

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 148.

The Principles of Nature.

WONDERFUL INVENTION.

A TALKING AND A THINKING MACHINE.

The above machine being exhibited and experimented upon by Sir M. Faraday, at a meeting of the Royal Society, January 18th, 1855, we will endeavor to give a general description of the same.

Suffice it to say, that Sir M. Faraday had been solicited to describe this machine, or these automaton, in the fall of 1854, by most of the scientific and literary gentlemen then residing in London.

This was done on condition that the same should be kept secret until the inventor should be ready to make it known publicly.

The audience before him was not only composed of the above-named gentlemen, but also of the Queen, Prince Albert, and Cabinet, the bishops of London, Canterbury, and Winchester, together with a large number of the aristocracy and clergy.

At a reading-desk near the upper end of the lecture-room, sat a figure, like a man, in a plain but fashionable dress, apparently in deep thought. In the orchestra sat four figures, two like females, and the other two like males.

Sir M. Faraday then gave the audience a minute description of these automaton machines, which would be tedious were I to give it in detail. As a basis for the wonderful phenomena he was about to explain to his hearers, he should adopt the following new but simple theory of electricity.

That electricity is an elementary principle pervading all matter; that its various phenomena are produced by the various physically constituted agents in which it resides, actively and passively, and upon or through which it vibrates dynamically.

He then gave a concise history of electricity, galvanism, etc., etc., from the earliest ages down to the present time, and concluded the historical part by saying, that although much had been done by the aid of these sciences, it would appear as nothing when compared with the future. "I believe," said he, "the time will come that these chemical and these philosophical principles and agents will be so well understood in their application and operations upon the physical and mental properties of man, that by an electric and magnetic sympathy they will be able to converse with each other from one side of the Atlantic to the other, without the use of the present batteries or conducting wires. That I do not too highly color this picture, will be clearly shown by the experiments I now intend to perform before you."

He then described a small galvanic battery, about the size of a quart measure, with four compartments. To each compartment were two wires attached, called the positive and negative poles. These wires were continued under the floor to the feet of the automaton in the reading-desk, who sat upon a chair, composed of copper and zinc, being perfectly insulated by four three-inch glass globes.

He then showed us a similar battery and similar wires, which he said were connected with the automaton in the orchestra; these he termed his choir, and the gentleman in the reading-desk his lecturer or preacher. "The sciences," he observed, "had done much for the arts and manufactures, but little for the development of mind."

Placing his batteries before him on a small insulated table, he then asked the audience what kind of performance his automaton should give—they were at liberty to choose for themselves; by so doing they would be better satisfied in relation to the truth and real merits of the invention.

The three bishops then present now suggested that, if it were practicable, the Church service might be performed. After some general conversation this was adopted.

The prayer-book, the Bible, a sermon by the Bishop of Winchester, and some notices relating to the clergy were, by the Bishop of London, placed upon the four separate wires, one upon each wire. The same process was observed with the automaton in the orchestra, only the music and hymn books were laid upon the conductors instead of the Bible, etc.

"Now," says Sir M. Faraday, "we are ready. When I lay my hand upon the prayer-book, the figure in the reading-desk will rise and read the necessary portion of the service, or such portions that I may wish to be performed. And when I remove my hand, by which means the circuit will be broken, the reading will cease. Again; when I lay my hand upon the music-book, etc., the automaton in the orchestra will rise and sing. And when my hand is removed from the music-book, etc., the music will cease. So with the service throughout." Here the curiosity of the brilliant audience was most intense. Never in my life have I seen any thing to compare with it, neither can I in any way describe such.

I presume the feast of Belshazzar, when MENE, MENE, TEKEL, UPHARSIN was written over against him on the wall, by an isolated hand, must have been similar to the consternation here manifested. His hand is now laid upon the prayer-book, and behold! the metallic preacher rises with a solemn gravity, and, putting on a pair of gold spectacles, in a distinct

and mellow voice pronounced the service: "When a wicked man turneth from his wickedness," etc.

Sir M. Faraday now removes his hand and lays it on the music-book. Now you see the four automaton in the orchestra rise, and each one sounding his own note, produce a prelude of harmony by thirds, fifths, and sevenths that thrilled to the very soul. Oh, that I was able to portray this harmony, this sublimity!

After the prelude the VENITE, EXULTEMUS DOMINO was chanted. The rest of the services were then proceeded with, but an unfortunate circumstance occurred that marred the harmony for a time. By some accident, or by some willful design of some wicked wag, or wags, the sermon had been removed from the conducting wire, and Tom Paine's "Age of Reason" placed there instead thereof. This being rectified, the remainder of the services were concluded, and this, too, in the most precise and mechanical manner; still, I think, not more so than the present and popular mode.

Sir M. Faraday then proceeded to show how and in what manner the thoughts of persons, sitting in the various parts of the room, could be described by the automaton in the reading-desk; holding up two ends of separate wires, positive and negative poles, which he said encircled the room, and being connected with the head of the figure in the reading-desk, whose head he described as having inside two powerful magnets, placed at right angles to each other, and to which the negative and positive wires were attached.

The former circuits being broken, he connected these wires to a small oblong battery. Seating himself calmly in the insulated chair, he then asked the audience, or any one of them, to think or write upon any subject they chose.

After some little talk, a committee of six gentlemen were selected by the audience to retire and write on some subject, seal it, and keep it so, until the thinking powers, etc., of the mysterious gentleman in the reading-desk had been thoroughly tested. This was strictly complied with. After the committee returned and became seated about fifty feet from the automaton, they were asked to join hands. The two outside gentlemen each taking the end of the separate wire, the other ends being then attached to the small oblong battery, the automaton rose, bowed to the audience, and proceeded to read or speak the following in a clear and distinct voice, viz.: "Man is a being compounded of three great principles—matter, mind, and spirit, in whom is concentrated magnetic and electric forces that, when fully developed, will create a new state of things in the moral world."

Now the most intense silence prevailed, and the greatest anxiety was depicted upon every countenance.

The sealed paper was opened and read by one of the committee, and behold! it was the same, word for word, that had just been delivered by the automaton figure in the reading-desk.

Squads or circles were now formed in various parts of the room, and, by the aid of the batteries and conducting wires, thoughts and writings were reciprocated to the entire satisfaction of all concerned.

Sir M. Faraday spoke of electric and magnetic forces as connected with the human mind, and he thought by his automaton machines that he would be able to reform both church and state.

First, by one automaton as reader and four in the orchestra, the same services might be performed in several parishes at one time, the automaton in the other churches being connected with those in the principal church, or, if the RECTOR, BISHOP, etc., thought proper, the batteries may be fixed in their Stables, and then they need not expose themselves to the inclemency of the weather. It would also save them much time in writing or copying from various authors, as they would only have to mark such and such passages in any particular author, and then lay the book upon the positive pole of the battery—willing at the same time that the automaton read such, so with the rest of the services, including the singing.

Besides these advantages there is another, viz., many of the curates may be dispensed with, the automaton being substituted instead thereof.

Statesmen, lecturers, lawyers, etc., etc., will also find much advantage from the same source.

The great philosopher then concluded by referring to the magnetic currents traversing the earth, parallel and at right angles to its poles—their connection with the animal and vegetable worlds, etc., etc.

Secondly, on the Spirit-phenomena, so prevalent on the North American continent, etc. He would in his next lecture show that such were only performed by the same principles and same agencies that he had exhibited here to-night; that nothing could be more fallacious than to conclude that such were communications of Spirits.

Thirdly, in connection with those phenomena, he had associated the decomposition of light—namely: that light being a compound, and modified by electricity, it is decomposed by matter in the vegetable, mineral, metallic, and animal worlds, in accordance with the physical construction of those bodies. Hence each material structure connects the one and the same

light that falls upon itself to its own use, and reflects back a light peculiar to its own physical constitution. And this in a similar manner to the decomposition of air by the animal body, and of carbonic acid by the vegetable world; hence the great variety of colors in the landscape and all material objects.

Finally, that light does not travel, as stated in many theories. Such theories were in accordance with the age of their invention and adoption, and were approximations to the truth in a certain degree. But, in the present age of simple and progressive truths, they are not adequate to explain the peculiar simplicity manifested throughout the material creation and the present known phenomena of ITS LAWS. LIBIA.

SPIRITUALISM AND SPIRITUAL PRINCIPLES.

ADDRESSED TO SPIRITUALISTS IN PARTICULAR.

Man is a Spiritual being; but naturally, or during his residence in the earthly tabernacle, he is, without the aid of Revelation, unconscious of the same. By means of the external senses, he does not know that he is an entity distinct from the natural body, and that when it shall decay he will still remain to progress into a perfect Spirit in the heavens. Actuated by the nature of his living spirit, he presses his way through this stage of his existence to the eternal or Spirit-spheres; but actuated by his propensities and appetites, he desires to remain, and is pressed through prematurely and unprepared for even a rational Spirit-life.

The natural man pursues the affairs of his earthly shelter, and propagation is his vital act. He seeks food, clothing, shelter, association, and government of masses. He views the starry heavens, and the earth under his feet, and seeks to know the laws by which they are governed. He analyzes all within his reach or power, to unravel their hidden nature, and to make all minister to his wants. Lastly, he seeks to grasp creation, and the cause of existence, but failing to do so, neither can he grasp the end. He becomes a prisoner, and must await the decay of his body before the spiritual and infinite progressive existence, or Spirit-world, is opened to him. Revelation from those who live in the Spirit-world to the interior or external senses of man is the only means of removing or penetrating this natural veil. We may, therefore, with propriety distinguish between Revelation or Spiritualism, and the natural state and pursuits of man.

The fact of intelligent communion with the Spirit-world, and the manner of communication, together with the revelations of Spirit-life, may be considered as Spiritualism. Thousands of witnesses attest the fact privately and publicly; but as yet there is much labor and query in respect to the manner of communication. So curiously and variously is it accomplished to us by the spiritual ministers, that to pursue and explain this subject in its details would be an extensive labor. I deem it unnecessary to the advanced Spiritualist to do more than to explain, or call attention to, a principle and manner of operating which embraces the whole of the diversified manifestations from the Spirit-world. To do this we must have recourse to illustration; but in the first place we must distinguish between the living entity or spirit-being and matter, and between combined matter and the atmospheric or elemental. We must recognize the living spirit as a creation or existence superior to all the elements of matter combined or uncombined, as life is superior to the body. If the mind can grasp this, it can then step on to view the principle of operation made use of by the Spirit-world. The invisible power of cold can clothe itself with visible matter, producing great changes, thus manifesting itself to us, as in the congealing of the mighty current, and in the destruction and changes of vegetable and animal organisms, etc. It can also draw together particles or vapors invisible, and condense them to our view, as in the common mist or fog, or in the gently falling dew. The invisible power of cold thus controls states and relations of matter, grasping and again relaxing its hold, manifesting itself in millions of effects as it moves along. The power of cold is but one of many illustrations that might be given of the principle and manner of operation of angels and progressed Spirits to manifest their living and intelligent existence, their superiority to matter or creation, which is not a living, intelligent entity—as in producing the form of a hand, moving material things, or the production and modulations of sounds, etc. Each manifestation may have its theory or philosophy of explanation; but the one grand principle, that the living spirit has power to lay hold of, control, and relinquish its hold on the elements of matter, may be viewed as covering the entire ground of Spirit-manifestations. By virtue of their life and intelligence, angels and Spirits have power over inferior creation. A Spirit has a living hand; by an accumulation of matter suitable, it can be made visible to the natural sense in form, and adequate to use the pencil to write, to touch, or shake hands with persons, etc., and the accumulation can again be dispersed from the living invisible hand. By a similar means I am at present enabled to write this communication, but I can not disperse the matter accumulated to my spirit-hand, because it is animate—a continuity of the animate body of my parents. [In the animate body is seated the means of propagation pertaining to the earth-life.] A spirit or being in

my mother's womb I was invested, and the pliable matter conformed to my spirit; and this matter, permeated with life, was suitable to the evidence and the growth of my infant spirit, and from which by-and-by I shall withdraw; and my spirit being now fully grown, and my powers being increased, perhaps I shall again appear voluntarily in an inanimate and temporary preparation or body, complete or in part, clothing myself with, or, rather, possessing and impregnating an accumulation of pliable or suitable matter, for the purpose of cheering my friends on their journey, or to convince them of the existence of Spirit-life. This could neither be creation nor generation; but it is a means given or permitted of God in blessing to fallen man. The operation is more of a mechanical than of a chemical one, the will and energies of the spirit being the accumulating and retentive power. Thus the manifestation is under the control of the being manifesting, which can relax its hold or withdraw its powers, and the manifestation instantly disappears, there being no chemical combination or production to await decomposition. I do not say that Spirits can not combine chemically, even in special and instant manifestations, leaving to our view a durable product. The visible creation is a production of Spirit, and the fact of instantaneous production of any of its forms or visible combinations would open to the unprejudiced and scientific mind, and especially to the geologist, new fields of thought and operation, and remove scientific opposition to the power of the Infinite Spirit, and to the Scripture account of the production of our abode, the earth, and all contained thereon; and new views may follow in regard to the operations, changes, and revolutions which have really taken place since the creation, as recorded in the Scriptures. Let man be humble, and he will learn of the wisdom and power of the Infinite.

With this brief explanation I will leave the advanced Spiritualist to apply the principle of the superiority of Spirit-life and intelligence over the invisible and visible elements and laws of matter, to the production of all the diversified spiritual manifestations.

A spiritual society, or constitution of Spiritualism for practical benefits to the human family, is already founded, of which mediums are officers and believers are members. This manner of constitution is spiritual. In this real work of Heaven, man with his written constitutions is outwitted, and the necessity for them is superseded. Nothing but a real work in the minds and feelings of human beings can ever give victory over error and evil, and harmonize and unite them for good.

In viewing this heaven-born constitution—this spiritual society—it is of great importance to the human family, and of immediate importance to its members, to ascertain the extent and nature of its mission to man in the earthly stage of his existence. In ignorance of this, its members may anticipate too much, or animated by zeal in their infant state, they may seek to carry out some human schemes for the redemption of man, or spend their time and energies in opposing that which is equally heaven-born, although its mission is somewhat different; and thus the blessings of Heaven would be retarded or prevented from flowing to the human family.

You will perceive that I allude to another spiritual society, of the constitution and mission of which I shall also speak before I close. It must be remembered, also, that man has a natural mission, from which there are flowing relationships and pursuits with which, if Spiritualists interfere, without also, by commission of Heaven, removing their foundation (marriage or propagation of the species), they will fail of success. Partial affections, individual or family possessions, and interested pursuits, which ramify through all the affairs of life, accompany the natural man in his mission of propagation, so that all systems of common property and unity of members on that ground can not give him even as much as the happiness pertaining to the single family circle. But in point of justice and economy, a good system of cooperation in production and distribution, and of common property, would be far preferable to the wickedness which is at present preying upon man in his natural order. To overcome superstition, error, skepticism, and wickedness, with which man is afflicted in the natural order, is indeed a great object; but to introduce a new order of society is another object. The spiritual and the natural, or the order of heaven and the order of earth, are all the orders there are. The spiritual can not be built on the natural foundation. The natural man must be born again, and become subject to the spiritual order to inherit the kingdom of Christ, in the absence of which, doctrines and philosophy can not supply the place of the new birth on which to build the spiritual kingdom. Spiritualists may form new villages and townships, shutting out the evils and superstitions of the world, and peaceably worship God in union with their Spirit-friends.

The mission and call of Spiritualism is to man in the natural order, propagating his species. It manifests to him the existence of the Spirit-world. It teaches him of the Spirit-life, of its principles, and happiness, of its blessed communion and rest in store for him. It teaches him of Nature, and to be obedient to its laws, increasing in harmony, goodness, and wisdom, preparing for a life of purity and wisdom, with progressed and angelic beings in the Spirit-world, where the re-

lation of the sexes is pure, spiritual, not propagative, but angelic, in ineffable love and wisdom. It teaches him that this in eternal progression is the end for which he is created. It imposes upon him a duty, a commission from all heaven, to communicate to his fellow-man the glad tidings, now bursting in upon the world. Here, then, we have the extent and nature of the mission of Spiritualism to man in this life, and the ultimate or spiritual life in the Spirit-world.

I view the spiritual body as a heaven-legalized body of mediums and believers, specially called in this period of the world to receive spiritual communications, and to increase and spread the news abroad to the benighted millions, to water the plant of hope and faith in eternal life, and to cheer mankind on to a happier clime. I would not identify the spiritual calling with previous and incidental manifestations. The appointed medium and orderly circle specially instituted of Heaven as a means of communication, should be viewed as distinct, and held sacred.

Although the call of the Spiritualists, or the Harmonical Brotherhood, does not extend, in a practical point of view, in the earth-sphere, beyond the order of Nature in propagation, etc., and the individual possessions, individual household, village, city, township, and nation in a society point of view, yet in the call itself there is nothing to hinder, if they can volunteer, to practically live the pure and holy virgin life of Heaven. If in the fullness of goodness they could flow together, partaking of the fullness of the one cup of the blessings and bounties of Providence, there is nothing in the nature of goodness to prevent this attainment of heaven on earth; but virginity, unity, community, and heaven on earth follow consecutively. It is the Spirit-life, and those who truly live it, receive their daily bread or support from the Spirit-fountain. Such is the call and life of the United Society of Believers or "Shakers," already alluded to. The United Society has its foundation in the revelation and ministration of the Spirit in 1770, and it is now sustained and guided by the same. Its constitution is in spiritual individuals as officers and members of one body; its spiritual life in purity and obedience to the invisible ministers, is primary to all its earthly affairs and relationships. The law and works of natural generation, selfish property relations, and politics of human government, have no part in it. Its value of natural philosophy or science is the intrinsic value of the same, and its pursuit of them is, so far as they are useful or auxiliary, during the attainment of spiritual wisdom and life.

It has pleased God to establish in the earth in human beings the Spirit-life of the eternal world. The Spirit-life is a life of order, and discipline in principles and self-denial are means of preparation to receive the spirit of life in the order or body of Christ; by virtue of which men and women are enabled to live together and love each other and the pure and holy life of heaven.

The discipline of such a society can not be in accordance with selfish or individual interests and partial sexual affections, which are of the natural order. The two orders are as distinct as the production of the raw material and that of the most finished fabric.

That the life of Christ is lived, the existence of the society in a life of purity, spiritual unity, equality, and oneness of progression in many individuals bear witness. The Spiritualist will appreciate, when I state that there is a ministration of Spirit-life as real as the natural life. This is the blessing of Christ, the fountain of life, the Adam of the new creation.

Mankind are being rapidly compelled to admit the fact of spiritual communications. And happy will they be if they heed its instructions and warning voice, for there is a life of high excellence for all to attain. In order that we may have nothing to regret or to fault ourselves in, we must not neglect such valuable opportunity to obtain knowledge of principles. The Spiritualism of the two societies are not in opposition, but consecutive in creation, Spirit-progress, and increase of happiness. Both have enough of opposition or obstacles to contend with. Skepticism, intolerance, error, sensualism, in short, evil, is our common enemy. The natural man need not oppose Spiritualism; it is the blessing of Heaven to him. The Spiritualist need not oppose Shakerism; it is the life of heaven on earth, the second appearing of Christ; but the world or natural man seeth him not. He is seen of his own, as he said, "Because I live, ye shall live also." Natural life is good. Spiritualism is good, but the kingdom of Christ is more. In addition to the opposition of evil, the kingdom or Shakerism being introduced into the natural or earth-sphere is liable to be opposed by the legal affections between the sexes, the private property or individual-interest feeling, and by reliance on philosophy instead of on the spirit of blessing. But the opposition is null, because Shakerism or the work of Christ is voluntary. The mind accustomed to reflect will discern at once man's indisputable right to volunteer to live the life for which his inmost being was created, whenever it is revealed to him. The natural man might claim that spiritual communication is an intrusion; but all men have sinned. There is, therefore, no valid opposition to a revelation which seeks to bless and restore them to rectitude. Man in an evil or sunken state inclines to animal or sexual

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW-YORK, SATURDAY, MARCH 3, 1855.

THE OPPOSITION UNDER THE TABLE.

The people who believe that the Spirits of the dead are in the habit of getting into and under table legs—making mysterious noises and performing other like foolish and useless pranks—had a mass meeting at the Tabernacle last night.

In the above paragraph, from the *Express* of Saturday, 17th ult., we have a characteristic illustration of popular ignorance and prejudice. What else can any man even hope to illustrate by such a foolish observation? The writer certainly can not expect to promote the truth or exemplify the grace of common charity by representing that the thousands who crowded the Tabernacle on the evening of the 16th ult., entertain a faith and philosophy which are to be summed up in his ridiculous statement. All persons who are well informed know that Spiritualism, with its invisible powers, its immortal relations, and everlasting issues, does not consist in "believing that the Spirits of the dead are in the habit of getting into and under table legs," etc. Not one of the speakers at the late mass meeting said a word to authorize such a preposterous assumption. Those who oppose and ridicule the Spirits—the writer in the *Express* and others of his class—are alone responsible for all such gross absurdities. No enlightened Spiritualist believes that it was ever necessary for a Spirit to get into or under the legs of a table in order to move the table itself, any more than an engineer is required to crawl into a steam-boiler to put the locomotive in motion. Our breakfast, dinner, and tea-tables are moved every day, but no one (shall we except the writer in the *Express*?) is stupid enough to believe that the ghost of the cook gets into the legs! It matters not whether ponderable bodies be moved by visible or invisible causes; it is only necessary in either case for intelligence to direct the application of the potential agent.

The moving of the tables by the invisible powers is by no means "foolish and useless" if it has the effect to silence the Sadducean scribblers of the modern press—it has already stopped the mouths of many—who virtually deny their immortality, by insisting that death at once separates the soul from the scenes and objects of its love, and paralyzes all its active powers. Had the Spirits confined their operations to the human mind and the living, nervous system, scientific observers and natural philosophers would have ascribed the phenomena to disease, deception, and delusion; but when the human faculties and affections are revealed, and the personal characteristics of our departed friends are represented with strict fidelity through objects destitute of all life, feeling, and thought, the observer, if he be a man of sense, is at once arrested, and his material gods are made to tremble in their dusty temples.

Since the revival of letters, Infidelity has been calling aloud for ocular demonstration of the existence of a spiritual world, and the endless perpetuity of human existence; and now when the demonstration comes in precisely the form best calculated to produce conviction, where evidence and faith are most demanded, the scribes and pharisees dishonor the law by which they profess to be governed, by citing the testimony of "false witnesses," and by their own bitter mockeries. Yet many "who come to mock, remain to pray," and we trust that the Spirits may even find the *Express* at last. In this respect our faith and hope are sustained by our knowledge of the fact that they have already found many distant wanderers in the wilderness of sensual darkness and material skepticism, and caused them to abandon the business of feeding swine; and to exchange their own worthless husks for the living bread that the Father is giving to his children.

We have observed that the Spirits do not necessarily enter the inanimate objects which they are accustomed to move. But suppose it were otherwise, and precisely as the *Express* assumes it to be, is there aught that should occasion disgust or ridicule in the idea that a departed human Spirit may, for a specific purpose, enter into and pervade some form in the natural world? If there is, will some one of our modern scribes be kind enough to tell us what there is, either in the idea or the fact, that merits our contempt, or should excite "our special laughter?" The writer in the *Express* is not always without a pious seeming, or an apparent reverence for the Divine Nature. Indeed, such men often profess to recognize the presence and power of God himself in all the works of creation; they pretend to believe that Infinite Power and Wisdom are exercised in making crocodiles, serpents and worms, buzzards and beetles, gnats, fleas, mosquitoes, and that all the functions and processes of animal procreative life and decay are beautiful, dignified, and God-ordained. And so they are; at least in fact, and in the estimation of all wise and good men. If, then, in the Divine economy, and in the judgment of the truly philosophic observer, there is nothing "common or unclean" in these things, who will show us any thing, either in the facts, processes, or results of spiritual intercourse, that justifies the unmeasured contempt with which the whole subject has been so often treated by the press?

The columns of the *Express*, like those of the *Tribune*, do not always exhibit the same expansion and liberality of thought and feeling. Perhaps this is not to be expected where the editorial contributions are from several different minds. We have seen something in the *Express* which indicated a liberal spirit, but the brief passage quoted at the head of this article was probably written by the hand that recently dishonored the claims of humanity by the following paragraph:

A KANE EXPEDITION.—We have had our Arctic Ocean fits, with "the rest of mankind," and are now over them. That business of Arctic Ocean hunting should now be done with. If Dr. Kane is well, he is well without us; if lost, it is too late to hunt him up.—*Express*, January 24.

It is to be feared that the man who can deliberately write thus, has outlived the finer sensibilities of the human heart, and he who has no concern for the preservation of the living, can scarcely respect the memory of the departed or desire to profit by their angelic ministry.

MISS JAY AT BROOKLYN.—Miss Emma Frances Jay will lecture at the Brooklyn Institute, corner of Concord and Washington streets, on Wednesday evening of this week (28th). Miss Jay will speak, and perhaps sing, in the trance state, and our Brooklyn friends should permit no ordinary circumstance to prevent their attendance.

OUR LECTURE AT BROOKLYN.

The last Sunday Dispatch contains a report of our remarks, offered in refutation of one of the material theories of the manifestations, on occasion of our recent extemporaneous lecture at the Brooklyn Institute. The report, so far as it goes, is unusually accurate, and presuming that it may interest a number of our readers, we transfer it to the columns of the TELEGRAPH.

REPORTED PHONOGRAPHICALLY BY T. J. ELLINWOOD.

LECTURES ON SPIRITUALISM.—By S. B. BRITTAN.—On Wednesday evening, the 21st inst., we attended the lecture of Prof. Brittan, at the Brooklyn Institute, on which occasion a large and very intelligent audience assembled. The subject, as previously announced, was a reply to the popular theories and objections against Spiritualism. During the lecture, which occupied an hour and a half, the speaker demolished some twelve of the current and more formidable objections, apparently to the satisfaction of the entire audience. As an attempt to give a synopsis of the whole, would do injustice to the subject and the speaker, we propose to confine our report to his remarks against the electrical theory, on which we give his entire argument.

The electrical theory, so called, has occupied the minds of many scientific men; and in order to dispose of it in a satisfactory manner, I will consider it briefly under three phases or aspects. First. Electricity is supposed by some, to act on and move material objects, by the operation of its own inherent laws, or by some incidental or accidental application of its forces, thus producing rappings and other physical phenomena. Secondly. It is thought that the vital electricity of the human body passes out of the system, enters into and pervades other objects, and that things are made to move by this vital energy. The remaining phase of the electrical theory comprehends the assumption that the human mind has a mysterious power over this element, and moves it, under certain conditions, by its will; and that one or more minds thus produce the phenomena called Spiritual Manifestations.

Now we will consider very briefly the power of electricity to produce these results of itself. I am reminded of Professor Faraday's definition of electricity, and I will read it, that you may have on this point the testimony of one of the most distinguished scientific men:

Electricity is an elementary principle pervading all matter; its varied phenomena are produced by the various physically-constituted agents in which it resides, actively and passively, and upon or through which it vibrates dynamically.

Electricity, then, is an elementary principle of matter—a refined but material element that surrounds and permeates the grosser forms of matter. But, of course, it is not endowed with any of the functions of the mind; nor can it exercise the powers of the understanding and the will. Suppose you ask electricity to descend from the heavens at a given hour, or say to the wind, "Will you blow north, south, east, or west?" think you it would obey your request? Every man, of course, who has the ordinary powers of the understanding, knows perfectly well that no such request, whether mental or oral, will be heeded. "The wind bloweth where it listeth," and electricity obeys the laws of its own nature. Among the laws which govern electricity, it is known that this agent always seeks an equilibrium; when it exists in excess at one point, and is deficient at another, the excess passes from one point to the other, if they are connected by any conducting medium or substance. If, when concentrated at a given point, it is equalized suddenly, the passage of the current occasions a shock which lasts but an instant. When an electric jar is discharged, only a single concussion is produced; therefore, if the rappings depended on the natural operations of this agent, there could be but one shock or sound; whereas, the fact is, instead of the first manifestation of this kind being the most satisfactory, you find that the concussions usually begin but feebly, and increase in power toward the close of the sitting, provided circumstances and conditions are favorable. You see, then, how vain and worse than idle it is to presume that this agent, which moves with inconceivable rapidity and power according to its law, can by a possibility be made to follow the action of a feeble human intellect.

As to the probability that the animal electricity of an individual passes into a table or other object, causing it to move, I remark, in the first place, the vital electricity of all animal bodies is best adapted to the living organization in which it is generated. Such bodies are the best conductors of that form of electricity which belongs to them. It is not so readily conducted by unorganized matter and inanimate objects, and hence it will not readily leave its own channels for others which are less adapted to the circulation of the vital energy. The cuticle is known to be a bad conductor when dry, and hence the electricity of the body will not readily depart, nor will the atmospheric electricity readily enter the body to such an extent as to affect its functions. It is for this reason we are preserved from disease, which, were it otherwise, would be constantly developed from the occurrence of electrical charges. Now it is well known, in order to charge any object electrically, it must be insulated—must be separated from the floor by being placed on glass legs, or in some other way. Is this the case at circles? No; on the contrary, the table stands on the floor, and the floor is as good a conductor as the table, and the electricity would immediately pass from the table into the floor, down the walls, and be diffused as rapidly as generated. Thus, by a law known to every electrician, the thing is physically impossible that the table should be charged in this manner. But suppose you could charge the table, what then? Would that account for the motion? No; it would not begin to account for any such phenomenon. No doubt many of you have witnessed the process of charging a Leyden jar—and did it jump from the table? No; and you may charge ten thousand jars, and they will not stir a hair's breadth. Consequently, if it were possible to charge an object, no motion whatever would occur; and I will venture to submit these statements for confirmation or rejection to any electrician in the world.

I will now consider whether the human mind has power to control this agent sufficiently to account for the Spiritual phenomena. Experiments have been made by trying to move the electric needle of a delicate instrument, so constructed that the earth's magnetism is neutralized. In this way slight deflections of the needle have been produced by the will acting on the extensor muscles of the arms. This is the extent of all that science has done by way of producing physical results by means of electrical disturbances occasioned by volition.

So far from the mind being capable of moving the slightest object, except by the intervention of some delicate electrical apparatus, I venture to say that the concentrated will of this entire audience could not move this small piece of paper from the speaker's desk. Why, then, entertain this theory for a moment, when, if true, it is capable of being demonstrated by the experiment? Try the experiment. I will not ask the theorist to move a heavy table with three or four men on it, as

the Spirits have done. I will only ask him to turn over the fly-leaf of the pamphlet which I hold in my hand. If the effects are occasioned by the unaided human will acting on and through electricity, the results can be reproduced. If such motion cannot be produced, is it not idle to talk about the power of the human mind to control this agent, in such a manner as to account for the modern manifestations?

Dr. Taylor, of Petersham, advanced the theory that it was "detached vitalized electricity," as though this agent that goes where it will in earth, and sea, and air, had been stuck fast somewhere in the system for thousands of years, and that suddenly, about seven years ago, it broke loose, and being vitalized, it now performs all these pranks. Strange as it may seem, great men, learned doctors, and profound philosophers—profound in the region of their own profundity—advocate this theory, for the purpose, it would seem, of hearing themselves converse. I incline to the opinion that electricity, whether vitalized or not, has always been loose in the world; and had the spiritual phenomena depended on its sole agency, or on the coöperation of the mind with its own essential laws, the facts would have occurred with similar power and frequency in all ages. Apply the same course of reasoning to every subtle, material agent in Nature, and the argument will hold good. It is equally preposterous to suppose the human mind controls any one of them in its operations outside of the human body.

The speaker's remarks on the other objections were equally forcible and conclusive, and we question whether those who listened to his refutations will be likely to urge the same objections hereafter.

MISS JAY'S RECENT LECTURES.

Miss Emma Jay lectured again at Dodworth's Academy last Sunday morning and evening, to very large and deeply interested audiences. The discourse in the morning was regarded as very beautiful. The people listened with breathless attention, and the impression was evidently serene and deep. We shall publish a full report of the morning lecture in our next issue. The audience in the evening filled the house to its utmost capacity; and at the close of the lecture Miss Jay chanted for some minutes, improvising words and music, in a style that held the entire assembly spell-bound. In her musical improvisations, she often thrills her hearers with the extraordinary compass and marvelous sweetness of her voice. Many a skeptic, fortified against the strongest battery of facts and logic, has been softened and subdued by "a concord of sweet sounds," and thus fitted to receive the truth.

During her recent visit at the East, Miss Jay everywhere received the most cordial greetings from large and intelligent audiences, and the impression made on her hearers was altogether favorable to her personal claims and the interests of Spiritualism.

Miss Jay will occupy the desk at Dodworth's Academy on Sunday morning and evening next. The reader should bear in mind that the expenses of the Hall are paid by subscription, and that the voluntary contributions of the audience are given to the speaker. Those who may deem it to be a privilege to assist Miss Jay—and we presume there are many such—should remember that next Sunday will afford them a suitable opportunity.

CONCERT AT BROOKLYN.

A rare musical entertainment is announced to be given at the Brooklyn Institute, corner of Washington and Concord streets, on Tuesday evening of this week (Feb. 27th). The "SINGING SISTERS," consisting of Misses Libby Hall, Mary T. Hall, Martha W. Hall, and Ellen W. Hall, will on this occasion introduce a variety of Songs, Solos, Duets, and Quartettes, suitable to the full exercise of their varied powers. These young ladies have given some two hundred concerts in Boston, before large and fashionable audiences, and they have received many flattering testimonials of public favor in the principal cities at the South and West. We advise those of our readers who receive this notice in time, to attend the concert by all means, if they wish to have their baser passions subdued or their souls inspired.

The admission is only 25 cents.

SCIENCE AND BAD LOGIC.—It will be perceived from the article on our first page, that Sir Michael Faraday is after the Spirits again. Whatever may reasonably be said respecting modern Spiritualists, it would seem that our philosophers are losing their wits. Faraday has invented an automatic machine, which may be operated by himself or another person, and through which the church service or a passage from Thomas Paine may be read, and so he presumes that the several hundred thousand mediums in the United States, who never saw such a machine, all produce the manifestations by means of mechanical forces and instruments. Such a conclusion from such premises would be likely to be criticised in any country debating-school within a thousand miles of the boundary of American civilization. But the writer may treat his subject ironically.

DISORDERLY FURNITURE.—Our very efficient Mayor seems likely to find business enough to occupy all his time and faculties. Under the head of "The Mayor's Complaint Book," we find in the *Daily Times* the following brief paragraph:

Wm. Cornish, of No. 64 Sheriff St., complains that his neighbor opposite, who calls herself a spiritual medium, causes violent noises in complainant's house, and also causes his furniture to tip very mysteriously, greatly to his annoyance. Complainant prays relief from the Mayor, if possible.

If the complaint is not intended as a hoax, Mr. Cornish may possibly get into trouble, as the medium is evidently nearer his own premises than on the opposite side of the street.

A BENEFIT FOR THE BLIND.—A musical entertainment will be given at Stuyvesant Institute, on Thursday, March 1, for the benefit of Miss Sanderson, a graduate of the Institution for the Blind, on which occasion a number of persons from that Institution, and several well-known and popular vocalists, will contribute their services. It deserves to be extensively patronized. The doors will be opened at 7 o'clock, and the concert will commence at 8. Admission, 50 cents.

DISCUSSION ON SPIRITUALISM.—This discussion, of which notice was given in our last, between Rev. U. Clark and Dr. B. Brown Williams, commenced in the Broadway Tabernacle on Monday evening, Feb. 26th, and is to be continued on the evenings of Friday, March 2d; Monday, March 5th; Wednesday, March 7th; Friday, March 9th; and will close Monday evening, March 12th. As our paper goes to press on the evening of the commencement of the discussion, we can add nothing further concerning it at present.

SPIRITS AND PHOTOGRAPHY.

A few days since Mr. Henry H. Hebbard, of this city, exhibited in our office a beautiful photographic picture of his little son, some ten years of age, which presented a singular phenomenon, consisting of an intense light, which, taking an elliptical form, passes obliquely across the region of the thorax, terminating at one extremity outside and near the left shoulder, and at the other under the right arm. The light is strongest directly over the center of the chest, and diminishes toward the extremities. There does not appear to have been any natural cause for this phenomenon that either the artist or any one else can discover.

Desiring to learn something of the cause of this singular effect, we solicited the use of the picture—which was on thin paper—for a day or two, and inclosing it in a new envelope, we submitted it without explanation or comment to Mrs. Kellogg, resolving in our own mind that she should discover it to be a letter instead of a picture. Taking the envelope and its contents Mrs. K. spoke as follows:

I do not see any letters here, but I see the odic light or spiritual illumination around lines or characters which I can neither read nor describe. This is a difficult thing to explain—it never has been explained. It does not seem to me like any writing of a medium; but it seems to have been the work of a moment. I should not be surprised if what is here inclosed should fade away some time. This is the strangest thing I ever attempted to examine. There is something here—it can not be a blank. It can not be a picture, can it? Whatever it is, it certainly was never done by a human being. It is a picture, Mr. Brittan.

I have the most singular impression. It seems to me that the odic light is the foundation of the whole thing. O it is curious! I can not perceive that any thing merely earthly has done this. It was a Spirit that did this. There are exquisite lines here, and every one is a line of beauty. I get an impression that it is a head. It is beautifully done. I see the Spirit that did this; he had a very singular head, the perceptive faculties are developed to great fullness. He was an artist, if he ever lived on earth. If he made pictures, he made them with a very few lines. This strange impression remains with me—I can not shake it off—that this was all produced by using what forms or constitutes the odic light.

I can see now why some of the drawings made by the Spirits are so imperfect. It seems to be owing to the distance at which the Spirit works. I must mention this because it is a singular fact. The light which produced this seems to have emanated from the Spirit's fingers. The light does not proceed in currents the size of the fingers, but in very fine electric scintillations; it first flashes out in sparks like electricity, and then flows continuously. By moving the fingers the Spirit can vary the degree of light, and diffuse it over a larger or smaller surface at pleasure. This is certainly the most singular thing I ever saw in my life. I can see just how it is done, but I can not describe the process. The picture looks life-like.

I receive a decided impression that it is a male. The Spirit tells me that it is young—it appears to be a child. I can not determine the precise age, but it appears to be quite young.

The following was elicited by asking questions:

The Spirit-manifestation connected with this, is intended to indicate something with respect to the child. It denotes something regarding his spiritual state. He is a medium. It indicates nothing respecting his physical condition.

The italicizing in the above communication was done by the Spirit that influenced Mrs. Kellogg during its delivery. Mrs. K. has her rooms at 625 Broadway.

FACTS AND REMARKS.

SPIRIT-POSSESSION EXTRAORDINARY.—Some eight or nine months ago a well-known gentleman of this city, and an intimate friend of the writer, passed into the Spirit-world. For several years previous to his death he had been a Spiritualist, and during the latter portion of that time had been a medium. Previous, and immediately subsequent, to the interment of his body he manifested his spirit-presence in a remarkable manner to different individuals, and especially to his widow, the latter being controlled to speak his words, and in one or two instances seeing him, apparently with the external eye, and as plainly as she had ever seen him in the flesh. It appears, if the communications which have since purported to have come from him may be credited, that at the hour of his death, and subsequent to his entrance into the world of Spirits, he experienced a change of views which he was anxious to impress upon the mind of his widow, and through her upon the minds of others. This, however, he found it impossible to do until quite recently, and after the fountains of his widow's soul, and of the soul of her sister, had been again broken up by the ravages of death in the family. While each of these were mourning the loss of two lovely children, the Spirit of the gentleman addressed took possession of his wife's sister and kept her under his control continuously for six days. During this time the medium was kept upon her bed, and the Spirit re-acted, through her, in the most perfect manner, the scenes of his last sickness, which was consumption. All the little peculiarities of those scenes, many of which were totally unknown to the medium, were minutely reproduced. There were the same short and labored breathing, the same hacking and expectorating cough, the same motions, gesticulations, exclamations, expressions of desire and aversion, that had been witnessed in the dying man; and what was still more convincing, he repeated, through the medium, conversations which had passed only between him and his wife, and alluded to facts known only to himself and her. This scene, be it remembered, was continued for six consecutive days, during which time the wife was scarcely permitted to leave the bedside. A more powerful test of identity could scarcely be conceived. During this time our Spirit-friend took occasion to instruct his wife fully in regard to his new views, which are deeply important, and have produced a most salutary influence upon his wife's mind, and upon the minds of others who have since received them through her mediumship.

MUSICAL BELL-RINGINGS BY SPIRITS.—Mr. P. B. Randolph, who has just returned from a lecturing tour in the interior of the State of New York, relates an instance which he witnessed during his journey, in which several bells of different sizes and sounds were suspended in the air, and the most exquisite music was played upon them by the Spirits. The performance, in Mr. R.'s estimation, was equal to any thing ever executed by the musical company known a few years ago, as the "Swiss Bell-ringers." There was no possibility of the movements of bells being produced by any person in the flesh without instant detection, even if any persons in the neighborhood had possessed the skill or practice to produce these musical ringings.

A FANTASTICAL WONDER.—Beside the musical bell-rings by Spirits mentioned in another paragraph, P. B. Randolph relates another singular phenomenon with which he became acquainted during his recent tour in the interior of this state. It is that from the points of the fingers of a certain medium in that region, sometimes stream forth threads or hair-like fibers, composed of some unknown substance which is luminous in the dark, but when brought to the light slowly exhales, and finally disappears. The fibers generally present a curly or spiral appearance. The family in which this occurrence takes place, once placed a quantity of these fibers in a book for preservation, but on looking for them a few hours afterward, they had all evaporated, and were not to be seen.

PROVIDENTIAL ESCAPE FROM POISONING.—A gentleman who some years ago was a resident of St. Edmundsbury, Eng., tells a correspondent of the *New Era* (J. S. Adams) that there was in a family of his acquaintance, in that town, a little girl who became sick, and her parents sent to an apothecary for some medicine for her. The medicine was brought and placed before the little patient, and her parents told her to ask a blessing upon it before she took it. The child looked at the drug, hesitated, and finally told her parents that she could not ask a blessing upon it, which greatly surprised them, as she had never before refused to ask a blessing upon her medicine or her food. They, however, placed the medicine in a closet, telling her she need not take it until she felt differently about it. A few moments afterward the apothecary came running in almost breathless, to say that he had made a mistake in putting up the medicine, and given her rank poison instead of what he supposed it was. The child's life was probably saved by her interior impression.

pleasures. He is unstable in mind. Superstitious fears, and fears arising from ignorance and the unnatural influence of his fellow-men are all as so many weights to his spirit, which prevent his progress in the truth and a true life. The Spiritualist expects to meet all this, and much learned opposition. Even friends, believers, and inquirers will turn away in neglect, and some in contempt, and become opposers; but the Spiritualist's facts are weapons sufficient for him, and he can have charity for all, and press forward.

But the Society of Shakers are engaged in a more weighty matter; practically embracing all the affairs of life, and in a spiritual calling as above explained. The enlightened mind will at once see, that to truly unite and live the practical life with such a people is a great change of life, an important and solemn calling, and but few of all the children of men are prepared for such a calling, or sufficiently thirst after spirituality and righteousness to press forward with violence and take the kingdom. Many persons come to the Society with different degrees of understanding of its nature and calling, and after awhile again retire. Now to such there is no condemnation; but many who enter greatly censure and pass sweeping condemnation on that which they do not fully comprehend, and which, could they have comprehended it before making the trial, perhaps they would not have attempted to engage in so pure and so holy a calling. The Society is not ignorant of this, but in kindness it permits souls to prove themselves; and although they may remain but for a few years, they will at least have lived a better life, which is the greatest blessing to themselves. It is my desire that all such should really understand the nature of the Society in its temporal and spiritual mission, until which they should refrain from giving a condemnatory report. I believe that almost all who leave the Society could in truthfulness state that they desired to pursue the natural life or order. I would that they should pursue all the good they know, and progress until they shall travel through to the ultimate pure and heavenly life.

I have spoken thus plainly of Shaker life and of the calling of Spiritualists, that mankind, and Spiritualists in particular, may take knowledge of the same, and be enabled to shape their lives and conversation in true respect and reverence for the work of God, and that all who hunger and thirst after righteousness in spirituality may be guided in their progress to the fountain, and be filled, to hunger and thirst no more.

DAVID RICHMOND.

WAREHOUSE POINT, CONN., Jan. 20th, 1855.

KING ALFRED.

When England's ancient heart of oak,
Imperial Alfred, laid him down,
He heeded not the priestly gown;
Celestial radiance o'er him broke,
And, while the unearthly glory spread,
He smiled—and joined Earth's noblest dead.

Few die like him. He rose and spoke:
"O Angel, sent from God's right hand,
Lead on. I serve thy Lord's command;
O Death, thy corded gyves I break."
Calm and submissively he trod
Up to the City of our God.

NOTES.

SLAYING THE MONSTER.

Rev. J. Boyden, Jr., in the *Christian Freeman* of 9th inst., communicates the result of Dr. Gilbert's treatment of cancer, in a case which has just come under his observation.

The Doctor in his peculiar way is more formidable than all the armies of the allied powers; he never stops to negotiate with the enemy, either for peace or the balance of power, but takes him by storm and cleanses the citadel polluted by his presence. We extract the following from the *Freeman*.—Ed.

Col. Consider Southworth, one of your subscribers in Stoughton, about eighty years old, had a cancer on the lower lip. He had been suffering from it some three years, and his general health had become seriously impaired. It had extended about three-fourths of the way across the lip, had in one place eaten full one-fourth of an inch inward and half an inch downward. While in this condition, a neighbor called attention to an article in the *New York Advocate and Journal*, in which the editor, Dr. Bond (formerly a practicing physician), candidly stated, that against his long-settled purpose concerning quackery, he had been induced to test the claims of Dr. Gilbert by visiting his room, seeing his patients, etc. The result of the examination was, the conviction in Dr. B.'s mind that Dr. G. did cure cancers; and he made the acknowledgment honorably in his paper.

The family of Col. S. desired me to visit New York and make the necessary inquiries. I did so in September last, while on my way to our General Convention; and in Philadelphia, as well as New York, I found most flattering testimonials of the Doctor's skill. Col. S. placed himself in a few days under treatment, and in about six weeks from the time of his departure he returned to his family with his lip entirely healed, and his whole system rejuvenated. Symptoms of cancers in other parts of the body have disappeared, and so far as I can judge, the cure is complete. Gratitude to that kind Providence which sends blessings in countless forms, and to the Doctor who has been the instrument of such great good to my aged friend, leads me to bear this testimony to his remarkable skill. His office is at 448 Broadway.

J. BOYDEN, JR.

P. S. Stoughton, Jan. 15th, 1855.—I certify that the above is a true account of my disease, and of its treatment by Dr. Gilbert.

CONSIDER SOUTHWORTH.

This communication is also signed by the wife and children of Mr. Southworth—seven persons in all—who express their grateful appreciation of Dr. Gilbert's invaluable services.

SPIRITS WITH JOANNA SOUTHCOTT.

We extract the following from a private letter just received from a distinguished clergyman in London.—Ed.

The Spirit lands are remarkable phenomena, and very interesting. The following, from Joanna Southcott's writings, is perhaps new to you: "On the 14th Sept., 1813, I was ordered to sit up all night in a room by myself, which I did. Many extraordinary things were revealed to me: why Christ took man's nature upon him, and what he suffered for man's sake; that I should keep that night in everlasting remembrance, and not forget the Giver of the Blessings I enjoyed. About twelve o'clock I looked at the candle; there appeared something like a large bowl behind it, with a point toward the candle. The candle was flaming very brightly, and there appeared a ring as red as scarlet, circled round the middle of the flame; immediately there appeared a hand as white as snow, which came out between the bowl and candle and pointed toward me. I trembled to see it, but was answered, 'Fear not, it is I.' I was then ordered to put on my glasses, and the hand appeared the second time, more brilliant than before, but then the flame of the candle seemed parted in two, and looked in a different manner than the first, but burned very brightly. The hand was pointed to me the second time, as white as snow, and a red cuff was upon the wrist." The first hand was explained to be Christ's first coming as a single man; the second hand Christ's second coming as Bridegroom with the Bride—the woman the double coming represented by the double flame of the candle. The first coming of Christ was individual sense; the second is collective or universal, not only embracing woman, but collective humanity—the collective God-man and woman—the great mystical body—as the true Son of God.

NEW YORK CONFERENCE OF SPIRITUALISTS.
SESSION OF FEB. 13TH, 1855.

Mr. TOOMEY was speaking in reply to Mr. Matthias when the reporter entered. A synopsis of the gentleman's objections to Spiritualism was obtained from him subsequently, and is, 1st. That the phenomena do not proceed from Spirits as we allege, because impossible, and contrary to all analogy. We know by experience that a living organism is necessary to thought and intelligent action. To admit the notions of modern Spiritualists is to make the effect greater than the cause. 2d. It is contrary to Christianity. Christianity is an expedient. Man's loss—his extreme necessities—induced the Creator to provide a Redeemer. That necessity was the absence of the very thing which Spiritualists assume to be natural to man, viz., immortality. 3d. Immortality depends upon the resurrection of Christ. God only hath immortality in and of himself. Man receives it through faith. "He that believeth on the Son hath eternal life." If Christ had not risen from the dead, Christianity and immortality with it would have been failures, because we are plainly told, "If Christ be not risen, from the dead, then they who have fallen asleep in Christ have perished. Let us eat and drink, for to-morrow we die." That is to say, there is no future life inherent to man as *nfin*, but only possible to man as a Christian by and through a resurrection from the dead, after the sample of Christ's resurrection.

There being nothing particular to say to this philosophy and interpretation of Scripture, Mr. Toomey spoke earnestly on the general subject, and then gave way to the Rev. M. Harvey, a Methodist clergyman from northern Pennsylvania, who spoke of his sufferings in defense of the Christian faith of man's spiritual existence, compelled with the glorious discovery that a Spirit can make his existence known to the friends who mourn his loss, by messages of love and manifestations of power and intelligence addressed to the external senses, and through them reaching the heart of the mourner, causing it to expand with joy. Such had been his blessed experience. It is the common experience of Spiritualists. Throughout all its varied phases, and underlying its diversity of opinion, is this great fact, that the fathers, the mothers, and the loved ones whom the external eye sees not, are still near us, and do impart to us their sympathy and affection. For himself, after a long and careful investigation of the subject, he might as well doubt the existence of the audience before him as to doubt the sensuous communion of Spirits with us in the body. He deems it a glorious privilege. His faith as a minister of the Gospel had heretofore been the common one, that the departed could not return; but facts had overturned that theory. This new doctrine is spreading rapidly. It will soon be the common belief, founded on the common experience of man.

Dr. YOUNG, with great good nature, made the usual weekly complaint of not being understood with regard to his theory of Spirit-hands, and then re-stated his favorite hypothesis, that no Spirit-manifestation could be objectively real, unless it could be put in the pocket and brought away. The organism produces blood, bone, etc., but not through the conscious will, else we might create anew an amputated limb. The fact has no analogy. God only is Creator—*ergo* none but God could create hands, etc.

Dr. GRAY stated a spiritual fact which occurred during a case of severe inflammation of the lungs. The patient, at a very critical period in the disease consequent of a relapse, attended with a chill and fever, which at that particular stage of the case was full of danger, manifested the usual signs of the trance state, in which she intimated a wish for her mother to make some magnetic passes, which she proceeded to do in the usual way. This not being satisfactory, she was directed by the entranced patient to wet her fingers in water, and reverse the usual process of magnetization. This was done. It resulted after a few minutes in a complete reduction of the fever which followed the chill, and a sensible deepening of the trance state, so that she saw and conversed with Spirits, giving a description, among others, of Spirit-relatives of her old nurse, persons who had died in England before she was born probably, at any rate wholly unknown to her, yet so well described as to be recognized by the old lady, an English woman, whose feelings were strongly excited by the description. An objector might say this was delirium; but how could that be when she stated so many facts consecutively of which she was wholly ignorant? Judge Edmonds' daughter called on her the next day, and she also, in the trance state, described the personal friends of the nurse in the same way. This was done without knowledge on her part, and without collusion. Thus a fever eminently dangerous, and often terminating in death, ended, through Spirit-influence, as he believed, in a spiritual communication. Thus, as of old, they come to us with healing. Nor is there any aristocracy in the matter; all who will, may know and feel the health and life-giving influence of Spirits. Let us cultivate the requisite negative state of both soul and body, and then blessings will universally follow as its glorious consequence.

Judge EDWARDS stated that on the fourth of December last, among several gentlemen who called at his house, was one from Greece, a perfect stranger, then on a mission from his government to the United States. He was an entire skeptic (though a candid and honest one) as well as novice as in Spiritualism, and came out of curiosity. His daughter, Laura, in the trance state, conversed with this gentleman for two and a half hours, he asking all his questions in modern Greek, and she replying partly in that language, though wholly ignorant of it, and partly in English. This colloquy was varied in every possible degree by the interrogator, embracing questions theological, political, and personal. Facts peculiar to his own native land, his own city and home, together with the localities and condition of the Allied forces in the Crimea, etc., were pointed out and described with accuracy. The conversation made a deep impression upon the gentleman, embracing as it did many matters of private interest, the truth of which he alone could know. In this instance is seen the fact that, all ingenious minds who really seek the truth, will assuredly get it. Men build up theories on a basis of false facts and imprison their own souls within them. They entrench themselves behind an impregnable wall of creeds and dogmas, and when the sunlight of truth shines over, they see not through the darkness of its shadow. But the free man will find truth as free as the unrestrained aspirations of his own free soul. She will confine herself to no man's theological caste, however beautiful its exterior, but will gladly meet him by the wayside of all honest inquiry, and cheer his efforts with an approving smile.

Mr. MATTHIAS professed himself willing to be converted if it could be done without a medium. This was his "rock ahead." He wanted a Spirit to talk to him without the intervention of a third person. Having by his interpretation of Scripture effectually done for all mankind, except the little army of saints whose marrow bones had not yet felt the electric touch of the resurrection, he thought the facts of which Spiritualists speak must be referred to some heretofore undeveloped power of mesmerism. They might possibly be referred to angels, but as man, on what he conceived to be the authority of Scripture, was not a spiritual entity, *per se*, they could not proceed from human beings in the spiritual world.

Mr. BEXXINS considered angels the "spirits of just men made perfect." He knew no authority for supposing them a different order of created intelligences. But he had some facts of which he desired to speak; they were the best arguments—in fact the only ones that can reach all minds. He does not expect men to believe on his testimony, but facts are occurring weekly in New York and elsewhere which will convince any observer with three ideas in his head of the truth of this matter. One very intelligent gentleman from Philadelphia, well known to the literary world, recently attended their circle. The ordinary physical manifestations made no impression upon him. Remembering the immortal Blitz and Alexander, he considered himself witnessing a singular exhibition. So, changing their mode of attack upon his skepticism, they presented him through the medium, in very rapid succession, some fifty *fac-similes* of the names of personal friends and historical celebrities, with prompt and correct answers to many test questions with regard to them. This mental phenomenon, so evidently beyond the ability of the medium, even though he had the whole corps of ventriloquists and magicians to back him, was more than a match for his skepticism, so he gave up. At Koons' rooms, in Ohio, a voice which he recognized in a moment, though he had not heard it for many years, the voice of a man in the Spirit-world, addressed him through a simple tin trumpet with the salutation—"Good evening," as plainly and naturally as any man in the body could do it. Other familiar voices were heard in the same way, and there was enough of evidence furnished on that occasion to confound the most emboldened skeptic that ever was commingled with a few grains of common sense and honesty. On Friday evening last he went to the house of a medium to deliver a letter. He went unexpectedly, and was about to come away when he had done his errand, but before he got out of the house it was intimated the Spirits wished him to sit at the table. He did so, and on putting his hand

under it (by request), a letter was put into it; then immediately afterward, five letters, addressed to different individuals, but unsealed, were put into his hand. They had evidently just been written, and were dated at the very hour of their delivery to him. There could have been no collusion in this case—the whole thing was *impromptu*. He had no idea of going there previously, and the medium of course could have no knowledge of his coming.

Mr. BRITTAN closed the exercises of the evening by taking the psychological scape-goat by the horns and flaying him alive.

Adjourned, R. T. HALLOCK.

EASTERN CORRESPONDENCE.

Boston, Feb. 22, 1855.

GENTLEMEN OF THE TELEGRAPH:

In consequence of ill health I did not send you my usual budget of facts, on *dis*, and *encies* last week, and I much fear from my present state of health that I shall hardly be able to make a very readable letter this week; but I will do the best thing I can under the circumstances.

By referring to your last epistle to you, I am reminded that I promised to furnish you with a little of the "spirit of the press," and I will endeavor to do so on this occasion, for it will be an index to passing things—to the darkness and light of the age.

1. That very saintly and pious journal, the *Boston Evening Traveller*, which is conducted by two clergymen (orthodox, I believe), Rev. Mr. Ponchard and Rev. Mr. Andrews, has set itself up as a standard of what is and what is not religion, the proprietor having refused to insert notices of the Sunday meetings of the Spiritualists at the Melodeon under its head of "religious notices." Is this the boasted freedom and tolerance of the American press, which claims to be the most independent and liberal in the world? Oh, bigotry and superstition, how galling and degrading are thy chains!

The friends in Boston were prepared for almost any thing from the narrow-sighted and sectarian conductors of the *Traveller*, but they were greatly astonished when the fact became known that the *Boston Evening Telegraph* had actually "out-Heroded Herod." A paper which had previously been supposed to be one of the most liberal of the city press, refused, by order of its editor, Mr. White, to insert any more advertisements of spiritual meetings. This was indeed a shock to the friends, who are very numerous here, and many of whom were patrons of this same sheet, but who will henceforth shut their doors against such an instrument of bigotry and intolerance.

The fact of the *Telegraph* having refused to publish any more of the advertisements of the spiritual meetings, was briefly alluded to by Dr. Hayden at the close of the meeting at the Melodeon on Sunday last. The announcement was received with no little excitement and indignation by the audience at the course which it had taken. A gentleman who was present, and who is not a Spiritualist, said that nothing would be lost by having the benefit of its limited circulation, and thereupon made a handsome donation to the treasury of the meetings as an offset to whatever little might have possibly been gained by the insertion of the advertisement in its columns.

I copy the following article from a recent number of the *Telegraph*, as it is decidedly rich, and a fine specimen of the long-faced hyperbores of its conductor and those of the *Watchman and Reflector*:

"The *Watchman and Reflector* calls us to an account for publishing notices of Spiritualists' meetings to be held on the Sabbath. It says, after quoting one of the advertisements:

"We confess to a sensation of surprise at seeing the above in a paper of so marked a moral tone as the *Telegraph*. Our contemporary is the determined enemy of rum and slavery, and carefully preserves its columns from all patronage of the theater. In giving place to the foregoing, it had no thought, we presume, of advertising a theatrical performance on the Sabbath. We believe, notwithstanding, this was as truly done as the advertisement of *Scherian Schnapps* ever gave currency to a dance, but sure, means of intoxication. There may be the eering of the comedy and drama on Sunday, as well as any other day of the week, and in the Melodeon, as well as the new Boston Theater. The gliding of it is the thing, and not the day, nor the building, that really whatever is vicious in the theater."

"We are ready to admit the force of the *Watchman's* argument. The following is the notice we published:

"SPIRITUALISM.—Miss Emma Jay, of Troy, N. Y., a very remarkable and gifted Speaking and Singing Medium, will speak and sing under *Spiritual Influence* at the Melodeon, Sunday afternoon and evening, at 2-1/2 and 7 o'clock.

"A collection will be taken in the afternoon, and a fee of 10 cents in the evening, to defray expenses."

"This was inserted with great doubts about the propriety of so doing. We could not, knowingly, allow any thing to appear in our columns which tended in any degree to countenance a violation of the Sabbath. There must be a line somewhere, and it may be that such notices should be excluded. We are not advised as to the character of the meetings at the Melodeon. They may be in perfect keeping with the duties of the Sabbath, though we suspect the majority of the audience go to be amused rather than to be profited. While, however, we are not disposed to deny that the *Watchman* has discovered a note in our eye, we think there is something that looks very much like a beam in its eye. One wrong does not justify another; yet those who live in glass houses should not throw stones. The *Watchman*, at the commencement of the year, if we are not very much mistaken, issued a circular containing the names of quite a number of novels, any one of which it offered to new subscribers. As that paper has occasionally published some truthful words against such reading, we were somewhat surprised to see such a circular."

The course of the *Traveller* and *Telegraph* are in perfect keeping with that most despot and tyrannical of all journals, the *London Times*, which refused to insert the following advertisement in order to stop the spread of modern Spiritualism in England:

"Mrs. W. R. Hayden has returned to 22 Queen Anne Street, where she will remain for the present."

This was directly after Mrs. Hayden's return from Paris to London, and although no mention was made of Spiritualism, yet the *Times* would not insert it, or give any reason for refusing so to do.

On Sunday, February 11th, Miss Jay lectured to a large and highly intellectual audience at Lowell, who were delighted with her brilliant speaking and singing. No little excitement was created by an attempt of the city authorities to put a stop to the taking of a small fee (10 cents) to defray the expenses, but finding that they had put their foot into it, they backed out very wisely in time.

As an offset to the *Telegraph* and *Traveller*, I cut the following very fair notice from the *Lowell Daily Journal and Courier*. The *Vox Populi* also gave a very favorable notice and report of Miss Jay's lecture, which does justice alike to the head, heart, and discrimination of its talented editor, a copy of which I send you, trusting that it may not prove to be too lengthy for your columns, as it can not fail to be interesting to your readers.

"SPIRITUALISM AT WELLES' HALL.—The believers in Spiritualism and free converse with the Spirits of the departed, through inspired 'mediums,' in trances and otherwise, are numerous in this city, and so well organized as to be classed among the religious sects of the age. They have been enjoying regular religious exercises on the Sabbath for some time past in Welles' Hall. We are not particularly interested in this progressive 'ism,' and are therefore neither qualified nor inclined to enter the lists for or against the 'disciples.' But in this age of free thought and free speech, and in this land of freedom to worship God according to the dictates of conscience, we learned with regret that the brethren and sisters were thrown into a fever of excitement yesterday, by current and generally believed reports that the city authorities were going to apply to them the stopper of statute law—the complaint against them being based upon the fact that the expenses of their ministrations are paid at the door by a small entrance fee. We really can not see in this any thing worse than the ordinary practice of religious societies in letting pews and taking pay therefor on the Sabbath. We took occasion to drop into Welles' Hall last evening to see 'what the fuss was all about.' Found officer Rand—one of the most gentlemanly of the city officials—'on duty' at the door as official reporter. Went in and found the hall well filled with a respectable portion of the community. Listened to an admirable religious lecture, eloquently delivered by Miss Emma F. Jay, of New York—in a trance—at the conclusion of which she sang a hymn with fine effect. This comprised the whole of the 'entertainment,' and it was certainly conducted with as much devotion and decorum as any religious service could have been conducted in any church. We don't believe Mayor Lawrence will 'put his foot in' to a prosecution in this case."

I have many other things to write about, but I must postpone them until my next. Ever thine, LEON.

The bird can not sing its vernacular song in a cage; nor can the lion be himself in a menagerie. So genius can not utter its native self when cramped in a creed, and conventionalities.

Original Communications.

HYMN.

BY R. H. BROWN.

Air—"From Greenland's Icy Mountains."

Hark! hark! from grove and fountain
Our joyful songs resound,
And every rock and mountain
Reechoes them around.
The darkness earth forsaking,
Before the day flies fast,
And man, redeemed, is breaking
From error's chain at last.

The light from God above us
Is beaming in our eyes,
And angel-friends who love us
Are whispering from the skies.
They speak in accents tender,
And bid us weep no more;
For, clad in robes of splendor,
They tread the heavenly shore.

They tell us of the beauty
That shines in their bright sphere;
They teach us 'tis our duty
To love each other here.
Oh, Father! guard and guide us;
When death shall close our eyes,
May angels stand beside us,
To lead us to the skies.

THE ROSE.

Thou bloomest, O Rose, in a land of Death,
Thou bloomest in beauty on,
And thou yieldest to heaven thy fragrant breath,
And, alas, for thy life is gone.

Art thou dead, O Rose, when thy leaflets fall,
And thy beauty ends in dust,
And the branches wave like a somber pall
In the wailing autumn gust?

Then a voice said, "No, for the Rose lives on
Where the Golden Islands are,
And its perfumed breath that from earth has gone,
Like a Spirit moves afar."

"For a Spirit is thine, O lovely Rose,
And it lives in the world unseen,
Where the angel-river through Eden flows;
And it dwells in the morning beam."

"It tinges the red of the morning sky,
And it floats in the summer glow,
And it blossoms again for the inner eye,
When the outward senses fail."

Aug. 3, Morning.)

THE MONEY PANIC.

CONSEQUENCES THAT WOULD RESULT FROM THE GENERAL LOSS OF CONFIDENCE IN, AND DISUSE OF, MONEY.

Money is not wealth, but it is wealth's master. It is not man, but it is man's earthly master. It is not labor, but it holds labor as its slave.

Though this power is altogether man-created—altogether conventional in its nature, it has controlled the earth so completely, and for so many centuries, that it seems to our eyes almost as fixed and unconquerable as gravitation itself. Yet a correct analysis will show that Money has no power of its own, and that all its apparent influence upon the earth comes, not from any inherent force in any description of coins or engravings, but in the ideas which men attach to them. It is not money, but the world's opinion of money that governs the world. Thus it may be said that Mammon also lives by "faith alone."

Yet money has ever had its use. It has been the means—seldom exact, yet the best and most convenient of all known means—for leading men's minds to an important practical truth; for enabling them to distinguish the doers of good works—the ministers to human wants—from the doers of nothing, and the doers of evil. It has been the current acknowledgment of labor and service received by man from his fellow-man. It is a portable monument to the carrier's industry and generosity. The possession of a gold or silver coin in my pocket is *prima facie* evidence that I have worked, and that I have given the fruits of my work to another. It is also a recognized claim, on my part, to labor and service from others. It enables me to say to my fellow-man, "Toil thou for my gratification. Give to me the growth of your fields. Give me the products of your handiwork. Yield thy strength to my will, and do thou my biddings."

This power, monstrous as it is, would work no injustice provided it were always fairly acquired—that is, acquired by the faithful rendering of true service to others. In that case, Money would be a mere contrivance for facilitating the circulation of good offices among men for pay, by affording each man both a proof and a measure of the goods he had imparted, and which he had a right to claim in return; in other words, a contrivance for securing to selfishness a reciprocity of good. Thus is Money, in its best estate, a substitute for Love. It enables us to procure from selfishness, through interest, outward goods and services that Love could only bestow through affection.

I have just said that the "arbitrary power" imputed to the stamped pieces of metal or paper termed "Money," would work no injustice, if money were always fairly earned; but I selfishness—to man regarded as an animal. Absolute justice—such justice as would bear the scrutiny of Heaven—could not tolerate that confusion of individual rights and obligations which money produces. Perfect Justice regards every Self in the universe as a self, an individual, and it assigns to every one his own. It requires not only that the right reward or penalty should be given, but that it should be given by the right person to the right person. The obligations of A can not be changed by any act of B. To pay Paul's debts with Peter's time and strength, though Peter should be ever so willing, would no more satisfy Justice—the eternal principle of Right—than would the hanging of Washington atone for Arnold's treason. The deepest evil, therefore, that the invention of Money has wrought on earth, I hold to be its obliteration of the distinctiveness of human rights and duties, without annihilating their substance (which is impossible), it has run them altogether, like the features of a wax figure held too near the fire. Money has cast all the products of human industry and all the rights of man into a huge reservoir, where they mingle promiscuously like scraps and crumbs in a swill-barrel; while each man's share in the mixture is regulated by the size of his gold, or silver, or paper spoon, the length of its handle, and the adroitness with which he wields it.

Having thus honestly, though imperfectly, shown what Money is, I will sketch some of the consequences that would be apt to ensue should the world's faith in money be destroyed.

In the event of promiscuous obligations and intercourse ceasing, all men would have to come upon the platform of *Individuality*. Each man would have to requite with his own hands or his own possessions, far more generally than now, every service he should receive. Instead of having banks or governments to coin obligations for the laborer to redeem, each producer would have to do his own coining, somewhat after the plan of the "Labor Notes" advocated by Josiah Warren. As men's rights should thus become more distinctive—more distinctly defined and perceived—all existing modes of drawing wealth from individual ignorance and weakness would crumble away. Men could no longer live in pomp and luxury, by making merchandise of God's work. The only work they could sell, or dare to offer even, would be the work of their own hands. In the light of that day when the fogs of Mammon should cease to obscure the right, men could no longer bear to exact extra prices from any man on account of his ignorance of values, or his necessities. Usury or interest—speculation or profit—would no more be exacted by the greedy, nor paid by the mean. Trade would become an interchange of benefits among equals, each individual giving the same measure he received—no more and no less.

"But how long ere so great a change in human trade and fellowship shall be brought about? How many concurrent forces will be set in action to hasten it? What new phases may not human selfishness assume? What new artifices may it not employ?" Wait and see. Do your part—do it well—do no more than your own part—and leave the rest to the higher powers.

The change that I have indicated is not the end. It will be the parent of a greater than itself. As individuals fall into true relationship toward each other, they will feel their true relationship to God. They will be so smitten with His goodness, His absence of pride and selfishness, His Fatherhood to each man they meet, that the mercenary principle will be wholly driven from their hearts. Their every act and ministrations will be a pure and simple act of love. They will no longer be anxious to receive good, but to do it. They will do good to the heavenly and noble out of love to them, and to the weak and erring, out of love to God, my Father, and yours, and theirs.

FUNERAL OF MRS. M'FARLAND.

Passed on to the superior condition, Mrs. MELISSA M'FARLAND, of Brooklyn, N. Y., on the 2d ult., from the residence of her daughter, at Lowell, Mass. Prior to her departure she made request of her husband, Bradford M'Farland, that her mortal body might be kept several days before it was interred, hoping to be able to attend her own funeral. Her request was complied with. Four days subsequent to her departure the writer and several other persons assembled at the dwelling. Spirit-friends requested the writer of this to be seated with his daughter, Mrs. Butler, that speech might be made, recorded, and published. The following was spoken:

OF TRANSITIONS.

All things in nature of necessity pass through certain transitional conditions. This is true of what is called matter, and also what is called mind, in distinction from ordinary matter. All things in nature are everlastingly passing from the grosser to the more rarefied conditions, so that a form of matter which, in ages long since passed, was in a gross condition, is now greatly rarefied, highly concentrated, and in the distant future that form of matter which is now rarefied and concentrated will be yet more and more rarefied and more highly concentrated. That processes so vastly important may pass onward, there come marked epochs and distinct transitional periods. These periods are more prominently two. 1st. That period called natural birth. 2d. That period called death. But, very broadly speaking, there is but continued and ever-succeeding birth. Broadly speaking, that period called death is but a more mysterious condition of birth—a passage from a grosser to a finer, more rarefied, and, highly concentrated condition. Philosophically speaking, then, this form of matter (the body of Mrs. M'Farland), once the habitation of a person, will decompose, commingle, assume a higher form, and may in the future become the habitation of a second person.

New though this thought may at first view appear, yet the intelligent mind receives it with greatest ease. The former inhabitant no longer needs this habitation. She has passed on to the more rarefied and highly concentrated condition, or has been re-born—passed on to the second, or the more spiritual life. She lives, moves, has a continued existence. The finer condition is able to impregnate and enter in some degree to the coarser; so that while she, to our vision, may and does appear dead, yet truly she is more alive than ever she has been. Philosophic views of death, as it is loosely called, are essential to philosophic tranquillity. The mind embracing this train of thought will not think of death as such, but of continually ascending, progressive, spiritualized, perpetual life. Superstition, theology, bigotry, gathers around the mortal form, approaches the grave, writes upon the tombstone, "Here lies such a person." Never was greater mistake made. The person is not there, but has passed onward, passed through a marked transitional period, which, in truth, is a passage from a lower to a higher condition.

When the above had been read to the assembly, Mrs. S. B. Butler offered, while in the superior condition, fervent invocation, and the departed made addresses to the relatives and others, through Mrs. Foster and Mrs. Morrell, of Lowell.

The services were of an unusual and interesting character, and a deep impression must have been made of the reality of Spirit-intercourse. The husband and the relatives manifested that tranquillity which must ever flow from a broad harmonious philosophy.

JOHN M. SPEAR.

MELROSE, Mass., Feb. 7, 1855.

LETTER FROM P. B. RANDOLPH.

SYRACUSE, Feb. 1st, 1855.

MR. EDITOR:

Yesterday I rattled over three hundred miles of railroad, and am now in comfortable quarters at the Fayette House. This is a delightful place; this "Central City of the Plain," and the physical atmosphere is bracing and invigorating; so also is the social, mental, and the moral. I visit Syracuse under better auspices than probably any Spiritualist lecturer ever did before me, and I have opened the way for others who may have a word in season for the gospel of to-day, for the eager ears of good men and true, of whom there are not a few in this goodly salt-city; for I suppose that you are aware that vast quantities of that staple are manufactured here, though not enough to save the anti-spiritual carcass of antiquated error which yet retains a foothold. *Saltpetre* won't save that; for beneath the sturdy stumps of such pioneers as Samuel J. May, Charles A. Wheaton, Abner Bates, and Alfred Carson, the old edifice of superstition is fast going to decay. Would to God there were many more such men, who are indeed the salt of the earth. These men, and others of the same ilk, have done, and still are doing, much toward clearing the mental atmosphere of the dark and somber clouds which obscure the firmament and prevent the rays of the rising sun of spiritual truth from penetrating the soil, renovating society, and rejuvenating the world.

I found Bro. J. H. Fowler and Mrs. Peck, the Phoenix medium, had been laboring here; also Andrew J. Davis lately, and I expected thin houses from that cause, and also on account of a fair and lectures on various topics; but I had a good audience the first night, composed of the first citizens of the place in point of wealth, influence, and social position, notwithstanding there was a sudden demand for prayer meetings on that night, for the bells rang out a call to the faithful to listen to diabolical reviews of Modern Spiritualism:

Oh, the bells, brazen bells,
What a mournful melody from the steeple top outwaits!
Would you like to know the meaning of the soul-depressing knells?
'Tis the death of hoary Error,
And the burial of Terror,
Announced by the chiming of the bells, brazen bells,
By the rolling and the tolling of the bells.

Spiritualism has made its mark here, and I am happy to say that many of the first families are investigating, and that, too, successfully. Mayor Baldwin, under whose auspices I came here, is a whole-souled, fearless advocate of our cause, and his lady is a medium of a very interesting character. And the fact that such a family openly identify themselves with the movement has a ponderous influence with the masses, who always follow in the footsteps of the great and wealthy.

Judge B. related an interesting fact, which I transcribe for the benefit of your readers. Recently, while on a visit to Texas, Judge B. encountered an old friend of his youth in the person of Governor H—n of the State that would not pay its debts, and the subject of Spiritualism came up for discussion. Says Governor H—n, "I believe in it because I am compelled to, or else reject the evidence of my own senses and ignore the testimony of those whom I know to be unimpeachable, and altogether above suspicion either of lunacy, credulity, or superstition. The facts are these, and I leave you to judge whether my belief is well or ill founded. I had two sons; one lived with me on my estate in —, the other was an officer on board the U. S. Ship —. While the latter was absent, we all went to Alabama to spend the season at another estate of mine, and while there the remaining son died and was buried. Mournfully we left the sad scene and returned to C—n, and after having made arrangements, I caused the body to be exhumed, and brought to C—n to be interred in the family vault. In the mean time my son's ship passed the port of C—n on her way to another station, having just returned from a long cruise, and he persuaded the captain to set him ashore that he might visit the home of his childhood; 'for,' said he, 'I know something is wrong, and I shall be under deep obligations if my request is granted.' The kind-hearted commander assented, and the son reached his home just as the *corège* was starting for the tomb. No questions were asked on either side, save that the son declared that he had come to attend his brother's body to the grave, being already apprised of his death, and all its attendant circumstances, notwithstanding he had received no news by letter for several months past.

"On returning, the following startling revelation was made: Said he, 'One night, while lying in a distant port, I was disturbed by a peculiar sound, and finally was completely roused from sleep. I sprang from my berth, and distinctly saw my brother standing in the cabin, within a few feet of me. He spoke, and told me that the family had gone down to the Alabama estate—that there he sickened. He told me his disease, and mentioned the date of his decease. He also told me that on a certain day his body would be disinterred, conveyed to C—n, and there buried in the family vault, and, moreover, that I would be at the burial. I took notes on the instant, and here they are,' said he, at the same time producing his note-book. All of which took place as stated. This is only half the story," said Governor H—n, "for some time after that I happened to be in a medium's presence, and that medium an utter stranger to myself and family. I called for the Spirit of my departed son, and he responded; and upon asking him if he had a brother, he responded, 'Of course I have, and the day I died I went in search of him, found him on board the —, woke him, told him of my death and every attendant circumstance. He took notes of all I said in his memorandum-book, just as he told you on the return from the second burial.' Much more," said the Governor, "took place of an equally astounding character, but the facts stated are sufficient." I think so, my dear TELEGRAPH, don't you. I find the TELEGRAPH is the Spiritualist's and investigator's favorite wherever I go. Long may it live to irradiate its glory and dispel the dark mists from the earth. I remain yours for the truth. P. B. R.

MISS DOW'S SCHOOL.

REPORT OF RECEIPTS AND DISBURSMENTS.

Thinking it but due the public, and those individuals who have so generously aided in sustaining this school, which, as is well known, originated in an humble individual effort, and in which I have labored so long and earnestly, I submit the following brief statement of receipts and expenditures from the commencement of the school, Aug. 21st, 1854, to Jan. 15th, 1855, and in so doing tender my thanks in behalf of these poor children, with an assurance of a warm appreciation on my part for a kind and ready cooperation.

It would give me unqualified pleasure to give the name of each donor, with their respective donations appended; but this being the first report presented, the list would be too lengthy for publication. I will therefore give only the sums total, at the same time stating, that the books of receipts and expenditures are open to the inspection of all.

Monthly or quarterly reports will be hereafter given, when particulars can be specified to the better satisfaction of those who so generously bestow.

I will here add, that the weekly and monthly subscriptions of M. E. A. M. and Miss Burton are regularly received. I will also acknowledge the receipt of five dollars, from Morris, N. Y., with many thanks to the kind donor. Donations in coal, books, and clothing have also been received; among which the Christmas presents from Mrs. Halleck, and the New Year's gift through Mrs. Burroughs, of the Irving House, from her servants, consisting of 23 dresses, besides many under-garments, are gratefully remembered.

A board of ladies, with a committee of ladies and gentlemen, have kindly consented to act in conjunction with me for the year 1855, and also as guarantee to the public for the strict appropriation of all gifts to the school.

Cash received.....	\$266 84
Expenditures of school including rents.....	216 84
Total personal expenses.....	87 14
Total.....	308 98
Amount paid out over and above receipts.....	\$37 18
Due on subscription.....	\$10 00
Cash on hand.....	3 60
	13 60
Liabilities.....	4 00
Balance.....	9 60

In submitting the above statement, I would add, that during the excessively hard times and cold winter, I have been enabled to partially clothe and feed from sixty to eighty children, at the same time instructing them in those rudimentary branches suited to their age and capacity, also in the principles of industry and morality, and will endeavor to exert these advantages to as many as a kind and generous public may give me the facilities of doing, ever holding to my position and its object so long as I have the means. This is submitted with gratitude for the past and a hope in the future, in behalf of the poor and degraded children under my charge. Respectfully, M. A. DOW.

SCHOOL-ROOM, 695 SIXTH AVENUE.

TO THE SPIRITUAL PUBLIC.

I shall devote the next four months to lecturing on Spiritual Reform, at various points throughout the West

Interesting Miscellany.

THE MYSTERY.

BY HAYARD TAYLOR.

Thou art not dead; thou art not gone to dust;
No line of all thy loveliness shall fall
To formless ruin, smote by Time and thrust
Into the solemn gulf that covers all.

Thou canst not wholly perish, though the soul
Sink with its violets closer to thy breast;
Though by the feet of generations trod,
The head-stone crumble from thy place of rest.

The marvel of thy beauty can not die;
The sweetness of thy presence can not fade;
Earth gave not all the glory of thine eye—
Death may not keep what death has never made.

It was not thine, that forehead strange and cold,
Nor those dumb lips that lie beneath the snow;
Thy heart would throb beneath the passive fold,
Thy hands for me that stony clasp forego.

But thou hadst gone—gone from that dreary land—
Gone from the storms let loose on every hill,
Lured by the sweet persuasion of a hand
Which leads thee somewhere in the distance still.

Where'er thou art, I know thou wearest yet
The same bewildering beauty, sanctified
By calmer joy, and touched with soft regret
For him who seeks and can not reach thy side.

I keep for thee the living love of old,
And seek thy place in Nature as a child
Whose hand is parted from his playmate's hold,
Wanders and cries along some dreary wild.

When in the watches of my heart I hear
The messages of purer life, and know
The footsteps of thy spirit lingering near,
The darkness hides the way that I should go.

Canst thou not bid the empty realms restore
That form, the symbol of thy heavenly part?
Or in the fields of barren silence pour
That voice, the perfect music of thy heart.

Oh, once! once bending to these widowed lips,
Take back the tender warmth of life from me,
Oh, let thy kisses cloud with swift eclipse
The light of mine, and give me death with thee!

APPLICATION OF THE ELECTRICAL LIGHT.

Dr. Watson, of the Electric Power Light and Color Company, has entered into arrangements with the Government authorities for applying this novel agency in aid of the operations now in progress for the erection of the new bridge at Westminster. The advancement of the works being contingent on the state of the tide, they have consequently often to be prosecuted after dark, and hence the importance of pressing any improved lighting appliance afforded by scientific discovery into the service of such an enterprise. The experiment was tried, for the first time, last night at half-past six o'clock, at the Surrey-side approach of the bridge. The lighting apparatus used, which was computed to possess illuminating power equal to that of 72 Argand burners, or of nearly 1,000 wax candles, was stationed on the river's brink, so as to throw its rays upon a working stage, fixed some 200 feet or upward out into the stream, and upon which, it being low tide at the time, a body of workmen, 45 in number, were engaged in pile-driving by means of eight ponderous "monkey" hammers. Chappuis' reflector was used on the occasion, and the electric battery for supplying the necessary power, and which was fitted with six dozen cells, was posted on the Middlesex shore, or at a distance of 2,000 feet. The experiment, we are glad to state, proved eminently successful in accomplishing its object. The light diffused over the working stage was of an intense and yet agreeable brilliancy, far exceeding the lustre of the brightest moonlight, but resembling the moon's mild and cheerful radiance. The workmen seemed to be greatly facilitated in their various occupations by its aid; and we should think that after once tasting the advantage of so superior an illuminating agent, they would be very loth to have to revert to the "darkness visible," as well as the noxious fumes of the ordinary duck lamps, filled with naphtha, to which they have heretofore been accustomed. It is but right to add that the new light was subject to a transient and occasional flickering, but it was so slight as not to cause the least perceptible inconvenience to the men; and besides this defect, which is traceable to the fluctuation of the electrical power, is considered to be inseparable from the operation of so subtle an agent. The light appeared to be fully as manageable as gas, to extinguish it or turn it on being but the work of a moment. We learn that it is intended to place this electric light on both banks of the river, and also on the crown of the central arch of Westminster bridge as the works going on there proceed. The patentee has contracted to light Chelsea-bridge by the same means, commencing from next week; and we understand that Mr. Whitmarsh, of Paris, has obtained the permission of the Emperor of the French to fix one of these brilliant illuminators at the Round Point, to light up the grand avenue of the Champs Elysees during the forthcoming "Exposition Industrielle" in that gay capital. Dr. Watson undertakes to furnish this improved light at the lowest cost of gas, his great gain being derived from his mode of utilizing the residuary products of the battery in making colors.—*London Times.*

AN AMERICAN PAINTER AT ROME.

The last number of the *Art Journal*, of London, has an account of the artist now at Rome, from which we take the following glowing eulogium on our distinguished fellow-citizen, William Page:
"At the risk of being thought guilty of exaggeration, I declare, after visiting the studio of Mr. Page, that he is undoubtedly the best portrait painter of modern times. I say this emphatically, and let those who doubt it go there and judge for themselves. He has studied the Venetian school of coloring; he has, so to say, identified himself with these painters, particularly Titian, so that his works want but the touch of age, that cracked, yellowish tinge old Time's mellowing hand alone can give, to render the imitation perfect. I am aware that the low tone of color pervading his pictures is disapproved by some artists, who qualify it by the term 'blackness,' but this is unjust; his touch is always transparent and harmonious, and his system of coloring borne out by the greatest masters. Of his flesh tints it might be said, as of the Venetian masters of old—prick it and it will bleed.
"Not least among his extraordinary and many perfections is the treatment, the attitude of his subjects, he invariably selecting such poses as Titian or Paolo Veronese would have chosen. Yet this similarity is spontaneous, and wholly free from servile mannerism; but his brush and his eye are so modulated with the conceptions of the great masters he follows, that the resemblance comes naturally. I have visited the best studios of Rome, but in point of color and treatment Mr. Page may challenge them all. He is truly a 'second Daniel come to judgment.'
"I can not describe the gratification I felt while looking at his works, for of all the schools in the world I prefer the Venetian, and I frankly own I would rather possess Titian's 'Assumption of the Virgin' than Raphael's 'Transfiguration.' Mr. Page is still a young man, and looks himself like a Venetian painter. He has just finished a head of Miss Cushman, one of the most skillful likenesses of a plain woman I ever beheld; for he has toned and softened down her defects, and heightened the pleasing expression of her countenance, without in the least sacrificing the vitality of the resemblance. But the picture I especially noted, and which actually caused me a thrill of delight, as my eyes rested on it, is a portrait of Mrs. Crawford, wife of the celebrated American sculptor. Talk of Michael Angelo burying his Bacchus, after he had broken the arm, to deceive the ignorant, and 'make believe very much' it was an antique, why, this picture, after a few years' mellowing, would do more, and actually make one believe we had all gone back some hundred years, and that Paolo Veronese or Titian were alive and at work.
"He has been particularly happy in the subject, which is an extreme-

ly handsome woman, largely possessing the rich, ripe, Venetian type of beauty. The figure is partly turned away—the face looking round at the spectators, over the shoulder, giving charming lines in the fine, full neck and shoulders. The hair is simply braided,
"Yet locks upon the open brow,
Madonna-wise, divided there."

"The whole execution of the head is a model of color. The languid, sleepy eyes turned toward one with just that dreamy, indolent expression Titian gives to his Venuses. The background is very singular; diamonded, tapestry, in a stiff tessellated pattern, absolutely Byzantine in its severe rigidity. Such a background is a triumphant test of the artist's power, for the truth of the drawing is unobscured by the fact that it admits of detached objects in the immediate vicinity of the figure being accurately made out without deteriorating or confusing the principal object. This was the case with Holbein, and all the severe Dutch masters.

"I could not but institute a passing comparison between the peculiar and almost symmetrical accuracy of this treatment, with the practice of modern painters, such as Reynolds, Lawrence, Hopper, and Romney, who all more or less indulged in the *dash style*. Classic as they often were, they dared not introduce any severity in their backgrounds. Failing, as they often did, in close imitation and truth in the principal objects, they rather chose a general vagueness, often, indeed, an almost chaotic mystery as necessary to give importance to the subject. In Lawrence, especially, there is evidence of artistic trick. Masses of shadow and half-tint constantly occur, rolled up, so to say, in gleams and electric touches of light, placed in juxtaposition with the principal mass of dark. In the treatment of Page, as in Titian, and all the masters of that elevated school, there is both simplicity and breadth, dignity and earnestness, in the execution.

JESUS AND THE DEAD DOG.

Jesus, says a very old Persian story, arrived one evening at the gates of a certain city, and He sent His disciples forward to prepare supper, while He Himself, intent on doing good, walked through the streets into the market-place.

And He saw at the corner of the market some people gathered together looking at an object on the ground; and He drew near to see what it might be. It was a dead dog, with a halter round his neck, by which he appeared to have been dragged through the dirt; and a viler, a more abject, a more unclean thing, never met the eyes of man.

And those who stood by looked on with abhorrence.
"Fangh!" said one, stopping his nose, "it pollutes the air." "If you long," said another, "shall this foul beast offend our sight!" "Look at his torn hide," said a third; "one could not even cut a shoe out of it." "And his ears," said a fourth, "all dragged and bleeding!" "No doubt," said a fifth, "he hath been hanged for thieving!"

And Jesus heard them, and looking down compassionately upon the dead creature, He said—"Pearls are not equal to the whiteness of his teeth!"

Then the people turned toward Him with amazement, and said among themselves—"Who is this! This must be Jesus of Nazareth for only He could find something to pity and approve even in a dead dog!" and being ashamed, they bowed their heads before Him, and went each on his way.

DESPISING HOUSEHOLD DUTIES.—From a variety of causes, nothing is more common than to find American women who have not the slightest idea of household duties. A writer thus alludes to this subject: "In this neglect of household cares American females stand alone. A German lady, no matter how high her rank, never forgets that domestic labors conduce to the health of body and mind alike. An English lady, whether she be only a gentleman's wife or a duke's, does not despise the household, and even though she has a housekeeper, devotes a portion of her time to this, her happiest sphere. It is reserved for our republican fine ladies to be more choice than even their monarchical and aristocratic sisters. The result is a lassitude of mind, often as fatal to health as neglect of bodily exercise. The wife who leaves her household cares to the servants, pays the penalty which has been affixed to idleness since the foundation of the world, and either withers away from ennui, or is driven to all sorts of fashionable follies to find employment for the mind."

HEALTH.—An indispensable requisite, for business as well as amusement, which young men spend the greater part of their money in damaging, and old men the greater part of their wealth in repairing.

SPECIAL NOTICES.

DR. G. T. DEXTER,
29 EAST THIRTY-FIRST STREET
Between Lexington and Third Avenues,
NEW YORK.

MRS. JENNIE E. KELLOGG,
SPIRIT MEDIUM,
Rooms, No. 625 BROADWAY, NEW YORK.

Mrs. Kellogg will hold Circles for Spiritual Intercourse daily (Sundays excepted), from 9 to 12 A.M., 2 to 5, and from 7 to 9 P.M.

No sittings after 12 M., on Wednesdays.

SPIRITUALISTS' HOME.

Mr. Lorin L. Platt has just removed to this city and rented the commodious dwelling, No. 762 Broadway, four doors above Eighth Street, where he will furnish elegant apartments and good board to a limited number of persons, if application be made soon. 147 M.

SPIRITUALISTS' BOARDING HOUSE, No. 137 Spring Street. 3m. 146.

The meetings of the Harmonical Association of Philadelphia are held every evening at the Sanson Street Hall, commencing at half-past 10 A.M., and half-past 7 P.M.

A. C. STILES, M.D.,
PHYSICIAN AND SURGEON, East Bridgeport, Connecticut. The sick attended to at all hours of day or night. No mineral poison used.

Dr. S. has become developed as a Clairvoyant Medium, and can perfectly describe the habits of disease, also the feelings experienced by the patient.

If the patient can not personally attend, a lock of their hair may be forwarded. Letters postpaid strictly attended to. Consultation fee \$1. Medicines will be supplied if desired, and forwarded to any part of the United States. 8m. 146.

NOTICE.

DR. CHARLES RAMSDALL, Clairvoyant, Writing, and Psychometric Medium, would inform his friends that he has removed from Wolcott, Mass., to Nashua, New Hampshire, where he will continue to attend to the examination of diseases and prescriptions. The patient may be present; or if he has a letter, the subject may be absent; also Psychometric reading of character, the name in the handwriting of the individual required. Price of each ONE DOLLAR. Medicines from pure vegetable substances always on hand, and sent to all parts of the country.

CHARLES RAMSDALL, Nashua, New Hampshire.

February 10, 1855.

J. C. ATWOOD, HEALING MEDIUM,
Would respectfully answer the inquiries by letter, of many from various parts of the United States and the Canada, that he has arranged his business so as to enable him to devote his entire time to the examination and treatment of diseases, and for the better accommodation of persons from abroad, has taken rooms in a large private boarding-house. He gives no medicine in any case whatever—relies wholly upon Nature's remedy. His practice is similar to that which was prevalent in the days of "miracles." The whole is guided by a faithful, though invisible, intelligence.

LOCKPORT, N. Y., Nov. 1854.

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276 Baltimore Street, Baltimore. All the works on Spiritualism can be obtained as above. Address, W. M. LAMING. Mrs. French's Invaluable Medicines for sale.

"A PEEP INTO SACRED TRADITION."

BY REV. ORRIN ABBOTT.

Is a pamphlet of which the Spirits have said, "This work shall enlighten the world," and a learned Doctor of Divinity said, "It is an ingenious and able work in a bad cause." To obtain it, inclose twenty-five cents in a letter postpaid (the price will not increase the postage) to Orrin Abbott, Buffalo, N. Y., and he engages to send you the work post-paid.

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MRS. S. R. JOHNSON, of Bangor, Me., Physical Physician and Medium, would respectfully offer her services—assisted by her husband—to the diseased, particularly those with *Cancerous* affections, and such diseases generally as have baffled the skill of the "faculty."

Examinations of persons at a distance will be promptly attended to on the receipt of \$5.00, and a lock of hair, or other relic, with name and the residence of the patient. Rooms at 844 Race Street, below Temple. Address, S. R. JOHNSON, Box 454, Philadelphia, Pa.

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H. SHILARBAUM.

A CARD.
Professor J. W. Marks and Lady (Mrs. M. C. Bushnell), have left the city for their residence in Weymouth, Mass., to spend the winter. Persons desiring examinations and prescriptions through Clairvoyance, will receive prompt attention, by addressing them, post paid, at Yorkville, New York. 138 M.

DISEASES OF THE EYES AND BLINDNESS.

Treated by Dr. Ramsay, Oculist from Paris 384 Fourth Street, near Broadway, New York. Office hours from 2 P.M. to 6 P.M. Dr. Ramsay does not follow the old and cruel routine of bleeding, leeching, blistering, cupping, dieting, etc. His method of treatment is extremely new, and perfectly safe, extending, in most instances, the necessity of surgical operations, which were formerly considered as indispensable. His remedies are innocuous and harmless, nevertheless, possessed of such efficacy, as to render his success in treating diseases of the eye almost certain.

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Have now been long enough before the public to win a good name for them—their best voucher is actual trial. All of her Remedies are compounded according to her directions, given while in a state of Clairvoyance, and are purely vegetable and perfectly safe under all circumstances.

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Though not a Universal Panacea, one of the most efficacious Remedies for all those Diseases which tend to impair the State of the Blood, Derangement of the Secretions, and Bilious Obstructions. Those who are troubled with unequal Circulation, Sick and Nervous Headache, Inactivity of the Liver, Constipation of the Bowels, and Irritation of the Mucous Membrane, together with their various sympathetic effects, will find this Syrup invaluable.

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