

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 179.

## The Principles of Nature.

### PROGRESSION.

BY THEO. L. JUDD FARDEE.

A Lecture written under spiritual influence and delivered before the Harmonical Association of Philadelphia.

Nothing unappreciated or unapplied, however oft reiterated, is ever trite or old. Ineffaceably stamped upon all things is this destiny—progression. Its elements are motion, refinement, ascension, expansion; and by the potent energy of these are out-worked and evolved from the crudest and rudest and most unseemly forms, things beautiful to gaze upon. Nature in her most silent moods is yet never at rest. A hidden life, the deific and creative principle, is embosomed in whatsoever substance or form that is. This is God's presence; chaos never was. How the mind seeks to expand, that it may reach back on the track of countless cycles, and mark the first footsteps of Deity in creation! How the soul fills itself with the idea of its own greatness and divine origin in such exercise. Were the sentiment of awe not accompanied by the unquenchable yearning, born of the capacity to know, the soul would in vain attempt to explore, to fathom, to make its own the riches that lie packed in the beds of Nature, or over her expanded bosom seem poured, as from a cornucopia, becoming "lost in amazement of incomprehensible glories." Exclamations would then be the only forms of speech. But reason catches inspiration in the presence of divinity; and where are grandeur and greatness—where God is most manifest—there its penetration and grasp have the freest play. Thus does the soul feel its parentage, and thrill with aspiration to get nearer to its source. Ever fruitless as to end, yet ever fruitful in aim. A voice within speaks ever, "go ye up and out;" a voice without, "come;" and so, before impulse and attraction, the prayer and the response, the spirit of man, on the steady pinions of Progression, rises to tread the gardens of Universes, and breathe the breaths of Deity.

The Judean notion of creation is wanting in true grandeur. That which the soul can most understand and appreciate, gives the best sense of the divine and, therefore, of the great and sublime. The mind can make nothing of that sudden ushering in of worlds accredited in the past, like unto the breaking of a rocking thunder-clap upon earth's expanses. That which elevates and joys, impresses more of the great than that which depresses or crushes. In the one is intense life and scope for freest Spirit-comprehension; in the other, states akin to death. Nay; the lapse of countless years, the innumerable changes and varied forms that have been, and have come and gone, the transformings and renewed lives, and never ceasing repinnings—these are so many planes upon which the soul may rest, as it struggles from the realm of mystery into the kingdom of light and knowledge.

To some, the idea of a progressed humanity of a "human form divine," and a Spirit covered with immortality, called from mineral beds, from vegetable creations, and from animal forms, is repugnant to that sense or feeling of individuality, conscious of its alliance to Divinity. Is this legitimate? Though personal consciousness of eternal existence as to the limitless past, be not present, this we know, that we ever have been. The elements of our being were before the light of morn kissed the first dawning flower that modestly smiled upon the earth. In God we were from the beginning, and when, by the ways of His being—through progression's law—the inferior trinity had presented before him their offering of collective possessions, an ampler receptacle for the indwelling and display of the divine presence, then flowed therein, like waves of harmony, from the great ocean of divinity, the elements of an immortal individuality: and man was and is. That soul which has the deepest sense of dependence upon God, best can feel its own greatness. It knows its origin and takes not exception to the love and the wisdom that, with progressive steps, evolved its outward form, and bestowed, from the eternal fount, the baptismal name—"Child of God." Here first was the offspring of the perfect union between Love and wisdom. "God is love," was writ of old. Love is the soul of creations. Love sang the song of joy at the birth of worlds from the womb of the universe; wisdom arranged and led the anthemial choir. Love is life; wisdom its mode of manifestation. From these, as exhaustless founts, have flowed all that is; from these shall come forth all that is to be. All that we shall know of that great God, unto whom the soul instinctively, with adoring aspect, turns, shall be disclosed to us by these. Will is their servant. Love—Wisdom (conceptive, creative), Will (executive), the trinity.

When the inferior triune departments had fully obeyed the voice of progression, and submissively yielded unto nature—man—they fulfilled their great destiny. Yet, still with them is the life that educed the ultimate; and they cease not to speak of motion, of life, of sensation. The omnipresence still broods upon them. Deity eternally indwells in their midst. Myriad centuries shall come and go, but they shall not forget their native action, nor cease to give evidences of that inward working spirit, which, from molten elements, impregnated with deific life, drew forth all forms of beauty and of use. Nowness shall take their allotted place in the gallery of Nature, at the bidding of Change, progression's handmaiden. Things that now are shall cease to be in present forms; but others that now are not, shall fill the vacancy. It pleaseth the Supreme to manifest his power and his greatness.

Man, however, on this earth-planet, will continue in form and structure as he is, though brighter and more beautiful. Though

his soul glides to more harmonic spheres, his outward structural conformation, speaking of his inward spiritual form, is the same. The elements of his being, as he mounts, refine and expand; but still Reason proclaims her nobility, his spiritual nature still solemnly whispers its divinity, and his social affections live ever to breathe forth to the surroundings, their loveliness.

On every plane of existence man has an immediate destiny—to reach to a higher plane. Can there be inaction? Humanity, individually or collectively, must move forward or backward. These are as antagonistic as attraction and repulsion. They never can enter into copartnership. Occasionally we may see attempts thereat; but it is a fruitless effort. Why? Because God set the seal of Progression upon his every child. Its behests may not be always continuously obeyed, as we know they are not in cases for limited periods, in this and the other life; but that loving voice, calling us to draw nearer to Him whose we are, will sound along the chords of our immortal selves, and sooner or later waken a response. So man must progress. Progression is unfolding. Embosomed in the human spirit are unknown capacities. To give exterior projection to these, in harmonic forms and uses, should be the universal aim. The light of divine truth is the stimulus that arouses to life and activity sleeping energies, and causeth to glow in the rich bloom of an affluent health the outbirths of love and wisdom. All should invite its play upon the inward form. It hath feelings of companionship for the soul; because from God to the spirit, which is of God. Truth received breeds action; action refines; refinement taketh up. Action does not cause loss or waste. As to the soul, pure action renders more capacious to receive. Return is not only as to dispensation, or outflow, but larger. A beautiful act fits for the acceptance and enjoyment of an ampler measure of that felicity of spirit consequent upon the bestowment of heavenly reward. Is God any the less great because of the increase of population? We grow by what we feed upon, as well as to spirit as to body. There is never a want of compensation, though it may take on, and come in, other than conceived or desired forms. So, they who hesitate to do whatsoever in them lies of good, lest expenditure of strength and labor given may not be recompensed, sadly err. It was said, through an ancient medium, "Whatsoever ye do, do to the glory of God;" so reward is made ever sure. Upon self is inscribed all brooded thoughts and resultant outward acts. There is, then, while intermediate states obtain, abjectest poverty, or richest wealth, as to spiritual possessions. Now progression to purer and diviner conditions, should move each in aim, else life is purposeless. For what avails exterior accomplishments, mere superficial acquisitions, and piles of title-deeds possessed, if the Spirit, whose inward shrine, deep within enclosed, flashes with the light of the divine presence, hath not broken through material encasements, and become purified and enriched by the assimilation of that heavenly food, which is light and love? It is not to be denied that constant struggle is necessary in the earth-life, to keep free from encrustations of materiality. This soul watching—this incessant activity, develops what is good and great within. The springs of eternal life become flexible. Perception sharpens and expands. There is a process of refining which bestows states in sympathy with higher spheres of existence. Victory achieved imbues with strength to compass a greater, and gives a readier ease of resistance to assault. This is ascent to higher planes within the reach of all. But exertion is absolutely called for.

What a grand truth is that—we live for the great hereafter. Here is a special mission unto each. To have men feel this—to give the solemn injunction—"Be true to self"—do Spirits walk and talk with earth's inhabitants. This is one of their missions. Happiness, certainly, is the seeking of all; but there is a widely prevalent and sad misconception of its nature. Many think they have made it their own, but quickly find themselves saddened over before its illusion; for it hath been misjudged and mis-sought. It can't be bought or sold. It dwelleth not amidst excitements; because it is peaceful as the breath of heaven. Nor is it to be sought for in the usual haunts of a merely material life. True happiness comes only to a harmonized nature; the more harmonic the spirit is, the more of happiness is it fitted to enjoy. It is by the unfolding and cultivation of the love and wisdom elements that it is educed; for it lies within. "The kingdom of heaven is within you." No; happiness is not an exterior acquisition, but an inward unveiling; not a possession to be grasped at or gotten in Golconda's mines, or wrested from the whirlpool of sensual gratification. It is rather a treasure to be sought for in the depths of being; for there is Deity, and He is its bestower. Happiness is the smile of God thrilling the being of his child.

Where true conceptions are not, there can be no true actions. Why do men misconceive and wrongly act? Because they are uneducated; because they are not unfolded; because their intellects and spiritual powers are benumbed and paralyzed before the freezing breath of material influences, which encompass them around about, as darkness settles upon the kingdom of day. And shall they, thus conditioned, pile up, as stone walls between them and the light of truth, prejudices and erroneous preconceived opinions begotten in the narrow confines of ignorance? *Pride and prejudice*—well are they named the bitterest enemies to the spiritual, to the divine, in man. From their rottenness crawl forth disgusting forms. Is simple mindedness weakness? or states of faith, nonentity? Some men absolutely fear truth, because they know it will strip them of that seeming strength borrowed from the outward life. Now truth and wisdom—which

is this applied—speak unto man divinely lessons. They tell of the loveliness of faith, of hope, of charity, of patience, of humility, of justice, and of love, and of all the other nobilities of humanity. These sit crowned in the kingdom of heaven. It is because these have had but a restricted and uncertain abode among earth's inhabitants, that individual misery and national woe have erected monuments of their dominion and rule on the great highway of general existence. Whence come wars that hurl nationalities against nationalities, and make a mockery of human life—that hang a pall over an empire's habitation, and drag down to Platonian realms, where hate and all forms of fabled hell rack the human soul—kingdoms and peoples? Let these divine elements that constantly seek entrance into men's hearts, but too often find at the door thereof the inscription hung out, "No admission," answer. Why have despots and tyrannies had it to shake their hard and bony fists in the face of meek peoples, and lorded it over the sons of God, to terrify and to crush? Why have these been puissant to rock themselves on thrones of state, whose resting place was haunted by the Spirits of innumerable murdered victims, while edicts have gone forth, stamped as it were on iron, to have the power to throttle manufactures, and choke the channels of trade and commerce, making these but reminiscences? Why have these put their foul fingers upon the forms of nations, contaminating and demoralizing their fair lives. Letters languish, and science and art wither in their blighting breath. Poesy ceases to sing its sweet song—mournful lament is the only refrain; while genius hides her head, fearing deprecation. Noble thoughts die out, or are birthed only in solitude, while noble deeds intrude not among a nation's ways. Wherefore is it? Let the defunct kingdoms and empires of old from their sepulchers speak. Let Spain and Mexico, the Roman Pontificate, and the States of tropical America, whose skeleton forms once were clothed with a generous flesh, respond. Yet you will ask of these later in vain. They are lockjawed from deep moral wounds, or are dumb with humiliation. If their wasted bodies tottering to the grave of present forms of individual national life, tell the tale. Justice was put away from amongst them, and the virtues departed because there were none to keep them company.

As individuals progress, do nations. The whole becomes altered as its constituents change. Let the *animus* of progression move individual spirits, and the circles of reform, of improvement, widen till they embrace collective nationalities. This is clear; no world-wide spiritual change to states akin to heaven shall put its robes upon the earth till each man and woman, components of the whole, shall have commenced to live a divine life. A prodigious work indeed is here. Men, therefore, are called upon to progress themselves, not only for the sake of self, but that others also may have and keep the pace of onward movement; for the interchanging sympathies of life are ever active. All thoughts, whether given to the world's ear or unwhispered, strike out for themselves a sphere of influence. All deeds magnetize him or her who hears the sound of their footsteps. Though man is not his brother's keeper, to a certain extent he is answerable for the life he lives. Consider, we must love God in man.

The question finds utterance from many, "What shall I do? I am willing to progress. In what sphere shall I move and operate?" Do what the purified heart prompts; but, first and chiefest, purify that heart. Live and act in your own sphere; it is the outbirth of your inward state. As you spiritually grow it will widen and enlarge. Be content to work therein, fearing not to intrude or encroach upon other spheres, nor be daunted, nor relax in exertion, because others move and work in an ampler field. If all did, or attempted to do, precisely the same thing, a vast deal would be left undone. This work is so varied that it gives pleasant occupation to widely different natures. Ah! *envy and jealousy, and pride and ambition* skulk amongst the fair gardens of this vineyard, and seek to seduce the laborer. Eject them, eject them. Do not only chain, but consume with the fires of purification; wisdom's beams will give ignition.

Men oftentimes relax themselves and feel like putting off the harness, thinking they have effected much. They look backward to accomplishments, and become blinded with vanity. So do they unfit themselves to gaze upon what is before with clear eye. Should we measure destiny by past achievement? It is permissible to gather hope, and thence strength, by a consciousness of the extent and degree of performance. The future, beckoning on, should continually lead us up. A body overflowing with life and health must expend its energies for self-sustentation's sake; so with the spirit. Progression tells of delights and joys, and ever increasing happinesses. Are we not the heirs of myriad worlds? There is thus a reverent exultation in labor; nay, not labor, but spontaneous action, just as beareth the heart. Stringent and harassing circumstances, and illy-adapted social positions and relations, are plead by many in extenuation. They would progress if they could. "The spirit is willing but the flesh is weak." "When they would do good evil is present with them." Though there be here grounds for excuse, yet we fear, in too extensive and unqualified application, many deceive themselves. It is admitted that man acts from the necessity of organization, and the influence of surrounding circumstances. So far he is not a free agent; but the very fact that he is progressive, substantiates that he can become other and better than he is. How shall he so become? It is questioned. If he has not organically the capacity to receive, how can there be reception? But all have the capacity for something, though in different

measure and degree. It is a relative matter. The divinity in man, the condition of immortality, confers the receptivity. The idiot that can not do aught but feed itself—mayhap hardly that—is not receptive, except from the material plane—is not immortal. No more is resident in this form of life a divine individuality than in the brute. God's spirit within is the ample bosom from which may be unfolded an archangel. The body subserves the purpose of Spirit-growth and unfolding. If that is primarily deficient in this use, there is no Spirit-growth—there is not even Spirit-reception. Why are animals not immortal? Because their forms permit not the entrance and in-dwelling of the divine spirit of individuality. So, if human forms in the womb, ere birthed, have not developed beyond animal receptivities, the immortal spirit of divinity entereth not therein, for it can not. Fixed laws govern here as elsewhere. In the foregoing is no antagonism to the principle that "God is all in all;" but certainly more of the divine nature is presented in the gigantic intellect, clothed with resplendent capacity, than in a rock or a weed, or a merely animal form. Man, then, by reason of his immortality possesses spiritually receptive powers. Let each receive and appropriate what he can. As he grows by what he feeds upon, his capacity will enlarge. There is a limit to corporeal growth, we know; but unto the Spirit we also know there are no fixed metres or bounds. Now, however situated, as man can ever receive, he may unfold and progress. He is dependent upon that which is above. He needs to be fed with truth. Spirit hands present the abundance that shall fully satisfy. Spirits in the form, being superior, because of development, may feed and assist in soul-growth, other spirits in the form, inferior because of non-unfolding. It is true one may be more favorably situated, may be more fitted to receive in one external condition than in another; but should this debar all reception? Because they can not be, by reason of surroundings, cramping and confining what they conceive they might be if differently situated, men put forth no exertion to be other than they are. It must be kept in remembrance that if externalities in a measure control the mind, the mind can in turn, to a degree, project or fashion a sphere corresponding to its inclinations. In either case, however, absolute dominion does not obtain. States of mind rule action. Let men think they can do, and they will. Here is the benefit of teaching; it informs of capacity greater than the exhibition thereof. It is a most holy law, that good forever overcomes evil. The virtues, which are rounds in the ladder of ascent to the expanding heavens, oftentimes thrive better in the fields of sorrow, and affliction, and "pinching poverty," than in the extended plains of worldly affluence and ease. So, many a soul-salvation hath been plucked from the very crest of the moral storms and whirlwinds that sweep over the expanses of life, freighted with power to rend and tear, and prostrate. The misconception is as to what is good; and men, in their ignorance as to that, toss themselves on the bed of complaint, spending and wasting energies that might, if rightly operative, if legitimately applied, rear for them everlasting monuments on the highway of progression. To rectify and crucify error is a glorious mission to the embodied and disembodied Spirit.

Be content. Doth it profit anything to fever with vain regrets? Give a reason to the understanding, and it may philosophize itself into endurance. Never a mind yet so limited in capacity but could comprehend to an extent. To that extent let it be addressed. A truth received and understood, because felt, is a stepping-stone to ascent. The world of mind—of intelligence—opens to pour out the light of truth. Now contentment is not found in inaction; certainly not in retrogression—for this is rebellion against the Holy Ghost within: the law of progress. One must needs progress for contentment's sake. So ye who seek happiness, which giveth contentment, learn to live a progressive life. You will never find it in aught else.

Do want and poverty sit like skeletons at your table, mocking at the effort to eke out satisfaction from the scant board? Though you may not laugh at, do not fear them. Many a noble soul hath from day to day felt the want of the body's food. The Omniscient eye was on them, though all others were closed to the mate suffering. We present the severest aspect. Intermediate states are more easily borne, and should find utterance in thanksgiving. Though suffering may put a seal upon you to mark you as her own in the flesh-life, let sweet resignation rest encrowded on your brow. There is a great and glorious hereafter. Still live for it. It is yours to possess and yours to enjoy. The mind's powers and energies seem at times well-nigh omnipotent. Strive to apply the very agents that would torture and crush, to work out some great, some lasting, some monumental good to the soul. Has disease, whose tyranny appals and subdues the stoutest heart, crippled the springs of your life? And doth despair imperiously knock for admission at your heart's door? Yet give not up, or let go from you, the love of the beautiful and the true. The beautiful and the true—they are angels that infuse the holy calm, and sing the song of triumph, in the wreck of matter, at a soul's deliverance. The body and mind have limits of endurance; they are not omnipotent. It is true; but when the limit is reached, there is a gliding, a sweet, a gentle passing away into the limitless realms of peace and joy. Then is the birth into other, and higher, and diviner spheres, and a Spirit-triumphal song over the grave of an inferior existence. Glorious consolation—that fitteth to endure! It gives the thrill of expectant victory that incites the Spirit to achieve it.

The principle of progression addresses itself to the tri-partite sides of man's nature; so that from the musical play of all soul

elements may be educed heavenly harmony. But still it speaks specially to the spiritual compartment of his constitution. The copartnership is unequal, yet harmonious. The spiritual faculties, because they bind the soul to God, and are the telegraph along whose line are transmitted to the deep well-springs of being, there to engerm and flower, from the loftiest, and purest, and divinest heavens, messages of Deity, must ever be the king sitting on the throne of individuality. The intellect, the reason, should grow and expand; but the waters that fertilize, and the nutriment that nourishes, and adds unto growth, should pass and flow through the pure and beautiful channel of Spirituality. How wise and good the division and arrangement! In the wide domains and spreading bosom of countless universes, take altitude numberless things and forms and lives, to know. The stars seem with life. The planets are rich with multivariety creations. In the gardens of worlds the spirit of man shall everlastingly walk, noting the newnesses of beauty at each successive track made progressively. The causes and character of things yield themselves to inquiry, and perception and reflection never know a vacant office. The soul of that which is, is the real reality thereof. The outward form, addressing exterior vision, is but the clothing of the inward spirit; and so must come the musical voice of that soul to the intellect, through the melody-breathing instrument of spirituality. The one takes in from above, the other disposes of. Spirituality is receptive—reason, or intellect, digests. In the harmonious union of these is delightful introduction to, and the understanding of, the cause and nature of whatsoever is. Divine principles and immortal truths now make closest sympathy and acquaintanceship, and keep company with the soul. They breathe upon us and we inhale their character. This is inspiration—this is interior illumination. The foregoing is the inward method. There is an exterior acquisition of knowledge, but knowledge is not wisdom—the only Spirit-wealth. Mere intellectual life, not vitalized by the warm breath of the spiritual element within us, occupies itself with examining the texture of outward robes, or anatomizing the outward body. This is external scientific inquiry. Meditation must put her mantle on us. Abstraction from externals must shut us in, if the why and wherefore are desired, for these are of the inward life. Thus entering into the interior, the soul of man comes in sympathy with the soul of nature, which satisfies the seeking. So it can be readily perceived how the true philosopher is a lofty inspirational medium, as is every truly profound thinker, deeply searching and exploring inwardly. We mean not a mere logician. Logic only orderly disposes of, and consecutively arranges, thoughts. Thought is independent of that—not so logic of thought. Truths are more monumental and enduring than the Egyptian pyramidal forms. These rest on sand, but those on the foundations of the universe. There is a vast difference between the true philosopher and the mere experimenter. Consider the lives of Pythagoras and Plato, of Swedenborg and Newton.

It is unquestionable that real soul-knowledge is as to the capacity to digest. Ample endowment of reason is needed to make the great producer such as these; but also a corresponding inward receptivity. Truth is from the realm of Spirit.

How came it to pass that the Teutonic shoemaker, Boehman, unversed in the ways of external education, and who was content to pass his days in the manufacture of coverings for the feet of his brethren, should give evidences of so large a range and compass of knowledge, and should exhibit such a deep introversion into the soul of things? No huge library was his. He did not experiment. He had no studio but his workshop, and the fields of his restricted haunts. What says he of himself? Let him speak and inform. He tells us, in so many words, that at various times the Spirit of God—by which he meant the spirit of love and wisdom—brooded over him, and so was birthed within, him knowledge of things hidden and of things seen. He became acquainted with the life and forms of outward nature, because she spoke to him, where the invisible world poured into his self-abetted soul, while pride and ambition had no resting-place, its priceless wealth. He trod the fields, and the little flower and huge shade-spreading oak presented their life and history to him. He was intronited into the sphere of causes and uses, for his spirit had unfolded to sympathy with the ways of God. And so he became educated by the Spirit in spirit and in truth. He knew no other teacher; yet that truth was not altogether un-mixed with error and phantasms. Prevalent opinions, floating here and there in the atmosphere of thought, cast their magnetisms upon him, and infused somewhat of their character into his teachings, while ignorance of psychological conditions led into the mazes of mistaken and erroneous notion. So it happened with the Swedish Seer. Now, in Boehman as in Swedenborg, the development was to the plane of an harmonious individuality. They were both meek, simple-minded and calm natures. In them was the harmonic union of the rational and spiritual faculties. Each possessed, it is true—originally and organically—large spiritually receptive and digestive organs; and so they who do not naturally own such a birth-heritage will plead this as the excuse why they are not equally endowed. So far it is valid and admissible. Absolute equality does not obtain; while there may be an almost corresponding measure of attainment, the degree is different. The idiosyncrasy of distinctive individuality attests this. But shall no development be invited or striven for, because the loftiest height may not be within immediate grasp? Within each, as we have said, are germs which, unfolded, progress to archangelic existence, where Spirits, rich with the stores

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SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, OCTOBER 6, 1855.

MAHAN'S MODERN MYSTERIES. CHAPTER III. SIX FALSE PROPOSITIONS.

It was intimated at the beginning of the last Chapter that we should be under the necessity of adopting a somewhat summary method in treating the claims of this work. Agreeably to our first intention, we will now pursue our examination of the author's general ideas and fundamental positions, rather than occupy our time and space with a discussion of particular incidents and statements. This book certainly contains some interesting facts, for which, however, the author is chiefly indebted to other sources than his personal experience and observation. The false logic with which he attempts to hold them together is undoubtedly his own; but as a cement for the disjointed parts of his theory, it is about as good as common sand. It may be wise to demolish even a new edifice when the foundations are ascertained to be insecure, or the superstructure to be loosely put together. Moreover, when such a work is to be performed, it may be well—provided the materials are really valuable—to begin at the top, and remove each brick or block separately, and with care; but if, on the contrary, the elements of which the structure is composed are intrinsically of little value, or if they have been spoiled by the bad taste and unskillful hands of the builder, it is not advisable to waste time by a slow process. Prof. Mahan's crazy superstructure threatens to fall of itself, even before we have time to strike a blow at its foundation. If it should tumble down and bury the proprietor in the ruins, those who have, in this case, endorsed for him, may console themselves with the reflection, that the materials he has either used or wasted will afford better security in any other shape.

At the very opening of the Second Part, Professor Mahan displays the same supercilious manner and dogmatic spirit which were observed to characterize the preceding portion of his work. We venture to predict that all intelligent and candid skeptics will condemn the book on this ground. The author's attempts to keep in the company of scientific men, and to forestall their opinions, are more amusing than successful. Indeed, he appears totally destitute of a scientific perception or appreciation of either the phenomena or the laws which have been developed in the course of the spiritual movement. We have not even a respectable apology for a calm and logical discussion of the essential facts and principles whereon the legitimate claims of Spiritualism securely repose; nor have we anything like a philosophical inquiry into the nature and capacities of the mundane agents to which such facts are referred in this book. But we have instead a tolerable statement of the author's opinions and prejudices; an unskillful evasion of the real grounds of the argument, together with a vast amount of dogmatism on points which no really scientific man professes to have demonstrated.

We quote the leading paragraph in Part II. It is a fair index to that portion of the volume, at the same time it is a most unscrupulous and unpardonable perversion of the real character and objects of Spiritualism.

The tendency of human depravity, in all ages, has been to supplant the worship of "the incorruptible God" by that of "corruptible men, and birds, and four-footed beasts, and creeping things." "In these last days," this same principle is being carried out, by attempting to substitute for the revelations of the spirit of this "incorruptible God," those of pretended spirits of corruptible men. No revelations which descend to us from this professed mission of "the spirits," lay claim to any higher origin. A revelation coming from the bosom and heart of infinity and perfection, absolutely adapted, in all respects, to meet perfectly the spiritual necessities of universal humanity, and revealing in its own nature and intrinsic adaptations, as well as in its external evidences, the clearest possible indications of its origin from no other cause than the spirit of God, is, if the mission of "the spirits" attains its end, to be supplanted by pretended revelations of the spirits of men, revelations as discordant in themselves as the jargon of Babel, having no adaptations to the necessities of humanity, in any form, physical, intellectual, or moral, and which are totally wanting, as we expect to show, in any positive claims to any connection whatever with any real spirits in "the spirit land," much less with those whose honest intention is to reveal nothing but the truth.

In this single paragraph no less than six distinct points are boldly assumed, not one of which is demonstrated in the whole book. This will more clearly appear if we reduce the author's assumptions to their proper form in an equal number of definite propositions, thus:

I. It is proposed [by Spiritualists, if we are to credit what this writer distinctly implies,] to substitute the revelations of "corruptible men" for those of "the incorruptible God."

II. We have in the Bible a perfect revelation, which in all respects is perfectly adapted to the necessities of every man.

III. The Scriptures as a whole emanated "from the heart of Infinity"—"from the spirit of God."

IV. All the revelations contained in the Bible are to be "supplanted, if the mission of the Spirits attains its end."

V. The modern revelations "have no adaptations to the necessities of humanity, in any form, physical, intellectual or moral."

VI. The current manifestations "are totally wanting . . . in any positive claims to any connection whatever with any real Spirits in the Spirit-land."

The Reverend author is now fairly mounted on his own beast. On one side he bears his Creed, Ancient Authorities, Theological Dogmas, and Sacred Relics, while on the other, as we shall see hereafter, he has supplanted the Olyfic Force, Mesmerism, "Imagination, the principle of Conjecture or Guessing, and Clairvoyance," together with whatever else is unknown and incomprehensible, including his own arguments. Thus mounted and balanced, and armed with invisible weapons and terrors unheard-of by the ancient equestrian order, he sallies forth. In this rash attempt to ride over our reason, and the common senses of men, he fairly rivals the renowned John Gilpin in his reckless haste and daring. Mark how he leaps to final issues, like some fearless cavalier in the grand steeple chase! He neither pauses nor turns aside when there are obstacles in the way. Indeed, as logical objections impose no restraints on fancy and locomotion, it follows that there are no obstacles when one has resolved to reach the goal by such means. Speaking seriously, and without

\* The author under review may thank those whose opinions and purposes he has misrepresented, that his book did not fall dead from the Press. In this region the sales have been chiefly confined to Spiritualists. It is now two months since the work was published; and yet, up to last Saturday (September 29th) D. Appleton & Co., second only to the Harpers among the publishers and booksellers of this city, had retailed only three copies! Stringer & Townsend, extensive dealers in miscellaneous books, at 222 Broadway, had not sold a single copy at the close of last week, as we were personally assured by Mr. Townsend himself. These facts are deeply significant, and certain authors and publishers will perhaps be able to interpret them after a few more experiments. Some, even now, may be disposed to infer that the very people who oppose Spiritualism, either through the ability or the sincerity of those who are ambitious to write it down.

a figure, we may observe, that the foregoing propositions are obviously all embodied in the author's first paragraph on the "mission of the Spirits." Moreover, they are all presumed to be true and to be self-evident; and yet, not one of them is fairly sustained in this volume; not one of them can be logically vindicated. They are manifestly all untrue, and we know of no writer against Spiritualism who has asserted a greater number of false propositions in one paragraph, or one who has more signally failed in his attempts to defend them.

The unfounded assumptions of the learned President might be left precisely where they are, consistently with the righteous demands of the occasion. We should certainly be justified in passing them without further comment, inasmuch as they are unsupported by such a measure of evidence as is absolutely essential to their credibility. But we are in a yielding mood today, and feeling a willingness to do more than the circumstances positively require, will undertake to show that the several propositions comprehended in the paragraph from the Professor's book, are all essentially false.

I. It is virtually assumed that the Spiritualists as a body are determined to substitute the modern revelations of men for other revelations, which are declared to be "of God." This strange assumption has no better foundation than the author's own imagination. No rational Spiritualist ever thought of substituting the modern revelations for any other God-given word, any more than he thinks of his own dinner to-day as a substitute for what his father ate before he was born. He only wants to receive his own portion in due season, as the fathers did. The world is welcome to preserve a record of all its revelations. They are among the most vital elements in the history of successive eras and dispensations. But the Spiritualist may not know how to subsist comfortably, and to grow strong and beautiful on the mere history of bread, whether temporal or spiritual. We are positively neither disposed to reject nor to undervalue any demonstration of spiritual presence and power. Our conclusions respecting the origin, nature, and tendency of all such manifestations, shall be governed by their intrinsic character, with little deference to particular times, seasons, localities or persons. Why should we regard these things, or indulge a special preference where none is indicated by the Divine economy? To the truly spiritual man, all time is sacred; all occasions are determined by the same universal Providence; all places are consecrated by the Divine presence; and all men are the children of one common Father. Moreover, if we assert the Divine Omnipresence, we express more than at first appears. In that assertion we also comprehend this truth, viz: the powers and forces of the Spirit World are universally diffused, and may, therefore, be operative here and elsewhere, throughout all time and space. The spiritual states of men do not depend on their local positions. Hell may be inside of one's threshold; and we know that Heaven is much less than three feet from each one of us—it is close to the most abandoned outcast from human society. John saw its portals opened in an island which is now a rendezvous for pirates. If the Great Spirit is here, his ministers are also present; the Spirit World is all around us, and we may confidently expect signs, admonitions, and other forms of instruction from that world. But they are not offered as a substitute for the revelations of any other time or people. On the contrary, we demand for the inspiration of both ancient and modern times, and for the spiritual experiences of all ages and nations, an impartial examination and a rational judgment.

II. The Bible is not, "in all respects," a perfect revelation. On the contrary, it is fraught with numerous imperfections. Every biblical critic and theological student, who knows half as much as he professes to, must know that all such claims are utterly preposterous. All that the Bible contains has come to us through the instrumentality of fallible men, who never were perfect whilst on earth, but often erred in thought, word and deed. Moreover, the ancient revelations are embodied in the language of mortals, which surely is not sufficiently flexible, cogent or comprehensive to express the deepest emotions and the loftiest thoughts of men, who claim no infallible or Divine inspiration. The imperfections which belong to these channels or mediums of communication determine what is communicated, at least with respect to form and degree. But this is not all. The Bible does not even pretend to reveal truth on all subjects, nor does it disclose all the truth respecting any one subject of which it treats. It is therefore incomplete—imperfect. Jesus of Nazareth commenced teaching when he was twelve years old, but in about one hour we can read all that is left to us of his sayings; a few pages contain the record of the Acts of the Apostles; Paul, Peter, John, James and Jude, have between them left twenty-one brief epistles, addressed to the churches and their personal friends. But we have not told the whole truth. Of all the discourses delivered by the Apostles throughout the entire period of their ministry—some of them preached over thirty years—we have not so much as a complete report of a single sermon by any one of them. The few fragments that have come down to us, including the Sermon on the Mount, and other discourses by the Master, probably would not occupy more space than the last President's Message.

For the foregoing reasons, and many others which might be adduced were it necessary, we are authorized to say that no such perfect revelation exists. If these broken fragments of a great feast, originally spread for the Jews, contain all that we and mankind at large are capable of receiving—if they constitute a full and perfect Revelation—it inevitably follows that the Apostles labored a long time to little or no purpose, and that their successors in the ministry, for a period of nearly two thousand years, might have been more wisely employed. Nor is this all; if this Revelation is, in all respects, perfectly adapted to the necessities of every man, why have so many men been unable to receive it—why have they not been converted? The truth is, some men, like Thomas, require ocular demonstration, and they are now receiving what they most need. The fact that thousands, with the Bible in their hands, have been utterly faithless, and have lived and died without hope, proves that the Bible is not equally well suited to the demands of every phase of mind, and hence that it is not perfectly adapted to the necessities of every man.

III. The assumption that the canonical Scriptures all emanated "from the Spirit of God," in any other than that universal sense wherein all things are said to proceed from him, is grossly absurd and entirely indefensible. With many significant and sublime facts, prophecies and revelations, it contains much that is merely historical, and for which no "ab extra Spirit-cause," or Divine inspiration, is either claimed by the authors themselves, or required by the necessities of the case.

IV. The idea that new and veritable disclosures in any department of human inquiry are likely to "supplant" any previously revealed truth, is a stupid fallacy, begotten and cherished by men who have no real confidence in the truth itself. The enemies of progress have long been accustomed to raise the alarm whenever a new discovery has been announced to the world. Ever and anon some hireling cries wolf! some folks are frightened, but there is no harm done. According to these false prophets, the Word of God, true religion, and our eternal life are always on the point of being lost, or of coming to an untimely end. The Copernican system was opposed to the Bible; Geology fell out

with Moses; Phrenology undertook to disprove the doctrine of moral agency and accountability; the use of anodynes in fevers, and of chloroform in obstetrics and dental surgery, was at war with the Divine Providence which causes pain; and, finally, all the mischief which the aforesaid devices of the devil have not done already, is now to be accomplished, "if the mission of the Spirits attains its end." Such ridiculous bugbears may enable Prof. Mahan to excite the fears of small children, and a few clerical old ladies who reside in the rural districts and live on theological dry toast; but he surely will not disturb the equanimity of sensible men and women, unless they lose their patience in contemplating the author's fallacies and follies. When an author in the middle of the nineteenth century, who has been President of a University, stoops to make such an appeal to the fears of the weak, and the prejudices of the ignorant, he should not presume to dishonor science by using her name and wardrobe to dignify the farce. But we are happy to know that the truth will outlive the apprehensions of its most timid friends and foes. No life-preservers, salamander safes, or policies of insurance are required to preserve its existence, for the fire can not burn it nor the floods drown it. Further, it is not necessary to get the truth patented, because not a single truth, recognized in any age of the world, can be superseded by any subsequent discovery. We are greater than our accidents, and all men are destined to outlive their errors in this world or some other.

"Truth crushed to earth shall rise again,  
The eternal years of God are hers."

V. The assumption contained in the fifth proposition is proved to be false by numerous facts and witnesses. Our present references will be general, but should Prof. Mahan require particular examples, embodying names, localities, and circumstances, they will be furnished hereafter. For our present purpose the following summary statement will suffice. 1. Diseased persons who were regarded as incurable by ordinary professional modes, have been restored to health. 2. Many individuals have been mysteriously admonished of approaching danger; several having been taken up bodily, or otherwise suddenly moved out of the way of impending destruction. 3. Others, being spiritually influenced, have avoided collisions on railroads, explosions, shipwrecks and various disasters by land and sea. 4. Dishonest debtors have been compelled to leave home, and to travel hundreds of miles in search of those whom they had defrauded; and they have been forced to cancel the claims of their creditors. 5. Men who were formerly addicted to profanity, gambling, intemperance, tobacco chewing, and other vicious or injurious practices, have been arrested and reformed. 6. Bar-rooms have been closed by the direction of Spirits, and the proprietors have been induced to abandon the traffic in intoxicating liquors. 7. Unprincipled men and lewd women have been developed as mediums, or otherwise assured of the presence of Spirits; and by this means have been taken from houses of prostitution and led forth into the walks of virtuous society. 8. Persons while under spiritual influence have been mysteriously moved and guided into strange places, where they have found others ready to perish with hunger, cold, or from some other cause; and such persons have been saved from further suffering—perhaps from death—by the timely discovery of their situation. 9. Many ignorant persons have been educated by spiritual interposition and influence, and have thus become acquainted with the facts and laws of material and spiritual existences. 10. Hundreds of so-called infidels have been converted to a belief in revealed religion. 11. Those who once found room to work within a sort of seven-by-nine system of faith and philosophy, have at length been taught by Spirits that the world is all outside of them, and that heaven and earth contain many things not dreamed of in their old faiths and philosophies. 12. Thousands who, some time since, were sorrowful and without hope in the world, now rejoice with joy unspeakable in the assurance of a happy immortality. Every part of the preceding statement is strictly true, and can be triumphantly vindicated by a reference to particular examples. Are they demanded? Whether Spiritualism has any "adaptations to the necessities of humanity, in any form, physical, intellectual or moral," is now left to the reader's decision.

VI. There is nothing in the sixth proposition so conspicuous as the overweening confidence of the author. He boldly asserts that the manifestations are totally wanting in any positive claims to a relation with departed Spirits. Among those who have examined the facts, and weighed the reasons, which illustrate the principles and support the claims of Spiritualism, at least nine out of every ten persons have arrived at a very different conclusion. Not less significant is the fact, that among those who openly acknowledge the claims of the phenomena to a spiritual origin, are many men who have as much learning and sagacity as Professor Mahan, and who have been far more thorough in their investigations. Men of extensive acquirements, who think profoundly on all other subjects, who classify facts with scientific precision and order, who scrutinize and estimate the value of human testimony with uncommon care and severity, have at last been overwhelmed with conviction, and forced, against their temporal interests and the prejudices of education, to refer these mysterious phenomena to a foreign, intelligent and spiritual agency. We have only to add in this connection, that a more intimate personal acquaintance with the occult powers of the Spiritual World and the inner life, will probably, at some future time, lead our author to the same conclusion.

To Western and Southern Readers.

The Editor of this paper has been repeatedly and earnestly solicited to visit several places at the West and South, for the purpose of giving public lectures. In two or three cases the sum of twenty-five—in one instance fifty—dollars have been offered for a single lecture. The compensation for time and services is liberal. But these places are at a great distance from New York, and they are remote from each other. The necessary traveling expenses in going to either of the places referred to, and in returning, might exceed fifty dollars. As we are situated we can not consistently comply with these requests, unless we have several other appointments on the route for which arrangements will doubtless be made. If we leave our post for this purpose another must occupy it during our absence, and at our cost. What we now propose to do is to go West by the way of Buffalo, Cleveland, and Detroit, as early as the first of November. We should like to visit Cincinnati and St. Louis, and return by a southern route. The friends in the different cities and towns on or near the line of our proposed travels, who may desire to see and hear us, in transitu, will have the kindness to address S. B. BRITTAN at this office, before the 20th inst.

Lectures at Stuyvesant Institute.

Rev. T. L. HARRIS is now occupying the desk at the Institute for several successive Sabbaths. He never fails to attract as many people as can be seated inside the walls, and he holds them motionless by the spell of his fervent and masterly eloquence. The lecture delivered on Sunday morning last, for profundity and originality of thought, elegance and force of expression, and brilliant and suggestive imagery, has rarely been equaled by the most gifted apostles of a living inspiration. We shall probably publish a report of the lecture.

"A LYRIC OF THE GOLDEN AGE."

We present in this connection the first of a series of selections from "A LYRIC OF THE GOLDEN AGE," which is now in the hands of the printer, and will be speedily issued from the TELEGRAPH press. This poem is unique, and has no precedent in the annals of literature. The medium, Rev. Thomas L. Harris, has had some hesitation in giving it to the public, and now only consents to its publication from a sense of duty, believing that he has no right to withhold from the world so important a result of the operations of spiritual intelligences.

The title of the poem in a measure indicates its design and use. The First Part, from which our extract is taken, is a Revelation of the condition of Europe previous to the advent of Liberty in the American Revolution. The dramatic element enters largely into this portion of the work. The startling images of Belshazzar's feast, and of the Apocalypse, are paralleled, yet not repeated, in the rapidly unfolding visions presented to the mind in this extraordinary production. Well known historical characters are introduced as representatives of corresponding classes; the Angels who preside over the destiny of nations—wise and just exemplars of humanity in ages past—are revealed, mingling, though unseen, with the prominent human actors. The most opposite extremes of virtue and vice, loathsome hypocrisy, and Heaven-inspired devotion; of lust that seeks its own debasing indulgence at every cost, and love that labors with divine devotedness for the uplifting of the lowest and the vilest—all these have their appropriate place, and are imaged forth in spiritual and human portraits.

Among the human characters, who display themselves in this portion of the work, are Rousseau, the type of human nature in its transition struggles and revolt against despotism; Louis XV, the type of material despotism; Madame Du Barry, his mistress, type of womanhood in its perversion; Bishops, Cardinals, and Priests, types of spiritual despotism; the Virgin Mary, the type of harmonic celestial womanhood; Cromwell and Sidney, types of the hero element struggling in the social sphere; and St. Peter, type of the liberated moral nature struggling with ecclesiastical misrule. This remarkable utterance of the Spiritual Muse challenges the most rigid criticism. It boldly grapples with the momentous issues of the time, and gives impassioned utterance to thoughts and feelings that struggle for expression everywhere throughout the civilized world. It combines the elements of power and beauty; and while describing in graphic language the ruin of the old despots of Church and State, it prefigures and prophesies the Golden Age of letters, arts, benevolence, and universal freedom. We subjoin an extract:

ROUSSEAU'S DREAM.  
Tut Dreamer woke in fancy, all unseem,  
Yet viewing all things, where a royal feast  
Lay spread. Three earth-worms of ignoble mien,  
A king, a harlot and a mitred priest,  
Wasted the midnight. On the monarch's knee,  
Yet leaning on the priestly debauchee,  
The woman sat. But in the self-same room,  
As Angels stand in some spice-lighted tomb,  
Three deathless beings, pure as these were vile,  
In solemn splendor gazed and shone the while.

The palace was Versailles, the aged king,  
The Fifteenth Louis. "Sing," he cried, "O sing  
Good Priest, good wassaler!" The priest complied.  
But as he sang the Spirit glorified,  
Peter the stern apostle of the right,  
The champion of the cross, who through the night  
Of ancient ages fearlessly uprood  
The great world-cavalry to his rest with God,  
Stood there and gazed with calm rebuking mien,  
On the wine-bloated reveler, unseen.  
But ere the priest poured forth his impious soul  
The King drank deeply from the maddening bowl,  
And with age-palsied lips first sought a kiss,  
Then madly chanted in a strain like this.

"Fill, fill the cup with ruby wine,  
O mirth and laughter be divine,  
When Beauty's lips caress the glass  
No King can let the goblet pass.  
Come drink, O drink, my mistress sweet,  
'Twill make thy red heart warmly beat.  
A health to thee, a health to thee,  
Great Legate from St. Peter's See.  
Haste, haste, the flowing cup to drain,  
Could old St. Peter rise again,  
Methinks, my worthy Priest, he'd say  
The world has changed since Peter's day."

The maudlin Bishop drained the bowl and sang  
A bacchanalian lay with sluttish tongue.

"Ora pro nobis,  
Pax cum omni vobis."  
Latin is good for the banquet and howl,  
Here's a health, here's a health, to the king of the soul,  
Most Christian Defender of Peter's wide See,  
The bodies of Frenchmen are given to thee;  
But nobler than crown is the mitre and cowl  
And the mightiest of monarchs is lord of the soul."  
Mean while imperial Charlemagne stood near,  
And, gazing, as a father on the bier,  
Of a dishonored son, whom his own crime  
Hath brought to felon's death before his eyes,  
Fixed on the King his stern rebuking eye;  
But mad the revel grew, though in the skies,  
The stars grew pale with promise of the light,  
And fever-dusked the woman crowned the night  
With this wild glee; and as she sang drew near  
The Virgin Mary from the mother-sphere  
Of heaven, where pure tri-ublighted children dwell,  
Gazing, like heaven, unknown, on that delirious hell.

A ha, a ha! both Beauty's slaves,  
O King and Priest are ye;  
The good old saints rest in their graves,  
The Bishop rests with me.  
'Tis true the world is changed, since when  
St. Peter lived on fish,  
For prelates drink with sinful men  
And feast from every dish.  
Most Christian King fill up the bowl,  
A toast I drink with thee,  
Come, pledge our Father with the cow  
Who loves both you and me.

With fearful indignation Charlemagne  
Gazed on the felon king, and when the strain,  
Sung by the woman lingering died away,  
He spake these words, the dreamer heard him say,  
"Reptile, a curse is on thee; thou shalt rot  
In chaos; hath thy treacherous heart no spot  
Of soundness? Art thou all one bloated mass  
Of infamy? Yes, drain that sparkling glass,  
Blood fills it from my children. France is mine.  
I'll arm my sons against thy cursed line.  
I'll breathe upon an infant in the womb,  
That infant's name shall be Napoleon;  
And he shall wear this crown. Blood, blood shall flow,  
And France, arising from her midnight woe,  
Strangle the parriacidal brood who feed  
With priests, and starve the people in their need."  
Then mild, but in his mildness terrible,  
Peter, the pure apostle, held on high  
A silver cross, and, radiant as the sky,  
When morning splendens night's dark death dispel,  
The Word wide-opened, and his voice in prayer,  
Rose to the Highest through the startled air.

"God of the Bible and Cross,  
I lift my prayer to thee  
For all Humanity,  
O where the wild waves toss  
On Plymouth's rock-bound shore,  
Reveal thyself once more.  
By altar and by pix,  
By lifted crucifix,  
Stand cruel priests—their hands are dilt in gore;  
With wanton eyes of greed  
On all earth's wealth they feed,  
And hound poor starvelings from the lordly door;  
Come, Lord, in might once more."

But far more beautiful, in love serene—  
Type of Celestial Womanhood, a Queen  
Of Charity and Faith—the Virgin shone,  
Lifting her pure eyes to the Father's throne.  
Then gazing on the wanton idle dead,  
With tenderest love the sainted Virgin said:

"Emblem of desecrated womanhood!  
Soiled floweret, broken from heaven's deathless vine!  
Type once of good, inhaled in form of flesh,  
Thy Spirit's grief is mine.  
I mourn for thee from out my high estate,  
Sweet wreck of Eve, gone from lost Eden's gate;  
I yearn for thee as for a daughter slain,  
The cup of agony is thine to drain;  
True woman's nature, foully stung and torn—  
O grief, O agony, I mourn, I mourn.  
Thy desolations sadden me with loss,  
As when of old I knelt beneath the cross;  
The wolf and serpent reign in church and state;  
From either utter ruin doth await,  
O daughter! for thy sisters as for thee.  
Jesus, I plead for woman's chastity;  
Save, save my daughters! since hell doth not rise  
From priest or king, send Angels from the skies."

NEW YORK CONFERENCE. REPORTED PHONOGRAPHICALLY BY T. J. ELLINWOOD. SESSION OF SEPTEMBER 26.

DR. HALLOCK opened the meeting by expressing some thoughts which were suggested to his mind by the discourse of Rev. T. L. Harris, on the Sunday evening previous. The subject which particularly interested him on that occasion, was the philosophy of the power of Christianity and of Christ, as a motor in the world. The idea suggested was, that in considering this subject, the question should not be what Christ said, but what Christ *was*. That discourse also brought to his mind another to which he had listened, from the following text—"No man knoweth who the son is, but the Father;" on which occasion the speaker labored earnestly to explain the incomprehensibility of Christ, as shown from his statement in the text, assuring his congregation that if they would reflect upon this and other similar passages of Scripture in that light, they would cease to be troubled concerning them, and would not undertake to understand them, but would accept them as a mystery, to be believed in, but not understood.

The Doctor proceeded to say that it seemed to him to be an axiom, that truth, from its very nature, can never be fully comprehended, because it is eternal, universal, and inexhaustible. The saying that no man can know the Son but the Father, is equivalent to a like pronouncement, by any man, in regard to human science. No man can know the length and breadth of elementary principles. The cotemporaries of Jesus knew something of him; but as he was an eternal, universal, inexhaustible truth, which presented itself in a human form at that time, that truth must necessarily have been less easily comprehended by them than it is by those who see the same truth now, when it has unfolded leaves and fruit. Therefore it is not vain-boasting in ourselves, nor a reproach upon the men of the past, to say that, without doubt, Jesus is vastly better comprehended to-day than he was by those who lived in his time.

The woman of Samaria, after her interview with Jesus at the well, hastened to make known to her friends that she had seen a man who told her everything she had ever done, which led her to suppose he must be the Christ. At the present day, we would not be at all surprised if a person should tell us all we ever did; for we know perfectly well that the capacity to do it is germinal within every human soul, and that there are persons who are entirely competent to do this thing, and to know what is in man, without rising above the common plane of humanity. We often have the fact that Christ knew what was in man, quoted to prove his divinity; yet we are acquainted with men and women who not only know what is in man, but can state his very thoughts before they are expressed in words. Still we do not look upon them as gods because they possess this power.

Christ says, "My kingdom is not of this world," and yet we are told that the kingdoms of this world are eventually to become his kingdom—that is to say, the kingdom over which he is to rule, is to be the eternal kingdom within man. The Christ represents a great faculty, to a great extent undeveloped and unknown—a great governing principle in the human soul. It is always admitted that the Jewish polity was both prophetic and symbolic. If so, will any man say that the government of the United States is not also of such a prophetic, symbolic type? All governments, from the Jewish down to that of the United States, have been founded upon the same principle, with slight modifications. The culmination of the great principle involved in Americanism, is seen in the enthronement of the individual soul, making it supreme judge, and inscribing on its brow, "Whatever eye you would that men should do to you, do ye even so to them"—not what you see them do to themselves. Our government is a complete enigma to foreigners. All foreign writers have misunderstood it, and it is, in fact, a mystery to ourselves. It is a species of wheels within wheels. Thirty-two independent sovereignties are all bound together by having a common interest in a ten-mile square, called a "Seat of Government." Notwithstanding these powers are ill understood, there is a common agreement between these independent sovereignties, that this center, or ten-mile square, is the point where all matters of foreign interest center. Suppose this idea were actualized, and this ten-mile square were operated by men of entire unselfishness, with the common good at heart—and suppose also these states were in perfect harmony, what a beautiful center it would be for the consideration of the great questions of public interest which the world have not yet settled! The moment any fact is received at the seat of government, it goes on telegraphic wires to the remotest provinces, and they sympathize, and send back their counsels. Everything could thus go on harmoniously, beautifully, and progressively. The United States, then, in idea, are a noble type of this internal kingdom. New Hampshire or Mississippi could not treat with foreign powers. They must treat with an authority which derives its power from the whole. The first idea of such a government as this did not originate with the framers of our Constitution. It was first unfolded by Jesus of Nazareth. The hand, as a member of our being, has its use; its mission however is not to think, but to carry out our thought. The same is true of all the members of our physical nature. There is but one part of our being that can hold communion with foreign powers—that is the "ten-mile square" within the human constitution, from which runs a telegraphic wire that communicates with all its remoter provinces, until every portion responds harmoniously. It is not all over the brain, but in this ten-mile square, that the power resides which impinges upon foreign powers. In that great center of these independent powers and capabilities and potencies, is enthroned a Governor, and that is Christ; and he sits there representing that great faculty in our nature, as the legitimate spot in which and through which all foreign influence comes, and where all that is calculated to benefit the individual is first received.

The speaker closed his remarks by saying that all must agree with him in one point—that the truth has not been exhausted. Mr. BYRNE believed Confucius had said as good things as Christ, and that both were but common men. He did not think the Bible deserving of the confidence many repose in it, from the fact that it was translated to conform to the favorite hobbies of fallible men. He also argued, that the fact that the invisible power from which spiritual communications are received tells lies, is a favorable feature in the manifestations; for if it did not make a mistake, it would have too much the semblance of machinery; and he thought that for this reason, he should never have become a believer in Spiritualism, if there were no contradictory communications received.

The speaker said that if the inhabitants of the Spirit-world were desirous that we should believe the doctrines taught by Confucius, they would be likely to send Confucius to instruct us in them, and if the doctrines of any other dweller in that sphere, that person would be sent to expound them to us. He regretted to see a disposition on the part of some Spiritualists, to bend and misconstrue spiritual manifestations in order to make them coincide with the teachings of the Bible. DR. GRAY said it was a historical fact that Jesus of Nazareth was the



[CONTINUED FROM FIRST PAGE.]

of love and wisdom, seem, in the glory and effulgence of their spheral emanations, equal unto fabled gods of old. Yes, brethren, strive to progress—seek to acquire knowledge, cultivate the mind's faculties. We do not condemn nor ignore exterior education, except when it hinders or retards spiritual unfoldment; from that sense men are educated too much. All information obtained is of use—all mind-exercise tends to educate the man and enlarge the sphere of being. If you can not do this, do something; but you can. The aids and opportunities are thick before and around you. It is more the disinclination than the inability to accomplish, that makes life oftentimes so barren of things worthy of record. You at least can do this, and it is well-doing, glorious and unceasing, that makes life oftentimes so barren of things worthy of record. You at least can do this, and it is well-doing, glorious and unceasing, that makes life oftentimes so barren of things worthy of record.

How beautiful the affections, grouped in the social kingdom; when refined and mellowed by the spiritual element over them poured as waves of light upon Nature's panorama! Because there are countless things, in varied forms, we are intellectual; because there is a great God to adore, a heavenly Father to implore, and divine elemental powers to develop, we are spiritual; and because there is a vast brotherhood with like endowment, we hold fellowship and sweet communion—*as souls*. Fellowship is as to spheres of states. Whether in the earth-form or in the Spirit, men must associate. This is as much a necessity of their nature as an outflow of communal structures. Indeed, the necessity begets the association. Not a single human being can cut loose from the grand whole. You may retire to rocks and caves, or to the fearful solitudes of unbroken and untrod forests, but you can not—if you wish to be and remain what you are, a man—forget to return thither whence you departed, or to where your kind do congregate, giving mutual aid in the toil of life. No man can ignore himself, or be senseless to the presence of his brother. Cultivation is not restrictive in its application. The structure of individuality is not to be built up, all, or chiefly, on this side or that; but let it rise like a well conceived piece of architecture, in its every part graceful with just proportion, and harmonious as a complete whole. And as some sculptured work of genius, memorable as a masterpiece, finds a niche in the gallery of a mighty emperor, so shall you find lofty place and sphere in the kingdom of God.

Take a survey of the life of society. Behold the disorders and inharmonies that bring forth broods of unhappiness. They result from undeveloped states. Harmony is not the possession of the Spirits in the flesh, because they are undeveloped; and each department of our common nature, in its imperfectly unfolded condition and character, is answerable to that extent for the general disorder. So it will be seen the social in man needs cultivation, education, refining, mellowing—in a word, just and orderly development: the terms just and orderly are used, because development must be with reference to the influence of the intellectual and the spiritual. We repeat, the spiritual should be chiefest in dominion. Take counsel ye whose social facilities seek to tyrannize over you. The worst despotism and the abjectest slavery are found within the range of inward personality. Have not all a great individual way to accomplish in the field of sociality? Ages will pass away before the soul reaches in attainment that grand, that lofty, that divinely harmonic state that ushers into the Heaven of Harmonies, where millions of bright intelligences, breathing and exhaling pure love and wisdom, dwell together in the peace that passeth human understanding. If there is no commencement of work, there is no accomplishment of aim. We should strive for the highest, but be content to labor on our lower plane, knowing that thus we rise to the loftier one. Then let the fires and flames of passion, brethren, be extinguished, whether inwardly burning, or spreading in outward life, that the beautiful glow of elemental faculties may illumine and glorify your lives; and let the sphere of the affections be pure and refined, like unto an infant's inspiration. When the fraternal and paternal and conjugal sentiments find utterance, let it be in sweetly breathing voices, and not in rude, harsh, loud-sounding speech. Still is the voice of Diety.

Around the structure of our beings are galleries, from which the soul may gaze on outward beauties, and take the fresh air, freely playing everywhere; while wreathed about are fair arbors robed with the running vine, odoriferous and delight-evoking floral forms and lives, that grace and embellish the Spirit's habitation. These symbolize the other sentiments of a beautiful kind; and while we should keep our house in order, and with tender care overlook adornments, the vigilant eye should watch lest the enemy seek to sap or undermine the foundations of immortal constitutions. The unguarded appetites are that enemy. As the omniscient eye never sleepeth, so let the vision of inward consciousness—God within—keep guard over the fair edifice.

Adapted aids and helps are never strangers or unwelcome. Though the spirit of man doth most for self, the grace divine invited, yet it can be aided much. In daily life men assist each other, materially and spiritually. Fraternal relationship speaks of mutual dependence. Now, Spirits come with like intent, and the higher their elevation the greater their ability to aid. Elevation here implies expansion of range of influence and increase of capacity to do. So men should strive to reach conditions that shall invite elevated and educated, and, therefore, good and great intelligences of superior spheres. Goodness and greatness are not dependent upon external sanction in any sphere, but are inward realities that make good their just claims. Minds, of whose external history in the earth-form there is no record, occupy lofty stations in that existence, where the position is as to the capacity to fill it. Minds on earth should seek affinity with these and corresponding. Now, if states invite, what is there to prevent the approach and guardianship of lofty minds in the Spirit that have departed the earth-life centuries since?

Men are disinclined to believe in that for which they have no sympathy; and where there is wanting elevation in tone of mind, and pure and lofty aspiration, there is a reluctance and a slowness in believing that the advanced Spirits of higher spheres directly commune with men. Many would, through ignorance, ignore a blessed reality. It is admitted that friends and relatives, passed away, hold immediate converse. Now relationship, friendship, in the Spirit is as to affinity, and by its tie Spirits disembodied are connected with Spirits embodied more closely, and strongly, and lastingly, than by any blood or birth relationship. It is simply a matter of development. Commune does not sig-

nify nor imply equality of endowment, but an elevation to equal altitudes by force of soul-sympathies and aspirations. Must not the teacher and guide be more advanced than the scholar? Spirits come to teach. It profits nothing to teach that which is already known—not merely known through the perceptions of the understanding, but felt "within the bones"—made part of the immortal being, and projected into outward forms of action. How many externally know, yet are not wise. Why? Because they do not feel the truth. As men become more and more educated in the ways of truth, their guardians or teachers change, and so they may progress to be recipients of divine food from the ministering hands of the prophets and apostles of truth, and of the good and wise of the ancient past. The objection is, that these have advanced and progressed beyond earthly sympathies and attractions. Is it so? They have progressed beyond certain planes of commune, but they do find minds in the world fitted for companionship in the pure and lofty aspirational—in those who spend themselves in deep cogitation and great and glorious doing—for the benefit of a race—in those who engage in the solution of problems which, solved, shall plant the banners of advancing humanity on higher heights; and in those whose profound souls, deep moved by the breaths of inspiration, seek to grasp the infinity of divinity. It is true their visits are comparatively "few and far between," because the great mass of mankind are unfitted to receive and entertain them, and profit by their impartations.

Ye who believe in Biblical accounts as historical narratives, should bear in remembrance the commune of the Spirits of Moses and Elias with Christ on the mount. These came from the progression of centuries. We know this: that Christ was progressed beyond all other Spirits in the form of his day; but this does not invalidate the fact, for such it is sought to be established. Nay; it does not need establishment—acceptation only. Intermediate and comparative states call for and obtain intermediate and comparative visitations—and ye who believe somewhat in the truthfulness of testamental records, should not forget Paul's interview with Christ, who spake unto him—unto his inward hearing, in the sudden abnegation, of surprise and fear developed, and imparted a vital consciousness of identity that found utterance in spontaneous reply.

We hesitate not to affirm that the great and good of the past, now highly advanced, can and do directly commune with the spirits of men yet in the fleshy form. A special word to Spiritualists: Faith, with you should not be like the clouds of April, changing and fleeting; nor, like the weather of uncertain climes, now hot, now cold; but a steady calm of belief, coming from the resistless proof of things. Yours is the knowledge made certain by the abundance of conquering evidence. Many of you, years since, fled the portals of accepted theologies, or, disdaining, passed by on the other side—lingering long in the gloom of annihilation. If God was not ignored, the future was: You were to go back to mother earth, whence you came, and cease to be. How is it now? Of late a satisfaction has flowed upon you, refreshing all your being; like waves of light upon darkened nature. Shall it grow less, or be diminished in its sweet influence? Reflect—this seeking for that which is not relatively of worth, or of need, irritates while it confuses. Confusion treads upon the heels of dissatisfaction. Is more of evidence needed unto you? The acquisition of truth is not born of an *astonishing manifestation*. Examine—lest there be a growing want of appreciation of that received. Indifference kicks at old friends. Shall old states of mind rule in this new realm? Do ye not know, men of vigorous and independent minds, that unless that possessed is put to its full use, other supply breeds disease? There is a moral dyspepsia, ever craving and eating, never digesting or assimilating. We fear the case is thus: Devotion is less frequent in its exercises than the display of intellectuality. You are more intellectual than spiritual; and see more of the outward form of truth than *feel* of its inner nature. There is a better state; let the devotional element water and cleanse the spirit, and give sweet refreshment of heaven. The mind will lose none of its native vigor, nor be restricted in its range of healthful exercise; but as descendent messages from the courts above, so shall fit states make courteous reception, and give just attention. No more is asked.

That given in love should with like spirit be received. **SPIRITUAL MUSIC.** TESTIMONY OF WITNESSES. We publish below, by request, the testimony of several well known citizens in regard to the reality of the musical manifestations of the Spirits, an account of which we gave last week.—EDS. TRANS. REPORT. A committee from the Portland Association for Investigating Spiritual Phenomena having been requested by Mr. Cyrus Lord to investigate certain musical manifestations purporting to be made by departed human spirits through his daughter as medium—the genuineness of which had been questioned by certain persons, who declared that they had detected the medium producing the manifestations herself—the undersigned, members of said committee, represent that they have with great carefulness and a full determination to give everything the most rigid scrutiny, been cognizant of several exhibitions in this city, such as are above alluded to, and hereby express their full conviction that in all this witnessed there was no collusion, imposition or deception practised on the part of Mr. Lord's daughter or any other medium or person present, and freely aver as follows: That a bass drum, snare drum, melodeon, tamborine, triangle, double bass viol, accordion and guitar were played upon loudly and distinctly, while the hands of the medium were held by one of the committee; that several of the instruments were taken up and carried over our heads, when they had been so arranged as to make it absolutely impossible for any person present to move them, without detection,—that the medium was taken up in her chair and placed upon the table without—as the committee fully believe—the intervention of mortal hands—that spirit lights were exhibited on the wall, and in several places, in the absence of all other lights; that the guitar was placed upon the head of a member of the committee and in that position had familiar tunes played upon it, while the hands of the medium were on the hands of another member of the committee; that the melodeon while placed against a wide table separating it from the medium, was inflated and played upon, the person nearest it having his hands and feet held by members of the committee.

Besides these, there were numerous other manifestations of an equally marvelous character, whose collusions on the part of any mediums present was in our opinion impossible; and although these manifestations were produced in the dark still, the arrangements were such as to render it certain in the judgment of the committee that they were accomplished without the aid of mortal hands, all of which we declare without hesitation or reservation. It is proper to add that clairvoyant medium, belonging in this city, and above suspicion, state that they saw spirit hands play the instruments, and one saw the spirit of an elderly man playing the double bass, which by her description was identified as the former owner of the instrument.

S. B. BECKETT, JEREMIAH DOW, J. S. PALMER, JAMES FURBUSH, S. THORP, J. K. KING, N. A. FOSTER, M. F. WHITTIER, ELLIOT F. CLARK, ENOCH CARLETON, E. W. LOCKE. STATEMENT OF MR. FURBUSH. In addition to the above, I have felt it a duty to make the following statement:— I was present at the several exhibitions above referred to, and with a determination not to believe till I was obliged to. At one of the meetings I was compelled to believe that a guitar was placed and played on my head twice, without the aid of human hands or machinery; that a large double bass viol was taken from the corner of the room, where it was, to my certain knowledge, closely hemmed in by chairs, tables and instruments, and laid quietly on the table at which I was sitting; that the medium, a few minutes after, was lifted, sitting in her chair, upon the table, and that no one in the room, capable of putting her thus on

the table, was near enough to do it, or could have left his place to effect it; that on my complimenting the player on the double bass viol, who ever he might be, for the style of his performance, his bow, as the last word fell from my lips, touched me on the nose with too powerful a reality to be mistaken for imagination; at any rate, if that touch was a touch of imagination, I should give to be spared the touch of a real reality. Such was a part of my experience in the circle. I had other tests which I have mentioned to no one as yet, and whispered only to myself. I have mentioned the performance on the guitar and with the bow of the viol, because I think I spoke of the occurrences at this time, that doubters, like myself, if any present, might detect any imposture.

Now I know not how these phenomena occurred. I know not whether they were manifestations from disembodied spirits, or produced in a way contended for by President Mahan, Dr. Bell, and others, who have witnessed and believed in physical manifestations still more wonderful. Dr. Hare, of Philadelphia, as distinguished a philosopher as we have in the United States, who began his investigations of this subject with a determination to expose the whole affair as a miserable and wicked humbug, after months of experiments, became satisfied that, although he could limit some of the phenomena, he could not, in magic as he was, out-Moses Moses, or equal Moses, in some things, though lacked by Pharaoh and his whole court of magicians. He has come to the conclusion, with many others of great scientific distinction, that the phenomena, of the class above named, are occasioned by the spirits of our friends and others who were once here in the flesh, and for the purpose of demonstrating to us that they still live, and that because they live, we shall live also. JAMES FURBUSH.

STATEMENT OF MR. WOODMAN. By invitation of the Committee, I was present two evenings, and witnessed the musical demonstrations to which allusion has been made in the report. I was present when the guitar was played upon the head of Mr. Furbush, when the bass viol was lifted on the table, and when the medium was lifted on the table, in her chair. I can have no doubt that these acts were performed without mortal hands. I know that several of the instruments were moved round and played over the heads of those present. One of the tambourines after being played over the table, was brought down on the table and struck the back of my hand. One of the other instruments, was used without mortal hands to strike me on my forehead, but not so as to injure me. I held the hands of the person sitting next to the instruments on one side, and know certainly that he made no use of his limbs to produce or assist in producing the manifestations. Mr. Furbush held the hands of the medium who sat next the instruments on the other side. I occupied the same seat the next evening, and was so well satisfied that no fraud had been practised the evening before, that I did not consider it necessary to hold the hands. In fact it was a physical impossibility for him or the medium, to have produced the music themselves, on account of their location with reference to the instruments.

I heard music upon all the instruments named by the committee. The performance upon the triangle during the second evening was extremely excellent, surpassing, in my judgment, anything I ever heard on that instrument. The spirit-lights to which the committee refer, I did not see, and think they were not produced on either evenings when I was present; but I understood they had been produced and seen the previous evening. Several persons present, claiming to be clairvoyant media, declared that they saw several hands, disconnected with any body, performing on several of the instruments.

It is proper that I should add, that these physical manifestations can not be accounted for upon any of the known laws of Electricity, Magnetism, or the Odic Force, on which Dr. Rogers and President Mahan rely; for bodies charged with Electricity, Magnetism or Od, can only be attracted or repelled in right lines. These musical instruments were moved in all directions, with the same readiness, as if held in a human hand and governed by human intelligence. I have carefully read the works of Dr. Rogers and President Mahan, and I am clear and have no doubt that not only the movements of these musical instruments, but many other manifestations, which I have witnessed on other occasions, are wholly unaccounted for upon the principles of those writers alone. Moreover, the principles of those writers, in my judgment, are such as, if applied to the facts in the New Testament, would render it impossible to demonstrate the great central truth of Christianity, namely, that Jesus Christ rose from the dead in the spiritual body.—Portland Transcript. JAMES G. WOODMAN.

"I was present but two evenings, and consequently did not witness all the phenomena named, but with every other member present, am satisfied there was no collusion or deception of any kind, and agree with the general report of the committee. I do have my own account of my investigations in no, in press, and will afford those who have read President Mahan's book, an opportunity of reading and thinking on the other side.

FIBROUS URIN, by being for a considerable time subjected to conusson, will become granular and therefore weak. A knowledge of this principle has induced the French government to disallow the use of iron axes on their diligences beyond a certain time; they must then be renewed. Iron cannon, originally very strong, become weaker and weaker by use, from the loosening of their texture. SEBASTOPOL.—The Tartar name of this famous place was Akhtar, "White Mountain." It was changed to Sebastopol by Catherine II., the name being derived from two Greek words, meaning the City of Augusta, in allusion to herself.

DR. FRANKLIN OBSERVES: "The eyes of others are the eyes that ruin us. If all but myself were blind, I should want neither fine houses nor fine furniture."—Texas Advocate.

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