul, inspired with love, from Heaven is fed."

And that— "Rarely the Poet reads the inner sense And Orphic meaning of the Universe."

Also, that— "Through Prayer this path was trodden; he who heard The thoughts that in these measured pages are, Through adoration offered to THE LORD, Beheld the unseen, held commune with the far."

And further, that— "They only can excel who write the thought That dominates the mind and rules the breast. Experiences, into language fitly wrought, Is Truth, and truest when in song expressed. For Poesy was man's primal speech."

We are assured that the "Lyric" can not be slain, by whatever enemies, and that it shall be dear to Maidens, and Lovers, and Husbands, and Wives:

"A consolation, when the outward form Sleeps silently where pallid death-flowers bloom.

"A whisper from the Heart's eternity, A holy voice from Eden's nuptial trees."

And young Poets are to be made glad by it, and the Song-Spirits close their Preface with— "Take it, O World, it is an Angel boon, Dear-purchased by the hand that bore it down; Take it, another nobler lyric soon This gift shall follow and this offering crown."

The sweet "Prelude," which is a questioning how the roses bloom, and where the perfumes, rich and rare, pass and fly, and a rebuke to the materialist skeptic who rejects the spiritual because he can not understand it, when it is no more a baffler of his search than the secrets of the color and perfume of the rose—this sweet Prelude we leave for the reader to enjoy unbroken.

With part first, "Pallas," the Lyric opens, introducing to the Medium's vision a

"Spirit, wise, and calm, and holy, Sitting beside a temple's western gate, And when the sun set he arose in stately, And, ere the crimson tints had faded wholly, He drew his floating mantle round his breast, Receding from my sight, until afar His luminous forehead glimmered like a star That sparkles o'er some heavenly mountain crest.

"Then came a Maiden, clothed in silver light, With pale, green sea-flowers twined around her brow; She held an emerald crown before my sight, And called me to her."

The Medium obeyed, as one who sails in sleep, in an enchanted barge. The Maiden bade him list, and he heard the chorus of the sea-shells; more heavenly than the music of any bird. At last he seemed to wake, as one who hears celestial music. And he tells how "There was a Poet, stol'n by Death from Time, Before his heart had blossomed into song."

And when he (the Medium) woke he heard the voice of this Poet's soul welcoming him, and learned that he was in the fair island of Pallas, where we are told there is no sorrow; where summer hath hidden herself in caves and grottoes, and the bliss of love is perpetual. And the Poet rehearses to the Medium the story of his death on earth. It is a beautiful story. The Poet dies and is rid of the sorrows and "aings" incident to his earth-career. His spirit is drawn upward. He beholds wondrous sights, mysterious processes, and learns that they embody "Creation, Life, and Immortality." He is given a choice of several alternates:

"Either to ascend, Six days in planet Jupiter to spend; Or else to be transported into Mars; Or borne away among the unknown stars."

A Spirit within the Poet said: "Seek thou the land, Far away from the Earth where the weary are glad; Where the heart by the soft Summer music is soothed; Where the Sorrows of Earth are left unthought of; Where the sorrows of Earth are left unthought of, Be that home of delight where it may."

And he arose, led by a Spirit of light, till he came to a balm-breathing spot, where he rested, like a dew-drop sleeping in the heart of the first rose of summer. And when he woke he found that he had left all thoughts behind. When he

thought, his thoughts took form, and his wishes were born into an outward shape. It was a strange, blissful life he led. And we are told how sweet it is to leave the mortal shape, even in sleep, and how beautiful is the Ministry of the Night:

"The spiritual ministry of Night Is all unknown. Day rules the sensuous mind, But Night the fettered spirit doth unbind, And through the silver palace-gates of light, In dream and trance, she bears the soul away To the wide landscapes of the inner day. Her cities are the stars, and she delights To lead mankind in vision through the deep, Where Angels their mild mysteries closely keep From outer sense; she kindles up the lights That guide her guests in journeyings thro' the heaven; The electric waves of ether bear them on; Shafted with fire their arrowy path is given, Till they are bosomed in the horizon, Whose orb of quickening is the Spirit-Sun. The souls of men are wanderers while they sleep; And Life's continuous current ever flows, Whether to outward bliss the pulses leap, Or languid glide in silence and repose. And could one mortal tell of all he sees, Recalling Night's close-curtained mysteries, The breeze that bears to Heaven man's common thought Would bear such mighty gladness, and be fraught With such enrapturement, that the skies would thrill In sympathy divine. One little-thing From the fall ocean of interior bliss Flowing through Earth, would change Earth's wilderness Into a new Elysium; Heaven would smile Familiar as the roses all the while.

"The Angels of Sleep, we are told, lead the soul to its home, —and thus the soul of the Poet was led to her Paradise Isle by a Maiden from Pallas. And while journeying with her the Poet sings the mournful song of the "Outer Life." Proceeding with the Maiden, the Poet says: "We breathed deliciously. There came a scent Of new-blown lilies. A divine content Diffused itself like music through my breast. We seemed to be of radiant wings possessed. We rose, as new-born butterflies unfold, In morning light, their wings of green and gold, And sparkled with all fair hues; our feet Thrilled with delight the living air to meet; Our thoughts took form like wings around the head."

As they reached a shore of alabaster, a company of rose-winged and purple-vested youths and maidens met them, and the Poet sang "The Song of Desire." As he ceased singing he saw a lovely maid whisper into an infant's ear, and the infant flew toward the Poet and his maiden companion, and welcomed them, as a lovely Spirit-pair, to the Island of the Lily Queen. In a beautiful grotto the Poet saw

"The Lily Queen lay sleeping, and her head Was fanned by swaying turquoise flowers, that fed The air with incense. O'er her form was spread A mantle's sparkling like the ocean foam. Her parted lips like dewy sun-stars shone, With gold and crimson richly blent."

As he looked she wakened. She told him his coming was not unknown. Enraptured with her gracious beauty, the Poet says:

"My heart's eclipse Was ended. Like the moon beside the sun, Shining in new-found radiance, I began To glow in her sweet presence."

He felt a new life born in him, and trembled, like a dew-drop as she touched the inmost lyre-strings of his heart. Then the Poet sings a noble "Song of Home."

"How beautiful is Home! The wanderer sees, Retu'ning from afar, the village spire, And the ancestral roof, whose aged trees Shelter, perchance, wife, mother, child, and sire. Not theirs the glory to which fools aspire, The empty haunts vainly called Renown; They are content to light the evening fire, To feast on simple cheer, and lay them down In joyous rest to dream, forgetting Fortune's frown.

"How beautiful is Home when Love adorns, With splendors brighter than the morning sun; When it first gilds the silver Alpine horns, The village cot—the fair, beloved one, Though poor in outward gifts, excelled by none In all the finer feelings of the breast; How chime the hours to music as they run! Music of Love divine, that Angels blest, Delighted, bend to hear from out their golden rest.

"The Love alone that gives to Home its bliss, Transfusing common dust with light divine; Love plants its Eden in the wilderness, Lights Heaven's own flame to gild the darkness time; In saddest breast, like diamond in the mine, Burns quenchesly; and through Life's inner night, An orb of fairest grace and strength sublime, Pure as sweet Hesper, set on Tempe's height, Streams, prophesying Heaven, the land of Love's delight.

"But Home in Heaven—a light within a light, A joy in shadows in joy! How beautiful the evening shadings, when a new-born sight Changes to jeweled fires the palace wall Of our divine abode; when, over all, A sky translucent, fire-illumed and fed, Expands sublime beyond the ethereal hall, Picturing o'er all its dome how Angels wed, What marriage throngs sublime to heavenly nuptials tread."

And the Lily Queen becomes the bride of the Poet. And the Poet learns his destiny from a radiant angel, which is "The Vision of the Lamb," and we are told that

"In these resplendent Spheres Each new-born Angel like a lamb appears. The Lamb of God, the Infinite innocency, Is Lord and Master here."

Then the Poet sings "The Song of the Soul," and how "Love is Endless," and the "Hymn of Life's Completeness." In the "Golden Age of Harmony" life is to be complete. Then there; are to be no scattered households. Then the Eden Age shall revert to mortal men. Then shall come the New-Born State. Then the crowning Church shall rise. At this point the Poet is borne away from his pleasant retreat in a jeweled pinnace. He sees and hears delights. He falls asleep, and wakes to find a cup in his boat, from which he drinks the "Sweetest Hydromel." Then he hears the spheres sing in chorus the "Song of Mars," the "Song of Jupiter," and the "Song of Saturn."

Owing to the great length of another article in this number, we are obliged to reserve a brief analysis of the Second and Third Parts of the Lyric for our next issue.

A number of articles are unavoidably crowded out to give place to the lengthy Report of a Night with the Spirits, which we are sure will be read with interest.

LECTURES AT DODWORTH'S ACADEMY.

REV. T. J. HARRIS lectured at Dodworth's Academy on Sunday last, morning and evening, to very numerous audiences. We were present and heard the morning discourse, which as a whole was one of the ablest we have ever listened to, either from Bro. Harris or any other man. The speaker selected as his theme the three degrees of human development, viz., the first—the sensual or external; the intermediate—intellectual or semi-spiritual; the ultimate or the celestial. It was observed that in the first stage of his progress, man sustains intimate and conscious relations only to the material forms and phenomenal aspects of the outer world. The animal appetites exert a controlling power over the intellect; the celestial degree of the mind is closed, and man, as it respects his most interior being, is inactive and unconscious. The essential ideas and forms of religion, as well as the practical life of men, necessarily correspond to the degree of human development, and hence in this stage they are material and barbaric.

In the second general degree, the mind is unfolded into the higher plane of the understanding. The intellect predominates, and reason, in a greater or less degree, suggests the pursuits of men, and determines the action and the issues of life. Physical Science and Art achieve their conquests and rear their monuments, while Theology and Religion exchange their more material divinities and forms of worship for metaphysical subtilties and a service that is polished and intellectual, but cold and utterly wanting in a divine efficacy and saving power.

In the third degree of his nature, man ascends to the celestial plane of his nature. The mind, which before had been left to the realm of material observation and philosophy, is now awakened to a lively sense of its relations to the invisible and the Divine. Man is no more a cold intellectual being. Unseen hands with burning coals from immortal altars kindle unquenchable fires within, and the dross of his nature is consumed. Life becomes profoundly religious, and religion is quickened and made alive. God descends by the infusion of his Spirit into the human spirit; all life grows beautiful and Godlike; the inner senses of man are opened, and he discovers that the very air he breathes is vital and populous with the immortal and angelic nations.

The speaker observed that these three classes and their essential ideas, methods, and institutions, are represented among almost all religious sects, and that professed Spiritualists present these several phases of development. He insisted with remarkable force and eloquence that unless the human affections are inspired and the mind opened in its celestial degree, man must inevitably become cold, irreligious, and skeptical, and in his researches after knowledge will wander away from heaven and from God.

We have merely expressed the cardinal idea, and the speaker's general method of treating the subject. No report which we could give would do justice to this effort, which was characterized throughout by remarkable vigor of thought and expression. Portions of the discourse were certainly conceived and uttered in a style of eloquence which we have rarely heard equalled by any speaker.

We learned that in the evening the audience at the Academy was unusually large, many persons being unable to find a comfortable place to stand. The subject of the discourse was the Relation of the Modern Manifestations to Spiritual Science and Humanitary Reform. Mr. Harris will occupy the desk in Dodworth's Academy next Sunday, morning and evening.

FACTS AND REMARKS.

AN EVIL DOER EXPOSED BY SPIRITS.—A learned gentleman who objects to the public use of his name, but for whose veracity we can fully vouch, related at a recent Conference that while he was at a circle in presence of one of the public mediums in this city, a couple of well-dressed individuals came in who were total strangers to himself and to all other persons in the room. The men took seats in the circle, which presently the sounds indicated that there was a Spirit present who wished to communicate with one of them. The alphabet was called, and a communication was spelled to the effect that the man addressed had committed a murder, and had been in prison for the same, and had just been liberated by a pardon from the Governor. In the course of the communication the man's name, or rather that of his father, which was the same thing, was, as was afterward proved, correctly given. After receiving this communication, the man silently left the room. A moment after they had passed out, another man, well known to some of the parties present, entered the room, and who had seen and recognized the two men who forewent at the door. "Do you know," said he, "whom you have just had in your circle? One of those men who just passed out was so-and-so, who killed a man in an affray some months ago, and was sent to the state prison for the offense, but was pardoned out by the Governor a few days ago in consideration that the act was committed partly in self-defense." From a knowledge of the parties present, as well as from the circumstances of the case, our intelligent informant is certain that there could have been no collusion in this case, but that the disclosure of the man's name and crime was veritably the work of Spirit-intelligence.

TESTIMONY OF JOHN WESLEY.—At this day many professed believers in the Bible oppose the doctrine of a present intercourse with Spirits as tending to infidelity. But by way of offset to their views we may here quote what the great and good John Wesley says on the same subject: "It is true, likewise," says he, "that the English in general, and, indeed, most of the men of learning in Europe, have given up all accounts of witches and apparitions as mere old wives' fables. I am sorry for it; and I willingly take this opportunity of entering my solemn protest against this violent complaint which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge that these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition not only to the Bible, but to the suffrages of the wisest and best of men in all ages and nations. They well know (whether Christians, know it or not) that the giving up of witchcraft is, in effect, giving up the Bible; and they know, on the other hand, that if but one account of the intercourse of men with separate Spirits be admitted, their whole castle in the air (Atheism, Deism, Materialism) falls to the ground. I know no reason, therefore, why we should suffer—even this weapon to be wrested out of our hands. Neither reason nor religion requires this." Wesley then goes on to relate a series of spiritual manifestations quite as remarkable as any which are alleged to have occurred at this day. See his works, vol. iv. (Journal), page 279, & seq.

SPIRIT-DIAGNOSTICATIONS.—A personal friend of the writer was some time since developed as a "healing medium," with such collateral powers as to be able not only to discover and describe the most subtle diseases of the body, but the most secret thoughts of the patient's mind and experiences of his past life. Recently our friend received a call from a gentleman who was a total stranger to him, and who wished to consult with him on some matters not of a medical nature. Our friend, being somewhat occupied at the time, was at first disposed to excuse himself from the proposed interview, but was immediately controlled by the Spirits to sit down by the gentleman and take his hand. He then commenced giving the man a history of his internal experiences and thoughts, which were of a peculiarly gloomy character, even affecting the health both of body and mind. Specific points in the gentleman's experience were mentioned in detail, and our friend informed him that as the result of them all he had formed the settled purpose to commit suicide. At this point the gentleman uttered an exclamation of wonder and surprise, and confessed that what our friend had related was all true to the letter. Our friend gave him some advice, by following which he was, in two weeks, entirely relieved from his mental difficulties, and made a happy man.

CONFERENCE AT THE TELEGRAPH OFFICE.

TUESDAY, NOVEMBER 21ST.

This session was mainly devoted to the narration of facts, the report of which must be rather general and otherwise imperfect from a due regard to the wishes of the narrators. From this cause the printed reports of our Conferences are often but a feeble index to their real interest to those who attend them.

Mr. BARNARD related the following fact (names suppressed): A collision between two vessels occurred near Piermont, on the Hudson River, on Tuesday night, a week past, by which Capt. T. was drowned. His family resided at Astoria, L. I. On the same night his son, at home and in bed, was startled by the noise of a heavy body falling upon the floor. Supposing his brother had fallen out of bed, he called out, "John, is that you?" A voice replied, "No; it is your father." Conversation was continued for several minutes between the invisible speaker and himself, but subsequent sleep obliterated its main features from his memory. In the morning the lad mentioned the occurrence to his mother, interpreting it as an intimation that his brother would not live long. It was not known to the family until the next day that the father had lost his life. They are not Spiritualists. The natural theory deducible from these facts would seem to be that the father on his separation from the body went directly home (where his thoughts would naturally be during the death struggle), and through the most impressive member of his family attempted to manifest himself.

Mr. TOOMEY wished to testify to some drawings purporting to be done by spiritual aid. He had investigated the matter thoroughly, and had come to the conclusion that the claim was fully sustained. The lady in question knew nothing of the art, save what might be derived from a few lessons from a mere child, and now, after a lapse of some forty years, she resumes the pencil. On the occasion to which his testimony refers, there was produced, through her hand, in his presence, in one hour and twenty minutes, without any apparatus effort of her own, and without her attention in fact being particularly fixed upon it, a drawing which would take a good artist at least three quarters of a day to produce. The piece was a group of flowers, in the center of which was written the sixteenth chapter of Romans.

Dr. GRAY related some facts which occurred last night—music from a guitar and touches by invisible hands were among them. A pair of spectacles were taken from the table and adjusted upon the face of a lady present, by a pair of little hands answering in size and feeling to those of a little grandchild recently departed this life—the raps averring such to be the fact.

Mr. BRITTON stated some facts of apparent tangible forms made by Spirits. At his mental request, a hand, purporting to be that of a deceased sister, was many times laid on his face, hands, and other parts of his person; also, at his mental request, upon every member of the circle, each, in turn, speaking simultaneously with the silent action of his mind, and affirming that the Spirit touched them. This led to a discussion of the mode of producing manifestations of that kind. Mr. Britton supposes that the Spirit aggregates around its own proper hand, by the action of its will or otherwise, such an envelope, formed of humid or other elements floating in the atmosphere, as becomes perceptible by the external organ of sight. He does not think it necessary to suppose the existence of an organic form of flesh, and blood, and bones to account for the sensation produced by the hand, for the reason that Spirit is the most substantial of all things, and possesses, in and of itself, all the powers which man is known to possess. The notion that we must have a corporeal form to produce these effects on the sensor nerves of our bodies, proceeds upon the old material assumption that the body—the flesh—the shadow is the real man, which all Spirits, and our whole system of philosophy, most emphatically deny.

Mr. BENJAMIN stated a part of his experience. He had both felt and seen a Spirit-hand. He had been grasped and greeted by it as really and warmly as one friend would greet another. He saw the hand, the fingers, and even the nails upon the fingers; drum-sticks and other objects were moved and thrown about, while many other physical facts occurred too substantial in their character to admit the idea of their being a mere physical impression. He did not suppose himself a subject of mesmeric influence.

Mr. BRITTON did not wish to be understood by any one as teaching that the phenomena of modern Spiritualism were mere mesmeric hallucinations or psychological impressions; he had never inculcated or entertained any such idea. When tables were seen to move, and other ponderable objects to change their places, he took the evidence of his senses and declared accordingly. But his remarks were intended to apply to the peculiar phase of the manifestations to which his attention had been called by Dr. Gray. Our recognition of those protoplasmic forms which had been spoken of as veritable physical organizations, is rarely through more than one of the senses—that of feeling. He cited from his experience in human magnetism facts to show that the sensational impressions which had been referred to were not necessarily the result of absolute contact with physical forms. Men had been knocked down by the will—showing conclusively that under proper conditions the human mind was as potential for that purpose as a club. All power and therefore all ability to produce physical effects resides in mind. He argued thence that a Spirit, by as much as it is superior to a mere man, can do these things more perfectly, and in the same way. If such Spirit-forms were really what they seem to be—flesh and blood—they would always be seen as well as felt, because such gross substances must of necessity impress themselves upon the organs of natural vision. But this rarely occurs. If physical forms were organized, as had been alleged, they would be visible in every case when the presence of a Spirit is made known through the sense of feeling, at least when no obstacles are in the way of our observation. It will be observed, too, that no arm is appended to the hand. We feel a hand and pass our own around it, but find no arm! It is simply a hand, and nothing else. Moreover, if it were a veritable hand of flesh and blood, however constructed, it must obey the natural law of decomposition after the Spirit has left it, the same as any corpse from which the soul has departed. In his judgment, the form when visible is a mere aggregation of organic or atmospheric particles deposited through the will of the Spirit, or by some other mode, upon the Spirit-hand, or the whole form as the case may be, in a way analogous, perhaps, to the deposition of atmospheric vapors on a cold surface.

Dr. GRAY cited several facts to show that they were of more solid structure than was claimed for them by Mr. B. In a circle to which he belongs, it was once asked if they (the Spirits) really created temporary physical organizations? This was not only affirmed, but they further stated that they made them of the living emanations of human bodies, and that these forms were subject to their will only during the time that the particles retained animal life. When that was extinct, this highly sublimated matter was rapidly decomposed by a natural, and hence irresistible, law. The case related by Stilling was presumptive proof on this point. There the hand was held intact by the active will of the Spirit until combustion took place, and the page upon which it rested bore the marks of the burning fingers for years afterward. The Spirits also stated, in proof of these hands being objective, that "their touches would leave imprints" on substances suitable to retain the impression. Softened wax and common putty were procured for the purpose of the experiment, and placed upon the table in the circle. It resulted in several distinct impressions as of human fingers in the putty, and upon the wax a name was written with the sharpened end of a common lead pencil. He had been grasped by the arm, as with a mailed hand, and whirled violently across the room, under circumstances inimical to the influence of psycho-dynamics, as he understood the law of their operation. He did not contend for the absolute bone and muscle of these hands, though the substances of both are components of the human atmosphere, and, for aught we know, may be reorganized as such; but that the hand is objective, and really as firm and tangible as that of any person in the form, rests not only upon the evidence of his own senses, but upon an array of facts which can not be overthrown.

Mr. BRITTON responded, admitting all the facts cited by Dr. Gray, which did not, so far as he could discover, tend in the least to subvert his position. The Doctor's facts did not disagree with his (the speaker's) philosophy. He observed that the Spirits often moved tables and other ponderable objects in well-lighted rooms, sometimes with feet from five to eight hundred pounds' weight on them, when no Spirit-hands were to be seen by any one present; and he argued that if they could exert such a force without disclosing to the eye any gross material instrumentalities, it was a fair inference that they would find no difficulty in doing all things which Dr. Gray had described, and that, too, without real corporeal hands. The speaker ventured to presume that a force equal to several hundred pounds would suffice to mold soft wax into almost any shape, and it was not, therefore, necessary, in order to account for Dr. Gray's facts, to suppose the existence of that "more solid structure."

R. T. HALLOCK.

A NIGHT WITH THE SPIRITS.

The following communication from the Spirit of Ben Jonson is, according to the request of that Spirit, placed at the head of the accompanying report of very extraordinary manifestations, witnessed by me, at a spiritual circle in this city, and at which there presided two celebrated mediums, on the evening of Sunday, November 12th, 1854. C. P. GENTLE READER:

Whereas, divers well-beloved individuals composing our most favored circle, have importuned us to grant ye petition of one Charles Partridge, part proprietor as we were of a certain paper yelet—"YE SPIRITUAL TELEGRAPH"—a weekly periodical, devoted for ye most part—according to ye statement and profession of its editors—to ye promulgation of spiritual affairs. Now, we, out of respect for ye aforesaid individuals do, of our own free will and accord, grant unto them ye boon whereof they have petitioned us, awarding thereto our most sincere hope, that ye report of certain manifestations regarded as having been witnessed by said Partridge, may have due weight and influence in such sort, as to convince, not only ye numerous readers of ye aforesaid paper yelet—"YE SPIRITUAL TELEGRAPH" of ye marvellous truth contained in such report, but, also divers skeptics, who, having been foolishly imposed upon, by tricking knaves, and most vile imposters, seek to hold this, or most divine cause, up to unworthy ridicule and contempt.

In granting ye petition of ye said Partridge—which is to ye effect—that we do vouchsafe to award unto him ye privilege to publish in his paper ye report of certain proceedings, witnessed by him at one of our circles, we are influenced, by a most sincere, nay, holy desire to lend our poor aid for ye cause of ye promulgation of Spiritualism, which hath for its great aim and end ye conversion of ye miserable sinners on this pendant globe from a state of ye most abject infidelity, to that more blissful degree, wherein they are enabled to rejoice in ye knowledge of ye Immortality of ye soul, and ye Resurrection of ye life.

To those who are duly impressed with a belief that there is a great and ALMIGHTY God who ruleth ye universe, and who are, furthermore, anxious to walk in ye delightful paths of Virtue and Morality, our doctrine can avail naught, seeing, that such mortals endeavor, to ye best of their abilities, to wisely observe ye injunctions of ye holy Scriptures.

As we teach naught but Virtue, and promulgate ye wholesome doctrine of immortal Truth, so must our poor endeavors be appreciated by those, who have minds to discern, and a right hearty willingness to profit thereby. Then, treat not, we beseech thee, these, our humble efforts to instruct, with that unbecoming derision which rather appertaineth unto ye barbarous ignorance of ye wretched Pagan, than ye advancement in moral civilization, such as might beseech ye worthy and pious followers of ye GREAT AND ALMIGHTY GOD! How shall it profit us to lead you into ye seductive garden of sin, seeing, that we (who during our mortal career had led a most unruly life with divers unworthy dissipated companions of our class, and for ye which, we have suffered during an expiation in ye Lower Spheres) are now upon our extreme peril advised to teach naught save ye precepts of virtuous knowledge and morality. Wherefore, we beseech thee to regard Spiritualism with that most commendable favor it so truly merits; and, notwithstanding, that, ye manifestations as witnessed and duly recorded in this journal were marvellous in their way, yet, in ye consideration that they were merely physical—as being best adapted to ye comprehensions of ye novices, present on that occasion, they, yet, may not be esteemed as equal to those of a pure intellectual character—such as we have given on previous occasions to our own advanced circle, formed by ye aforesaid beloved members as previously alluded to.

Vale. BEN JONSON.

AN ACCOUNT OF A VISIT TO A PRIVATE CIRCLE, TOGETHER WITH A FAITHFUL DESCRIPTION OF SOME EXTRAORDINARY MANIFESTATIONS WITNESSED THERE BY ME; COPIED BY PERMISSION FROM THE ORIGINAL NOTES TAKEN ON THAT OCCASION.

We are, unfortunately, not often enabled to present unto our readers accounts of circumstances of spiritual transpiration for whose entire truthfulness we can confidently and conscientiously vouch, save from a sacred trust we are constrained to repose in the veracity and honor of those composing the source from whence we receive the relations of such occurrences.

As marvellous, and as convincing to the doubtful mind as may be many of the phases and workings of Spiritualism, and exulting in the possession of a perfect knowledge of the extreme lengths to which its power can extend, we must honestly confess that, we nevertheless have received statements of some of its purport effects with the greatest possible incredulity. Now why, we ask, should this state of things be? We are, as we have said, aware of its extraordinary attributes; we have witnessed its amazing workings; and still, still at certain times are lost and perplexed in the torturing labyrinths of doubt. It can not be accounted for in otherwise than that we are not differently constituted in nature from the rest of our species, and therefore are always eager to have the proof brought right home to our understanding by ocular demonstrations of such circumstances as really reach beyond the usual bounds of that beaten track in which it is the wont of our short-sighted comprehensions to plod continually along, in order to fully rely upon its strict claims to confidence.

It has been our lot to witness many such things in our time, some of which we have received as unquestionably reliable, and others whose reality we have very naturally doubted; but we never had the good fortune to behold a more complete and overwhelmingly convincing proof of the truth of Spiritualism than occurred upon the evening of Sunday, November 12th, at the house of a certain gentleman (himself a private medium) whose name, as well as that of the other medium, a young gentleman of great power, is, for very admirable and necessary purposes, withheld from the public. However, that this may be fairly counterbalanced, we affirm that we ourselves were witness of all that is recorded below, and our word is pledged to the reader for its entire truthfulness, as far as it rests with our comprehension to honestly give it.

Before proceeding, we would premise to the reader that we had sent a note to the gentleman at whose residence the meeting was to be held, for a permission to sit at the circle, to which request we received a very polite answer, and shortly afterward another one, complaining of our rudeness to him in sending him so insulting a letter as our second one, which second one, we never, to our mortal knowledge, penned, and which fully merited his indignation. Explanations followed, and we were permitted to avail ourselves of his generosity. We shall again recur to this subject in a paragraph presently.

When we arrived at the place of meeting, we found there assembled several prominent members of public life, together with many others, forming altogether with ourselves about fifteen persons. The circle had been already formed. We were politely given a seat thereat, and waited patiently for such manifestations as the Spirits felt pleased to make. I was then shown, at my request, the letter which had given so much umbrage to the gentleman at whose table we were seated. It was certainly in our handwriting, and the signature was unexceptionable. We were puzzled to know from whom or whence he had received this objectionable note, and expressed our wish that the Spirits would enlighten us.

There were at first nothing but knockings given, and presently the younger medium wrote, through the aid of a Spirit: "As soon as the minds of all are concentrated upon the subject, the manifestations will begin." Many persons were touched on various parts of their bodies, and consequently there was a considerable noise produced by their remarks thereat. The Spirits then wrote: "To prevent confusion and unnecessary action—which are opposed to the currents of electricity desirable to be here maintained—when any person or persons are touched, or she, as the case may be, will be pleased to merely hold up a hand."

We then asked who wrote the letter in question bearing our name? The reply was:

"You wrote it!" "Ah, that won't do," we answered. "But it must do," was the retort. "You did write it, and permit us to give you a trifling piece of advice. When you say a thing will not do, you infer—we speak of course of our own affairs—that it's an imposition or a falsehood." Now, as you do not know every thing, you are very much in error to make such a general and insulting a statement. Now you do not know whether you wrote that letter or not, therefore you were very greatly to blame in your rashness."

We then inquired if ye really did write the letter, and under what circumstances it was done? The reply was:

"As you are, you did not write it; but it is very evident that you are not learned in Spirit-love, or you would know that you are not always as you now are."

"Then you affirm that I wrote that letter?" I said, interrogatively. "Perhaps I may make too general an assertion when I say, you wrote. It may be understood you as you now are."

"Explain, if you please!" we exclaimed. "When you enter that state of unconsciousness, known to you mortals as sleep, your soul is not always in your body," was the reply.

"Will you tell me when and where I wrote the letter, and under what circumstances?" we asked.

"Yes, you wrote it when your body was asleep, and your soul was absent from it. Understand, that it is not necessary a body should be dead that a soul should be absent from it. In fact, many dead bodies have souls in them after life has departed from them. You must be made aware of the fact, that life, soul, and mind are three entirely different things, each independent of the other. Your soul was absent although your mind and life were in your dormant body. Am I plain?"

"Partly!" we assented, and then continued: "Then I did really write that letter?" Upon an affirmative answer being given, we then asked: "When and where was it done, if I am privileged to ask?"

"At the office of the TELEGRAPH, 300 Broadway, at five minutes past 1 o'clock, A.M."

"What caused me to write it?"

"Your waking thoughts acting upon your mind—which is always active—during your body's sleep. Have you never in the course of your life done some act which you fancy you have committed at a previous time, or visited some place which you seem to have an indistinct recollection of, though you are certain within yourself that you never have or could have visited it before? But this has all been explained before to Mr. —. He can explain verbally to you without much loss of time. It is not a thought or dream, but an active exercise, wish, or desire of the mind, which exerts itself during sleeping hours. It proceeds from such causes, and is the realization of such a forthcoming fancy, if I can so express myself. The body sleeps; the mind and soul never, even in eternity."

"I am perfectly satisfied with your explanation," we replied, "and would now like to have a description of this strange and newly-discovered attribute in man."

"Ah, that you can not be made acquainted with. Did mortals possess cognizance of that power, they would have too much knowledge for their own good and safety. They would know almost all that they could wish to know. Society would not be safe, and would soon crumble at its foundation, and become a heap of shapeless ruin. What is that thing which man desires to know above all others? The secret of life, and its entrance with the soul into the body; a search for the first cause, its composition, and by what subtle and minute degrees or powers it acts. No, you can never know of that!"

"I am satisfied," we replied; "but there is one thing more which I wish to know: How can the immaterial act on the material? How can life, soul, and mind be separated in the living form?"

"Mind, life, and soul are different things."

"Will you explain in a few words your meaning?" we inquired.

"I can not in a few words; Mr. — will read you some of our remarks upon the subject. He has many of them, if your patience can brook it."

"Thank you," we replied. "I did not will it so."

"Do you will your dreams? Can you help them? This is as unavailing."

"We are still perplexed at not having any recollection of this strange fact."

"Not at all. The mind is always active. For instance, you may be seated reading a book; persons around and about you are talking aloud. The sounds of course must enter your ear, though your mind does not instantaneously act upon them, it being engaged upon your book. After a time, your mind does act, and then words are brought to your recollection. You have heard them somewhere, you can't tell where; or perhaps you fancy you have dreamed them, or thought of the same subject before. You are perplexed, and can not at all understand it. You relate the circumstance to one of your friends who was present at the time the conversation occurred, and who joined in it. He attempts to explain. No, you had not heard it then, for you have no such recollection. It is perfectly unaccountable to you. It is above your comprehension, and whatever is above your comprehension, is either wonderful or false. You judge only according to your limited capacity, therefore we would recommend, although it is opposite to the subject at issue, that whenever you, or others, meet with seeming contradictions in holy writ, not to condemn, but to treat them as things for which your comprehensions will not allow you to satisfactorily account."

This conversation continued for some little time longer with much interest. After this, at the request of some present, the argument was dropped for a time, for the purpose of getting other communications. Several Spirits came up, and spelled out their names through the mediumship of the alphabet and raps.

Then, one gentleman present, was told to put his hand under the table, and to hold it there for a little time. When he drew it back, it contained a letter. Now, how this letter got into his hand is a perfect marvel, as the hands of all were resting upon the table.

This letter was written in a scrawly hand, upon a very smooth and unusually colored paper, and was, furthermore, dated from "LONDON, CROWN STREET, ST. PAUL," to "Mr. —, and his select party of friends." It was from an evil Spirit, and its purport would be of no great moment to the reader, were we to give it. But there was one thing in it especially worthy of note: It fully described the dress of a gentleman who was present (giving his name also), who had not the slightest idea of being there, until brought by his friend upon the impulse of a moment. The letter was excessively prone to a sharp, bitter sarcasm, very disagreeable to those against whom it was leveled. The following are extracts:

"I tell you that I am an evil Spirit. I wish to deal frankly with you; and I hereby caution you, all, that there is no species of mischief but it shall be practiced by me. I will deceive you in spite of yourselves."

And again:

"I am half tempted to disturb this circle by splitting the table into a thousand atoms, and dragging the parties present by the hair of their heads about the room, without regard to age, sex, or party!"

During this time the tables were agitated violently, and we, and others, were touched upon the knees, hands, and feet, in the meanwhile.

We were then requested to put our hand under the table, and having complied, another letter was placed in it, in the same mysterious manner, all hands being upon the table except the one engaged. The direction of this letter was written in hues of almost every possible degree, the words all being joined together by straggling picturesque lines like the branches of a vine, and presented a beautiful appearance to view. To a mortal it must have been a work of immense and unprofitable labor. Strange to say, it was utterly impossible to tell where it began or where it ended. There were four different shades of blue, nine of scarlet, four of red, four of brown, etc., and all harmoniously and artistically blended? Its interior was no less wonderful in appearance than its exterior. It was written in myriad colored inks of every hue, shade, and degree, which were scattered over it in miraculous shades and gradations. One letter had as many as seven different hues in it. It was as follows:

November 12, 1854.

"Creatures of Ye Flesh—Ye are doubtless assembled to view ye marvels of Spiritualism, inasmuch as they may afford you amusement. If any such there be now assembled at this table, it may be proper to undeceive them on certain points connected with this view—our object being not only to amuse, but also to instruct.

"To those present who can not, or rather will not, profit in a moral point of view by our teachings; let them be warned, lest certain iniquities be exposed, the publication of which may, perchance, cover them with shame and confusion!"

ties be exposed, the publication of which may, perchance, cover them with shame and confusion!

"To those who have already witnessed our manifestations, this exordium is particularly addressed. We caution them, ere yet it be too late, to turn their minds toward the power and wondrous efficacy of that GREAT AND ALMIGHTY GOD, whose eye is everywhere, and whose judgment, though slow, is nevertheless sure! Therefore see that ye sin no more!"

"We are advertised of those who sin carnally in the flesh, and whose brute natures, unsubdued by the precepts of ye most holy COMMANDMENTS, do, nevertheless, follow in ye foul wake of Lechery, deceiving with reckless falsehood ye tender companions of their lives. * * * We therefore, out of the spirit of humanity, caution such persons, if there be any present, to reflect upon what is here writ, lest further caution arrive too late, and ye wrath of the ALMIGHTY fall upon them ere they list."

"A prevailing notion hath gone forth into ye world, to ye effect that we are Devils, seeking to devour ye souls of those who follow our teachings."

"God hath endowed man with reasoning faculties, whereby he is enabled to distinguish right from wrong, so that if he be not a brute and past redemption, he will, of his own accord, be able to distinguish vice from virtue; and so must he judge of us!"

"We warn mankind against ye influences of evil Spirits. He, man, must judge according to ye advice and counsel he receives from a spiritual circle, and act accordingly. We hereby draw his most especial attention toward the Ten Commandments, they being the tenets of good Spirits; and we never depart from them. It therefore behooves you to come with clean and godly minds unto our circles, and with a fervent desire to amend the wicked errors of your past lives. * * * Pluck ye, therefore, the moral fur, and judge us by our teachings."

"There are at this circle those who have been tempted by evil Spirits, and have manfully resisted their wiles. If they have not otherwise progressed morally, 'their sins be upon their own heads and upon those of their children!'"

"Our office is to teach the doctrines of morality. It is man's duty to profit by our discourse. * * * We frequently encounter those who, from a desire of worldly gain, and without any belief whatsoever in our teachings, attend spiritual circles for ye purpose of making a profit therefrom. These worldly mortals attend mock-circles, knowing them to be such, and connive at the rascality of the knaves who obtain money from the credulous under false pretenses. We caution all present to oppose these vile practices, seeing that they but lead men into the committing of heinous crimes, and the upholding of swindling."

"BEN JONSON."

We have given the main points in the letter, the parts in stars being partly personal, and partly a repetition of what had been before written. After having commented upon this extraordinary letter for a short time, another gentleman was requested to place his hand under the table, and another letter was brought forth, but not before a violent struggle had taken place between the recipient and some unseen power that bestowed it. The hands were never stirred from the table during the whole time, and our legs had free play beneath. This letter was signed by the autograph names of nearly all present, ourselves included; but none of us had any knowledge of ever having signed it. It was a short epistle. It was very curiously sealed and folded. It was burned by order of the Spirits. This I saw complied with myself. Another gentleman was then requested to put his hand under the table as the others had done. It was the same, or a fac-simile of the same letter which had been burned, with the exception of some additional lines and a portrait, which the other had not. A small piece of paper was then torn, having nothing on it, and thrown under the table. We were presently desired to hold out our hand, and we received the same paper with a name written upon it in pencil. These things were accomplished with the greatest rapidity in succession.

A lady was then told to hold out her hand under the table, which she did, and a letter was delivered into it. She could not, however, bring it forth until she had pulled violently at it, and torn the corner of the envelope in which it was inclosed. It was a letter upon scientific subjects, containing a new and wonderful theory upon the tendency of air and light subjects to ascend. It was purported to be written by a gentleman present, who, however, denied all knowledge of it. It was, he owned, an exact fac-simile of his style and writing, but he denied having penned it to his remembrance.

After this a letter fell upon the table, apparently from the ceiling. It was written in French, and was also from an evil Spirit, and began as follows: It was signed Ralph!

"Mes Chères Amis—Je vous salue le bon soir! Comment cela va-t-il! Je suis à votre service; et vous pouvez disposer de moi! Vous n'avez, qu'à pousser, j'attends vos ordres. Je ne puis rien vous refuser, et je suis charmé de trouver l'occasion de vous rendre service. Ordonnez et vous serez obéi! etc."

It was partly translated by a lady present, but in consequence of her not being able to read the cramped spiritual hand in which it was inclosed, the Spirits completed its rendition.

We then stated that we had never witnessed any manifestations as wonderful as these, and only one thing that at all approached them. We mentioned having seen a key taken from a door, and deposited in a gentleman's pocket as the instance in question. We had scarcely ceased speaking when a gentleman was asked to place his hand under the table, and a key was put immediately into it. Upon examination it proved to be the key of an adjoining room, at the other end of the apartment, which had been locked, but which was now found open, and minus the key. The rapidity with which these things were accomplished was astounding. This fully convinced, as the mention of the key had been entirely impulsive with us.

We were then told to place our hand under the table again, and felt a cold hand plainly placed in it, while the hands of all present were on the table. The table-cloth was forcibly dragged off and drawn to the ground through the space between the tables, and afterward deposited in our hands.

We and other gentlemen were then requested to place our fingers between the crevices of the table, which we did; and we then both felt a cold and clammy hand clutch us, as likewise did the mediums and two others.

Our son-in-law then felt a cold and damp hand seize his under the table. Pencils, penknives, and pens were at times placed in the hands of those assembled, by invisible agencies. The manifestations now grew very violent. Tables were thrown about, and a penknife was thrown at, and struck a gentleman upon the head with excessive violence, but without doing him the least apparent injury. Our clothes were pulled at, and we distinctly saw—as did likewise several others—a ghastly, colored hand arise slowly between the crevices of the table. A lady who was evidently of a very timid disposition, had her silk dress roughly pulled in all directions with such force as almost to pull her from her chair, at which she appeared greatly alarmed; but whenever she moved, the same results followed. Three other gentlemen saw a naked foot of a little girl about 18 years of age, which they described as a perfect model of beauty and symmetry. There was no child whatever in the room. We received a pencil from the hand of a Spirit under the table. Our son-in-law saw a large, dark hand seize upon the aforesaid lady's dress, and pull it downward. He says it was surrounded by a species of pale red light. We likewise saw a double-headed penknife clutched in a naked hand beneath the table, and several persons felt sharp punctures in their flesh simultaneously, for they cried out with pain. The tables were then dragged violently across the room, carrying the mediums along with them. In fact, it would be tiresome to ourselves and to the reader, were we to give an account of all we beheld at this most extraordinary circle upon this memorable night. Suffice it to say, that we never saw any thing so wonderful and so entirely satisfactory. We were completely hors d' combat. We have asked permission to attend the future meetings of this circle, and should it be awarded us, we will perhaps be enabled to lay before the public some more of the miracles there enacted. This circle, which is asserted to be the most powerful in the world—is entirely private; nor have its members any interest whatever in convincing the world at large of the truth or falsehood of Spiritualism. They are satisfied of it, and that is sufficient for them. With such proofs as we have there witnessed, for whom would it not be sufficient!

CHARLES PARTRIDGE.

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Interesting Miscellany.

JESUS AND THE POOR.

BY GEORGE LIPPARD.

The door of the Church turned on its polished hinges, and the sound ran through the Church with a subdued echo.

Tall and majestic in stature, the stranger seemed bending with the touch of premature age, deep wrinkles seemed his countenance, and his hair, all tangled and matted, fell over his forehead.

Poor, weary, and neglected, he approached Brother Zebulon. The well-fed and complacent Christian beheld the stranger stride slowly along the aisle.

Was there a pew-door open at his coming? Did fair forms arise, did kind hands woo the stranger to the cushioned seat?

He cast his deep, unfathomable eye from side to side; he looked upon the soft face of yonder beauty with a glance of silent entreaty.

Slim-waisted Esqu Coast, long-faced Bank Director, the Saint with his smiling visage, and the Sinner with his self-satisfied look, all turned away, and still the stranger toiled wearily on.

Zebulon turned and gazed upon the stranger, and then turned hastily away. He was so poor, his cloak was so ragged, his entire appearance so destitute.

The stranger spoke not, asked not, did not even beckon for the repose of a seat. But his toil-worn face, his dust-covered garments, his look of fatigue and suffering.

The stranger strode wearily toward the Altar. A round-paunched Bank Director, who had driven a thousand others to suicide, and murdered his ten thousands by the paltry subterfuges of reckless speculation.

"Poor devil! How weary he looks!" lisped a fair-faced Esqu Coast, whose victim lay in Ronaldson's graveyard, or in the dissecting room—"sorry for him, but I can't give him a seat!"

"Let him go to the poor-bench!" muttered a puffy-faced Editor, whose History was written in the secret records of a Court of Felons—"I wonder how such creatures have the assurance to stride into such a Church without leave or license!"

"How affecting the Preacher grows!" whispered a calm-visaged man of God. "Indeed, the life of our Saviour must have been very sad—I can hardly keep my eyes clear—indeed!"

Still the stranger strode slowly on toward the Altar. "How affecting the Preacher grows!" whispered a calm-visaged man of God. "Indeed, the life of our Saviour must have been very sad—I can hardly keep my eyes clear—indeed!"

"Ah, me, what a handsome man!" whispered a fair damsel; "such fine boots, such superb style, such a coat, such whiskers, and such hair! And what a grace, too—what an air—God bless me, pa—do open the pew-door!"

And as the handsome MAN OF THE WORLD came striding along the aisle, with an even and measured gait, every pew-door flew open, old men arose, fair hands beckoned the Dandy to a seat, and mid wives greeted him with the courtesy and complaisance of the Fashionable Church.

He passed along with the easy assurance of a man of the World; he neglected all the offers of politeness, and at last stood before the pew-door of Brother Zebulon Branwell.

"Oh—my dear sir—excuse me—pray—ah, indeed—do me the honor to take a seat!"

"Do me the honor!" cried the Editor rising hastily in his pew, with a last letter from his victim protruding from his pocket. "Oh, sir please be seated!"

"A seat, sir?" cried the calm-faced man of God. "Please be seated!"

"Oh—ah—you do me honor—p-o-s-itively!" lisped the Dandy, twirling his eye-glass and arranging his moustache—"I rather think I'll sit down with the worthy old fellow here!"

Rather shocked at the gentleman's familiar style of address, our friend Zebulon beheld him seated at his side, and was gazing over the flashing array that garnished his well-formed person, when a new burst of eloquence from the Preacher arrested his attention—

"Oh, sight most lovely! Oh, spectacle most sublime!" cried the florid-faced Minister, raising his hands on high—"a friend of the poor, the comforter of the distressed, the hope of the desolate, the life of the dead, by what name shall we style him, by what name shall we know this mighty being, the Saviour of men? Look upon him as he rises before your mental eye, look upon him standing calm and erect amid the filth and squalor of some poor man's hut; look upon him in his tattered robes, his spoiled apparel, yet with the might of Godhead on his brow; look upon him and view his outstretched hand scattering blessings on the poor, and then think of his name—Jesus the friend of the People—

JESUS THE FRIEND OF THE POOR!"

Struck by the enthusiasm of the Preacher, Zebulon turned partly aside to note its effect upon his companion, when lo! a strange spectacle meets his vision. The smiling man of the World is gazing upon the Preacher, his arms are folded, and his entire appearance denoting the finished Gentleman. Yet Zebulon shuddered as he beheld him.

For notwithstanding the imperturbable smile on his face, there was a strange light in his eye—a sort of wild scorn, flushing over his strongly marked forehead.

Zebulon gazed sidelong; he dared not face the eye of that finished man of the world, for a pale, bluish light—could it have been the reflection of the stained window? began to play around his forehead, and encircle his dark hair, as with the fangs of fiery snakes.

Zebulon felt his corpulent form grow icy. Look! The stranger's eye is fixed upon the Preacher; it seems to emit livid jets of unearthly flame; his lip writhes with an infernal scorn. Slowly, like a mist, his gait melts away; the transparent flame whirls round and encircles him—Zebulon started to his feet.

"SATAN!"

How the flaming eyes glared into his face! Zebulon rose, shrieked to the congregation, but they heard him not, and still that horrible presence—his eyes centered upon the pulpit. Zebulon felt his red visage grow pale.

"Such being the view of his blessed mission on earth—" rung out the loud voice of the Preacher—"who is there in all this crowded, this Christian Church, that would fail to greet this Saviour, who with praises and hosannas, should he appear on earth! Nay, is there one in all this throng that would fail to welcome the Saviour, should he appear walking along yonder aisle, poor, weary, and forsaken, dust on his garments, care on his brow, is there one but would fall prostrate before him, kissing his feet, and bathing his pathway with tears?"

A hushed murmur ran through the church, and every heart was impressed with the words of the Preacher.

The poor wayfarer, thrown prostrate along the steps of the lordly pulpit, seemed to share in the general impulse of feeling, for his head drooped low, and he veiled his face in his hands.

In an instant Brother Zebulon beheld the stranger rise, he beheld him gliding up the pulpit steps, he saw him confront the sleek Preacher, whose only face turned pale with sudden fear; he beheld him take the Bible from his grasp, and then a wild murmur spread like lightning through the Church.

The face of the stranger was changing to a face of beaming light, a calm smile stole over his lip, the wrinkles vanished from his cheek and brow, and the might of Godhead looked forth from the desecrated pulpit. Down fell the tattered robe, down fell the torn apparel! The stranger was clad in garments of light!

How that immense congregation rocked to and fro, while the murmur deepened, and eyes dilating with fear were turned toward the Pulpit! A Panic, such as smote the ten thousand faces of Old Sodom on its Last Day, throbbled like a pulse of Death in every heart.

Still the stranger, veiled in garments of transparent light, stood there—so ineffably calm and beautiful—a Glory playing about his forehead, a God-like love lighting up his large, full eyes!

"Come!" He said in a whisper, and yet it reached every heart as he waved his hands in blessings over their heads.

"Come!"

But they came not, these sullen People of the Bank and Counter, these darlings of Aristocratic wealth, these images of God so shamefully hidden away in fine apparel, draped in broadcloth, satins, and gold! That Divine Face smote their hearts with fear. A cry of horror, one tremulous yell of anguish, rose to the ceiling.

And all the while, in the center of the church, even in Brother Zebulon's pew, stood the Man of the World, that pale, bluish light playing about his forehead, upon whose broad surface the veins now stood out like blackened cords, while a lurid fire shot an infernal magnetism from his eyes! He towered aloft, erect—almost sublime in his scorn—surveyed the faces of the Fashionable Church, now filled with fear, and a voice came from his lips:

"A cheerful good-day to ye, my friends—my Christian friends! I have come from Rome—from Westminster—from Geneva! Believe me—I by the Gibbet which so many of our Reverend friends have taken for their Gospel—I never found myself so much at home in my life as here!

Welcome, good Christian People, followers, as ye are, of Jesus; faithful Nazarenes of the Nineteenth Century! Your Lord, whom ye profess to love, whom ye do love so well, came faint and travel-worn along yonder aisle. You knew him not. There was no Pew for him, not even a seat in all this elegant Church! I came; you knew me—ha, ha!"

He towered aloft, this Fallen Angel, looking like the Embodied Shape of the Geneva creed, and they saw it with a shudder—right above them, like a horrible mockery of some night-mare dream, a Phantom Gallows began to blacken into shape.

Still serene, above the Pulpit, stood that Transfigured Form—the Face shined in a halo of light—A Love faithless as Eternity wreathing its lips and shining from its eyes.

"Come!" said the voice, beckoning like a Father to his wayward children, or like a Brother to his brethren and sisters, whose souls were clouded in the mists of merciless Wealth.

"Come!"

Not a footstep stirred; not a form advanced! Nay, the Preacher, with the white cravat and round, unctuous face, was seen retreating down the Pulpit steps, his appalled eyes centered in that Face which he had not recognized when it came accompanied by a dusty and poverty-stricken form, which now he knew, but knew in trembling fear!

"Come!"

"They came—yes, gliding up the aisle and up the Pulpit steps; yes, the ragged and the hungry Poor, who had been hidden away in the dark corners, or left neglected without the door. They came, here a Widow with wan features and faded apparel; there, an Orphan, imbruted by neglect into a hideous image of precocious crime; and treading at the Orphan's heels, a half-naked Leprosy, whose puttering rags could not hide the miserable form, thinned by disease and blotched with his Leprosy!"

They came, the Poor, in manifold shames of Want, and the Face smiled on them and whispered, "Come!"

At last, crouching as he came, a Black Man skulked along the aisle, his rude features glowing as the Divine Face smiled him on! Then, covered with a convict's garb—a rope dangling from his neck—the neglected Felon came, halting every moment as if afraid, and trembling, nearer every moment to the Pulpit where the Face shone like a Sun.

"The congregation murmured with surprise—disgust. That strange group in the Pulpit! That Form encircled by the haggard forms of Want; rags and leprosy, poverty and despair, spreading around it as it shone above the marble pulpit! The contrast was wonderful!"

And yet, even as the Rich Congregation looked and husied their breath, a change as wonderful came over the scene. The Face shone down upon the poverty and rags, and shone it all away! Shone the suffering from the Widow's face, the crime from the Orphan's eyes; shone into nothingness the rags and we, and baptized every forehead with its unbounded rays! The rude Black Man's face grew fair and beautiful; even the Felon, consigned by Godly men to the Gibbet, felt the rope drop from his neck and his convict rags fade away. For there was Power in the Face.

And all the while, far back in yonder corner, beheld the Preacher, fought at the Love of that Face, and trying to defend his eyes from the light by surrounding himself with a barricade of sound Theological Works. He builds the walls with frantic haste. How the musty old volumes come from their hiding places, and help to raise that barrier between the Preacher and the light of the Divine Face. Rare books these: every form of creed, from Calvin's Institutes down to Dr. Cheever's last letter in favor of the Gallows; rare books, and in the Preacher's hands they raise a formidable wall, an iron barrier, against the light of those Divine Eyes.

Look, my friends, the Man of the World, even that blasted form, veiled in bluish flame, beholds the Preacher's nervous haste, and comes gliding over the People's heads to aid him in his frantic work. They build the wall together—the Face frightens them—high and higher, piling Theology and Metaphysics on each other, and filling the small apartments with Tracts in favor of the Gallows.

The work is done. The Preacher, built up among creeds, had shu himself out from the light of the Face. But look—did you see that ray gleaming from the Divine Eye, gleaming ever through the barrier, and shooting its sudden fire into the Preacher's heart?

"Lord, Lord!" he shrieks with a frantic joy, as he tramples the musty volumes under foot, and feels the tears rain from his eyes; "Lord, at last I know thee, and do not fear!"

Then, rising above the Pulpit, his form floating on waves of golden air, appears the STRANGER, his brow bathed in light, his eyes of deep, unfathomable beauty, shining Love in every heart, while the voice from his lips breaks like music from the Throne of Eternity—

"THE SPIRIT OF JEHOVAH IS UPON ME, TO PREACH GOOD TIDINGS TO THE POOR!"

"How like a mist before the morning breeze the whole scene rushes from our view!"

Brother Zebulon passed his hands over his eyes; he looked around! There was the gorgeous church, glittering with fashion and beauty; there the crowded pews, packed with the forms of wealth; and in the Pulpit, calm and erect, no fear on his brow, stood the Preacher, the sunset ray upon his brow, all godliness centered in his round, unctuous visage.

"Brother Branwell," whispered a Bank Director, who occupied the next pew, "you missed the best part of the sermon; you've been sleeping; a sad fault in church, Brother Branwell!"

The apathetic wonder impressed on Brother Branwell's face was too ridiculous to be witnessed without laughter.

"What! what!" he gasped. "Isn't there been no poor Pilgrims here? Didn't our Preacher build a wall of books in yonder corner? Wasn't the dog—? that is, a singular Satanic personage—here in my pew! Hey? You don't mean to say, Brother—"

The Bank Director laughed all over his face.

"You've been dreaming!" Bad in the afternoon after a heavy dinner. And you missed the best part of the sermon; such a cut as our Preacher gave these anti-Gallows men. You should 'a' heard him speak of Stephen Girard, and—but I see they are going to sing the 'last hymn—the Infidels'."

"Let us unite in praise!" exclaimed the Preacher, standing erect in the light of the setting sun. "Let us sing to the praise of God in the following beautiful and appropriate hymn:

"Ashamed of Jesus! can it be? Ashamed, dear Lord, of thee?"

They sang the hymn, and, mellow and heavenly, that burst from a full choir filled the Fashionable Temple. But Brother Branwell could not sing; his red, round face was very pale; wherever he turned, he saw—not the complacent congregation, singing the hymn, but the forms of his dream, the Face, and it rung forever in his ears that divine chant—

"The Spirit of Jehovah is upon me, to preach good tidings to the Poor."

The hymn died away. The Revery into which Brother Branwell had fallen was suddenly broken by the voice of the Preacher.

"It is our purpose to hold a series of Religious Meetings in this church during the ensuing week, with lectures from our pious Brethren of the Orthodox clergy. To-morrow night I will lecture on the Divine authority for Punishment by Death, with an examination of the sublime structure of that part of the Mosaic Dispensation which says, 'An Eye for an Eye, a Tooth for a Tooth.' Tuesday night, the Rev. Dr. Bomb will lecture; subject, 'The Reforms of the present day only a cloak for Infidelity.' Wednesday, Rev. Dr. M'Twist will entertain you with one of his sound discourses; subject, 'The Pope, and how to put him down.' Thursday, our esteemed and Rev. Dr. Blowhard will deliver an Essay on 'The Cause or Missions; with suggestions in favor of the appropriation of \$100,000 for the conversion of the present Anti-Christ, the Pope of Rome.' Friday, our venerable Brother, Dr. Greek Particle, from the Theological Institute at —, will lecture; subject, 'THE ORTHODOX IDEA OF HELL MAINTAINED, with copious references from the original Greek and Hebrew.' I, myself, my brethren, will close the series with a lecture on Saturday night; subject, 'GIRARD AND HIS INFIDEL COLLEGE.'"

Brother Branwell heard it all; and even as the Preacher spoke, saw, or fancied he saw, written above the Pulpit in characters of light, those words of deathless music:

"The Spirit of Jehovah is upon me, to preach good tidings to the Poor."

Turn where he might, even as the Church poured its Fashion and Beauty along the aisles, and its Wealth flared out into the street, he saw those burning words; and a Voice whispered that all this Wealth was Crime; this Fashion and Beauty a mockery in the sight of God, combined as it was in a theology that remembered every thing, held every thing sacred, save—

JESUS AND THE POOR!

A STORY OF A FAITHFUL DOG.

PREMONITORY WARNING.

The following story is said, by the Portsmouth Chronicle, to be derived, as to all its facts, from a most respectable Quaker family, whose veracity can not be doubted:

"About fifty years ago, in the western part of the State of New York, lived a lonely widow named Mozher. Her husband had been dead many years, and her only daughter was grown up and married, living at the distance of a mile or two from the family mansion.

"And thus the old lady lived alone in her house by day and night. Yet in her conscious innocence and trust in Providence, she felt safe and cheerful—did her work quietly during the daylight, and at eventide lay and slept sweetly.

"One morning, however, she awoke with an extraordinary and unwanted glow upon her mind, which was impressed with the apprehension that something strange was about to happen to her or hers. So full was she of this thought that she could not stay at home that day, but must go abroad to give vent to it, by employing herself to her friends, especially to her daughter. With her she spent the greater part of the day, and to her she several times repeated the recital of her apprehensions. The daughter as often repeated the assurances that the good mother had never done injury to any person, and added, 'I can not think any one would hurt you, for you have not an enemy in the world.'"

"As the day was declining, Mrs. Mozher sought her home, but expressed the same feelings as she left her daughter's house.

"On the way home, she called on a neighbor, who lived in the last house before she reached her own. Here she again made known her continued apprehensions, which had nearly ripped into fear, and from the lady of the mansion she received answers similar to those of her daughter: 'You have harmed no one in your whole lifetime, surely no one will molest you. Go home in quiet, and Rover shall go with you. Here, Rover,' said she to a stout watch-dog that lay on the floor, 'here, Rover, go home with Mrs. Mozher, and take care of her.' Rover did as he was told. The widow went home, milked her cows, took care of every thing out of doors, and went to bed as usual. Rover had not left her for an instant. When she was fairly in bed, he laid himself down on the outside of the bed, and as the widow relied on his fidelity, and perhaps chid herself for needless fear, she fell asleep. Some time in the night she awoke, being startled, probably, by a slight noise outside the house. It was so slight, however, that she was not aware of being startled at all; but heard, as soon as she awoke, a sound like the raising of a window near her bed, which was in a room on the ground floor. The dog neither barked nor moved. Next there was another sound, as if some one was in the room and stepped cautiously on the floor. The woman saw nothing, but now, for the first time, felt the dog move, as he made a violent spring from the bed; and at the same instant something fell on the floor, sounding like a heavy log. Then followed other noises, like the pawing of a dog's feet; but soon all was still again, and the dog resumed his place on the bed, without having barked or growled at all.

"This time the widow did not go to sleep immediately, but lay awake wondering, yet not deeming it best to get up. But at last she dropped asleep, and when she awoke the sun was shining. She hastily stepped out of bed, and there lay the body of a man extended on the floor, dead, with a large knife in his hand, which was even now extended. The dog had seized him by the throat with the grasp of death, and neither man nor dog could utter a sound till all was over. This man was the widow's son-in-law, the husband of her only daughter. He coveted her little store of wealth, her house, her cattle, and her land; and instigated by this sordid impatience, he could not wait for the decay of nature to give her property up to him and his, as the only heirs apparent, but made this stealthy visit to do a deed of darkness in the gloom of the night. A fearful retribution waited for him. The widow's apprehensions, communicated to her mind and impressed upon her nerves by what unseen power we know not, the sympathy of the woman who loaned her dog, and the silent but certain watch of the dog himself, formed a chain of events which brought the murderer's blood upon his own head, and which are difficult to be explained, without reference to that Providence or overruling which numbers the hairs of our head, watches the sparrow's fall, and 'shapes our ends, rough hew them as we will.'"

SOMNAMBULISM IN A DOG.—A correspondent of the Spirit of the Times relates a case of somnambulism in his dog. He had returned from a day's sport, and with his master was dozing by the fire. The correspondent says:

"I was attracted by a very curious sound from the dog, and a strange, fixed look from his eyes, which seemed set, as though glazed in death, and neither changed nor quivered in the slightest degree, though the blaze of a cheerful wood-fire shone brightly upon them. To my infinite astonishment, after stretching his limbs several times, and uttering unaccustomed whines, he gradually arose to his feet and assumed the attitude of pointing, in every particular just as I have seen him do a hundred times in the field; when the aroma from an entire covey was warm on the mild breeze—his lips were set, and quivered with eager but suppressed excitement, which a good pointer ever manifests when near his game, and the chieftain marble could not remain more staunch than his point exhibited. When my surprise had a little abated, I spoke to the dog, but he manifested no consciousness, nor took the slightest notice of my voice, though several times repeated, and it was only when I touched him that the spell was broken, when, running several times around the room, he quietly resumed his place before the fire.

WILL THE DOCTORS EXPLAIN THIS!—Some time in the early part of last spring the writer was at the house of a neighbor whose daughter was a seeing medium. While sitting together and conversing on the spiritual phenomena, the daughter exclaimed: "Oh, mother! Aunt Jane has just come in, and brought a little coffin with a child in it." "Ask her whose child it is," said the mother. She did so, and was told that it was the youngest child of the mother's youngest brother, who lived six or seven hundred miles distant. The Spirit informed the medium that the child was then alive and well, but that it would die in a short time. Some two months after this the writer called there again, and they informed him that they had just received a letter from the father of the child, announcing its death. There were several other persons present at the time when the medium saw the coffin and the child brought in, and whose names can be had by any one who wishes to make inquiry; and the family, whose name we will communicate verbally to inquirers, will satisfy any one that the letter was received at the time specified.

"Now, if these anecdotes, or the too-snapper of the New York National Democrat, can bring such cases as this within their philosophy, it will be better worth propagating in France. Age of Progress.

* This aunt has been dead for many years.

LIFE AFTER FREEZING.—It is said that the scientific men of France are at present speculating on a recent instance of a young man brought to life after being frozen eleven months on the Alps. The blood of a living man was infused into the veins of the frozen youth, and he moved and spoke. The experiment was afterward tried on a hare, frozen for the purpose, with complete success.

It has been the practice at the hospice of St. Bernard for the monks to keep the frozen bodies of unknown travelers for months, that they might be recognized, and in Norway—according to the recent work on that country, published in England by Professor James D. Forbes—that people in some of the valleys, during the long, dreary winters, keep the bodies of deceased persons in a frozen state until spring, when they are borne to the church for the last time; this is the first instance on record of resuscitation after death was for some time apparent.

In some parts of this State it is quite common to transfer fish from waters of one locality to those of another, when they are frozen so hard that they may be broken like a stick by bending. In this state the Otsego bass has been packed in straw and conveyed to a considerable distance, and after being placed in cold water, gradually thawed to life again. Nearly all the fish brought to our markets, and forwarded hence into the interior, are packed in ice. In this manner the Eastern people ship fish, meats, fruits, etc., to the East and West Indies, in their ice cargoes.

Some years ago, an entire mammoth was found on the northern coast of Russia, in an excellent state of preservation, to the very hide and hair, and after its discovery and displacement, animals partook heartily of its flesh. The tusks were brought to St. Petersburg, where they are still to be seen—Green Brier Era.

PLANTS IN THE AIR.—The Evening Gazette translates from the Courrier des Etats Unis, the following horticultural item: "A horticulturist of the suburbs of Versailles, in studying the physiology of the vegetable kingdom, conceived the idea that the smallest of certain plants, the violet for example, was owing to an atmospheric pressure too great for their delicate organs. Having fixed this idea in his mind, the florist conceived the idea of putting his theory into practice. Providing himself with a small balloon, rendered sufficiently tight to prevent the escape of any gas, he launched it into the air, having attached to it a silken cord 120 metres long. Instead of a car, the balloon sustained a flower-pot of Parma violets. This experiment has been going on about two months, with the most wonderful results, in the shape of violets as large as Bengal roses. It is to be hoped that the above experiment may be turned to some account"—Portland Transcript.

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