

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 202.

The Principles of Nature.

REPLY TO A LETTER

FROM THE REV. AMBER EDSON, OF OREGON, ILLINOIS, TO DR. EZEKIEL EDSON, OF FAIRPORT POINT, VERMONT.

Dear Sir—I was quite sorry to observe in your previous letter, and also in the last, that you are on such poor terms with Spiritualism. I say I am sorry—not because I desire you to believe in its professions except on good evidence, but I have often observed when men are so set against anything as to content themselves with poor arguments against it, they are not in a condition to give a candid investigation to it. Now, if there is anything that deserves careful investigation from the ministry of the present day, it is Spiritualism. Hence I feel pained whenever I see a minister so strongly bigoted against it as you seem to be.

The reasons why Spiritualism claims a candid investigation from the ministry are, it appears to me, manifold. Allow me to call your attention to some of them. In so doing you will not understand me to be professing myself a Spiritualist; I am now only vindicating the right of Spiritualism to a hearing by scientific religious men, and such we claim our ministry, as a body, to be.

1st. Spiritualism claims the attention of the ministry from the similarity between the *tests* which it gives of its truth, and those on which the authenticity of the Scriptures is based. Perhaps this startles you at first, but I beg you to look at it. What are the principal external evidences of the truth of the Scriptures? Why, the miracles performed by the persons who claim to have been authorized by God to write or speak his word. And what has been the character of these miracles? Look at the Old Testament. Moses divided the waters of the Red Sea; Elijah prayed for rain, and also that fire might descend from heaven and kindle his sacrifice, etc. Look to the New Testament: At the commencement of Christ's ministry, when John baptized him, the form of a dove was seen to rest upon him, and a voice from heaven was heard. Later in his ministry we find him changing water into wine, walking on the water, feeding multitudes on small rations, healing the sick, cleansing the leper, causing the lame to walk, giving sight to the blind, blasting the fig-tree, casting out devils, and raising dead men to life.

Now, what is the character of the works to which Spiritualism refers in proof of its truth? Wherein do they differ from these in point of the principles involved? Not at all. You may question whether they are works equally great in point of *power* or *effect* simply. But evidently that is a very minor consideration. A more than human power is evinced by any work which confessedly transcends human strength or wisdom. Now Moses parted the waters of the Red Sea and Christ walked on the waters of the Sea of Galilee. The miracles here do not consist in the amount of water Moses parted, for then Moses should have selected a deeper and wider spot in the sea. But the miracle consisted in his being able to part the waters at all. So also in the case of Christ walking on the water; the miracle does not consist in the depth or width of the water, or the specific weight of the person of Jesus, but in his being able so to control the laws of matter that a heavy body, which would naturally sink in the water, should be supported there. Neither is the specific form of the miracle, that is, walking on the water, the important feature of it. It would have been just as much a miracle had he walked in the air. Indeed, the last great miracle he ever performed was, that he was raised up into the air out of sight. The only important feature involved in the miracle of Moses and the miracles of Christ we are now considering is, that they were apparent suspensions of a law of nature, the great law of gravity.

Now, then, when Spiritualism affirms that her mediums cause various objects, such as tables, chairs, instruments of music, etc., to be moved about from place to place, to be floated in the air, and the musical instruments even to be played upon audibly, wherein do these phenomena differ from those I have mentioned from Moses and Christ? Here is a suspension of the same laws of gravity, although, to be sure, in a somewhat different form. But this does not affect the principles involved in the least. For ought we can see to the contrary, the power that can cause a chair to be lifted from the floor and held in mid-air, can cause a man's body to be floated on the water, so that he could cross Lake Michigan on foot.

But perhaps you are ready to meet these suggestions with the reply that no such things as these are *actually done* by the professed Spirits. Have you examined all the pretended cases, or has anybody who has decided that they are not done? Again, think how little really personal evidence you have of the miracles of Scripture. I do not, therefore, ask you to renounce a belief in them, but only to be as charitable, nay, as reasonable and just in one case as in the other. What is the real character of the evidence on which you accept the validity of the miracles said to be performed in the Scriptures? How much do you really *know* of them yourself? But you say, I believe in them because the Bible says they were performed, and the Bible is true. Wait one moment, my dear sir; I do not wish you to discredit the Bible, but recollect the only *religious* value the miracles have is to *prove* the divinity and truth of the Scriptures. The miracles, then, must plainly stand on their own grounds, quite independent of the Scriptures for their proof.

For, if you make the miracles the proof of Scripture (as you certainly do when you claim that they give proof of the divine authority of the reformers who performed them, in your first objections), and then make the Scriptures prove the miracles, you plainly *reason in a circle*, as the logicians would say. Then the question recurs, How can you personally establish the truth of the miracles of Scripture? Are you not *personally* possessed of as good evidence that spiritual mediums have performed the works they claim to have performed, as you are that Moses parted the waters of the Red Sea?

With regard to the other miracles of Scripture to which I have referred, such as healing the sick, causing the lame to walk, etc., I have only to say, that not only works involving the same principles, but fully equaling them in effect, are claimed to have been wrought by Spiritualism. And the evidence is as good to us at this day that such works are continually performed, as the evidence we are possessed of that Elijah, Christ and Paul did such works; and lastly, in reference to raising the dead, I am perfectly willing to admit that no person has perhaps been raised from the dead by spiritual mediums. I will not claim that Spirit-mediums have as yet performed as *great* works as were performed by Christ and his apostles. The force and power by which Spirit-mediums claim to be actuated is confessedly not so great. The Saviour was endowed with Divine power, and his apostles and the prophets were imbued by the same power, while Spirit-mediums only claim to be influenced by the Spirits of those who have at some time lived in the flesh, and are therefore merely human beings passed into a superior stage of existence, and possessed of but little more power and wisdom than they formerly had. This certainly all our religious teaching bids us to expect of disembodied Spirits, or rather of Spirits who have cast off the garments of the flesh.

The works, then, which Spiritualism alleges to be performed by Spirits of departed human beings, are the same in general character with the miracles of Scripture, only differing in degree, and are to-day as well authenticated to us as the miracles of Scripture, and therefore as much demonstrate the existence of some power superior to that of man in his present state as the miracles of Scripture do. They are just as much less powerful as they should be, since they do not profess to be the work of God, but of human Spirits having advanced to a higher stage of power and knowledge than we have. This, then, seems to me to be a reason why the phenomena of Spiritualism demand a more candid attention from the clergy than I think they have yet received.

2d. A second reason why I think the clergy should give this subject a candid attention is, that the revelations which Spiritualism discloses (if they are true) are upon themes which have such a direct and important bearing on the mission of the Church of Christ. Her assumed office, and the glory and beauty of her character is, that she professes to improve men's hearts with a confidence in a spiritual and immortal existence beyond this vale of tears, and to set out into more or less clear light the condition and character of that existence. Now, the revelations of Spiritualism, if they are true, are perfectly in keeping with the great aims of the Church. Now it seems to me if the Church really possesses and exercises the spirit of her mission, she will regard with the greatest solicitude and anxiety for light, any phenomenon which even professes to give a clearer teaching on this subject than she herself has yet been able to communicate, especially as with all her boasted authority and light, she has as yet been unable to evangelize a fourth part of the world, though she has engaged in her work for eighteen hundred years. Has it ever struck you as strange that concerning this great and vital point of a future existence of the soul, one half of the people of Christendom are in a condition of doubt little short of blank infidelity, with the teachings of a church claiming a revelation from heaven in the very midst of them from their birth to their death!—that her synagogues, where she teaches to the best of her ability the sublime truths of that future life, are empty of hearers!—that her sacraments are thinly attended!—that her own members, who have professed the faith she has inspired in them concerning this future, exhibit so little of the controlling power of this faith on their lives and practice!—and, finally, that her own body is severed by intestine strife concerning the condition of that future existence, and that Christian with Christian will not strike hands in the street, nor ministers admit each other to an exchange of pulpits, while all the energies of the Church as demonstrations are spent in doctrinal contentions and sectarian proselyting? I say, has all this never struck you with astonishment, and when it has, have you never felt the absolute necessity of some other solution of it than the depravity of the human heart, so easily assigned by every denomination not only as the cause of the general neglect of the church-teaching on the part of those they term "unconverted men," but also as the cause of the perverted vision of their fellow-Christians over the way, who can not see as they do, and who therefore are antagonists of the true faith? I tell you frankly, "there is something rotten in Denmark" as well as elsewhere. That is, a part of this imbecility of the Church of Christ to-day—this utter impotency which she has manifested for eighteen hundred years—grows out of an absolute deficiency of light in her own camp—of clear and tangible apprehension of this future life, about which the thousands of her clergy indulge in common-place talk every Sabbath. How passing strange that, with her chart from God and her text-book out of heaven, she is unable to pour the notion of a resistless conviction upon the hearts of the

hungry millions who hang weekly, yea hourly, upon her lips for the word of life! Do you deny that there is a consideration here which claims the profoundest attention of those of you whose function it is to break the bread to those hungry and skeptical souls?

Now, if the revelations of Spiritualism be true, they come directly to the point; they offer to the ministers of Christ one great element of success, for which they have long had a crying need, namely, the *tangible* evidence of the *fact* of a future existence. Do you not know that if you could first impress your hearers with a *profound and inevitable conviction* of this truth, you could easily gain their ears to your moral exhortations? If Spiritualism be true, I leave it to your own candor to say if it does not afford an evidence of the future existence of the soul, which the mass of men will feel more than they can feel the evidence of the Scriptures. Now sometimes when you can not make men feel the point of a Scripture argument, or a Scripture truth as you wish them to, do you not call to your aid some process of reasoning from *natural* truth—refer to some fact in the universe—as an illustration, or as going to establish your Scripture? Why, then, should you scorn the aid of Spiritualism in your attempts to enforce a belief in the future existence of the soul?

Now in all this I do not say I *know* Spiritualism is true. But I simply wish to press upon you a sense of its great importance to the Christian ministry, if it is true—for the purpose of preparing the way for a question I now wish to ask you personally. I ask it since you have taken upon yourself the responsibility of expressing yourself in regard to Spiritualism. It is this: since the subject *professes* to sustain such important relations to the confessed offices and functions of the Church you represent, have you given as close, long, anxious and prayerful *personal* attention to this matter as to justify you at present in opposing it? Have you *examined and conversed* with the best spiritual mediums—such men as Judge Edmonds and Professor Hale? Have you read their works, seen their experiments and tests? Have you tried *yourself* to receive spiritual communications, in such a hearty and sincere compliance with the directions which Spiritualists give, as you require of the sinner to the directions you give him for seeking light from God? If truth is to be sought sincerely and by personal effort in one department, that is the way to seek it *everywhere*, and no man who loves the truth should feel himself above seeking as any honest man may prescribe.

I have thus submitted to you two reasons why I think the subject of Spiritualism demands the most careful examination of the ministry; and now I must say that, from my observations upon the general course of treatment which the church gives to this subject, I have come to the conclusion that there is more bigotry than candor, more haughtiness than Christian simplicity in the treatment she gives it. The Jews anciently wondered how that man who was only the son of a carpenter, should have so much wisdom, having never learned. They said in answer to John's exhortations, "We have Abraham for our father," and so they disqualified themselves for a reception of the divine truth that was in their midst.

But you say, "Here is no parallel; we *do* receive Christ, and that is light enough; we do not expect, and it is wrong to look for, any more. There is an end of all revelations in him, and only infidels hearken to any other professed teaching concerning the future." I have not time now to discuss this point; but I assure you I regard it as an open question whether the work of revelation has closed. I know of no scriptural authority to say it has, and see no reason why it should be assumed that a system which professes to shed *additional* light on the truth of the Scripture, should be rejected on account of such a profession, and denominated blasphemy. If you know of any such good reason, please give it.

In conclusion, allow me to say that I am unwilling to present myself as the champion of the truth of the spiritual manifestations; but this I will say, I have not yet seen sufficient evidence against them to deny them. True, they seem sometimes to contradict each other; but we must select the true from the false sometimes. What would have been the fate of our Scriptures were we had pursued such a course? When the Council of Nice set aside from the canon of Scripture certain books as apocryphal, we are fair to think they did a great service to Christianity.

My friend here seems to have fallen into a common mistake, founded only on a report which has strangely obtained currency in these latter days. The Council of Nice was convoked for the special purpose of trying Arius for heresy; and there is no historical evidence worthy of the slightest consideration, that the canon of the Scriptures was made a theme of discussion by that ecclesiastical body.

Let children sing.—All children can learn to sing, if they commence in season. In Germany, every child is taught to use its voice while young. In their schools, all join in singing, as a regular exercise, as much as they attend to the study of geography; and in their churches, singing is not confined to the choir, who sit apart from the others, perhaps in one corner of the house, but there is a vast tide of incense going forth to God from every heart that can give utterance to this language from the soul.

In addition to the delightful influence music has upon the character, it has also a marked influence in suppressing pulmonary complaints. Dr. Rush used to say that the reason why the Germans seldom die of consumption was, that they were always singing.—*American Magazine*.

REMARKS ON THE DEATH OF REV. T. J. SMITH.

BY CHARLES S. BAILLY.

It is not necessary that I should detain you long. The virtues of the man when living, form the most eloquent appeal. The words and deeds of charity and truth stand out there in his character as living testimonies. Human praises are sometimes pleasing, but the man of truth and principle asks not for them. I come not here to praise the dead.

He was a man among men; his deeds lie scattered along a pathway full of trouble, change and sorrow. There are memories of him lingering like young flowers in lowly places, in these hearts before me, and they come swelling up to speak how excellent a man he was. Let those memories speak; let crushed hearts be eloquent with their tears, for here will be an eloquence and language more appropriate and effective than mine.

The earthly form is cold. That face, late so eloquent with life, never was so calm, and yet never so *expressive*. It speaks a higher, a more significant language than ever before—a language with never so great a lesson.

The man and brother whom you gazed upon with feelings of respect and love, is still here with you; but oh, how vainly in that pale face you look to see the warm touches of life that once moved in smiles and wept in tears. The form—the silent slumbering form—is here; an eternal sleep has closed these lips; and though there is nothing here but which in a few years will be ashes, yet you will linger even around those ashes, and old and young memories, and old and young dreams of the past will float in beauty over the spirit of thought, and there in manhood, bright and glorious manhood again, you will see him as once he was—honest in the work of duty—onward and upward in the paths of life; and you will listen to his voice of eloquence and truth, and the magic of his words will move upon your hearts like music and melodies from harps celestial; and there in that *memory and dream* you will remember how warmly came the grasp of his honest hand, how beamed that face with a kindly expression, and you will faintly believe that he is here again; for though he is silent before you—never so *silent*—yet he was never so *expressive*.

Listen! There is a storm upon the mighty deep. The vivid lightning darts athwart the black sky, and strikes human hearts with terror. Hark! hear ye not the crash of breaking timbers! hear ye not the terrific music of the winds, that contend madly with the waters of the deep? Night gathers in upon that storm-scene; darkness, like a shroud, hangs over the waters. The waves roll like huge mountains. But see, there is a ship upon that foaming deep, and those mountain billows break heavily upon her decks. She has been a good ship, and over the trackless waters has she buoyed a thousand hearts with hopes. And now she breasts the heavy surge; the waters seem ambitious to destroy that gallant craft; her tall and noble masts at last go headlong into the sea; her canvas, like ribbons, floats loosely in the blast. O, it is a terrible scene! Upon that deck there are souls congregated. Hearts are beating, and faces grow pale. Still they look for hope—still the eye is strained to see a light loom up in the dark night. Then comes that awful suspense. The sailor upon that deck has felt it before, but never so *real* as now. *Hope and Death!* how near they stand! What a dreadful relationship! Timber after timber is dashed to pieces, and at last that gallant ship is reduced to a wreck! But see! O, blessed sight! Gradually comes up that flood of light in the purple East. The darkness hangs no more like a shroud upon the waters; the winds have gone to sleep, and the breaking waves have spent their fury, and there is hope.

"Hope springs eternal in the human breast."

The sailor, with his face bathed with tears, looks up to the coming light, and blesses God; but they are *tears of joy*. A sweet calmness, like a drapery of contentment, setteth upon the waters, and the up-rising sun lets fall his golden mantle on the bosom of the sea. Is there not something really *spirituelle* upon the face of the deep? Rest and calmness succeed the dreadful excitement and reaction. Our very beings become harmonized at such a rare blending of the elements of nature.

* * * * *

And there is land!—land, with wide green fields and sunny hills, waving trees, summer flowers, vales of beauty and laugh-streams; and, more than all, friends—good and beautiful faces, with eyes of love and lips of truth. O yes, land! The mother remembers how her little child played upon the green-sward before the door of their own quiet home. The sailor-boy thinks of the tall grass that grew beside the path that leads up to the cottage door where dwells his mother and his little sister, and he secretly blesses the ivy that creeps lovingly over the porch and about the windows. It is his *home!* Yea, land and home! She was a gallant ship. She was called the "Good Samaritan," and in the work of duty, in the storm and in the sunshine, she proved to be staunch and true. But she is wreck. Shall we cast her away! O no! O no!

There is a great Samaritan, and he comes down upon the beach and smiles upon the wreck. "The *keel*—the main principle—is good," says he, "and we will go to work and build up another form about that keel, and we will make her light as air, and yet strong as the rocks upon yonder cliffs."

And he rebuilds the form, and O what a form! Transparent and beautiful, she shone in the waters like a thing of beauty. "And now," said he, "we will call her the 'IMMORTAL.' The underpinning was removed, and away she glided, far into un-

known seas. O she was a rare and lovely craft, sailing onward and onward through the calmest seas!

There is a storm upon the earth. Humanity is arrayed against humanity in a dreadful war of selfishness and wrong. Our brother who has gone home had been out in that storm, and with a genial Christian temperament he tried to assimilate the brute forces of human nature into beautiful forms of spiritual growth. His was a noble mission—teaching the war-thirsty multitudes how much there was in the peace and righteousness of a true life for the action of the soul. A noble ship, you may call it, with a burthen—a responsibility to carry. And the storm of life came down. About twenty years ago he took up his residence in this neighborhood. Here he commenced his ministerial labors. Here he delivered his first discourses. Here he broke the bread of life to these good people. Twenty years! What a change even in that short time! His life has truly been a storm—a scene of troubles, trials and disappointments. One after another of his children, near and dear to his heart, went down to sleep and up to God! Through all this his wife clung to him—a woman true to her gift and high mission. Gold, honors, and monuments of praise they neither sought nor asked. Theirs was a life of Christian purpose—of action; but still there came down the storm. The rude winds of adversity were wont to blow and threaten; but still they sailed on amid the waves and waters. Darkness frequently gathered upon their scenes of life, and there came, time after time, a crash of hopes, and the waters of affliction looked dark, dark! Still nobly did he brave the storm in the life-action. At last, when all had departed but a single child and his wife, and his earthly home looked vacant, disease came upon him. The storm outside, and the storm within! And yet, no matter how terrible grew that storm—no matter how dreadful that disease preying upon the very life-springs within, there came up before his vision the light of another day. Blow ye winds! Come down ye rude storms! Crash ye timbers, and let the masts of the earthly ambition and hope come down, and let the spiritual up-rearing proceed in the soul. Let this ship go to pieces as it must and will, for this is not my home. And the light came—the spiritual light from the angels and God; and tears came, but tears of joy. O, it was beautiful to see how the spirit yearned to go home, and how it beckoned for dear ones to follow! And when the ship of life stranded upon the beach of time, the great Samaritan, God the Father, came near, with love in his right hand, and truth in his left, and mercy lingering by his side; and in the twinkling of an eye he took the life-principle, the living and spiritual force, and clothed it in robes of living radiance. And then there was a spiritual ship; away it glided through the balmy depths of the celestial air, and it was called "THE CHILD OF GOD." O what a ship!—never to endure a storm—to sail on forever with the smiles of the eternal Shipwright, God, to bless it in its high pathways!

Our brother is before us—the worn-out ship; but God has rebuilt it, and he lives forever in the Paradise above. He was a mortal here; there he is immortal, tending ever toward the high perfection of the kingdom of God. O what a faith is this! How true and strong does it come to the higher nature of humanity! What a free and independent band of men are they who stand out this day in the clear light of God's truth, and proclaim the universal home-gathering of all souls to God! In the night of sorrow it becomes the light of joy. When the wind of adversity blows, and threatens the frail bark, it spreads calmness and peace over the life-scene, and ravishes the soul in a joy high and serene.

While he was with us he was a good man. Human testimonies say that, as nearly as he could, he lived up to the requirements of Christian duty. In his opinions, he was remarkable for his independence. In his dealings, fair and honest. He stated his opinions frankly and fairly. He deceived no one, nor was he willing to be deceived.

The later period of his life had been devoted to the investigation of Spiritualism, and at the time of his death he was engaged in lecturing upon this subject. He was a firm believer in spiritual communications with the world beyond. He had many warm friends—friends who loved him as a man and brother. Those great memories which live in those hearts, will build up their own beautiful monuments of worship and praise. Words are feeble upon my lips. Good deeds are monuments that last forever. And he will be remembered long, long. Those excellent people who now mourn his loss, will remember his good counsels and good deeds.

And he has gone home. He has left the storms of this earthly conflict. There were messengers awaiting him—his own children. He frequently spoke of this transient and dying joy and sorrow, but his hope was beyond, far, far away, where his children were taking their lessons in purity and the truths of heaven.

Why are we here to-day? Do we come to shed our tears? Do we come to mourn? Is there no higher lesson for the soul than mourning and sorrow?

It is beginning to be understood, I trust, that we are living for the hereafter. Here is the grand use of the present life. . . . And what a miserable gain has one made if in the next world he has to take his position far in the back ground of the spiritual picture! Do you not know that heaven is a state of gradations? Commence the spiritual action here, and the soul may be highly educated for the immortal world. . . . If you live at all, live for a spiritual worship. Cultivate the affections, and

warm up the dead sympathies, and let the heart and soul pulsate freely with a spiritual action.

This was the doctrine which our deceased brother taught. In regard to the great ends of religion, he was not at issue with many of his warm friends who did not indorse the whole of his spiritual opinions. He said there could be no religion where there was no heart for the work of Christian deeds. So do I. He said that when we went home to God, we took on a spiritual form, and then advanced in gradual perfections, higher and more glorious. So do I. He believed that this life was important, inasmuch as this was the place to prepare the soul for the spiritual conditions of the next world. So do I. But in regard to the communications from Spirits, by letters and otherwise, through living mediums, of which he had received the most positive evidence, as he frequently asserted to me, *that evidence I have not*. The difference, however, is not so very great. The whole result will be, that "God will be all in all." The great end of all practical preaching should be to impress man how to live here. If you believe that your work of spiritual liberty must be commenced here, why not do it, and not go through the world with this theory, and denying it in every act the mind conceives and the hand executes? Let profession go. Stand in your place every day, and be a man with an honest face, a trusty hand, and a Christian heart, willing and able to do the work which God appoints for you.

But I must close. I have been longer than I designed, and these remarks have been scattering. Before I close, however, I would say one word to our sister, who, far away from home, is here, and calls upon us to do the work and duties of Christian burial.

You and your husband have trod together the rough passage ways of life. But the earthly trial is over. He sleeps the last sleep; but I need not say to you how bright and beautiful appeareth the home beyond. I need not tell you of these heavenly bands—your own children—awaiting for you and him in the Spirit-land. I need not tell you how beautiful that land is, with its perpetual flowers and rivers of gladness. No, you have the Christian hope, and it is there in that soul of yours, high beating and exulting! Live for the attainment of good deeds, and strive for the excellency in Jesus our Lord.

Yes, we shall all go home. Time is writing his changes, and he never grows weary. Young and old are called upon every day, and perhaps to-morrow our turn shall come. Be ready with a highly pure life. Be ready with a highly aspiring soul. Be ready for the immortal advance. Make your mark high in the moral kingdom of Jesus, and live up to that mark. And may God bless you all.

SPIRIT AND MATTER.

MESSRS. PARTRIDGE AND BRITTAN:

Often in reading articles on the subject of "Spirit," "Spirit-form," "Spirit-body," etc., I have been perplexed to get a definite idea as to what the writer's views upon the subject were. Seeing an article entitled "An Inquiry," in your paper of February 23d, prompted me to give such a version of the subject as my impressions and instructions will warrant. As brevity is the beauty and force of all argument, and as a multiplicity of words only mists and renders obscure the force of them, we will come to the point directly, and show the subject in as plain and concise a manner as the nature of the case will admit.

Mind and body are two existences. Mind is matter; the body is matter. Mind is matter in its most refined state; and in its natural and refined state it is the life-principle or soul of the universe. All principles existing in nature emanate from, and exist with, mind. A combination of certain principles forms a man. Man is then mind—a living, intelligent being. In order to give the mind a proper organization and development, it is necessary to be accompanied with an existence more gross than itself; hence the body. The body is organized to correspond with the mind, in shape and form. The mind thereby exists throughout the body, in every nerve, vein and fiber, and acts through them in its development. As the mind grows the body grows. The mind has more to do in forming the body, than the body has in forming the mind; yet each is actuated to conform to circumstances surrounding the other. The mind is united to the refined matter of the body, and acts through it by the agency of a spiritual essence known as electricity and magnetism. The one is cold, the other warm; the one negative, the other positive. Both are compounds of certain refined chemical elements, the nature of which is to keep up an affinity between the mind and body, and carry on a proper action of all the various functions of both. Whenever any of these elements are so deranged as to lose its chemical properties, a derangement of the spiritual essence follows, and all can discover this whenever it occurs. The positive and negative are thrown out of equilibrium; the magnetism and electricity separating and producing too great an amount of heat in one part of the body, and cold in some other, and the degree of derangement depends upon the kind and number of elements that have become deranged in whole or in part.

Whenever the spiritual essence becomes thus deranged, disease follows. To remove this disease, the wanting elements must be restored; and as these elements are more refined in man than in vegetable, in vegetable than mineral, much wisdom and knowledge are requisite to apply the proper remedies. Spirits who have made thorough investigations upon this subject, are able not only to see the precise condition of each and every element, but point out its remedy (if remedy there be). If the derangement of the spiritual essence continues to such an extent as to neutralize its objects, then the mind loses its affinity for the body. It often occurs that its affinity is so slight that the mind leaves the body by a flight. Numerous instances of this fact are on record.

When the mind becomes free from the body it is no different in shape and organization or development from what it was when in the body, only that it is disembodied of the gross, and has taken on a more refined body, and is better adapted to mental development, if properly organized and developed while in the body. The mind in the earthly and spiritual form appears just alike, both in form, size and power; the bodies differ in quality and solidity and refinement. Then the spiritual organs act through a spiritual body.

The above ideas are the result of more than two years close investigation, having employed myself as a healing medium and mental clairvoyant for that length of time, applying myself, under the instructions of eminent teachers, to the study of mind, body, disease and its remedy. Lockport, N. Y., February 23, 1856. I. G. ARTHUR.

SHAKER VIEWS OF MARRIAGE.

It has been said that "the easiest thing in the world is to be mistaken." A true saying, but well verified in the general opinion people have of the Shakers' views of the hymenal state. Marriage, say the Shakers, is not absolutely sinful, except to those who think it to be so, as "where there is no law there can be no transgression;" and no man can be successfully condemned, except in that in which his own conscience condemns him. If he ignorantly do that which is wrong in itself, you must first enlighten, then condemn, or rather he will then condemn himself. "Christ came not to condemn, but to enlighten and to save." Can we follow a better example? "The word that I have spoken, that shall judge you at the last day." The Shakers affirm that, although Jesus was the first to live a Shaker life—so far as marriage, community of property, and separation from the world went—yet he chose rather to live out the truth, and thus lead men into light, correction, and improvement, than to send them where hope is no more. They affirm that "the children of this world marry and are given in marriage with perfect consistency; and to them they have nothing to say, further than to advise them to bear in mind that the law and true design of marriage is non-coition, except only for the perpetuation and increase of the race. They simply call in question the consistency and propriety of Christians, the professed followers of Jesus, adhering to an institution which seems to belong to an order out of which they claim to have arisen. In fact, when the matter is understood, we find that these singular people have no controversy with the "world" about an institution which all must acknowledge is the very basis upon which it rests; for it is the "rudiment of the world," and ought to be strictly guarded by all who seek its honor and welfare.

ANGELS UPON EARTH.—In sickness there is no hand like a woman's hand—no heart like a woman's heart—no eye so unflinching—no hope so fervent. Woman by a sick man's couch is divinity impersonated.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, MARCH 15, 1856.

SPIRITUAL DOUBTS AND THEIR CURE.

It is not uncommon for those whose prevailing mental states are more or less favorable to the doctrines of Spiritualism, to fall at times into distressing doubts in respect to spiritual existences and the possibility of their communicating with mortals. Even persons who have received the strongest external proofs of the reality of spiritual intercourse, and not unfrequently those who have been mediums themselves, are found relapsing into states of desponding doubt concerning the spiritual verity of what they have experienced and witnessed, and are continually and anxiously seeking for renewals and confirmations of evidence upon the all-absorbing question. This is owing, we apprehend, not so much to a deficiency of evidence as to peculiar states of mind unfavorable to the reception of spiritual truth itself upon any amount of evidence. The avowed reasons of their doubts, however, most generally consist in their inability to get at all times such tests as they want; in the discrepancy and unreliability frequently observable in spiritual communications, and in the vague suspicion of some existing and unknown natural or psychological law which if understood might fully explain all the phenomena which claim to proceed from a spiritual cause.

It seems of no permanent utility to urge upon such minds the unreasonableness of the expectation that every request for manifestations of such a character as they may prescribe, will be responded to from the world of Spirits—in which case the whole spiritual world would of course soon be resolved into a mere rapping and table-moving power for the impartial gratification of all inquirers of that class. Equally vain is it to urge the fact that discrepancies must necessarily occur in communications from the different grades of intelligence and morality, such as departed human beings may be supposed to present. Vain is it also to urge the reasons why Spirits should be providentially prevented from serving as *minds* to those who have minds of their own; and no less vain are the refutations of the psychological and other anti-spiritual hypotheses of the skeptic, which have been and may be offered; for though these arguments severally and collectively may, for the moment, be seemingly effective, they sink not into the interiors of the doubter's mind—hence are not incorporated with his soul-life, and hence are like the seed that fell on the rock, and speedily sprang up because it had no root, and as speedily withered away when the sun rose to impart new vigor to the vigorous, and to scorch and wither the feeble. These persons, therefore, are continually alternating between states of weak faith and desponding skepticism, and are continually going from circle to circle and from medium to medium, seeking such external manifestations as they erroneously suppose would be effectual in finally settling their minds as to the question at issue. Of course there are among persons of this class those possessing otherwise noble intellects, and characterized by the most generous and lofty impulses; and were not the inquiries of such being continually addressed to us, it might even seem presumptuous on our part to offer any suggestions for their guidance in the particular matter under consideration. Having, however, in numerous instances been applied to for spiritual advice by persons of this class, we have deemed it proper to give publicity to the following respectful suggestions, hoping that such may be perused with profit by Spiritualists of all classes.

Visiting different mediums and circles, and witnessing different kinds of manifestations, can in general be of little utility in quelling the ever-rising doubts of these skeptical minds. External manifestations directly appeal only to the *externals* of the mind—to the sensuous perceptions and the superficial powers of comparison and inference immediately connected therewith—while the more interior and spiritual realms of the soul may remain untouched thereby. As there was in the ancient days a class of minds who would not be persuaded "even though one rose from the dead," so there are even now minds, and states of mind liable to exist at times with us all, which no number or peculiarities of merely external phenomena can of themselves satisfy beyond doubt as to the reality of internal, invisible, spiritual existences. Before external manifestations can avail in finally settling the point at issue, there must be that free communication between the externals and internals of our being whereby the latter may be aroused to an exercise of its own peculiar perceptions and intuitions, and made to perceive the reality of a Spirit-life in its own light. The only possible way, therefore, in which all doubts concerning the alleged truth of Spiritualism may be finally and completely removed, is to let the teachings of the spiritual phenomena sink deeply into the *interiors* of our minds, and incorporate themselves with our very life. We must become in some degree *Spirits ourselves* (which is possible to all) and in proportion as we do this we shall know of Spirit existence as we know of our own existence. We shall then be able to elevate ourselves above the sphere of merely sensuous life, commune more or less vividly with the Spirits of distant friends in the body, perceive the shadows of approaching events, have impressions of distant occurrences, and exercise, in proportion to our interior openings, all other faculties and powers belonging to Spirits disembodied; whilst communion, more or less openly, with the Spirits of our departed friends will no longer be problematical, but an actual and directly perceived fact, seeming withal as natural as the most common-place fact of our outer and every-day life.

We are aware that different persons are differently constituted in respect to the capacity of perceiving things spiritually. Some there are who constitutionally and from childhood have the unfolded powers of presentiment, of prophecy, and of sensibly perceiving the spheres, if not the spiritual forms, of persons in and out of the body. The generality of persons, however, are not conscious of exercising any faculty of this kind. Many are unfavorably constituted, and more unfavorably circumstanced, for the cultivation of this interior power. We hold, however, that unless a superior guardianship, for wise purposes, orders otherwise, the development of this faculty to some extent is in the power of every one; and in the guidance of those who may desire its development within themselves, and the removal by this means, of any lingering doubts which such may still have concerning a spiritual existence, the following rules will perhaps subserve a useful purpose.

First, negatively, we can not, as a general rule, recommend a resort to physical magnetism by way of closing the external senses and developing the clairvoyant power; for though in some cases this may be a short road to the attainment, in some degree, of the desired object, it is often attended with injury to the interior powers. The plant which receives a forced development by a hot-house process, is never so healthy or vigorous as

if it had been left to a more normal unfolding. Nor would we recommend a resort to spiritual circles, or developing mediums; for though this might be useful if the circles and mediums were of the right kind, it is seldom that these requisite conditions exist, and any spiritual development which takes place in their absence must necessarily be more or less disorderly and injurious to the person receiving it. We would not even recommend one in any case to invoke individual Spirits to aid in his spiritual unfolding; for although this might, in many cases, insure a speedy opening of his interior senses, it is by no means certain that the Spirits performing this work would be those whose subsequent society and influence would be at all profitable. Beside, if one gives himself up to the control of Spirits—becomes entirely *negative* to them—he will most likely be confirmed in all the peculiarities of thought and feeling which characterize the Spirits themselves, however erroneous these may be.

But there is, in our judgment, a safer, more orderly, and withal more effectual method of attaining the desired object, than either of the preceding, albeit it may appear to some to be a slower method. This in general terms, consists in a purification, regulation and harmonization of the whole interior and exterior life, according to its highest standard of truth and right which commands itself to each mind, whilst at the same time there is a constant aspiration to know more of truth, practice more of goodness, and be induced more deeply into the mysteries and beauties of the inner world. Those seeking a true spiritual development (and none other is worth possessing) should never let a day pass over their heads without at least once sitting down and tuning their thoughts within themselves, instituting a strict inquest into their interior condition, judging and condemning and casting out whatever they may find of wrong in their affections and impulses, bringing the soul up to the standard of any higher light to the following of which it should ever be held open—harmonizing all interior workings, and forming resolves relative to any course of immediate external action which the interior consciousness of duty may prompt. We would not recommend any system of abstract theological views as a chart to guide the soul in these interior examinations; but a thorough acquaintance with, and deep and frequent contemplation of, the precepts and examples of Jesus would certainly be no hindrance in the prosecution of these interior unfoldings, and unless one can conceive of something more pure, more unselfish, more holy, more deeply spiritual and divine, a due regard to them is absolutely necessary.

In the light of New Testament morality and spirituality, the all-comprehensive rules for the government of an interior life, which may be profitably kept in view in the daily interior examination just recommended, present themselves under the following seven-fold arrangement, which has proved useful at least to one mind:

The first recommends *PURITY*—embracing an abnegation of the perverted selfhood and its desires, and a singleness of aspiration for communion with, and conformity to, the will of the highest and holiest Intelligence in the universe of which the individual can conceive as having anything to do with mortals. (We express the rule in this form of phraseology, because by some who will read this article it will probably be considered a matter of dispute what or who is the highest being conceivable as taking direct cognizance of human wants, and superintending our affairs. To such it is allowable to call this being "Brahma," "Jupiter," "God," or to regard him as a more exalted human Spirit, provided their conceptions are really and honestly the highest of which they are capable, and provided they hold themselves freely open to any additional light.)

The second rule is *JUSTICE*—that is, relative fitness and propriety in all impulses, thoughts and actions.

The third is *ORDER*—which of course embraces a methodizing of the whole course of the interior and exterior life.

The fourth is *RECIPROCITY OR EQUALITY*—which admits all beings to a participation of our own blessings and privileges, according to their particular states of receptivity.

The fifth is *PROGRESS*, or a constant effort for improvement and elevation in all goodness and truth.

The sixth is *HARMONY*—this word of course being understood in its most extended acceptance, and as embracing Harmony with self, with the world, and with God.

The seventh—the *sabbatic principle*—embraces the result of all the preceding, in an interior unity with the Divine, and a trusting, loving, and holy rest of soul.

In proportion as one practically assimilates these rules with his interior being, he necessarily, as to his spirit, enters the society of angels—comes into rapport with them, and receives their influence. Of this he will grow more and more sensible in proportion as he brings himself under the influence of the foregoing disciplinary exercises. A sphere of holy quietude and peace which he thus invites will become more and more sensibly operative, until he knows that he stands upon the very precincts of heaven and breathes the pure and fragrant air of Paradise. His affections and thoughts will soon begin to intercommunicate with the pure and holy of heaven, and with the Spirit of the Divine Father; bright visions of celestial forms, and images correspondent of Divine truths, will flit before his interior eye, and of all realities the interior and immortal world will appear the most real.

In this prescription for the cure of spiritual doubts, we admit that we have unfolded a high standard of aspiration—higher perhaps than one in a thousand can (rather will) to any very great extent, conform to. But if one aims an arrow at the sun, he will probably launch it higher than if he projects it on a horizontal level with his own stature; and so we have deemed it proper to exhibit the *highest and best series* of rules for spiritual culture of which we can conceive, so that the points of aspiration may be above all minds, yet indefinitely approachable by all who may will to approach them. Follow these rules, dear reader, to the best of your ability, however small or great that may at first seem to be, asking God for his divine blessing, and it is utterly impossible for your doubts concerning spiritual things to continue their annoyances much longer.

Many persons will doubtless say that their minds are so distracted with other duties as to disqualify them for pursuing the method of self-discipline here recommended. We would advise such to let these "other duties" remain undone whenever they interfere with these recommendations; for surely they are not duties unless they are in some way involved in or receive their guiding impulses from, the foregoing principles. Others, again, will say that their associations with the unspiritual and inharmonious minds of the world, are such as to interfere with the practice of these rules. Let all such associations as can not be maintained consistently with the integrity of these rules, and which can not be modified by the elevation of the associates, be immediately broken off, for no real good can come of them to either party. In a word, let self and the world be exalted, and subordinated, and let the spiritual and the divine be ever exalted, and then shall we be Spiritualists in truth and in deed, not believing but knowing and living the truths of the new unfolding, and receiving from them constant draughts of ineffable peace and joy.

NATTY A SPIRIT.

THE above is the title of a book from the pen of Allen Putnam, Esq., Roxbury, Mass., and just published by Bela Marsh, 15 Franklin-street, Boston, and Partridge & Brittan, 342 Broadway, New York. It contains 175 pages, 12mo; muslin bound, price, 33 cents; postage, 8 cents. The known intelligence and integrity of the author, Mr. Putnam, is sufficient guarantee for an interesting and reliable narrative.

The narrative sets forth that Natty is now the Spirit of a once lovely child on earth, who lived but a few weeks in the autumn of 1815. In the autumn of 1854 Mr. Putnam visited Miss Bugbee, a medium, and while examining some drawings which had been produced by Spirits through the use of her hand, this Spirit, Natty, claimed to have taken possession of her, and commenced conversing with him. Among other things Mr. Putnam asked the Spirit, "Who moved and guided the medium's hand to form the flowers?" Answer, "Ben West." Mr. P. then said, "If he can do this he can sketch your likeness for me." "You shall have it," was the quick reply. Mr. Putnam, however, did not expect the picture, and the interview passed nearly out of his mind. In May, 1855, Mrs. Putnam met Mrs. Sisson, a medium, and this same Spirit, Natty, wished Mrs. P. to give the medium money, that he might take her shopping, which request was complied with.

About a week subsequent to this Mrs. Sisson was impressed that she must go out shopping; she knew not for what. She went from print-shop to print-shop through Hanover, Court and Washington-streets, overhauling the assortments of prints. Finally she came to 328 Washington-street, and examined their entire collection of pictures, as they would have her believe; but she was impressed to say, "You have more." "Yes," was the reply, "we have a fresh package just from New York—we will open them," which was accordingly done, and the second one seemed to be a perfect representation of Natty, and the one next to it represented another Spirit which had been seen to accompany him. She purchased the two pictures and took them to Mr. Putnam. The Spirit subsequently stated that he took her to all the other stores first, so that it might be known there was not another picture like it in the city. The Spirit claims to have been instrumental in the execution of these pictures in the south of France, and in the purchase and bringing of them to Boston.

Mr. Putnam took these pictures the same day to three mediums, separately, who were accustomed to see and describe to him Natty and the little girl Abby. As soon as they saw these pictures, and without anything being said, each exclaimed, "That is the likeness of Natty, and that is Abby." Subsequently these pictures have been exhibited to several other mediums with the same result. Mr. Putnam stated his surprise at the receipt of these pictures. The Spirit replied, "You remember, father, my promise that Ben West should sketch me through the hand of this medium?" "But," said he, "I thought it mere words."

The little Spirit Natty signified to Mr. Putnam sometime subsequent to the receipt of the lithograph likenesses, that if he would foot the bill he would select an artist and try to have his likeness produced on canvas, to which Mr. P. consented. Some ten days afterward the following message was given through a medium in Somerville, with a request that they send it to Allen Putnam, Roxbury: "Mr. Putnam, head of Hanover-street, artist." The following verbal message was sent with it: "I do not know what it means nor why it is sent, neither do I know anything of the man." Mr. Putnam found on a sign, No. 4 Howard-street, (near the head of Hanover) C. L. Fenton, and also found the man in the fourth story. He very awkwardly introduced the object of his visit. Mr. Fenton bid him speak freely. Although not a Spiritualist he thought he had been favored with visions. Arrangements for the experiment were made on the basis that the artist was to spare no time or expense, and was to follow such visions, communications, or other directions in the matter as the Spirit chose to give. Chapter three of the book is by the artist, setting forth his first sketch, and various communications from Spirits respecting the plan, attitudes, etc.; also several visions presented to him. He closes with the following description of the painting:

The painting is on canvas, thirty-eight by forty-eight inches. Natty is represented as a child; his size is that of one between two and three years old; but the head is very fully developed, and the expression of the face and position of the whole body are indicative of more wisdom than belongs to childhood. At his left side is Uncle Charles' favorite black dog Leo, slightly inclined against Natty, as Natty is against the dog, each contributing to the repose of the other. The left arm of Natty rests with perfect repose over the neck of the dog, the hand being seen on the breast, holding one end of a wreath of flowers; while the other end is supported by his right hand, which is raised nearly to his waist. The under-garment of Natty, of which a small portion is seen, is rose-color, bordered with blue, from which emanates slightly a faint light—oyle, if you please. The outer-garment, which is full and flowing, is white (illumined in the shadows with rose pearl), and bordered with gold, from which is suspended a row of drop-pears. On the right shoulder, this garment, and the drapery which forms the covering for the arm, are united by a gem-star, radiating light. His breast, left shoulder, legs below the knees, and feet, are bare. Surrounding the figure, from the hips upward, is an emanation of white light. His hair is golden. The figures stand on greenward bordered with flowers. On Natty's right ascend vines, supporting grapes—the golden, the crimson and the silver. Still farther back, and on the left, in the middle-ground, is falling water, backed by foliage, amid which are seen other falls. On the right of Natty, between him and the vines, is slightly indicated, by steps of a golden hue, a way of ascent, which is lost in fleecy vapor of a rose, amber color, deepening into dark on the left of the head of Natty, and there is united by light, with a broad, simple wash of delicate rose-line, which forms the upper corner of the picture on his left. The opposite corner, on the right, is of azure. The lower end of the painting, below the objects, represents the natural atmosphere, on which many of the objects are seen reflected, and is a deep blue.

Work of the Spirits.

THE Rochester Daily Advertiser, of February 13th, relates the following "upon authority," the editor says, "the sincerity of which we should never doubt, however much we might doubt the reality of the wonders contained in the relation itself."

Not twenty miles from this city, in a quiet little village, resides a gentleman of mature years, possessed of good intellectual powers, aided by more than an ordinary share of scholastic attainments and literary culture. He is a firm believer in the doctrine of spiritual communication with mortals, as contended for by a class called Spiritualists—his faith being justified, as he thinks, by the demonstrations of which he has been a witness.

Not long since, a cherished daughter just verging upon womanhood, was suddenly removed by death while engaged in completing her studies at an Eastern Institution, throwing a gloom over the family circle of which the deceased was a cherished center. In the same family circle a sister of some twelve years of age, who had paid no attention to the languages, but who was suddenly impressed the other day with an unwonted power, and, taking a pen, wrote out with great rapidity and ease communications in Latin and French, without having, as before stated, any previous knowledge of those languages. These communications, the report is, came from her deceased sister, who had made these languages a portion of her study when alive, and now communicated through them when dead. It is also stated that this young medium can place her fingers upon a key of a piano and without the least apparent physical exertion trail the instrument all around the floor without its being in contact with the floor during the operation.

Finally, a little brother of the deceased young lady, some nine years old, is often raised perpendicular from his seat to the ceiling overhead, and then replaced where he was before, without any agency of his own.

THE SPIRITUAL HERALD.

Devoted to the Exposition of the Phenomena of Spiritual Manifestations and their Application to Human Welfare. Published monthly by H. Bailliere, 219 Regent-street, London, and 290 Broadway, New York.

THE above is the title of a magazine, the first number of which is before us. This publication brings us good cheer for the cause of immortal Spirit intercourse in Europe. It is the indication of a demand there, and the evidence of means and ability to supply it. Messrs. Bailliere, the publishers, are among the most extensive publishers in Europe, having branches established in France, Spain and New York. The character of this number sustains the character of the house. There is an earnest, business straightforwardness about it which promises a low and useful life. God grant it may be so! In the present number there are three pages of introductory; an article entitled "Evenings with Mr. Hume and the Spirits," covering seven pages, with very interesting facts; four pages under the head of "Healing Mediumship;" a Letter from Sir Charles Isham on Spiritualism; an interesting report of a public discussion on Spiritualism, at the London Mechanics' Institute; all of which are exceedingly interesting. We copy the introduction as follows:

The age wants a test like the one that has come in the form of modern spiritual manifestations. Christian faith has become enervated with dead matter. Like British goods, it is adulterated in every possible manner. It is even secured out of literature, which, with popular consent, avoids the subject altogether, and teaches what is called natural religion—a sort of moral philosophy—in its stead. It wants but little to extinguish Christianity as anything but a tradition—an establishment—a vested interest, or some other mundane structure, which stands like an Egyptian pyramid, because it can not easily come down; but, like the pyramid, is surrounded with a barren desert of creeds without faith, and forms without life—the ruins of a world that once was, and is no longer, a living reality. A series of spiritual movements in such a state of things is refreshing, even if they come from the spirits of darkness. To prove to a materialized world that there are Spirits of any sort is no vain mission.

This has been done. In the United States of America materialism and infidelity now chiefly exist in the churches. The tables are turned, and the name of infidel has changed its meaning. An immense number of those who were formerly dead to all belief in a spiritual world, are now the most devoted and enthusiastic supporters of spiritual faith, convinced by evidence that they could not resist—by appeals to their senses, their understandings, their feelings and affections—in the re-appearance of those dear friends who have departed this life, and have communicated with them from beyond the grave, in a manner not to be explained by any supposition of imposture or hallucination. Frivolous, apparently some of these modes of communication are, but the scale is graduated from the frivolous to the sacred; and the highest of all have given utterance to thoughts and to language which scarcely find a parallel, and not a superior, in any department of eloquence, theology, philosophy or poetry; whilst the signs and wonders in the healing art by the imposition of hands, as in apostolic times, remind us of the promise, that "the blind shall see, the deaf hear, and the lame shall leap as a hart." We hear of healing mediums whose houses are thronged with visitors and patients waiting to be touched—the very passages crowded as well as the apartments, so as really to make it no exaggeration to say that it is scarcely possible to obtain admission into the house.

The movement has been rapid, compared with other historical movements. In 1844 the first Spirit circles were formed, and they were privately conducted for years. A record was kept of the proceedings, and the Spirits told the sitters that the time was at hand when their numbers would increase. But there was no appearance of increase till the rappings announced themselves in Rochester, N. Y., in 1848. These at once gave notoriety to the subject. After that all the various forms of mediumship in succession appeared—in writing, drawing, playing on musical instruments, visions, trances, elevation of heavy substances and living persons in the air, Spirit hands, Spirit voices, Spirit healing, and still the wonders seem to increase, and the facts are acknowledged even by the enemies of the movement, who ascribe to abstract feelings and psychological conditions and other unintelligible agencies, what can only be predicated of intelligent and supernatural agency.

Mr. Brittan in Maine.

DURING the last week, the Editor was absent in Connecticut, Massachusetts and Vermont, lecturing almost every night, and usually before large audiences. As his appointments have been in several different places, most of which are situated off the line of the railroad, he has been obliged to travel through the day and to lecture at night, so that he has had no time or opportunity to write for the TELEGRAPH. He has often found it necessary to ride to his appointments in an open sleigh over roads where the snow is drifted in places to the depth of eight or ten feet, and after lecturing from one to two hours, to return the same evening so some central point from which he might the more conveniently proceed on the following day to his next appointment.

Mr. Brittan left Randolph, Vt., on Monday morning last, for Boston, en route to Maine, where he has the following appointments: At Bangor, Wednesday and Thursday evenings, also Friday afternoon and evening in the same place, (12th, 13th and 14th); Saturday evening and Sunday afternoon and evening, (15th and 16th) at Portland. His next place will probably be Augusta, but we have no definite information respecting the remainder of his programme.

Mr. Tiffany's Departure.

MR. JOEL TIFFANY closed his labors with the Spiritualists of New York and vicinity, on Sunday last. On Tuesday he departed for Troy, carrying with him the thanks and blessings of many persons for having served as the instrument of their induction into higher views of the spiritual philosophy and its cognate subjects, than they previously entertained. After laboring about a week with the Spiritualists of Troy, Mr. T. will visit his family at Painesville, O., and after lecturing in different places in the Northern part of Ohio during the ensuing six weeks, he will probably return and resume his lectures in Philadelphia, New York, and Boston.

More Testimony for the Koons.

THE following communication from Mr. Jackson, of 341 Spring-street, this city, contains the voluntary testimony of himself and wife concerning the fairness and good faith of the Koons mediums and their manifestations, while stopping at his house during their recent sojourn in New York. In the familiar and unguarded daily intercourse which must have existed between the Koons and Mr. Jackson's family, any fraud, collusion, or dishonest contrivance on the part of the former, would most likely have been exposed. But hear what Mr. Jackson says:

MESSRS. PARTRIDGE AND BRITTAN:

Gentlemen.—In justice to the Koons family, the subscriber takes pleasure in announcing that Mr. Koons, with two of his children (Nahum and Quinilla) have tarried with us since the eve of 31st January last, and we witnessed the manifestations on seventeen evenings, under a sharp lookout for fraud; and we are now free to confess that we are happily disappointed, as no fraud has been detected.

We frequently held private circles during their stay, with but one of the mediums present, and none others but ourselves. Sometimes one and sometimes both of us were present.

During the times of their circles we held such relations to the medium as placed him beyond the power of imposition, notwithstanding which the trumpet gave utterance to language in answer to mental questions, which was foreign to the knowledge of the medium, while at the same time the trumpet and other articles were seemingly floating in the air in various directions.

If any person can explain these phenomena on any other hypothesis than that of spiritual agency, we shall be willing to admit that Spirits had no concern in the matter. Dated February 26, 1856. J. JACKSON, 341 and 343 Spring-st.

TIFFANY'S MONTHLY.

We announced last week that the first Number (for March, 1856) of this new Monthly exponent of Spiritual Science, is now ready for delivery, and that subscriptions, at \$3 per annum, are received at this office. As a specimen of the close logical reasoning displayed by Mr. Tiffany in this publication, we lay before our readers the following extract from the first article, entitled "What is Truth?"

The question next arising is, By what shall truth be determined? Since truth is the portraiture of reality upon the consciousness, and since we can know nothing of reality but by its portraiture therein, and since we are liable to have imperfect and false perceptions, how shall we determine what is true and what false? By what means can we know that our perceptions of being correspond to the actuality?

The science of mathematics is denominated demonstrable, because its affirmations are capable of demonstration; and consequently they all harmonize with each, and each with all.

But why are the affirmations of the mathematical science any more demonstrable than any other? Is it because number and quantity are more fixed and certain than other attributes of existence? Is it because the attributes of matter are more infallible than those of mind? By no means. The greater accuracy pertaining to the mathematical science is owing to the manner of investigating its actualities. Let us pursue the same method in all our moral and religious investigations, and we shall find that the certainty of mathematics pertains to them all.

In the study of mathematics we begin with certain absolute affirmations of consciousness, as the great fundamental tests by which to determine truth; and we admit no truth in the plane of number and quantity which conflicts with these fundamental tests. These tests are called axioms or self-evident truths.

Our next step in the study of mathematics, is to fix upon certain definitions, so that our language may always be definite and certain. Thus the mathematician will not proceed one step until he has defined his terms, and those things necessarily pertaining thereto.

"Geometry," he says, "has for its object the measurement of extension, and extension has three dimensions—length, breadth and thickness, or height." These dimensions being finite, must be limited or bounded by lines or surfaces; and these lines must be either straight or curved, and these surfaces must be plain or curved. Hence a straight line, a plain surface, etc., must each be accurately defined; and when all necessary definitions are given, then demonstration commences, and he proceeds no further than demonstration attends him. He gives no heed to authority save the authority of God, speaking in the absolute affirmations of his soul. He trusts nothing to conjecture. Starting upon such a basis, and observing such a procedure at every step, the science of mathematics can not be otherwise than accurate. Its affirmations are the absolute of those truths pertaining to number and quantity.

Let the same course be pursued in our investigation of the mind in its perceptions, affections and relations, and we shall find the same demonstrations attending our procedure. Let us have definitions which are accurate; then let us have the absolute affirmations of the consciousness upon the subject for fundamental tests of truth; and then, if we proceed with care in our demonstrations, admitting nothing as real which necessarily conflicts with these conscious affirmations, we can determine the truth of whatever lies within the plane of such investigation.

The nature and constitution of mind is such that it must have the absolute standard of truth within itself, or it can by no means know the truth. Unless that divine and perfect standard has been placed within the consciousness of the soul, affirming the absolute of all truth belonging to every plane of being and existence, man can never know absolutely that he has the truth. The standard must be as absolute as that which is to be determined by it.

In mathematics, unless those absolute affirmations pertaining to number and quantity, had a conscious being in the soul, man could make no progress in the mathematical science. Every deduction, however simple, is related to these self-evident truths.

In our investigations pertaining to the facts and phenomena of mental being, action and manifestation, we can not make any certain progress unless we can find the axiomatic truths pertaining to that plane of investigation; and then we must fix upon all necessary definitions, so that our language may be mathematically accurate.

This position is self-evidently true; for as the mind can know nothing but its own consciousness, and that which is inerrant in theory, we can not know what is true, unless we have a conscious standard by which to determine its truth; and that standard must be absolute for the trial of that which is to be determined, or its determination can not be absolute.

CORRESPONDENCE OF DR. HARE.

TO THE EDITORS OF THE SPIRITUAL TELEGRAPH:

Gentlemen—I propose to send you some letters addressed to me, and my replies, hoping that both one and the other may be worthy of a place in the columns of the TELEGRAPH. This letter, in common with many others to which I have written in reply, serve to show how the glorious Spirit-manifestations are in request, and that nothing is wanting but belief to make them a source of consolation to many who are now groping in painful doubt.

I omit the names of the parties, not having their consent to publish them, nor knowing to what extent they may be under the oppressive and vindictive heel of sectarian oppression:

BRENTON CO., O., February 19, 1856.

PROFESSOR HARE:

Dear Sir—Brought up under the strictest rules of sectarianism, it was not until an advanced age that my mind became sufficiently free to investigate. So soon as it did, I was lost in an ocean of doubts relative to the immortality of the soul. In the Bible I ceased to find that evidence which gave satisfaction to the mind; like the drowning man, I was catching at straws. I had read something of the manifestations from the Spirit-land. In Spiritualism I found something more tangible than anything I had heard from the pulpits around me, and was determined, when opportunity offered, to investigate. Happening to be in Philadelphia last Spring a year, I visited a meeting of Spiritualists at Lafayette Hall, where I inquired for a medium, and was directed by one who appeared to be prominent in the meeting, to visit Dr. H. Gordon, on North Fifth-street. This I did the next day, but had to leave him, sir, disheartened, by having strong reasons for believing him an impostor, although it has not rendered my faith less in those whom I believe to be honest. My object in writing this is, that you or some other who can feel an interest in the cause, may investigate his qualifications, and be satisfied that what I write is true. You may disabuse the minds of Spiritualists who may now respect him as an honest man and a medium.

This is the history of my visit. On my arrival at the Doctor's I was invited into a small front room from the hall. The Doctor and a student were in. Informing him of the object of my visit, he went into a room back of the one we were in, and was followed on his return by a girl, under pretense of fixing the fire. After the girl had left the room we took our seats at the table. The rapping soon commenced on the under side of the floor beneath our feet. I requested the Spirits to rap in some other place. In a few minutes raps were given against the door entering into the back room. Again I requested them to rap at another spot; in a minute raps were given against the door leading into the hall. I requested rapping to be made inside the room, but could not get them; I was satisfied that the girl did the rapping. Then the drawer of the table flew out half its length, which the Doctor and student called a very strong manifestation. After flying out once or twice I slipped my foot quietly up against the end of the drawer, and requested the Spirits to shove it out again. In an instant a foot struck mine with some force; where it was the Doctor's or the student's I do not know; it was one of them. The Doctor then got to writing. I asked who was the Spirit. He told me to write down several names and point to them, and it would tell which. I came to that of a brother's son. The Doctor misunderstood me, and addressed me throughout as brother. I paid my fifty cents, which was his charge, and left. I read your book with pleasure until I came to the name of H. Gordon. My feelings fall. Think I, can Mr. Kennedy, with his advantages, be duped? Send three strangers there; let one guard each door and the cellar, and you will get no raps at Gordon's. I thought it a duty to give you this information.

Respectfully,

PHILADELPHIA, February 26, 1856.

Dear Sir—I have read with attention your letter of the 19th instant. I perceive that you have labored under the same educational credulity of which I was myself the victim, in common with the great majority of mankind. But there is this difference, that by an arduous investigation of three months in dura-

tion, I was cured, while, by a hasty examination of a few hours, your errors have been confirmed. As there are many who may be thus misled (through the TELEGRAPH, in which this will appear), I will, in correcting what I consider as your misapprehensions, strive to give a hint to others who may, like yourself, imagine themselves competent to teach their juniors equally in want of instruction and admonition.

I presume you would not have stated the facts tending to prove Gordon an impostor, had you not expected that I should believe them; yet is it reasonable that you should expect me to believe your transient, negative testimony, made upon such brief experience with one medium, when you set aside my reiterated observations, made not only with respect to Gordon, but many other mediums, and lastly my own mediumship? If you understand the experiment illustrated by plate 3, of my late work, you must perceive that Gordon could not have deceived me in the performance of it; it was out of his power. In the experiments mentioned in paragraphs 197, 198, 199, 211, 212 and 213 of my late work, there was no room for deception, if I am to be believed.

I have heard loud and repeated rappings in Gordon's parlor, when there was no girl to be seen, and from parts of the room where no mortal could have made them, whether girl or any one else.

The insincerity of Spirit-rapping was ascertained by committees of investigation at Rochester and New York. It was not worth Gordon's while to deceive you. Raps are too plenty with him to make it necessary to cheat in order to have them. But if you will look at paragraphs of my work from 139 to 143, you will perceive that I had sufficient evidence independently of Gordon.

This morning I saw a table moving repeatedly without contact with any mortal, and when I sat upon it, my legs being off the floor, the table was made to rise and fall so as to beat time to a tune.

Raps took place, over and over again, in abundance, without any mortal touching the table upon which they were apparently made. Also a rational interchange of ideas was effected, the table being untouched, and every precaution taken that the most skeptical observer could have required.

You assert that the drawer came out in consequence of an unfair action of a foot. I assert that I saw this manifestation at Gordon's in company with Dr. Child, when it was utterly impossible that there could have been any foot employed. I was very particular in having the table examined. I took my seat on the side of the table where the drawer was situated. I drew the drawer out, and examined the place made in the table to hold it, with great care, returned the drawer to its place and saw it move outward without any visible cause. Dr. Child saw this phenomenon as this gentleman sat at the table, as well as myself. Being bright daylight, it was impossible for a foot to have been lifted, or any movement to be made without detection.

You will find many witnesses to testify that they have seen the medium in question carried untouched, overhead, from one part of a room or saloon to another. I refer you to the narrative of Mr. Rehn, paragraph 1474, of my work. Mr. Charles Partridge and Dr. Gray, of New York, will confirm this fact as having taken place on other occasions when they were present. My experience of Gordon is such that I do not believe he ever attempted to dupe you, though I do not doubt your sincerity in supposing that he did. But you convict yourself of inaccuracy in your inferences, because you supposed yourself to have felt a foot, whether that of the Doctor or of the student you "do not know."

Of course you could not have formed this opinion from any movement on the part of either. Had you seen either move, you would not have any doubt as to which of the two to impute the impulse which you mistook to be that of a human foot. Evidently, therefore, you have no other ground for imputing it to Gordon besides your indisposition to ascribe it to a Spirit.

Now I infer that if the movement came from a foot, either of Gordon or the student, an observer so vigilant as you assume to have been, must have perceived a simultaneous movement on the part of the individual to whom the foot belonged. Manifestly of two persons sitting at a table, neither could lift his foot up so high as the drawer, without detection by a careful observer.

Whatever inferences you may get inveterate unbelievers to draw, your own statements will lead any well-informed Spiritualist to perceive that the push which you experienced came from the same source as the sliding out of the drawer. It is to be inferred that you had a most instructive manifestation of which your inveterate incredulity prevented due appreciation!

When sitting with Mrs. Brown, in her parlor, a table being between us, but so as not to be within a foot of her person, I felt as if a human finger touched my leg. Consistently with your mode of inference, had I been within reach of her body, I should have conceived that the sensation came from her finger.

You allege that your discovering of Gordon to be an impostor has not rendered your faith less in those whom you believe to be honest. It would seem, however, that your finding that Gordon was among the media accredited by me, induced you to discredit the whole of the rest of those cited in my work, myself included!

As to Gordon being the author of the misapprehension respecting the use of the word "brother" for "brother's son," the facts do not warrant the inference; since it often happens that an evil Spirit will personify a relation. Sometimes they occupy the arena to the exclusion of higher Spirits, and in their presence are guilty of falsification which is subsequently explained by the latter. In fact, evil Spirits perform to a certain extent the part assigned by Christians to Satan.

I recommend you to make another trial before you give such immense superiority to your hasty observations, over those conducted by me for eighteen months, with the utmost care; and it is to be hoped with some skill, acquired by the practice of half a century.

Your well-wisher, ROBERT HARE.

PERSONAL AND SPECIAL NOTICES.

Spiritualism in Brooklyn.

A. J. and Mary F. Davis have been lecturing before the Spiritualists in Brooklyn Institute every Sunday afternoon for several weeks past; and the gradually increasing audience give promise of entire success, notwithstanding the fact that both aristocracy and priestcraft possess the inhabitants. It is settled, as we are informed, that the Friends of the Spiritual Dispensation in Brooklyn have set themselves to work in downright earnest—so that, by their co-operation, regular meetings every Sunday afternoon will be held free to the public, in the Institute, commencing at 3 o'clock. A. J. Davis will go on there with his interesting discourses as heretofore.

N. B.—It is furthermore appointed that, next Sunday evening at 7 1/2 o'clock, Mr. A. J. Davis will lecture at the Hall, corner of Court and Sacket-streets, in South Brooklyn.

Miss EMMA F. JAY, who has been lecturing for the last few weeks in Boston and vicinity to large and intelligent audiences, was in New York on Friday and Saturday the 7th and 8th of March, on her way to fulfill engagements to lecture in Philadelphia. We are informed that she spoke in Sanson-street Hall on Sunday last, to a large and attentive audience. After she closes in Philadelphia she will respond to the calls for her services from Birmingham and Poughkeepsie.

New-York Conference.

PHOTOGRAPHED BY GRAHAM AND ELLIWOOD.
STUYVESANT INSTITUTE, February 27, 1856.

ANDREW JACKSON DAVIS said: On Sunday evening last, I made a proposition that the friends should assemble at this occasion, to consider the propriety of having two platforms, two places of public meetings, in the city of New York: one for a discussion of spiritual phenomena in all their bearings, and the other for the discussion of principles, in all their bearings upon human nature, in this world and in the other. The three great articles of faith (without forming a creed) are certainly adopted by all Spiritualists in the United States, are:

First, That man, as to his internal is an organized Spirit.
Second, That after the event called physical death, his Spirit, preserving its individuality, and all its endowments, goes forward and gains a higher and better state of existence.

Third, That after having become acclimated so to say, to that world, and acquainted with its customs, and the great recent discovery that a communication can be had with remaining relatives, that Spirit comes back and demonstrates its existence; and we enjoy not only social harmony, but also occasionally have moral and intellectual feasts at spiritual tables.

Hundreds there are in the churches who believe these articles under various names, and in different forms and modifications. Now, persons who come to Stuyvesant Institute, to hear a lecture on Spiritualism, expect something on one or all of these articles of faith; and if they do not hear that, which is sometimes the case—if they do not hear anything concerning them—scarcely hear the word "Spiritualism" mentioned—they feel disappointed, as they have a right to, because they are not instructed when they come in a condition of mind to receive such instruction. They go away, saying that they have not received what they asked for—that they knocked, and it was not opened! This arises from the fact that, in order to have a free platform and have no sectarian rules, we have had miscellaneous speakers. Persons coming under the name of Spiritualists have felt impelled to speak concerning the movements of the nineteenth century, or to take my own case—to speak as I did on one occasion, concerning the organic developments of nature. Persons coming to hear Spiritualism, when I should thus speak, would of course be displeased, because they would not get what they expected; and on the next evening their places would probably be occupied by persons who feel an interest in such subjects, and Spiritualists would wait till some accredited speaker on Spiritualism should occupy the stand. I have therefore found dissatisfaction among our own friends and in persons who, not having received what they came to get, have ceased to come at all.

I propose, then, in order to meet the wishes of the several classes of minds, to establish in the city of New York a place where it shall not be considered out of order for those inspired to do so, to speak concerning philosophical or scientific questions, or to give us a lecture on literature, art, industry, agricultural chemistry, anatomy, physiology, music, or anything to be thought of, in the whole realm of human interest—a place where in a respectful manner every social, political, and ecclesiastical form and reform may be fully and freely, and dispassionately discussed. Such a platform would be incompatible with a systematic explanation of Spiritualism *per se*. To have such miscellaneous subjects brought on to this platform in order to maintain the reputation of not being proscriptive, would be defeating the very object of our meetings. I know that there is a vast deal of inspired talent in the United States—in Boston, in Concord, in Maine, in Pennsylvania—in persons not yet committed to the phenomena of Spiritualism, because not yet convinced—who, in fact, have no inspiration to speak upon the question at all—who, nevertheless, have great truths, it seems to me, to impart to the masses; yet they will never come to a platform which is understood to be committed to Spiritualism. Though its advocates and chairman may repeatedly protest against defining what a man shall say—often declaring that a man shall be free and responsible for his own statements, yet, the audience will never be convinced that if they came to hear Spiritualism, they should be contented with something very different. Yet, as people of New York and having relatives in the country, we are losing the grand nineteenth-century fact of a platform for the full and free discussion, by intelligent men and women, of the great subjects which are not suggested, as I take it, by the three points of spiritual faith. I therefore suggest that we play into each others' hands—that Spiritualists bring a tremendous array of proof, that MAN is a spirit, that the Spirit continues after death, and comes back to communicate with friends in this world. Let us bring these facts, as our cartmen bring bricks, and then let us have philosophers to put these bricks into a human temple of Reform. Spiritualists, as I see them, are not working consecutively for a great human regeneration. Spiritualism, I know, is breaking up the creeds and institutions of the land, but they are driven out into the field of investigation with scarcely a principle of interpretation by which they shall understand a chemical or physiological fact, with the understanding of scarcely a principle by which such facts are governed. My mind being attracted to the discussion of positive principles before phenomena, and as they explain the phenomena, I feel irresistibly impressed with the idea that we must have a philosophical as well as phenomenal platform, and without sectarianism, communicating freely with each other. For the man who comes here, Bro. Tiffany for instance, may desire to speak next Sunday morning on questions pertaining to Spiritualism, which would convey much instruction to the people, but suppose that in the evening his discourses should be on the influence of the conscience of the American people upon the institutions of the world, he would have hardly a sentence in which to bring out the phenomena of Spiritualism in order to interest the people who have come to hear of that subject; yet the advertisement in the TELEGRAPH, or the Tribune would be—"Spiritualism. Joel Tiffany will lecture upon the relations of the American conscience to institutions, and scarcely hear the word "Spiritualism" mentioned, and they necessarily feel disappointed. Now the other platform would be the place for friend Tiffany, in the evening; and, perhaps I would have a lecture exactly adapted to the people who come here. My object, therefore, is to augment our power by a sort of systematic and consecutive effort to indoctrinate the city of New York with Harmonical Principles, and then, by inculcation, the country abroad. I find bands of reformers who have, so to say, nobody to own them. They are working in isolated groups, and in consequence of their detachment from the great principles of common nature, they seem to be doing about 60 per cent. of good and 40 per cent. of evil. It is solely owing to the lack of harmony of movement. I have in mind, as an instance, the Free Churchmen, whose leader is Theodore Parker. There is probably no person in the United States who has such a mighty influence to-day upon the Protestant Church, and through that upon the Catholics of other countries as well as this. At the same time, there is only a certain class of persons interested in him, and all other questions are eclipsed. There is a strange school of inspired rebukers of evil, whose leader is William Lloyd Garrison. There are none so capable of scolding the United States as Mr. Garrison, and those brave men and women who are marshalled under his banner. He is doing a vast work in the way of disciplining the people and forcing them to stand on their own feet—really more for this than for the slave of the South. At the same time, I think there is an injury done to Massachusetts, and to all the Union, from the fact that his movements are not pervaded by the universal spirit of adoption, which a great and beneficent philosophy ought to have. The consequence is, that we in New York, and he in Boston, though seeming to work for the same grand purposes, do not come together, while unwholesome, and mischievous misunderstandings exist, concerning us. Lucretia Mott, who stands at the head of the Progressive Friends' movement in Pennsylvania, is not expected to speak in any place in this city, so far as I know, except in the Friends' meeting-house. I want these opposite reformers to come forward and lay what they have upon the table of our free platform. The only way is to be acquainted with the stirring principles of reform, which all these candid men and women possess to a greater or less extent.

Now Spiritualism is the fourth, the grandest, the most important movement of the nineteenth century. At the same time there is a lack of unity of effort which I, for one, yearn to see in the minds of all who adopt its three articles of faith. I know not how we can bring together the Free Church movement of Theodore Parker, the Slavery Reform movement of which Mr. Garrison is the representative, the Progressive Friends' movement represented by Lucretia Mott, and the Spiritualistic movement represented by thousands in the United States, except by having it understood that while in one place in New York, the phenomena of Spiritualism shall be indoctrinated into the people and the evidence for Spiritualism and its uses presented, in another place, we shall have the discussion of those principles by which mankind, through the united instrumentality of these different movements, shall be elevated and harmonized, as contemplated in the Lord's prayer, "Thy kingdom come on earth," as enjoyed by the inhabitants of higher spheres. If we are what we believe we are, let us commence a system, not a sectarian, effort to bring about something permanently good in the world. I have conversed with hundreds of Spiritualists and the most

intelligent are in favor of this harmonical principle of uniting the now isolated reforms. At the same time it is impossible to satisfy the wants of a great mass of fresh-born Spiritualists, by speakers who feel inclined to the platform which I am suggesting; and I see that a great mass of Spiritualists are in need of the thoughts which would be there offered.

Mr. Davis here read a series of resolutions, embodying the general principles of the Harmonical Philosophy, and also the following preamble and resolution, more particularly relating to the subject under consideration:

Whereas, Owing to the recent development of many and various progressive ideas which demand interchange of thought and free discussion, we deem it to be wisdom to adopt improved methods for the acquisition and impartation of knowledge; and believing true inspiration to be universal and perpetual, and confined to no particular age, or persons, but received by the representative minds of both sexes in Science, Literature, Art, Philosophy, Spiritualism, History and Reform; and believing also that the PRINCIPLE OF TRUTH should, and will in due time, supersede the private pulpit as a channel of transmitting instruction to the masses; and, whereas, we earnestly desire to fraternize with the progressive and spiritualized TALENT of America, and all other countries—available talent, which we cordially invoke to aid in the world-wide effort of human enlightenment and social unity; and, whereas, we pray to be instrumental in the discovery and dissemination of all facts, both physical and spiritual, and in the promulgation of universal TRUTH, both terrestrial and heavenly; therefore, Resolved, that we cordially organize, and constitute of ourselves, an "Inner Circle," with the integral design of establishing in the city of New York, a PEOPLE'S LYCEUM.

Dr. HALLOCK did not intend, nor wish to say anything adverse to the suggestions of Mr. Davis, for he thought that each individual should work in the field which seemed to him the most attractive. For himself, he felt inclined to labor in creating a recognition of that internal structure more substantial than the external body, but of whose existence we were but just receiving knowledge. Of the millions inhabiting our planet to-day, very few had the slightest philosophical consciousness of possessing within them, an immortal organic structure, which will survive to the latest time. He would trace the failures and mistakes of men, to the fact that their actions were put forth in ignorance of this fundamental fact. How is a man to be supposed capable of living a true life, who has not the slightest knowledge of what constitutes it? He can only approximate it by conjecture. If the failures which have characterized fragmentary reforms in all ages of the world, are due to ignorance of this fact, then, evidently, the true reform must be based upon a recognition—a feeling of the Divinity stirring within us. It is only upon such a basis that reforms can ever hope to come to a successful termination. It seemed to the Speaker, therefore, that our field of labor should be in bringing to ourselves and neighbors, a knowledge of this great, fundamental fact, in making them feel and know that they have an immortal soul, by which he meant that we possess an immortal organic spiritual structure with a soul in it. And when this knowledge has been attained through the manifestations, we shall have but taken the first step within the vestibule of the temple of Spirituality. There are profound depths in the soul from which priceless jewels are yet to be brought, to do which will require a life-time of the most profound research. A recognition of the great facts referred to, in the mind of the Speaker, was fundamental to all efforts at reform.

Man must be brought to recognize himself as a spiritual entity before he can put forth a spiritual effort. He does not now act consciously as a spiritual being. His law of action is in a book, in the Church, in the society with which he mingles—anywhere but within himself. He is all unconscious of the sleeping god within him, and, as the child when he first becomes conscious of possessing organs of locomotion begins to use them, so will the Spirit when it becomes conscious of its own powers, begin to use them. The consciousness of legs must precede all effort at locomotion on the part of the child, in the external; and a more than book-faith in the possession of a Spirit must be realized by every individual prior to any normal spiritual activity; and a reform or a philosophy which is not based upon the spirit and upon a knowledge of its needs and its possibilities, has not reached that substratum, or bottom-law, which is indispensable as a foundation for any reform which is to be eternal and universal.

Dr. WELLINGTON felt much interest in the principles illustrated in the phenomena of Spiritualism, and took much interest in the meetings designed for their presentation. He was not, however, indebted to the manifestations for his convictions with regard to spiritual existence. He felt that the phenomena were not the length and breadth of Spiritualism, nor did he think that confining our attention to them was the best mode to promote Spiritualism. We should do most to this end by bringing our souls into accord with God, truth, purity and love—when truths will flow fastest upon us. If we desire to make Spiritualists, we should bring persons into relations, and under circumstances where the understanding will be enlightened and the heart melted into love—when the God of Heaven would shed light without measure and without stint, and they will be raised infinitely above all the testimony which may be borne by the moving of physical objects. The persons in whom spiritual phenomena have produced the greatest impressions, are those technically called "reformers"—those who have been engaged in loosening the prisoner's chain, in instructing the world in the application of the principles of love to the relation of master and slave—those who have formed a party to progress in the Church—those who claim to be instructed so much that they have been branded as infidels—inquiring men and women who have loving hearts.

Mr. Davis' suggestion met the views of the Speaker. There had scarcely been a Conference when there had not been present some struggling soul who wanted something more than manifestations, but who did not feel at liberty to come here and discuss the principles of Spiritualism, and yet there is no other platform. But the Speaker rejoiced in the present meetings, because they lay a platform that, God helping, will make every man an Abolitionist, and nothing short of it—and every man an Associationist, willing to use his property, his strength, time, reputation and influence to help, not the man who can help himself, but the man who can not help himself—willing to help the woman who is deprived of her rights, the woman, black or white, whose children are stolen from her.

Dr. WAXNER considered it a mistaken idea that the platform of these meetings was simply for the discussion of Spiritualism in its phenomenal aspects. The definition of Spiritualism by Mr. Davis did not satisfy him, and he did not know that any definition which he had heard met his view of it. He did not feel capable of giving it a definition which would correspond to his conception. Diverse views of Spiritualism were taken by different classes of Spiritualists, and by those who were not Spiritualists. To his mind Spiritualism was all that it had been defined to be, and more, too; it was table-moving and rapping—it was science, philosophy and religion. To him Spiritualism appeared to be the principle, the essence, the science of life. It reaches down through the various gradations of animal, vegetable and mineral nature to the most elementary forms, and up through the various spheres of human development to the Divine Being. It was not merely the "baggage car" in the train, as it had been defined to be by Mr. Davis, nor was it the locomotive nor the passenger-car, but the invisible power which moved the whole train. The present platform he considered free for the discussion of every department of Spiritualism in its relation to the development of life and society. It was not free in any sectarian sense; it was free for all persons to develop their own views respecting Spiritualism in all its relations. If his definition of Spiritualism was correct, what was not Spiritualism related to, and where was the limit of the platform? No one was expected to receive what was stated on the platform, otherwise than as a jurymen received testimony for consideration. If the Speaker's definition was correct, he would ask, What might not Spiritualism be expected to accomplish in the way of reform, when all its facts should be developed? In his view, there was no class of men who needed reforming so much as reformers, who had proceeded too much upon a destructive principle, and pulled down without building up. They would take away the faith of the world without giving it a new and living faith, which would more than compensate for the loss of the old. Spiritualism he regarded as the reformer of reformers. It leaves vital principles to work out their own reforms, which they would inevitably do when fully and fairly demonstrated and presented to the mind.

He did not know that it was in order for him to express approbation or disapprobation of Mr. Davis' propositions, though he did not see that he (Mr. Davis) proposed to accomplish anything new. There was nothing to prevent any special reformer from taking this or any other room, and setting forth his special ideas. He did not see that Mr. Davis proposed to do anything more than to furnish facilities for the sectarian reformers of the day to prosecute their favorite schemes.

A GENTLEMAN did not understand Mr. Davis' proposition to be for a Spiritual Lyceum; nor did he understand that Spiritualists were necessarily advocates of abolitionism, or any other points named by him, but that he (Mr. D.) considered them to be matters of reform, and that he should like to see some place established where they could be discussed. He could not agree that Spiritualists must of necessity be Abolitionists and Temperance men. If that were the case he had been making slow progress. He had been attending the Spiritualist meetings to see if he could not become a Spiritualist; but if he were to have saddled upon him all the *isms* of the day as a consequence of becoming a Spiritualist, he must come to a dead halt. Though he could not call himself pro-slavery nor anti-temperance, yet he would not wish to be

classed with what are generally understood to be Abolitionists and Temperance men.

Mr. TIFFANY thought that if persons considered Spiritualism as he did, as consisting of its phenomena, its philosophy, and its religion, they could find no subject which would not be embraced by it; there was no subject in the wide universe which would not arrange itself systematically under the head of Spiritualism. There was no fact in the universe which had not a spiritual origin, which is not the product of spiritual laws which have their representation in man as a spiritual being. It seemed to him, therefore, that the present platform is broad enough; and that all reforms could be embraced under Spiritualism.

Mrs. MARY F. DAVIS said: We have heard reformers spoken of here this evening, and I wish to say one word on the same subject. In our day there are such persons as Ernestine L. Rose, and Lucy Stone Blackwell, who represent a certain reform which we call "Woman's Rights"; there are others like William Lloyd Garrison, who represent the Anti-Slavery reform; others, like Theodore Parker, represent a theological reform; and others still represent a political reform. Thus every reform has its representatives; and it is necessary, as has been said, that there should be a platform where these reforms can be freely discussed.

Now I wish to inquire whether, while the present arrangement continues with reference to the rental of Stuyvesant Institute, it would be considered relevant to the cause of Spiritualism, that the individuals I have named should be invited to address the Spiritualists of New York, from this platform, on Sundays. They have great thoughts to present to the world, and it is always beneficial to listen to such mighty and stirring thoughts. Would it, then, I repeat, be relevant to the cause of Spiritualism, that they should be invited to lecture here, or must we have another platform on which they can stand and promulgate their sentiments?

Mr. MITZER was in favor of another platform—considered each system a stepping-stone to harmony; that there should be a platform broad enough for the consideration of all the different branches of reform.

WILLIAM GREEN, JR., said: It seems to me that we ought, in making use of language, to employ such words as will in their common acceptance convey the ideas we wish to set forth. Now the meetings held in this hall have generally been advertised under the caption "Spiritualism"; when, in many cases, the subjects treated of have been quite foreign to what is almost universally understood to be Spiritualism. It appears to me that there is a great incongruity in this.

Some friends who are in favor of the views of Mr. Davis, have looked upon these meetings as being specially devoted to the discussion of the subject of Spiritualism, and have made up their minds to procure a room in order that Mr. Davis may establish a free platform—a thing which I have never known to exist in this country.

Perhaps the people do not yet feel prepared for a platform so all-embracing as that presented by Mr. Davis. If this impression be correct, I propose, as a means of arriving at such mental freedom, that

Mr. Davis be authorized to take the management and control of the Lyceum, the plan of which he has presented, and that he deliver lectures on the Harmonical Philosophy, etc., and thereby prepare the public mind for the advent of other speakers and representatives of the different reforms. Furthermore, I suggest that we obtain a commodious hall in or near Broadway, at our private subscriptions, and that all the speakers be remunerated upon the voluntary principle—i. e., by free contributions by the audiences at each meeting, as is customary among most congregations.

ANDREW J. GRAHAM was aware that it was a frequent practice, for the sake of giving them importance, to give large definitions to various subjects; but however comprehensive a definition might be attached to Spiritualism, to the majority of minds it would seem, as it evidently would be, inappropriate to speak of agricultural, typographic or chirographic matters, as though embraced under it; and there were evidently many subjects of vast moment, which deserved to be publicly considered, which could not appropriately be dragged on to a spiritual platform. Hence it seemed desirable that there should be a platform for the discussion of such topics. A very cogent reason for the establishment of such a platform was the fact which had been remarked upon, that reformers especially need reforming—in the opinion of the Speaker, for the reason that they were *inharmical*, each reformer attaching undue importance to the branch of reform in which he was engaged, at the same time that he underrated or absolutely hindered other reforms which deserved his sympathy, and whose in-forming principle was identical with the basis of his own reform. The establishment of a platform where these various reforms could be presented, would tend to correct exaggerated estimates, enlarge the views of perhaps all, and make all classes of reformers see themselves, as they are really, brothers. Such a platform, therefore, had of itself abundant reasons to support it, and the Speaker could not perceive why the proposition to establish it should come, for any special reason, before the Conference of Spiritualists, unless it were the wise wish to prevent thereby the entertainment of the mistaken idea that it originated, as certainly it did not, in a feeling of antagonism. There was no reason why the two platforms, both of which were necessary, should not be reciprocally advantageous.

Mr. CHARLES DE WOLFE approved of Mr. Davis' suggestions for another platform as good and opportune. There were subjects which, though both necessary to be considered, would not blend, more than oil and water. [Although no action was had upon the resolutions presented, as none was contemplated, yet it is generally understood that the friends of the Harmonical Philosophy have concluded to go forward with the People's Lyceum, in accordance with Mr. Davis' plan, the general features of which were set forth as above by Mr. Green.—REPORTERS.]

A WORD FOR MRS. METTLER.

New York, March 1, 1856.

To S. B. BRITTAN:

Permit me, my friend, to publish through your journal a few words concerning our well-known and well-tried sister, Mrs. Samantha Mettler, of Hartford, Conn.

Having watched with no little solicitude the symptoms and treatment of an intelligent gentleman long afflicted with blindness, and taking the liveliest interest in all the satisfactory examinations and medications bestowed upon him by both Mr. and Mrs. Mettler, "without money and without price," the result of all being that *this patient is restored to the enjoyment of sight*, and otherwise permanently benefited. I take pleasure in recording my testimony to the same for humanity's sake; and in connection with many friends of the gentleman thus rescued from a lifetime of darkness and despair, I wish publicly to express my gratitude to our sister, Samantha Mettler, for the free and cheerful exercise of her marvelous psychological and clairvoyant gifts upon this case which was scientifically pronounced "incurable."

Yours of the world's development, A. J. DAVIS.

Miss Beebe in Troy.

On Sunday evening last Miss Beebe gave her fourteenth lecture to the Spiritualists of Troy, which terminates her labors there for the present. We learn that these discourses have given the highest satisfaction to her audiences, not only for the breadth of their philosophy and their catholicity of spirit, but also for their marked originality, and the rare rhetorical graces which characterized them. Even the opponents of Spiritualism who have heard her, concede that, judged simply as literary efforts, her lectures will compare favorably with those of our most popular Lyceum and pulpit orators. Her meetings have been well attended from the first, and have contributed to give a new impulse to Spiritualism in that city,

Interesting Miscellany.

THE DESTINY OF SPIRITUALISM.

The following communication, entitled "Scraps from my Portfolio," by "Almarin," has found its way to our table, with a request to publish it. The communication is rather novel, and is boldly expressed: "When we quietly and calmly reflect, look around and see Nature's stupendous works, that have moved on for ages and ages—that have old and buried beneath its surface millions and millions of mortals, some of whom live on record, while millions are lost, leaving no more trace of their names or associations than can be found of the substances of which they were physically or mentally composed, and still see that nature moves on at its steady and certain pace, and earth's inhabitants growing upward in the scale of existence, and moving steadily on the downward steps to the grave; when, I say, we but quietly and calmly reflect, look around and see all this, what question, then, is there more to be asked, than that of a future existence? Then, when we seek to fathom futurity, we are lost in the multiplicity of crowds; we after seek have taught to teach us the straight road to Heaven. Heaven, is there such an abode? Are the arguments of an Aristotle, a Voltaire, or a Mirabaud to be observed? Or is the reasoning of a Plato, a Luther, a Calvin, a Swedenborg, a Bacon to be our guide—all wise and learned philosophers? When mighty minds differ, that have dove into the past and science as deep as the subject is important, to fathom it—when they differ, how can we, less versed in theology and science, form any correct view? But a new era is dawning—the era when man's own reason and senses will be his guide—an era when mighty mind will upward, and read from the records of Heaven the true history of the past, and reveal the future! It seems a bold, a wild, a frenzied thought; but it is coming—that era is dawning! Mind is being developed—we are beginning to fathom its extent—we are beginning to gather the garlands of progress, with which to crown the nineteenth century as an era when mind, unfettered, can grasp its power—an era when all religions will be immersed in one great whole—an era that will talk to the heart, and make man learn that his own good deeds are the only source from whence he shall derive a pleasure—that the expounds from marble and veined pulpit are but secularisms—that the gold and silver robes and vestments are but glittering playthings. This era is the era of Spiritualism.

Let fatalists tell us we are but material substances, to molder away and to be an item in the material world; let learned divines look at the doctrine, and drilled priests instill their superstitious harangues in the minds of their subjects, and teach them to look up to them as the only recipients of divine favor, and through them only will they be enabled to receive admittance; let skeptics laugh; let ideal writers dwell in fancy, and conjure up romances; to entrap who else they may—all, all, can not, will not stop the steady course of nature's development, any more than they can stop the revolutions of the sun or moon.

I need not enter into the cult, for it is already familiar to the minds of all who are eager to keep pace with the march of advancement; I need not seek to convince the unbeliever, for time will do that work. I will only say, that mind is proving its might; that the intelligent, the spiritual substance of which it is composed, is drawing from the heavens its benign influences.

That Spiritualism to the candid investigator can not otherwise than produce a feeling of awe at many of its wonderful revelations, and to present itself as a subject worthy of the deepest inquiry, is clearly established by its thousands of believers. As I said before, let skeptics laugh—let divines censure—let Spiritualists hold to the march of advancement of its doctrines—let all investigate—let all develop collectively and individually the material of which they will form a great spiritual whole—let not the wild and rugged shafts of ridicule sway you from your course—tread not upon the hollow bubble of earth, but seek to draw more light from Heaven, till, like the lightning's flash, mind can communicate with mind, and with its mighty power, draw the curtain that hangs before the future.

EARTHQUAKES AND INTERNAL HEATS.

We make the following extracts from a letter of E. Merriam, on the subject of earthquakes, published in the National Intelligencer: "During the great earthquake at Chantigny, Spain May 12, 1818 which was felt at the same moment in Yalparaiso, South America, and throughout the province of Tuscany, in Europe, having, resembling human hair, came out of the earth in the twinkling of an eye, during the earthquake—in the fields, in the highways, in the bazars, in the market places.

On the 6th of February of the same year, during an earthquake at Mahone Bay, Nova Scotia, grubs, like cabbage grubs, fell from the snow-clouds, and great flocks of robins followed the cloud, and fed upon the grubs. These birds had never before been seen in that cold climate in winter.

On the first day of next month, it will be precisely one hundred years since the great earthquake at Lisbon, which destroyed sixty thousand people in six minutes; that earthquake was felt on all the then discovered continents of the globe. The great earthquake at Caracas, on the 25th of March, 1812, destroyed ten thousand persons in two minutes. Both these earthquakes happened during religious festivals, as have also several other great earthquakes of which I have records.

With regard to the heat of the interior of the earth, I have some facts that have a bearing. The multitude of volcanoes found in various parts of the earth, except within the interior of the continent of Africa, come from ever-burning fires; but there are places beneath the earth's crust, where heat is not only absent, but its opposite is present. In a paper addressed to me in 1845, by W. W. Newton, Esq., of Kanawha, Virginia, he says:

"In answer to the inquiries contained in your letter, which has been placed in our hands by the gentleman to whom it was addressed, we remark: There has been no misrepresentation in the newspapers in relation to the depth of the salt wells. Several of them are from 1,200 to 1,610 feet. Mr. C. Reynolds assures us that his well is sixteen hundred and fifty feet deep. There is abundant evidence that there is no increase of temperature in the depth reached in any of the wells:

"First. The water that is driven or forced up from all the wells is very cold. At one of the depth of 1,500 feet, and which is 700 feet cold, so as to exclude all the water, fresh or salt, to that depth—and it is quite certain, that all the water comes from the depth of 1,500 feet, for at that depth the stream of salt water was struck—the water is also cold as the very coldest spring water, such as gushes out from the base of our mountains.

"Second. Two workmen at the furnaces in warm weather are in the habit of filling jugs with river water and immersing them in the cistern of salt water as it is thrown up. The water in the jugs soon becomes not quite so cold as ice water, but as cold as the coldest spring water.

"Third. The gas which comes from the lowest depths of the wells with the water, if not, according to the supposition expressed in your letter, from beneath the water, is as cold as a northern blast in winter. To be exposed to a moderate stream of this gas in tubing the wells, is extremely disagreeable to the workmen. In the hottest days in summer it chills them through in a short time. These facts everybody here considers conclusive, that the temperature does not increase in proportion to the depth below the surface of the earth.

There was a far expressed when the great reservoir of gas were first reached at Kanawha, that it might be ignited by lightning, and an explosion be the result; hence the remark referred to in my letter that the gas came from beneath the water. Nature had protected the gas from fire resulting from meteors of the clouds by placing it under water. On Green River, Kentucky, however, passengers in steamboats become alarmed, during low stages of water, when the boat disturbs the sediment on the rock bottom of the river, during which carburetted hydrogen escapes in such abundance as to fill the air, as to ignite from the fires in the furnaces under the boilers, if the furnace doors are left open.

At Kanawha, the gas is conducted under the salt furnaces, and is burnt as fuel in salt-boiling, the clinders have specimens of in my pocket having all the appearance of roots and fibers of vegetables. Underneath that surface is a natural manufactory of bituminous coal. The gas is condensed and forms petroleum, and the petroleum crystallizes and forms coal. This is the way in which all the mineral coal is produced, and not, as is erroneously supposed, to have resulted from vegetation. I have explored the Mammoth Cave of Kentucky, to the extent of fifteen miles, and found all the dry apartments, avenues, etc., are of the same uniform, unvarying temperature of fifty-nine degrees of Fahrenheit throughout the year. These two localities I rely upon to sustain me in the conclusion that the increase of temperature in descending beneath the earth's crust is not universal. I am familiar with the temperatures and chemical condition of almost all the deep salt wells in the United States.

In connection with this, I must mention here as a companion of other phenomena of Nature. On ascending the white-face peak of the Adirondacks a few years since for the meteorological observation, I was

stopped when half-way up the mountain, by the smoke of a forest fire near by, which had overtaken me. I descended. The fire soon reached the mountain, and before I left the vicinity, this majestic height was wrapped in one vast magnificent covering. Everything that was combustible was consumed, and even the thin covering of earth which supported vegetation on the vast rock surface was calcined. There was nothing of vegetable life left. Five years after, I again ascended the same mountain, and its whole surface was alive with a thick growth of blue-berry bushes, yielding such abundance of delicious fruit that people came there to gather it for the Montreal market. The gem was in the fire, or in the granitic rock, from seed planted by God on the third day of the creative epoch, and before the sun was placed in the firmament.

INTERESTING FACTS.—The following statistics of the good old winters are curious. In 401, the Black Sea was entirely frozen over. In 768, not only the Black Sea, but the straits of Dardanelles were frozen over. The snow in some places rose fifty feet high. In 822, the great rivers of Europe, the Danube, the Elbe, and the Rhine, were so hard frozen as to bear heavy wagons for a month. In 990, the Adriatic Sea was frozen. In 991, everything was frozen; the crops totally failed, and famine and pestilence closed the year. In 1067, most of the travelers in Germany were frozen to death on the roads. In 1138, the Po was frozen from Cremona to the sea; the wine casks were burst, and even the trees split by the action of the frost, with immense noise. In 1236, the Danube was frozen to the bottom, and remained long in that state. In 1316, the crops wholly failed in Germany; wheat, which some years before sold at six shillings the quarter in England, rose to two pounds. In 1339, the crops failed in Scotland, and such a famine ensued that the poor were reduced to feed on grass, and many perished miserably in the fields. The successive winters of 1482-3-4 were uncommonly severe. It once snowed forty days without interruption. It has snowed nearly forty days without interruption during the winters of 1555-6. In 1668, the wine distributed to the soldiers in Flanders had to be cut with hatchets. In 1631, the weather was excessively cold. Most of the hollies were killed. Ladies look out for your 1800-bells. In 1688, coaches drove along the river Thames on the ice, which was eleven inches thick. In 1709, occurred another remarkably cold winter; the frost penetrated three yards into the ground. In 1716, booths were erected and fairs held on the Thames. In 1743-4, the strongest ice in England, exposed to the air, was covered, in less than fifteen minutes, with ice the eighth of an inch thick. Some American whiskey, exposed to the air ten minutes, during the coldest days in 1855-6, would freeze. In 1809, and again in 1812, the waters were uncommonly severe. In 1812 it snowed in Massachusetts every month in the year. In 1814 there was a fair held on the frozen Thames; and might have been held on the Miami and Ohio rivers, and all of the Northern rivers in America. In 1855, which has been frozen from eighteen to twenty-four inches solid every day. Gentlemen in their coaches might have passed over the ice in safety, as it has been said Indiana in their canoes did over the Falls of Niagara.

WILLIAM H. HUBBERT.
—Spiritualist's Union.

A SIGHT AT ASHLEY LUSON.—When Sir Christopher Wren began to build the new St. Paul's, in digging for a new foundation he came to a layer of Saxon graves lined with chalk, some in stone coffins; and at a distance below, the bodies of the British, only wrapped in woolen shrouds fastened with pins of hard wood. In the row yet deeper, this was eighteen feet or more; were the ashes of Romans in urns—Britons and Romans together—the conqueror and conquered both vanquished. Lower than these graves stood the old foundation of St. Paul's resting on very close pot earth; and still lower, nothing but dry sand, sometimes mixed to unquenchably, but mostly so loose that it would pass through the fingers; then water and sand mixed with periwinkles and other sea shells—this was about the level of low water mark. The gradual rise of the site of London by the formation of shoals, etc., will be readily understood by the account. It grew by natural causes, and at the time of the arrival of the Romans was probably a British stronghold, defended by earthenworks, and backed by thick woods toward the north, and surrounded on other sides by an immense extent of water, under which the present course of the Thames could scarcely be defined.

A STRUGGLE IN HARNESSES.—When Sir Christopher Wren began to build the new St. Paul's, in digging for a new foundation he came to a layer of Saxon graves lined with chalk, some in stone coffins; and at a distance below, the bodies of the British, only wrapped in woolen shrouds fastened with pins of hard wood. In the row yet deeper, this was eighteen feet or more; were the ashes of Romans in urns—Britons and Romans together—the conqueror and conquered both vanquished. Lower than these graves stood the old foundation of St. Paul's resting on very close pot earth; and still lower, nothing but dry sand, sometimes mixed to unquenchably, but mostly so loose that it would pass through the fingers; then water and sand mixed with periwinkles and other sea shells—this was about the level of low water mark. The gradual rise of the site of London by the formation of shoals, etc., will be readily understood by the account. It grew by natural causes, and at the time of the arrival of the Romans was probably a British stronghold, defended by earthenworks, and backed by thick woods toward the north, and surrounded on other sides by an immense extent of water, under which the present course of the Thames could scarcely be defined.

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