

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 187.

SPIRITUALISM IN THE TABERNACLE.

A DESCRIPTIVE AND PHILOSOPHICAL LECTURE,

BY PROFESSOR ROBERT HARE.

Immense Gathering of Spiritualists and Inquirers—Great Crowd at the Tabernacle—Intense Interest among all Classes—Three Hundred Clergymen Invited—A Large Number Present—Science, Spiritualism and Orthodoxy in Intimate Relations—Attempts to Explode the Manifestations resulting in Conviction—Exhibition of Machinery—Description of the Doctor's Experiments—Immortality Demonstrated by a Scientific Process—Popular Theology Acknowledges the Existence of Spirits—When a Man Dies a Spirit is Born—Where are all the Spirits, and what are they doing?—Answer through the Modern Manifestations—The Spirit-World—Intercourse with its Inhabitants—Human Existence in the Higher Spheres.

JEDDOZ EDMONDS, who had been invited to preside at the meeting, was not present, and the duty was therefore assigned to S. B. BRITTAN, who at the appointed hour, addressed the assembly, in substance, as follows:

LADIES AND GENTLEMEN:

In the absence of Judge Edmonds, the duty of supplying his place has unexpectedly devolved on me. It is not my purpose to occupy your time by any extended remarks, but in rising to introduce the venerable Friend who is to address you on this occasion, you will perhaps indulge me for a moment.

It is often alleged that the converts to Spiritualism are people of uneducated minds; that they have not been trained in the severe school of modern science and philosophy—that they are wanting in the education and discipline necessary to the exercise of an intelligent discrimination and a reliable judgment. If this is true, in any degree, the reason is equally manifest. Few, comparatively, who have occupied distinguished positions in the Church or the State, in the schools of Science, or the walks of Literature and Art, have ventured to engage in the investigation. If among these a still smaller number have publicly avowed their acceptance of the spiritual idea, it is, perhaps, because very few have had the moral courage to meet the combined opposition of this material age.

It is hardly necessary to observe that in the case of Dr. Hare, we have a noble exception to this rule. His attention was especially called to the subject about the time that Prof. Faraday published his opinion—a hasty judgment, founded on a partial investigation of a single phase of the Manifestations—and our friend speedily arrived at a similar conclusion. But the interest awakened in this country continued to increase as the facts became more diversified, startling and universal. In order to explode the spiritual claims of the phenomena, Dr. Hare proceeded with his experiments. He constructed and applied various mechanical instruments, with a view to preclude the occurrence of any result from muscular action, and to cut off all direct connection between the mind of the medium and the ponderable bodies that were moved. The phenomena still occurred. Instead of subverting their pretensions to a spiritual origin, the experimenter was forced to yield, at last, to a profound and un wavering conviction—*he became a Spiritualist.*

I beg leave to remind the ladies and gentlemen who compose this assembly, that they are about to listen to the testimony of one who has enjoyed all the advantages of a severe scholastic discipline, and whose name, for half a century, has been identified with Science and scientific Institutions. For thirty years our distinguished friend has occupied a Professor's chair in the Pennsylvania University, during which time not less than 10,000 pupils have listened to his instructions. These scientific pursuits, and his acquaintance with the prevailing systems of theology, had served to lead his mind still further and deeper into the mazes of popular skepticism, where the Spirits found him. But a great change has occurred; and now, in the presence of this assembly; in the maturity of his years, yet with all the faculties of his mind in free and vigorous exercise, he comes to make known the results of his investigation—to peril, for a season, if it may be, his high position and commanding influence. He is one of the few who have the magnanimity to hazard so in behalf of a great but dishonored truth.

It affords us unspeakable pleasure to witness the interest which the subject of Spiritualism awakens in the public mind, and to introduce to this immense assemblage our distinguished friend, PROFESSOR HARE.

REPORT OF THE LECTURE.

Dr. HARE came forward amid loud applause. It had been truly stated of him, that in his life he had lectured to more than ten thousand pupils. He was gratified to meet his friends of New York. He had truly national feelings, and took a pride in every city of our country, but in none more than that which might advantageously compare with any that ever existed. New York was like a great eagle with her wings on the land and her feet in the ocean, deriving profit from agriculture and commerce. What American who had any national feeling, did not feel proud as he looked at the great State of New York, containing more people than the whole Union comprised when we gained our independence!

It was not untruly said that he had always been skeptical as to any facts inconsistent with those laws of science which it was his business to investigate. No man was more incredulous than he of anything like a ghost-story. He had been educated in the sentiments of the nineteenth century, which discredited everything of a marvelous character. The subject of Spiritualism could not have been presented to a mind less prepared than his to be carried away by any impression of a supernatural kind. Yet he saw this planet moving with a velocity fifty times greater than

that of a cannon ball, revolving about its center, and a common center of gravity with the moon, kept in perfect order, and carried with such a nice balance that its motions were not to be known without those investigations which astronomers have made upon other bodies; and if it were not carried with more equanimity than any man can carry a basin of water across a room, we should be all drowned. Such are the phenomena of daily experience, and how was this to be accounted for, and how was it possible to account for the force by which this planet, with its enormous velocity, is kept in its orbit? How would you account for its inclination to its orbit, and the consequent changes of seasons, and the corresponding variety of animals existing? I was one of those persons, observed the speaker, who attributed this to the spiritual power of God. It appeared to me that the existence of Reason in this universe was just as evident as the existence of the matter which it controls. The matter is not more evident than the controlling Reason. The Reason is not the matter, nor the matter the Reason; and wherever and however that governing Reason exists, there is God. Thus, believing in the spiritual power of God, I was, of course, prepared to believe that he might endow beings with spiritual power. But as no evidence was brought to my mind that there were any such beings, I did not believe in their existence; and when table-turning was made a matter of conversation among those I associated with, I had no idea that Spirits were concerned in it, viewing it then as a physical phenomenon. I knew perfectly well that, according to the laws of motion, weight is necessary to move weight. Archimedes said, "Give me where to stand, and I will move the world." It was necessary to have a place to stand; and so, in all my experience, whether as a chemist, or as a natural philosopher, I found it was necessary, in order that weight should be moved, that weight should react with it.

You can never make electricity move a single body. You may make the particles react with each other, or if you introduce these imponderable materials into the interior, you may get an explosion, but still you can never get action without reaction, according to the laws of nature. Actuated by these views, I sanctioned the opinion of Faraday, that if there was a table moved when a human being was present, since the table was an inanimate body, incapable of self-motion, it was extremely probable that that being moved the table. I do not say that I followed Faraday; I formed the opinion independently, as every man must, who endeavors to explain it by the well-known laws of motion. Accordingly, I published my opinions in support of those of Faraday. From my long acquaintance with the laws of motion or chemical and mechanical action, I felt certain that the result could not arise from the action of any of these physical causes; that there was no physical cause under the name of electricity or Odie Force, or anything of the kind, that could account for these motions. Hence, when it was ascertained that the movements took place without human contact, I was the more ready to attribute them to spiritual power.

A practical man, who had the ingenuity to make a very excellent telescope, wrote to me urging me to look into these things, saying that I was in error in assuming that the tables moved by the aid of human beings, and declaring that he had seen them move without contact. Never did a letter appear more true than this of Dr. Amasa Holcombe, of Mass. About this time a friend offered to take me to a circle. I went, and found a number of intelligent and apparently well-meaning people seated around a table. It was no mercenary circle. It was at the house of a citizen of Philadelphia, where people met periodically for these manifestations, of which it was my object to treat. I was invited to take a seat at the table. After the singing of a hymn, raps, for which it was utterly impossible to account, came under the table. I was all vigilance—a thorough unbeliever—earnestly hoping that I should find out an explanation agreeable to the laws of motion and the laws of science. Seeing how incredulous I was, a small table was set, from which I took out the drawer, and which I turned up and examined, and found to be nothing but a board below as well as above. Two ladies sat down to this table, one at each end, and I between them, and then came the raps, utterly confounding my capacity to explain them. I afterwards visited the same place. The medium, a very disinterested and artless creature—so disinterested that she would not allow me to make a present to her child—was sitting on the sofa, when raps came on the partition between the two parlors. I passed to the adjoining room, but saw nothing to enable me to account for the sounds. The medium then took up a flute, and held it against the panel of the door between the two rooms; raps took place in the flute. The next evening I brought a sealed glass tube and a brass rod, which were successively held against the door, when the rapping was again heard. I then sat down at a table, when two ladies placed their hands on the other side of it. My force was wholly inadequate to keep them from raising the table one way or the other. I was at the house of a friend, where a large, heavy center-table, with three claws, was in the middle of the room. I sat down opposite two of the claws, while three media sat opposite the other; I could see them, both above and below the table: and I watched them, for I was an inquirer, not a believer. Three times the table came over against me, and went back again, while the hands of the ladies were simply on the surface. I tried the table then, with the aid of another man, but we did not succeed in raising it with our hands in position of the hands of the media; for, if we pushed it, it ran upon the castors; and we had barely strength enough to do even that, with our hands upon

the smooth surface, without grasping the edge of the table—a condition which I took great care to have observed, in order to secure a proper test. I afterward went to another circle, where the medium was what they call a tipping-medium. Where raps are resorted to, it is usually known that one signifies "No," two "Doubtful," and three "Yes." In the case of table-tippings, these answers are indicated by a corresponding number of tilts. The alphabet being taken up, and the finger or pencil passed over it, that letter is written down which is beneath the pencil when a tilt is made. By this means various extraordinary communications were made. My relatives came and reported themselves, but incredulous as I was, I could not believe that they were communications from my Spirit-friends.

On another occasion I was seated at a small table. On my right sat a lawyer of eminence, who was an orthodox Christian, and a total unbeliever in Spiritualism. The medium sat at my left. At the foot of the table, a gentleman was passing his pencil over the card, and another was taking down the letters indicated. The following words came: "Light is dawning on the mind of your friend. Soon he will speak trumpet-tongued to the scientific world, and add a new link to that chain of evidence on which our hope of man's salvation is founded." The lawyer said he was unable to account for the production of these sentences. By the processes he observed, he could not conceive how even a grammatical sentence could be made, still less a sentence like that, full of meaning. The only possible escape from the conclusion, that some invisible, intelligent being was the author of these words, was to suppose the worthy gentleman who recorded them, both capable and willing to exercise jugglery. But I now determined to take active measures to prevent the possibility of deception. Accordingly, I constructed the apparatus which is here seen. You will observe that there is connected with it a pasteboard disk, rather more than a foot in diameter, around which the alphabet is placed, out of alphabetical order as much as possible. An axle passes through the table below the surface, on which this disk revolves. The hub of the wheel has a groove in it, and acts as a pulley over which a string is passed, to one end of which a large weight is attached, which is fastened to the floor, and to the other end a smaller, moveable weight. It follows that if you lift the table the disk will go round. Any person seeing the letters, by tilting the table, could without difficulty make any letter come under the index; otherwise he could not. I set the medium down behind a screen, where she could not see the disk, and, of course, she could not see the letters. Having thus situated the medium, I sat in front of the disk and said, "If there be a Spirit present, let him bring the letter *y* under the index, in order to indicate his presence." Accordingly, it revolved to the letter *y*. "Will the Spirit be so kind as to give his initials?" It revolved immediately to *R* and to *H*. "What," said I, "my father?" It revolved again to the letter *y*, indicating the affirmative. "Will you arrange these letters in alphabetical order?" The disk again moved, and the letters were arranged as requested. "Will you now spell the name of Washington?" It was spelled. "The name of Franklin?" It was spelled. "Now," said a bystander, "You must give up. You made this instrument to disprove Spiritualism, and you see it confirms it." I remarked that this was the most important experiment I ever performed, if it be viewed as proving that the shade of my honored father was there. What an awful idea, that my father was there moving that disk! I said, "You must allow me to repeat the experiment." The medium said she would not sit for me again, I was so incredulous; when the disk revolved, and this communication was spelled: "Oh, my son, listen to reason!" The medium relented, and I repeated the experiment a few days afterward, with the very same result. I asked my father if he was happy. He said he was. "Is my mother with you?" "Yes." "My sister?" "Yes." "My brother?" "No." I then modified the apparatus so as to make it move by the drill-bow process, making the disk revolve by the movement of the table on its castors. I had never before seen the medium, nor she my apparatus. Analogous results were obtained. She invoked her uncle, and he spelled his name on the disk. It was suggested that the medium had clairvoyant power, though neither she nor anybody else was aware of it. I then altered my mode of demonstration. I had prepared some large brass balls, turned like billiard balls, for the purpose of establishing the idea which I had in common with Faraday, that there was an involuntary motion which caused the phenomena. One of these balls was placed upon the table, and upon it was placed a smooth plate of metal, upon which the hands of the medium rested. It was thus clearly beyond her power to control the movements of the table, although allowed to look on both sides of the disk. Her grandfather's Spirit came and reported himself; after which my father communicating with me, I asked him what was the name of an uncle who, seventy years ago, was murdered by the Arabs. That name was given me. Also the name of a partner who came out and took care of his affairs during the revolution. Nobody present knew that name but myself. Then was given the name of some of my English relatives, the name of an aunt who died forty years ago, and the name of my English grandfather's partner.

On one occasion, sitting with a medium who is not a Latin scholar, and is of course ignorant of Virgil, I asked my father to point out the words in Virgil which he considered as describing the beating that Entellus gave Dares; and he spelled out the words, "pulsatque, versatque." I asked him what was the

word considered as very expressive of the sounds of a horse's hoof trampling on the ground. He spelled out the word, "quadripedante." Cards were held up, and they were described, when neither the medium nor myself knew what they were. Thus was disproved the assertion that a Spirit can not tell what is not seen or known by the inquirer. As some objection was made to the use of one ball, I then resorted to two, because the idea was that I was so blind that I would allow the medium to take hold of the ball, or would allow her to take hold of the table. If I had come out against Spiritualism numerous communications would have been paid as to my ability for observation, but now I was capable of becoming the dupe of any girl!

"A man convinced against his will
Is of the same opinion still."

One of the most remarkable tests which I obtained was my elder brother coming to me, and saying that he overheard a conversation with reference to himself, between me and my younger brother. I asked this Spirit-brother with whom he studied, and he gave the name of the lawyer, who was no less a person than Chief Justice Tilghman. In the next place, in order to have something of that very precise character which men of science call for, I contrived an apparatus very much like a plaything, called a "see-saw," excepting that the fulcrum, instead of being under the middle of the board, was near one end. The longer end is supported by a spring balance. In the first instance a boy, between eleven and twelve years old, put his hand upon the surface of the shorter end of the board. He had no other communication with it; and twice during two different evenings, the spring balance showed an increase of weight of seven pounds; which, multiplied by the distance, was equal to forty-two pounds; and when that boy was allowed to put his hand at the extremity of the leverage, he could only bring it down five and a half pounds; but where he put them in the first instance, he could not have exerted half that force. A smart lady in the company said she could do that herself. I said, "Come and try." She put her hand upon the board, and made the index of the balance go up to zero, but she could not make it go down a single ounce. This experiment I mentioned to my excellent friend Prof. Henry, who could not credit it. In order to satisfy him, I made this experiment. [A full account of this experiment is given in another column.]

The speaker proceeded to remark that the more violent manifestations—table-moving, etc.—were produced by Spirits of the lower spheres, who possess more physical than intellectual power. The earlier manifestations which were designed to elicit public attention were of a startling character, which were superseded by more intellectual manifestations as soon as the proper means for them were devised. The sneer at these lower manifestations, as they were considered, was not well merited. He could not conceive why a table should be considered low or contemptible. If our firesides are dear to us, are not our tables, around which we in Christendom sit nearly three times a day? The fireside is indeed interesting in cold weather, but is not always, like our kind, indispensable, yet our fireside is associated with our religion in the motto, "*Pro aris et focis*"—for our altars and our firesides. It is upon tables that the contracts of the most important kind, and treaties by which the fate of nations is decided, are signed. In Trumbull's picture of the Declaration of Independence the table is a very conspicuous object. We read of the Knights of the Round Table; and no one feels disgraced by belonging to "*aboard*," and yet board is but a synonym for table.

But the Professor soon gave up tables. The disks, which at first were made large, were afterward reduced in diameter, and rendered much more convenient. Mr. Pease, of Thompsonville, Connecticut, had constructed an instrument in which a spring was substituted for mere weights, and in which the index, instead of the disk, revolved. This was called "Pease's Disk." The speaker had, for the want of a better word, called his instrument a *Spiritoscope*. When the medium had placed her hands upon the fulcrum of this instrument, the Spirits could operate them so rapidly that it was difficult to take down the communications as fast as they were made. To prevent error, arising from the medium's own influence, tests were resorted to, after the communications were given. Names were spelt by the successive pointing of the index to the requisite letters, when no other communication existed between the medium and the instrument but that of water in a vase, into which the hands of the medium were dipped. He had observed how very nice were the conditions upon which success in experiments depended. The power of the medium, suspended by the coldness of water, was restored by warming it. On one occasion Mrs. Hayden, in Boston, lifted her hands from the instrument, so that there was no contact with it, and yet the communication went on; and through the Spiritoscope he was informed to whom he addressed a letter, and what was inclosed in it. A request was made for the Spirit to spell out the name of Jefferson, which was done while the disk was concealed from the eyes of the medium. In June 1854, the Professor visited New York, and stopped at the house of Mrs. Brown. At a sitting with her, he distinctly heard those rappings which created so much excitement and led to so much unjust suspicion and vituperation of the members of her family. He was afterwards present at a circle in her house in company with a gentleman distinguished for scientific attainments, when extraordinary manifestations occurred. Two bells were placed under the table, and they were rung, and one bell was placed upon the other, when every hand was on the table. A paper being placed under the table with a pencil, the name of "Robert

Hare" was scrawled upon it. When visiting a distinguished medium in Boston, in company with his friend Dr. W. F. Channing, he was informed by the medium that she could not see him till Wednesday. Rappings having been heard, upon inquiry it was alleged by his spirit-friends that there was an earlier hour when Mrs. Ellis, the medium, could see them. On looking at her record, she found she could give the hour mentioned. Thus an idea was suggested beyond the thought and knowledge of any one present. He then had the opportunity of witnessing most distinctly the phenomenon of table-moving without contact. Upon inquiring whether his friend, Dr. Channing, should accompany him on a future occasion at a sitting, the hand of the spirit wrote upon paper, very rapidly, a number of figures, for which the letters of the alphabet, corresponding to the figures, were substituted by direction of the medium, and the communication appeared to be, "My dear brother, come alone." It purported to be his sister's Spirit who thus requested that the interview should be private, and who said she wanted to give him a test. Upon another occasion, through the same mediumship, the following verses were addressed to him by his Spirit-sister, *impromptu*:

Brother beloved, of ardent soul,
Striving to reach a heavenly goal,
Wouldst thou then attain the blissful light
Where wisdom purifies the sight—
Where God reveals to humblest gaze,
The bliss and beauty of his ways—
Incline thine ear to angels bright,
Who, radiant from the realms of light,
Forever hover near—
To offer thee sweet words of cheer.

Upon being told that his sister was, in the Spirit-world, called the "Queen of Flowers," he addressed to her the Sicilian Mariner's Hymn, altered as follows, so as to apply to her:

Oh! bonissima, oh! carissima!
Dulcis soror, amata
Florum regina
In celo cognita
Cura, cura, pro nobis
Cura, cura, pro nobis
Seraph amata interfecta
Cura, cura, pro nobis.

This having been chanted, his sister gave the following reply through the Spiritoscope:

"DEAR BROTHER: I answer your prayer by saying I do watch over you, and pray for your welfare. I am grateful for your remembrance, and shall strive to deserve it. O! brother, our cause is a common one, and we feel the same interest in its promulgation. I am daily striving to disseminate its truths, but can make little progress, having so much ignorance to contend against. I know that the truths of progression, with the help of a good and wise God, will ultimately prevail over all the land; but when that happy time comes to earth, your freed spirit will rove the endless fields of immortality with those loved friends who have gone a little while before. Then will we revel in delights which, in comparison with earth's joys, are far more beautiful and sublime. I wish you could look with the eye of prescience, and see that glorious time when all nations shall become as a band of brothers."

When at Boston, having a scroll containing a communication from his Spirit-father, after reading to a lady, he proceeded to the Fountain Inn. There he felt for it unsuccessfully, and apprehended that it was lost. Going to Salem and returning the same evening, the scroll was missing, so as to confirm the idea that it was lost before reaching the Inn. Going to Mrs. Hayden's, next day, he inquired, through her, of his Spirit-father as to what had become of the scroll. He was informed that it was left on the seat in the car. On due application this information was verified, and the scroll obtained from the conductor of the train in question.

His Spirit-friends were very urgent, as long ago as June, 1854, that he should publish his experience, which he declined doing until possessed of further information. His Spirit-father commenced writing a year ago, but what he first wrote was rejected, because the medium blended it with the thoughts of her own mind. His father afterward wrote through another medium. In that way he got twenty-eight pages which were all examined and tested by means of the Spiritoscope. The communication was to be found in a volume just issued by Messrs. Partridge & Brittan. He thought that no one would pretend to offer any objection to it, except as to its truth; for certainly a more glorious idea of our future home could not be wished by the most sanguine. His belief in it made him so happy that no sacrifice would be too great for him—not even the severing of his neck by the guillotine—provided he could thereby induce in his fellow-countrymen, a similar belief; for what is this life compared with eternity? It is not so much as the tick of a watch compared with the whole earth-life. Immortality is of all things the most important. A religion without immortality is a rope of sand. All those philosophers who had derived religion from nature, could never form a sect of any importance, because they could not promise eternal life. The hope of reaching Heaven by the same means is the great bond of union. Whatever proofs men might have of immortality, they would be better to have more. To his mind the facts which he had stated, and the communication, which he had received, were strong proofs. They had created in his mind a deep conviction that, to inherit a state infinitely superior to anything to be transiently attained here, we have only to act toward our fellow-creatures as we would have them act to us. That was the sentiment put forth by Confucius six hundred years before Christ adopted it—it was written in the human bosom. There was not a child but would say to him who should oppress

it, "How would you like this to be done to you?" It is the best scale of right and wrong given to man. If we only act by this rule, we are secure of a glorious and certain estate in the Spirit-world.

The Spirit-world, according to communications from his father, consisted of seven spheres, of which this is the first. They are concentric bands going round the earth, at the distance of sixty miles from the surface, and reaching one hundred and twenty. One half is appropriated to those who go there with evil propensities, without the disposition to seek their happiness through the happiness of others. All who aim at doing right, go to a happy though inferior sphere. As they become more pure and elevated, they rise; for this Spirit-world is the *beau idéal* of a republic where virtue and mind give respect—where ascendancy is founded on real merit. There are two modes of ascending, one that of "purity." At once the child or infant ascends to the highest sphere—ascends in love and purity. A freedom from guile and hypocrisy is indispensable for ascension. No wisdom will make up for the absence of these virtues. There is much difference as to the time required for ascending to the higher spheres. One Spirit had in two years passed to the fifth sphere; while another had said that he was several years in arriving at a similar elevation. The Professor had observed that avarice invariably puts a man down. The man who acquired money for the sake of money, and held it in this world, without feeling the pleasure of doing good with it, is invariably mentioned as being in the lower spiritual sphere. But all those who risk themselves for the good of mankind—who live for others, and, through others, for themselves—are said to go to the higher spheres. The doctrine taught by Spirits, in this respect, is exceedingly happy. It was free from that horrible view which assumes that a finite error should be the cause of infinite pain. His ideas in this respect were expressed by some verses which he recited. (See p. 30, Par. 92 of *Spiritualism Scientifically Demonstrated*.)

No soul is forever excluded from celestial bliss; sooner or later, all may progress to a state of happiness.

Each sphere is divided into six circles or planes. There are, therefore, thirty-six gradations. The man of bad passions passes to the society of such as have similar propensities, and sees his own deformity in theirs—moral deformities being in the Spirit-world reciprocally manifest. Hence an aspiration arises for elevation to a better and more elevated society, while the higher Spirits are always ready to instruct the inferior how to improve. There are no punishments there for punishment's sake, neither any pardon. The only way to be pardoned is to cease to be sinful. But there is always commiseration for the sinner, for it is a great misfortune to be wicked. We should all feel that, so far as God has given us better dispositions, we have been favored of God; and we should have much feeling for those who have inherited worse dispositions, have received inferior educations, and have more temptations. Nevertheless, we must take care of ourselves. We should not lie down to be robbed or murdered, but must protect ourselves against those evilly disposed; yet we should not retaliate injury to them with animosity. If we kill a viper we should do it humanely; for the viper did not make his tooth hollow and put poison at its root. The Professor could not doubt that this world will be better, and that one great means of improving it will be communion with the Spirits of the celestial world, and the expectation of ultimate happiness therein, regulating our conduct here by principles which will elevate us there. Then all sectarian animosity would cease.

Reference was made to a communion with which he had been gratified by the great and good Washington; when the Professor, in obedience to request, recited some verses written in 1812, in applause of that pre-eminent being. (See paragraph 655 of the Professor's late work on Spiritualism.) Scarcely was the recital finished, when it was followed by an effusion from the listener too flattering to repeat.

The Professor assumed that there were axioms in theology, no less than in mathematics. He held that nothing can happen which any being has the disposition and the power to prevent; that anything must happen which any being has both the will and power to produce; that an omniscient and prescient Being can not be under the necessity of trying anything, because he can make it what he wants it to be, and see what it will be. Of course no rational being would try to find out that which he already knows perfectly well. The Professor inferred that all men had but one object in view in religion. All men meant to worship right. To say that a man assumes the appearance of worship—that he kneels and talks—is not what he meant by worship. But a man who devoutly worships any object which he mistakes for his God, is no more wanting in piety than a debtor who pays a forged order is deficient of honesty. Would a tenant be dishonest who should pay the rent due to his landlord to one falsely personating him? Can God consider any man as impious who means to worship the true God, because through ignorance he mistakes the proper object?

The axioms above stated were recited in verse, as they appear in paragraph 34 of the Professor's late work.

In the next place, the Professor proceeded to mention a test manifestation, which, if unbelievers denied, they might deny any evidence which has been advanced in support of Scripture, for it was as reasonable that moderns should be believed as that confidants should be reposed in the statement of those who lived centuries ago.

He was at Cape Island last summer when his sister communicated with him, by means of the Spiritoscope. He requested her, at one o'clock on the 3d July, to go to Mrs. Gourlay, in Philadelphia, and get her to send to the bank and ascertain on what day a certain note would become due. It was at half-past three o'clock when the answer was returned. When he reached Philadelphia, upon inquiring of Mrs. Gourlay whether she had received a communication from him, she replied, "Your Spirit-sister came and interrupted a communication from my mother to my brother and myself, and said that we must send to the bank and ascertain when your note would become due. Accordingly my brother and my husband went to the bank." The clerk of the bank confirmed the statement as to inquiry having been made, and as to the time the note became due. Thus at Cape Island, about fifty miles from Philadelphia, he had, in two hours and a-half, put four people in motion in Philadelphia.

There is a certain class of observers, like Dr. Bell, a very distinguished physician, and Prof. Mahan who has written a book against Spiritualism, who assert that what I have said is true as it respects motion without contact and communication. Dr. Bell says that he has seen tables moved five or six times without contact, and meanwhile intelligence was displayed. The table being stopped by a strip between two rooms, it was requested by the medium to get the table over it. Yet Dr. Bell says that he finds that nothing can be communicated that is not in the mind of the inquirer. But the statement of the speaker clearly disproved this idea, things having been accomplished utterly beyond the power of all present. By what means could the minds of persons move a table? This error arises from Dr. Bell's insufficient knowledge of the phenomena. The Professor related an instance of a correct translation being made from a French book by the Spirits, through a medium

who knew nothing of French, when the book was invisible both to himself and medium.

It was not strange that the people should be incredulous respecting this mediumship—it was a great mystery, and one which checks their investigation. It should be considered that the will-power of God extends to the whole creation. We admit that the will-power of God is the cause of the creation. It is by our own will-power that we make the slightest movements. As the will-power must have a medium through which to act, there is an ethereal aura through which it acts. A Spirit had said, that without a will-power each person might rot in his shoes. But it must be evident, that if we are immortal, as it is believed by the great mass of Christendom, when we die, we must become Spirits, because now we know that the flesh is resolved into air. We all know that the atmosphere is the receiver of every portion of our bodies except the earth of bones, and some minute portions of inorganic matter. Of course, when a man dies a Spirit is born. People attend their friends till they die; and after they are dead, they are in many cases carefully watched, and yet no Spirits are seen to leave their bodies; still all must believe that the Spirit of man does take leave of his body at death, if they believe that such a Spirit exists.

Were a tyrant to enclose a human being while alive, in a cast-iron vessel, the aperture through which the introduction should be made being closed by a stopple soldered in air-tight, all the ponderable elements of the corporeal body would be retained; but can any one who believes the soul to survive the body think that it would remain included in that vessel so long as it should endure? Cast-iron coats itself with a carbonated peroxide, vulgarly called rust, and then undergoes no further change, so that the corporeal elements might be retained to an infinite time. But could the soul be thus imprisoned, perhaps to eternity? Could the tyranny of a man thus imprison an immortal soul? Does it not follow that the soul would not be confined by the air-tight and apparently impenetrable metallic vessel?

It is believed by many, and it is taught by the inhabitants of the invisible world, that spirit can pass through material substances. Every man who believes in immortality must believe, that when a human being dies his Spirit departs from the body and enters upon a new state of existence. Where, then, does it go? Where does it exist? It is a known fact that one of the two nearest of the fixed stars is a double star, consisting of two suns, which, though they are six thousand millions of miles apart, are so remote that they have the appearance of being but a single star. The fixed stars, then, are too far distant for it to be reasonably supposed that the Spirits of men inhabiting this planet will go to them; and why should they go to the other planets which, undoubtedly, have inhabitants of their own? It is a general belief that the heavens—the future abode of the soul—are above, of course; while what is above to us is below to the inhabitants in China, and what is above to them is below to us. The word "above" has a relative signification.

It may be supposed that the spiritual spheres are everywhere above; that is, they are concentric bands going around the earth, leaving between them interstices in which the Spirit-world exists. It is to be observed, however, that there is nothing like a partition. The Spirits ascertain their proper locations by diversity of constitution; by merit, by a sort of spiritual gravity, merit being inversely as weight.

Believers in immortality have generally entertained such vague notions concerning Heaven, that owing to their having no rational conception of it, and their consequent inability to give to others anything like a comprehensible view of it, another class called materialists have become disbelievers in the existence of any such place. But Spirits have enabled those who have given ear to their instructions, to give a specific account of the locality of the Spirit-world, and to understand something of its conditions. The speaker would remark that the seventh was not the highest sphere of the soul, but that there was above that a supernal Heaven. Washington and his coadjutors had not yet reached that place; but he felt as though if he could obtain as advanced a state of progression as they are now in, he would be satisfied, for then he would be free to roam where he pleased in the Spirit-world. He would experience the highest and purest social joys, and he would be able to quench his thirst for music, poetry, literature, science—everything to which the high-minded human being aspires. "There love increases and hate dies away." Nothing had seemed more striking to the speaker, in his intercourse with his Spirit-friends, than their devoted affection; and often when they had communicated with him, his bosom had swelled with the same tender emotions that he would have felt if they had been clothed in the earth-form.

At this point a gentleman in the audience, asked the speaker why, if through the instrumentality of Spirits he could transact his bank business, he could not discover the whereabouts of fifty thousand dollars which have been lost by Adams' Express Company? to which he replied that Spirits did not mix themselves up much with pecuniary transactions; and that although a Spirit-sister might go and make an inquiry respecting the business of her brother, for the purpose of enabling him to prolong his stay in a place where he was sojourning for the benefit of his health, it did not follow that Spirits were to become the agents of every banker or broker, who might desire to use them. He observed that there was a positive party who although they had assumed the name of "Know-Nothings," had proved themselves to know a great deal; but that the Spiritualists had now to deal with *real know-nothings*. (Laughter.) More than one half of his time had been taken in speaking of Spiritualism, in instructing the ignorant, and in correcting the errors into which persons fall, who have not taken time to inform themselves. In speaking of the many difficulties which sometimes attend the getting of spiritual communications, he said he had known a medium to be wholly disqualified for such a purpose by ill usage. While a lady was in great need of money, and could not afford to spend her time without being remunerated for it, three gentlemen engaged her services as a medium for a certain length of time, but at the close of their interview with her they went away without paying her usual compensation, she having too much delicacy to allude to it. While thus impressed, not a single communication could be received through her mediumship; yet subsequently learning that she had not been wronged, and that they had paid the money to her husband, all her powers returned, and she became a good medium again. So delicate are the conditions necessary to be observed by media, that extreme hot weather sometimes incapacitates them for being used by Spirits as instruments through which to communicate to mortals. He had been very anxious that the manifestations which he had witnessed should be exhibited before the public, but he had found that the delicacy of the conditions mediums would be required to be in order to insure success, rendered public displays of the phenomena precarious and that an audience assembling for the purpose of witnessing them would be very liable to be disappointed. He once delivered a lecture on Spiritualism at a village when he took with him his Spiritoscope, and Mrs. Gourlay accompanied him and took hers also. A large number of the inhabitants of the place assembled. Immediately after Mrs. Gourlay seated

herself at her instrument, a Spirit began to communicate, but soon ceased to do so, and for a long time nothing by way of getting communications was done. The speaker inquired through his spiritoscope the cause of delay. The Spirit who had been communicating replied that he desired to rebuke his son who was present in the audience for not controlling his temper, which his wife would not consent to his doing publicly; but that now the difficulty was settled, and his wife had consented to his rebuking his son on the condition that he should not mention his name, whereupon a rebuke was given, which was eloquent and impressive. A difficulty frequently arises in obtaining communications on account of the great number of Spirits wishing to communicate. The greater the number of people, the greater the number of Spirits. He was once informed by a Spirit that there were more Spirits present than mortals. The Spirits crowd where anything interesting to the cause of Spiritualism is transpiring. Mrs. Gourlay had rarely sat at the Spiritoscope but that the father, mother, aunt, or some other relative of each member of the circle, was present.

It occurred to him to try how far the interposition of his hand would interfere with the powers of the medium to whom he resorted. To his surprise, it seemed very little to impair the actuation of the index by the officiating Spirit. It next occurred to him to ascertain how far a diminution of contact, between his hand and that of the medium, would impair the power exercised under these conditions. In pursuance of his request, the contact was diminished by successively lifting the fingers of the medium and the rest of the hand from his, until only one finger was left. Finally, this power was removed, and yet the power of actuation still continued to exist, though enfeebled. The officiating spirit, his friend W. W., now was made a party to this investigation, being requested to estimate the effects as well as himself.

He requested the medium to pick up a pair of scissors which lay on the table, and, while holding the blades between the finger and thumb, to lay the rings upon the back of his hand. An increase of powers was manifested to his observation and that of W. W.

At a subsequent sitting, having made due preparation, a strip of sheet-iron, about two inches wide and fifteen inches in length, being applied to the back of his hand while resting on the base-board of the spiritoscope, the medium held it successively at various distances. Under these circumstances, the facilitation was greater as the distance between her hand and his was diminished.

A plate of glass of about four inches square, interposed between the palm of the hand of the medium and the back of his, interrupted the power entirely; but neither cork, nor a metallic plate of a similar size, much reduced the power.

Certain phenomena, occasionally associated with oxygen gas, were, by Schönbien, supposed to be owing to a peculiar gaseous element which he called ozone. Afterward, by Berzelius and others, the phenomena in question were attributed to a peculiar state of oxygen. Ozone, however, may be the inseparable, vital air of the Spirit-world, which, although permeating our atmosphere, and participating in the support of life, usually escapes detection from its imponderability. It is assumed that there is a temporal ether which produces, by its undulations light, by its vibrations heat, and by its polarization electricity; and the Spirits allege that there is an ether appropriate to their universe, endowed with analogous attributes. The Professor surmised that by communion with the higher Spirits, much might be learned which would give greater precision and efficacy to medical practice.

A PARABLE.

And it came to pass that the "Master of Life" planted a grove of oaks. And the sun shone, and the dew fell, and the winds breathed upon them, and the trees began to grow, for the soil was fruitful and the seed was good. Then went the "Master of Life" away joyfully, and said in his heart, when I return after many days, behold my eyes will be glad, for they will look upon a noble grove of majestic oaks, waving their stately boughs in the air, and crowning the plains with beauty. But when he was gone there came one whose name is Ignorance, bringing with him his son who is also called Superstition. And these two built a high wall of iron around about the young and tender trees, and they scattered many stones upon the ground, and stretched a thick covering over their heads, so that the light and the sunshine, and the dew and the sweet air of Heaven could not reach them. And when they had done these things, they spake unto the trees, saying, "Oh trees, ye are free, and have power over yourselves, to become whatsoever ye will. Now, therefore, grow strong and straight. Let your roots strike deep into the earth, and let your branches tower aloft into heaven." And the trees strove mightily to fulfill the commandment which had been given to them. But in vain. Some of them withered and died, and others reaching out and struggling in their agony after the light, and the sunshine, and the dew, and the sweet air of heaven, grew up crooked and became unwieldy to look upon. And when the evil ones who had builded the wall about them, and taken away the light, and the dew, and the air, saw it, they cursed the trees because they did not grow straight, and beautiful, and strong, saying, "Why cumber they the ground? Let us fall upon them, and cut them down, and cast them into the fire everlasting." But while they made ready to execute their evil designs, they lifted up their eyes, and behold! after they saw the Master of Life coming that way. And when they saw him they were sore afraid, because their deeds were evil, and they fled, leaving their axe upon the ground.

Then came the Master of Life, and as he drew near a sad and mournful sound went forth from the midst of the boughs of the trees which he had planted. And when the Master of Life heard the voice of their lamentation, his heart was moved with compassion within him. And he took the axe which the evil ones had left in their flight, and with a strong arm he smote the walls of iron which Ignorance and Superstition had builded about the trees, and broke it in pieces, and he tore down the covering which excluded the light, and removed all the stones from off the ground so that the light, and the sunshine, and the dew, and the gentle winds of Heaven were no more excluded from them. And the Master of Life watched over them, and they prospered, and the trees grew and flourished mightily, and became strong and beautiful. Nevertheless, those which had been made crooked by the evil works of Ignorance and Superstition, could not become entirely straight, but they grew no more crooked and the thick green boughs shot forth luxuriantly and hid from sight their deformity, so that they became fair to look upon, and were strong and healthy. And their children which sprung up around them, blessed with the glad light of day, and the sweet influence of the gentle dew and the fragrant winds, grew up tall, and straight, and beautiful. So that when the aged trees, their parents were removed by the gentle hand of nature, there remained only a majestic grove of tall and stately oaks which joyfully struck their branches together, and praised evermore the merciful "Master of Life."

DETROIT, November 12, 1855.

R. H. BROWN.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, DECEMBER 1, 1855.

GREAT MEETING AT THE TABERNACLE.

On Friday evening of last week, the Broadway Tabernacle was filled to its utmost capacity with one of the most intelligent audiences that ever assembled within its walls. It had been previously announced in the daily Journals, that Prof. ROBERT HARE would, on that evening and in that place, deliver a public lecture, descriptive of the methods, and embodying the results, of his investigation of the Spiritual Phenomena. As early as six o'clock, before the doors were opened or a single light was burning within, the people began to assemble, and from that time until near eight the living tide was uninterrupted. By half-past seven—the hour designated for the lecture—the vast area was filled, and hundreds were standing in the aisles and galleries. A light rain that commenced falling about seven o'clock doubtless kept many persons away, but a large number who were present still found it difficult to obtain a convenient standing-place. At the appointed hour the space around the chancel was entirely occupied, the avenues and the stairs leading to the platform being totally obstructed. None of the daily papers have estimated the audience at less than three thousand, while the *Express* states emphatically that there were full four thousand persons present. The people seemed to be in the most obliging mood, and the dense crowd readily opened to the right and left at the request of the Committee. When the venerable Lecturer reached the platform, the confusion gradually subsided. During the brief address which preceded Dr. Hare's lecture, silence prevailed, and order reigned over the vast multitude.

The lecture occupied two hours and a half in the delivery, and was listened to with marked respect and attention. During the first two hours very few persons left the Tabernacle, and we have seldom or never witnessed more civility and good order on any similar occasion. In the course of the evening the speaker detailed the causes of his former skepticism; the nature of his experiments, and the uses of his instruments; the wonderful and unexpected results; his final conclusions, and the influence of Spiritualism on his mind and feelings. He was bold, pointed and serious in the announcement of his views, at the same time his manner was familiar and unostentatious. Not less than two thousand five hundred persons remained until ten o'clock, when the learned Professor concluded his remarks, and the audience retired in the most orderly and quiet manner.

The influence of the Tabernacle-meeting has been felt throughout the country. The lecture was reported, or otherwise noticed at length, by the *Times*, *Tribune*, *Express*, *Herald*, and other widely circulated journals, and many persons who have hitherto been indifferent to the claims of Spiritualism, are now inclined to investigate the manifestations with a serious purpose. It is a significant fact that—other circumstances being equal—no other subject will attract so large an audience in this city. Those who have partially recovered from their former blindness, and can discern the "Signs of the Times," will readily perceive that Spiritualism is rapidly becoming of great power in the religious world, that is destined to materially modify all the popular systems of theology; at the same time, it must inevitably overthrow the old Materialism, that, like a millstone, has hung for ages on the neck of Humanity, and weighed down its bleeding heart to the dust.

"God works in all things; all obey
His first propulsion from the night:
Ho, wake and watch!—the world is gray
With morning light!"

Dr. Kane's Return Predicted.

Is the course of the month of August last, we casually met with Mrs. Fox and her daughter, Catherine, who is widely known as one of the original Rochester mediums. A person in the company referred to Dr. Kane, the Arctic navigator, and expressed the opinion that he had shared the fate of Sir John Franklin. It having been currently reported that a marriage engagement existed between Miss Margaretta Fox and Dr. Kane, we were particularly to notice the effect of the opinion thus expressed. The parties appeared perfectly unconcerned, and declared emphatically that Dr. Kane was alive, and that the Spirits assured them that he would most certainly return soon. A friend who was along with us at the time assures us that, on two occasions, they (the Fox family) had informed him that Dr. K. would return in the month of October. It is well known that the Doctor and his party made their appearance here on the 11th of October.

INVITATION TO DR. HARE.

THE following note, signed by the numerous professional men and private citizens whose names are hereunto appended, was addressed to Professor HARE, inviting him to deliver a lecture in this city, giving the results of his investigations on the subject of Spiritualism. Prof. H.'s reply will also be found annexed. The results of his correspondence may be learned from our present issue.

NEW YORK, November, 1855.

PROF. ROBERT HARE, M. D.:

Sir—Having a high appreciation of your abilities and life-long labors as a man of science; and learning that you have recently been employed by your vast resources of ingenuity and experience in the investigation of the current phenomena known by some as "Spiritual Manifestations," and having, moreover, been informed that you have, in this investigation, employed such mechanical apparatus and other contrivances as, in your judgment, were calculated to preclude all possible deception, and exhibit the precise nature of the agent involved in the production of the phenomena aforesaid—the undersigned, citizens of New York, would respectfully invite you to explain your experiments, with their results, in a public lecture, in this city, to be delivered at your earliest convenience.

JOHN W. DRAPER, M. D.
JOHN S. CRANE, M. D.
ROBERT F. GIBSON, M. D.
EDWARD BAYARD, M. D.
R. ODGEN BOWEN, M. D.
E. H. DAVIS, M. D.
A. D. WILSON, M. D.
H. M. BATES, M. D.
A. M. JONES, M. D.
C. R. GILMAN, M. D.
S. B. KIRBY, M. D.
JOHN F. GRAY, M. D.
J. O. THOMAS, M. D.
J. H. WELLINGTON, M. D.
JAMES H. ALLEN, M. D.
ROBERT T. HALLOCK, M. D.
J. E. SNODGRASS, M. D.
C. KNAPP, M. D.
J. M. CARNOCHAN, M. D.
L. T. WARNER, M. D.
JAS. T. DERRICKSON.
L. S. HASKELL.
H. C. REYNOLDS.
T. U. W. TOOTHY.
S. T. MUNSON.
CHARLES PARTRIDGE.

EDWARD R. COLLINS.
JOHN BIGELOW.
JOHN COCHRAN.
ISAAC V. FOWLER.
JOHN ODELL.
HENRY HERRARD.
ROBT. P. DUNCAN.
J. B. HYDE.
H. H. HALL.
IRA B. DAVIS.
DAVID BRYSON.
J. A. DEVEAU.
J. W. ORR.
J. B. MERRICK.
J. S. REDFIELD.
J. W. EDMONDS.
S. B. BRITTAN.
A. SMITH.
WILLIAM FISHBURG.
BENJ. ELLIS.
S. C. BROWN.
FRED. COOK.
DANL. GRIFPIN.
SIDNEY KOPMAN.
JAS. Y. WATKINS.
P. E. FARNSWORTH.

The following named gentlemen also subscribed the call: G. M. Weiss, M.D.; John Cochran, J. Cameron Stone, James Wade, John Crane, H. Pendleton, D. W. Clark, Walter Abbott, B. Howard, Geo. T. Moulton, Wm. E. Spalding, L. W. Newson, Geo. H. De Veau, W. H. Townsend, John Levitt, E. S. Gardner, Moses Gardner, S. B. Hyde, H. J. Newton, Stephen E. Burditt, J. W. Sturtevan, Geo. W. Smith, G. S. Fancher, Geo. W. Moon, S. M. Bell, W. H. Turner, M. A. Bell, Ira Hutchinson, S. Bell, A. W. Taylor, Ed. H. Glenworth, Hector Sinclair, Egbert W. Rogers, Robt. T. Duncan, Ira B. Davis, H. D. Sheppard, William P. Coles, Charles H. Fenton, H. L. Knight, Richard Holland, D. M. H. Lane, John F. Seaman, Silas C. Lang, L. S. Beck, Gilbert Sweet, Bowen Mathews, F. C. La Croix, John B. Kline, E. R. Ives, Wm. Henry Drumb, G. Kellogg, J. Neil, D. W. Stone, James Fleming, J. Murdoch, B. Le Mott, D. Marley, J. J. W. White, Russell White, W. B. Coan, J. Thomas, Samuel Hasbrook, William F. Woolly, Jacob W. Greene, Samuel Poole, A. H. Ely, E. C. Gardner, Jas. L. Worth, William E. Noc.

DR. HARE'S REPLY.

TO MESSRS. JOHN W. DRAPER, M. D., E. K. COLLINS, AND OTHERS: Gentlemen—The letter bearing your signatures, in which I am honored with an invitation to give an exposition of my inquiries respecting Spiritual Manifestations, is just received.

In reply to your request, I hasten to say that it will gratify me much to comply with your wishes on Friday evening next.

I am gratefully, your well wisher,
November 20, 1855. ROBERT HARE.

Distribution of Books.

We frequently receive letters requesting us to send our books to some one in the vicinity of the writers; so that those who want them may be able to obtain them without incurring the expense of sending for, and receiving them through the mail. It is not our custom to send out books on commission, but we shall be most happy to sell our books to some friend—in every place where there is a demand—at our lowest wholesale rates. Will not some one, in each of those places, who is interested in the subjects of which they treat, keep a small assortment of spiritual books, that the demand may be supplied, and our principles disseminated.

PROFESSOR HARE'S NEW BOOK.

"SPIRITUALISM SCIENTIFICALLY DEMONSTRATED," just issued from our Press, is meeting with a rapid sale, and so far as we can judge from present indications, is exciting the deep attention of numerous readers. We transfer to our columns this week, the following extracts, the first part of which is explanatory of one of Prof. H.'s numerous and interesting experiments, and the last part is descriptive of certain phases of spiritual manifestations in France, and of the manner in which they have there been regarded by the learned.

202. I asked my sister how a spirit could work an apparatus with the medium's hands on the upper surface of the table; the reply was, that the presence of the hands of the medium enabled the spirit to act in opposition to them.

203. Under this head comes the experiment in which a board was supported so as to turn on a fulcrum, one foot of the board being on one side of the fulcrum, and three feet on the other, the longer end suspended on a spring balance. When a medium, eleven years old, placed his hands on the short end, that end rose while the other, of course, went down; in some instances, showing an increase of downward pressure on the balance, equivalent to seven pounds.

204. This experiment was subsequently repeated at my laboratory, in the presence of John M. Kennedy, Esq. Having a basin of water on the board, the boy's hands being merely immersed in the water, and not touching the parietes of the containing vessel; the balance was affected as in the experiment above described, although not to so great an extent.

205. In one case, Mr. Kennedy satisfied himself that the medium did not touch the vessel, by placing his own hands below those of the medium.

206. My much esteemed friend, Prof. Henry, having treated this result as incredible, I was induced to repeat it with the greatest precision and precaution, as represented in Plate 3. The board, as already described, being about four feet in length, is supported by a rod as a fulcrum, at about one foot from one end, and, of course, three feet from the other; a glass vase, about nine inches in diameter, and five inches in height, having a knob to hold it by when inverted, had this knob inserted in a hole made in the board, six inches nearly from the fulcrum. Thus, the vase rested on the board, the mouth upward. A wire-gauze cage, such as is used to keep flies from sugar, was so arranged by well-known means, as to slide up or down on two iron rods, one on each side of the trestle supporting the fulcrum. By these arrangements it was so adjusted as to descend into the vase until within an inch and a half of the bottom, while the inferiority of its dimensions prevented it from coming elsewhere within an inch of the parietes of the vase. Water was poured into the vase so as to rise into the cage till within about an inch and a half of the brim.

207. A well-known medium (Gordon) was induced to plunge his hands, clasped together, to the bottom of the cage, holding them perfectly still. As soon as these conditions were attained, the apparatus being untouched by any one excepting the medium as described, I invoked the aid of my spirit friends. A downward force was repeatedly exerted upon the cage of the board appended to the balance, equal to three pounds' weight nearly.

208. It will be perceived that in this manifestation, the medium had no means of communication with the board, beside the water. It was not until he became quite still, that the invocation was made. Nevertheless, he did not appear to be subjected to any retarding force. Yet, the distance of the hook of the balance from the fulcrum on which the board turned, was six times as great as the cage in which the hands were situated. Consequently, a force of 18 pounds must have been exerted. The board would probably have been depressed much more, but that the water had been spilled by any further inclination of the vase.

209. This experiment has since been repeated again and again, but on a smaller scale, when, not only the downward force was exercised, but the *spelling of words* was accomplished.

210. On one occasion, when no result ensued, it appeared to arise from the water being so cold as to chill the medium, because, on warming it up to a comfortable temperature, the desired manifestation was obtained.

The plate which follows these extracts, and its accompanying explanations, will better illustrate the process of these experiments.

266. How changed are the times! Two years ago, the whole Academy of Sciences revolted against the Baron de Humboldt for supposing that at a distance he caused a deviation of the magnetic needle—an experiment, too, which could never be renewed at Paris; and, behold! in place of needles, all at once heavy tables are seen *walking about the room, and obedient to the will*; and all this is easily explained! It is quite plausible! Yes, but this time, gentlemen Savans, we will not allow you to distort the facts. Since the commencement of this volume, we have done nothing but establish, on good evidence, all those which your colleagues arrange agreeably to their fancy, after having absolutely denied them. But now the half of France rises with us to convict them, and to say to you: No, your nervous bristles will never explain it; neither the physical phenomena which you would refer to them, nor the intelligence of our tables which respond to our own questions, nor the super-intelligence of those which probably to-morrow will reveal to us what we are ignorant of ourselves.

377. "In a letter of May 24th from M. Seguin, one of our most distinguished engineers, to the Abbé Moigno, who had very ably opposed these experiments in *Le Pays*, M. Seguin says: 'When I reason dispassionately on the real and very positive results which I have obtained, and seen obtained by others before my eyes, I think myself under the control of an hallucination which causes me to see things differently to what they are, so much does my reason refuse to admit them; but when I repeat my experiments, I find it impossible any longer to resist the force of evidence, when it confounds and upsets all my opinions.'

378. "How can you expect me to accept your explanation, when a table *tottered very lightly by the ends of the fingers, presses against my hand and against my legs to such a degree as to repel me and almost break itself*? How believe that the person whose hands touch it could impart to it a force equal to such efforts, and especially when that person is myself? Accept, then, freely and with courage, the facts as they are, the facts well seen and satisfactorily produced by myself, in whom you have, I think, as much confidence as in yourself. The explanation will come hereafter, rest assured. Believe firmly that in these phenomena of turning tables there is something more than you see—a physical reality outside of the imagination and of the faith of those who appear to make them move."

styles of artificial dentistry. THE LANCET writes and remarks in its
No. 35 Bond-street.

Interesting Miscellany.

THE CHEMIST'S APOLOGY.

BY PROFESSOR HARE.

A FRIEND has handed us the following lines, which were written by a well-known chemist in obedience to a request from a young lady, to write in her Album. The author had no expectation of ever seeing them in print; but they are better worth publishing than many of the effusions of those who make great claims to poetical genius.

Should you bid the stern oak the cherry to bear,
On the wide branching elm seek the peach or the pear,
Bid the willow, sad drooping, cheerfully bloom,
Or moss-covered hemlock gay verdure assume,
Deck the mountain, snow-clothed, with the green of the glade,
Have the Arctic as warm as a tropic be made,
From a sky without clouds call down genial showers,
Or sunshine demand of the storm when it lowers;
Nay, bid the Atlantic the Andes overflow,
Or into the ocean the Andes to go—
Nagara, loud roaring, his rocks resound,
Or friendship from men's your image to rend—
Such wonders, Louis, might with reason require,
Ere demand of a chemist, poetical fire.

Yet ask, and resplendent, each eye to surprise,
The bright arborescence of Diana shall rise. (1)
The Arbor Saturni shall splendidly shoot (2)
With dazzling effulgence from metalline root,
While Mars shall a magical light reveal, (3)
Your friends to inform, yet from foes to conceal.
From the dire realms of Pluto the means I'll evolve (4)
Even on Agate to write, or flint to dissolve,
Which stone to convert into light gas may serve,
Or a beautiful image on crystal preserve;
Nay bid me 'e'en water or ice to inflame, (5)
In fiery letters your will to proclaim; (6)
To rive the rude boulder obstructing your path, (7)
Or your dwelling protect from Jupiter's wrath—(8)
To such efforts, Louis, my skill may extend,
Though the heights of Parnassus I ne'er can ascend.

The Diamond so peerless above a fair brow,
May be seen richly set in its splendor to throw:
Or brightly encircling a beautiful finger,
Around it may seem like a glory to linger,
Yet duly adured, it shall vanish in air, (9)
In charcoal embodied, again shall appear, (10)
As bixide be sour (11) as hydrate grow sweet, (12)
In the lungs create warmth, (13) in the furnace yield heat,
In protein compounds shall burning appear, (14)
Or as liquefied gas while boiling shall freeze,
In champagne shall sparkle, in flame shall give light, (15)
Yet the sunbeams prevent (16) from dazzling your sight.
Through the world's varied drama, so strange is the part
Assigned to pure carbon by nature and art.
But of all others here, you'll find it most hard
Of a chemical adept to make a fine bard.

1. "Arborescence of Diana." A beautiful precipitation of metallic mercury and silver, which arises from introducing a portion of the metal mentioned into a dilute solution of silver in nitric acid.

2. "Arbor Saturni." Suspending a piece of zinc in a solution of sugar of lead, a beautiful arborescence of lead ensues, which is known by the name above mentioned.

3. "Mars shall a magical light." Mars is the name given to iron, by the old chemists. If paper be written on, with a solution of this metal too weak to be visible, on moistening it afterward with an infusion of galls, or prussiate of potash, the writing will appear of a black, or blue color.

4. "The means I'll evolve." Derbyshire spar, exposed to sulphuric acid, evolves an acid vapor which will act upon agate, rock crystal or glass. One of the elements of this acid (Fluorine) by uniting with silicon, which is one of the ingredients of glass, will constitute an aeriform substance.

5. "Nay bid me 'e'en water or ice to inflame." When potassium is thrown upon water or ice, hydrogen, the inflammable portion, is extricated in union with a small portion of potassium, which causes it to ignite spontaneously. Hence, it is possible to inflame either water or ice, and to set fire to a river would not be more difficult than the building of the Chinese wall, or the Pyramids of Egypt.

6. "In fiery letters your will." By writing with a stick of phosphorus on a wall, fiery letters are produced by a slow, spontaneous combustion.

7. "To rive the rude boulder." The force of gunpowder dwindles into comparative insignificance before other more modern fulminating compounds.

8. "Or your dwelling protect." By the well known lightning rod of Franklin, which if well constructed and sufficiently connected with the earth, must afford the most ample protection against Jove's thunderbolt.

9. "Yet duly adured." By being exposed under a glass bell to oxygen gas, and heated by Voltaic Electricity, or the focus of a burning glass, the diamond is converted into carbonic acid gas, which is the same as that which is observed to sparkle in champagne.

10. "As charcoal embodied." By heating potassium in carbonic acid gas, charcoal is obtained.

11. "As bixide be sour." Carbonic acid is the bixide of carbon, and is the cause of the sub-acid taste of mineral waters.

12. "Or as hydrate grow sweet." Starch, a hydrate of carbon, by an addition of the elements of water, becomes sugar of cane, or sugar of grapes, the change being effected by boiling with sulphuric acid, or digestion with distillate, a substance obtained from malt.

13. "Through the lungs create warmth." The warmth received by animals is ascribed to the oxidation of carbon in the blood.

14. "In protein compounds." The only substances capable of nourishing the muscular system are albumen, fibrine, gluten, casein and legumine, and these all yield protein by digestion with potash.

15. "In flame shall give light." The light afforded by any of the flames employed for the purpose of illumination, is directly as the quantity of carbon which can be rendered incandescent in them, the other ingredient, hydrogen, yielding heat with scarcely any light.

16. "Yet the sunbeams prevent." As when glass by being smoked, is covered by a thin film of carbon for the purpose of observing the changes in the appearance of the solar disk, during an eclipse of that luminary.—Woman's Advocate.

A LAW STORY.—A few days ago a couple of Dutchmen, Von Vamp, and Von Bones, lived on friendly terms on the high hills of Limestone. At last they fell out over dog. Von Vamp killed Von Bones' canine companion. Bones, choosing to assume the killing to have been intentional, sued Vamp for damages. They were called in due time into court, when the defendant in the case was asked by the Judge whether he killed the dog. "Pe sure I kilt him," said Vamp, "but let Bones, prove it." This being quite satisfactory, the plaintiff in the action was called on to answer a few questions, and among others he was asked by the Judge at what amount he estimated the damages. He did not well understand the question, and so to be a little plainer, the Judge inquired what he thought the dog to be worth. "Pe sure," replied Bones, "the dog was worth nothing, but since he was so mean as to kill him he shall pay full value of him." How many such suits have engaged the attention of courts—how many contests have engaged the time of the public, and have been waged with virulence and invective, having no more worthy difference than that of Von Vamp and Von Bones!

THE MOON.—Dr. Scoresby, in an account that he has given of some recent observations made with the Earl of Rosse's telescope, says: "With respect to the moon, every object on its surface of one hundred feet was now distinctly to be seen; and he had no doubt that, under very favorable circumstances, it would be so with objects sixty feet in height. On its surface were craters of extinct volcanoes, rocks, and masses of stones almost innumerable. He had no doubt that if such a building as he was then in were upon the surface of the moon, it would be rendered distinctly visible by these instruments. But there were no signs of inhabitants such as ours; no vestiges of architecture remain to show that the moon is or ever was inhabited by a race of mortals similar to ourselves. It presented no appearance which could lead to the supposition that it contained anything like the green fields and lovely verdure of this beautiful world of ours. There was no water visible; not a sea or river, or even the measure of a reservoir for supplying town or factory; all seemed desolate.

Lines by Milton in his old age.

Lately discovered, and published in the recent Oxford edition of the Poet's works. We publish this poem of Milton's, as there may be many who have never seen it, but may wish to preserve it as the revelation of his old age, and the philosophy of his affliction and sorrow. Although we do not belong to that class censured by William Cobbett for rolling up their eyes whenever the name of Milton or Shakespeare are mentioned, we can not but remark, that the mind must be superficial and the heart insensible, that can read the following lines and not feel respect amounting almost to veneration for their blind, suffering, but devotional author. There is in them a deep and significant philosophy, which teaches the lesson of thankfulness to God, under all circumstances, since there is no position in society, no condition in life, that has not its compensation and peculiar blessings.—Exchange.

I am old and blind!
Men point to me as smitten by God's frown
Afflicted and deserted of my mind—
Yet I am not cast down.
I am weak, yet strong—
I murmur not that I no longer see—
Poor, old and helpless, I the more belong,
Father supreme! to Thee!
O merciful One,
When men are farthest, then Thou art most near;
When friends pass by, my weakness shun,
Thy chariot I hear.
Thy glorious face
Is leaning towards me—and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my benighted knee
I recognize thy purpose clearly shown—
My vision though dimmed that I may see
Thyself, Thyself alone.
I have naught to fear;
This darkness is the shadow of thy wing—
Beneath it I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Trembling where foot of mortal ne'er hath been,
Wrapped in the radiance of Thy sinless land
Which eye hath never seen.
Visions come and go—
Shapes of resplendent beauty round me throng—
From angels' lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
The earth in darkness lies.
In a purer clime
My being lifts with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break over me unsought!

Give me now my lyre!
I feel the stirrings of a gift divine;
Within my bosom glows unnumbered fire
Lit by no skill of mine.

How to us happy—I will give you two or three good rules which may help you to become happier than you would be without knowing them; but as to being completely happy, that you can never be till you get to heaven.

The first is, "try your best to make others happy." "I never was happy," said a certain king, "till I began to take pleasure in the welfare of my people; but ever since then, in the darkest day, I have had sunshine in my heart."

My second rule is, "be content with little." There are many good reasons for this rule. We deserve but little, we require but little, and "better is little, with the fear of God, than great treasures and trouble therewith." Two men were determined to be rich, but they set about it in different ways; the one strove to raise up his means to his desires, while the other did his best to bring down his desires to his means. The result was, the one who coveted much was always repining, while he who desired but little was always contented.

My third rule is, "look on the sunny side of things." Look up with hopeful eyes,
Though all things seem forlorn;
Thou shalt see light to-morrow,
Again to-morrow morn.

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