



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

PARTRIDGE AND BRITTAN, PUBLISHERS AND PROPRIETORS, NO. 342 BROADWAY—TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. IV.—NO. 49.

NEW YORK, SATURDAY, APRIL 5, 1856.

WHOLE NO. 205.

The Principles of Nature.

A NEW IDEA.

SPIRITUALISM EXPLAINED AGAIN—CEREBRATION OR AUTOMATIC THOUGHT. "SPIRITUAL Writing, considered and analyzed physiologically," is the title of an article, by John C. Norton, M. D., copied into the *Home Journal*, of March 15, from the *Journal of Medicine*. He says:

Sitting myself one day, by a table, alone in my office, I determined to try an experiment. I had heard much, and seen a little, of the so-called spiritual writing, and did not wish to cry out humbug until I had fully investigated the matter, being well aware that though I might, by observing the operations of the mediums, and applying to them appropriate tests, satisfy myself that the communications were not from the Spirits of the dead, I could not form a definite opinion as to their real nature, without testing the matter in my own person.

I had been told in one of the circles which I had the curiosity to visit, that I was both a writing and a rapping medium. I therefore resolved to try my hand at conversing with the dead, if such a thing was possible; so taking my pen in hand, and placing it upon a sheet of paper before me, I called upon the Spirits, if any were present, to move my hand. To my astonishment, my hand immediately began to move, but made no intelligible characters. I then said, if this is a Spirit, write the letters A B, etc., which was done, until nearly the whole alphabet was written. My hand moved very slowly at first, but the movement was altogether involuntary.

I did not stop here to inquire the cause of the movement, but my curiosity being fully aroused, I continued my invocations to the Spirits. I asked the Spirit to write its name, and at the word, in an old-fashioned hand, was written the name of B—C—, I then asked, "Is there any communication for me?" when the following was written: "Come to Ireland; William C— is dead, and has willed you all his property, amounting to thirty thousand pounds."

I did not stop to ask myself the question whether such a thing were possible or probable, but continued my conversation with the supposed Spirit. I was informed that on the next Monday evening I should receive a letter from the executor of the will, J. Crawford, of Dublin, making me acquainted with all the circumstances. In a short time I began to receive communications purporting to be from other Spirits, suggesting that I might never receive the property after all, as the will would probably be destroyed. "Oh, no!" says another Spirit; "Crawford will never give up the will. It is safe in his hands."

And so, for my edification, the Spirits would hold animated and lengthy discussions upon the subject; but soon came the announcement, "The will is destroyed, and the property is taken." My Spirit friends, however, informed me that I might obtain possession of the legacy by commencing legal proceedings, and were kind enough to write for me the names of some fifteen or twenty different persons whom I must employ as witnesses in my great suit. Of these, the places of residence and occupations were detailed with the greatest minuteness. I was not a little surprised to find among my list the name of a college class-mate of yours, Mr. Editor, (T. R. C.) who I was informed was teaching in South Down, and who, you will no doubt be glad to learn from the Spirits, is doing very well.

Now came the important intelligence, that "Thomas Trumy (the principal witness) is dead; he has been thrown from a carriage, and is now being carried home." I was shortly however convinced, that no more dependance can be placed upon the reports of the spiritual telegraphs than upon our material ones in the lower world, for soon came the following dispatch: "Thomas Trumy is not dead; he was only stunned, and is now better."

I should weary the patience of my readers if I were to mention one tenth part of the communications that were written upon this one subject. The congratulations, the counsels, the plans for the future, the jokes, and the sober suggestions, were without end.

In addition to these, I received a great number of communications purporting to be prophecies of future events. I was told that the millennium was shortly to dawn upon the world, and that the glorious "thousand years" would commence in 1856; that before that time there would be wars, such as had never before been known. These wars would commence in Germany, and rapidly spread over Europe and Asia, and would result in the universal diffusion of civil and religious liberty. Kings and emperors would be hurled from their thrones. Louis Napoleon would be assassinated in his bed-chamber, and France be deluged again with blood. The princes of the world were emphatically warned the princes of the Power of Darkness, and that darkness was planned to be ignorance.

It was told that I must believe in the Spirits and their philosophy. I requested that they would communicate to me that philosophy; and accordingly I received six or seven communications, each covering from two to four pages of foolscap; each commencing with a series of pborisms, and closing with poetry; and I must be permitted to say that the ideas and the style of these productions were of the most remarkable character. Many to whom I showed them, declared their decided conviction that they could not be the composition of any human being. The style was not vivid, but fiery and tempestuous. I must confess that I was utterly bewildered, and knew not what to believe or say. I called upon different poets to write for me upon subjects which I should designate; and in this way, in one afternoon, I wrote more than ten pages of poetry, and that while I was engaged in conversation upon other subjects disconnected with those upon which I was writing.

I also invoked the Spirits to explain many obscure points in physiology, and explanations were immediately given. I supposed cases of disease and prescriptions were forthwith given, with full directions for the management of the cases; upon my inquiry whether cancer was a curable disease, I was answered in the affirmative, and was told that sulphur was the remedy.

I called for the autographs of the signers of the Declaration of Independence and of the deceased Presidents, as well as of many of my deceased friends; and in many instances the signatures thus obtained were very good imitations of the true signatures. So you see that I have had all the evidences so far as writing is concerned, which were necessary to convince Charles Beecher of spiritual agency. I may say indeed, that I have had additional evidence, for he mentions nothing about this writing of autographs. It may be asked was I not convinced by them? I answer, I did not make up my mind in any way until after I had taken time calmly and carefully, to consider and compare all the circumstances. I was engaged in writing these communications for about one week, during which time it may well be supposed that I was not in a condition for calm and sober reflection. At the end of this time I made up my mind to stop and post up, square my books, and see where I stood. I assure you it was no easy matter for me to stop.

There was a kind of enchantment about it, which it is impossible for me to describe; and I was bound by a spell more potent than that by which the son of Ulysses was kept upon Calypso's Isle. But, thanks to my watchful mentor, I did break away, and that entirely. I now proceed to give you the result of my reflections and self-examinations.

I venture the assertion that no one has had any stronger evidence of Spiritual intercourse than myself. The writing was altogether *involuntary*; not only so, but the mental operations which accompanied the writing were equally involuntary.

The Doctor then proceeds to give his opinions, which are unimportant in this connection, only so far as I shall quote them. To the above article I wish to append the following remarks:

The Doctor says: "I had seen but a little of the so-called spiritual writing, and did not wish to cry out humbug until I had fully investigated and tested the matter in my own person;" and "I venture the assertion that no one has had any stronger evidence of spiritual intercourse than myself."

The Doctor was wise in his determination not to cry humbug until he had investigated to know whether it was a humbug or the work of immortal Spirits that is making such a noise in the world; and if he had adhered to this decision he would undoubtedly have kept silent. Let us examine his condition and his experience, and see whether he "has had stronger evidences of spiritual intercourse" than any other person.

The Doctor's experience is all comprised in the history of one brief week, during which time he says he "lost ten pounds in weight, his nervous system being so affected that he could scarcely hold a pen, with palpitations and tremors, disturbed sleep and frightful dreams, giddiness and headache." In fact, says he, "I am satisfied, by looking back upon my condition, that I was on the very borders of insanity," etc. On the very borders of insanity! The Doctor would have his readers believe that no person who has investigated the subject has had a better opportunity, or been in a better condition to rightly discern and

to handle the alleged spiritual phenomena, than himself. This assumption signifies to me that his deplorable state is not much improved. The unfortunate creatures in the insane asylum think much as he does, namely, that everybody else is insane, and that they are in a better condition and have had better opportunities of determining the matter of their sanity or other given questions, than anybody else. If Dr. Norton meant to be fair and to really enlighten the public on this important subject, it seems to me he would not have pretended that his condition and experience, as described, bear any comparison to the condition and experience of those called mediums for Spirits. How long would a medium last in a condition like his, losing nearly a pound and a half in weight per day, and being in six days rendered so weak as to be scarcely able to hold a pen? The two Misses Fox, mere children when they were at my house during the winter of 1850, have since that time, under constant rapping, grown to womanhood, healthy, strong and sensible; and this is the general fact with other Spirit mediums. The true mediative state is conducive to health, and is highly favorable to intellectual labors. Many persons in a state similar to the Doctor's have been speedily cured by the influence of Spirits and by their prescriptions. The Doctor must look elsewhere than to mediums for Spirits for a parallel to his condition. Such states as he describes are not unfamiliar to those accustomed to the practice of medical science.

It seems to me the climax of presumption in the Doctor to say, "that no one has had any stronger evidence of spiritual intercourse than" himself. It will be seen from the foregoing quotations, that he knew little or nothing about the subject until he fell into the deplorable condition described; and "in only one week" in that condition he claims to have learned more of Spiritualism than those in a right state of mind and health who have pursued the investigation seven years, through several hundred different mediums, witnessing perhaps as many phases of the phenomena. If we admit that he was influenced by disembodied Spirits at all, he only experienced the most doubtful and insignificant phase of the phenomena. His corporeal hand was moved to write without any mental effort of his own, as he most positively affirms. Hence he had only the evidence of the involuntary motion of his hand. This in itself certainly furnishes no evidence of spiritual interposition. Yet in this condition he would have his readers suppose culminate all the strongest evidences of spiritual intercourse; whereas this at best is but negative evidence—a kind of evidence and phenomena not regarded by Spiritualists as proving anything.

All the external and internal senses of men are directly appealed to through the different phases of the manifestations, and each sense is convicted of the reality of spiritual intercourse. The various incidents of our lives, and even our most secret thoughts and actions, are described. Spirits speak and write in all languages known to men, and duplicate their own autographs made while on the earth. Mediums are often used to write and speak languages with which neither they nor any other person present is acquainted. In this way nearly, if not quite, all the languages have been employed. Sometimes one medium is used to speak in unknown tongues, and another medium is used to interpret. Medium's hands are often used to make motions significant of certain kinds of business in which the controlling Spirit was engaged in the earth-life. This last phase bears the nearest comparison, perhaps, to the action of the Spirits (if they were Spirits) who used the Doctor's hand, of any in our catalogue; for it can not be denied that many persons employ themselves in writing nonsense and falsehoods during their earth-

lives. Persons are sometimes taken up bodily and suspended in the air, or transported in a manner similar to that in which Philip was, according to the Bible history. All of these phases I have repeatedly witnessed. In some cases the mediums are in a conscious, and in others in an unconscious state externally; but in either case the mediative condition is not one generally considered reliable for testimony. Spiritualists in general seek evidence corroborating their sayings, before they place entire confidence in them. Mediums see and converse with Spirits, and often repeat the conversations to mortals. These mediums often describe Spirits to their friends, and tell what they are doing or are about to do, which generally takes place accordingly. These things transpiring as predicted, constitute the evidence that they do see correctly.

Our brother investigators of former times adopted the following very wise rule of discriminating between genuine and presumptuous prophets: "When a prophet speaketh in the name of the Lord, (or Spirits), if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously."—Deut. 18: 22.

These are comparatively but few of the evidences given through mediums of these few classes. There being some thirty classifications of mediums, it would be inexpedient in this connection to take space to specify them. I will add to this, however, one more of the evidences the people (not mediums) who have investigated the subject, have of the presence and intercourse with Spirits. Spirits are accustomed, under favorable conditions, to reconstruct the physical body, in part or wholly, and speak, sing, and write to us. Spirit hands are often seen writing in our midst, and we have manuscripts thus produced. We have shaken hands with Spirits as with mortals. Spirits thus organized are recognized by their friends, by their peculiar features, as readily as when on the earth. In these cases the senses of touch, hearing and seeing, are all brought into requisition and alike convicted of the reality. The persons who feel, hear, see and testify to these things, are not mediums, but men, women and children, in their normal condition. All these things I have experienced and witnessed; and this is but a tithe of the evidence extant, but it is deemed sufficient to show the monstrous presumption of Doctor Norton in claiming "that no one has had stronger evidence of spiritual intercourse than himself."

Under the head of the third and fourth classifications of reasons which Dr. Norton urges against the spiritual hypothesis, he appears to be inconsistent with his narrative. He says, "It was absolutely necessary that I should have the idea in my mind before it could be written." But in the commencement of his narrative, he says, "I called upon the Spirits, if any were present, to move my hand. To my astonishment my hand immediately began to move," etc. He did not have the idea in his mind that Spirits were present or that his hand would move. If he had, he would not have been astonished. Neither does it appear that the name of B—C— was in his mind? Again, he a fabrication." Who fabricated it, Doctor? If what you say is true, says, "I need not say that the whole story about the legacy was viz, "That we commune not with the dead at all" and that it was absolutely necessary that you should have the ideas in your mind, then, by your own showing, your article is a fabrication of your own, to make a "splurge" against, or to palm off for, Spiritualism. I don't want to think so badly of you as that. I prefer that you should have the privilege of amending your article and making it consistent. The Doctor says, "the Spirits were most infamous liars." We in our natural senses who have examined the spiritual phenomena thoroughly, think it unscientific to be hasty in saying Spirits or mortals lie, but both are equally liable to mistakes. The so-called senses, even, are sometimes mere mistakes, and so it sometimes happens in the best of families with their predilections and theology. My experience more inclines me to think the difficulty the Spirit (if it was one) found in writing the name "Lewis Beebe Hanchett," was owing to the badness of the medium. The mediative state, as we view it, is a passive one; and it is evident the Doctor was not passive, especially when he was anxiously trying to get the middle name, and inquiring about the windfall from "Wm. C. in Ireland."

If the dead communicate not at all, as he says, from whence did he get the name of T. R. C., or the information that he was teaching in South Down, Ireland, or the name of Thomas Trumy, and that he was a principal witness; finally, that Trumy had been thrown from a carriage, and was then dead, and then, again, that he was only stunned, and was recovering, and also that Napoleon would be assassinated, etc? Did Spirits give him the above, or did he fabricate it, as he claims? In determining whether the Doctor is a true or presumptuous prophet in the matter, we will adopt the above rule in Deuteronomy, and wait until the "things come to pass."

Under the fifth and sixth classification of what the Doctor would like to have called "reasons" for his disbelief in Spiritualism, he says, "I have repeatedly called up the Spirit of a person now living, and held long conversations with it. To my mind it is conclusive evidence that we no more converse with the Spirits of the dead than with those of the absent living; in other words, that we commune not with the dead at all." If the Doctor had said he did not think disembodied Spirits wrote through him, I should consider it the most sensible thing he has said.

Undoubtedly the communications which he would like to have us believe were with the "absent living," are equally apocryphal as the others.

He says, again, "I am satisfied that the ideas contained in my

philosophy and poetry were my own," and he might with equal propriety have added, that his communications about the wars in France and Germany, remedies for diseases, the millennium, and the desire to get into company with the signers of the Declaration of Independence, were his own. Now, Doctor, why have you made all this pretense about your spiritual experience?

It is clear from your own statement that your state bears no comparison to that of Spirit mediums. You claim that all the ideas passed through your own brain, and that you could always tell before finishing a sentence what it was to be; that you could give the answers to questions just as well without writing them, and that you could stop writing, thinking or answering questions, any time you pleased. Then why in the name of common sense do you pretend that this experience furnishes "stronger evidences of spiritual intercourse than any body else has," or any evidence at all? Do you mean to say if you are not a medium for Spirits, no other person is? and that all the "strongest evidences of spiritual intercourse" occurred in your own person? You say, "There was a kind of enchantment about it, and I was bound by a spell more potent than that by which the son of Ulysses was kept upon Calypso's Isle. But thanks to my watchful mentor, I did break away," etc. I do not know how strong the spell was that bound Ulysses. But really, Doctor, was there any greater enchantment in writing about the legacy, or your philosophy and poetry, than in writing the article under review? Was the spell more potent? If your watchful mentor, had helped you to break from this last spell of writing sooner, you would, I think, had just occasion not only to thank your watchful mentor, but to thank God!

In the Doctor's defense against the implication which will be suggested to some minds, that he was associated with a class of lying Spirits, he triumphantly asks, "Does not Satan often transform himself into an angel of light?" Well really, Doctor, in all my experience I never saw him do it, but have often wished I could. Having heard so much about this gentleman, I have, for the last seven years of my investigation of spiritual manifestations, diligently searched for this notorious being, and have never learned that he has communicated through any Spirit medium, and there have not, to my knowledge, any manifestations occurred which bear any nearer comparison to his reputed character than your own state, as you described it during one week, does to that of spiritual mediums; and as you and I, Doctor, judge "things by their fruits," we must conclude that Satan is waiting until some of his friends give heed to the subject before he communicates. This idea is strengthened by the rule you suggest, that like attracts like.

NOW FOR SOMETHING NEW.

Dr. Norton commences what he terms "a few words, by way of explanation of the phenomena of spiritual writing." He says: "Being careful to avoid any voluntary acts, the will is placed in abeyance, and thus full play is given to emotional and other mental acts. It must be remembered that emotions may have an internal as well as an external origin. Intellections give rise to emotions, and emotions, in their turn, render the process of thought more rapid and clear. I have no doubt that much of the writing will come under the denomination of emotional action, and it may be a question whether the intellectual operations which precede the writing, do not, in every instance, influence the muscles through the medium of emotions."

That is to say, if we will to be passive, the will that wills will be passive! But does not "being careful to avoid any voluntary acts," involve in itself an act of volition? It makes no difference whether the cause, for this willing be of an internal or an external character—whether the result of emotions or intellections. In either case, we will, and are conscious of willing. Besides, you say, intellections give rise to emotions. Now, according to your statement, there can be no emotion without intellection. Thus we see that the intellect acts and gives rise to emotions; but can the intellect act unconsciously?

Does not intellection necessarily involve consciousness? Then how are you going to make out your unconscious emotional theory? It is simply a contradiction in terms.

But again the Doctor says:

I beg leave, here, to refer my readers to the chapter on the Nervous System, in the fourth edition of Carpenter's Physiology, as they will find it reviewed in the July number (for year 1853) of the British and Foreign Medical Chirological Review, where he takes the ground that there is such a thing as involuntary cerebration, as automatic thought, I find in Upham's Mental Philosophy, under the head of "Dreaming," the following words: "A train of conceptions arise in the mind, and we are not conscious of any direction or control whatever over them. They exist whether we will or not."

Here we have the same idea of involuntary cerebration, although expressed in a little different language from that which Carpenter used. Dr. Carpenter, however, goes still farther, and takes the ground that cerebration may go on without either volition or consciousness. This would seem to be true with regard to the somnambulist, whose actions are doubtless the result of cerebration, although he is entirely unconscious of what he is doing. If he is unconscious, of course the action must be involuntary; for there can be no volition without consciousness. The dreamer is conscious of his intellectual operations although he "possesses no control over them."

Experience shows that everything can not, as a living thought ready to be expressed, exist in the mind or brain, in any one relation, state, and instant of time. It also shows that the brain, or mind may act in some states and relations of life differently from what it does in others. But in every state and relation of its action, we are at the time conscious of its action, and there can be no "involuntary (or unconscious) cerebration as automatic thought." Some clairvoyants and Spirit mediums are unconscious of what they have said or done while in that peculiar condition, after they have resumed the normal state—in other words,

changed states and relations. But while they are in those peculiar states, they are as conscious of intellections as they are in any other period of their lives. I do not think it is true that somnambulists, while in their abnormal state, are unconscious. They often in that state exhibit wonderful prudence and judgment, and perform difficult feats which they are almost incapable of performing while in the normal state.

The Doctor says:

The intellectual operations of the writing mediums come under the head of cerebration involuntary, but accompanied by consciousness.

You mean in the same way, Doctor, undoubtedly, that the pencil got up and wrote before Senator Simmons and his family, and as hundreds of pencils have done since in various circles throughout the country, and sometimes in trunks and drawers under lock and key. A "cerebration automatic" pen at one time in my own house, in the presence of a dozen or more persons, got up and dipped itself in ink, and wrote very sensibly in the Spanish and English languages. Its cerebration transcended all of ours, for no one present knew the Spanish language. At another time my daughter's crayons got some how befuddled about this "involuntary cerebration" philosophy, and very inappropriately got up on a white ceiling and went to writing; and it was with considerable difficulty that the marks were taken off. A troublesome thing, that which is called "involuntary cerebration." But really, Doctor, in view of these and other facts, had we not better accept the claims of these "involuntary cerebration automatics," as you term them—that disembodied spirits control these things. For in spite of our wisdom, peoples will adopt the most rational view, and they say the spiritual claims are vastly more easy to reconcile with the real facts and phenomena in the case.

CHARLES PARTRIDGE.

USE OF THE NEW GOSPEL.

BY ISAAC W. F. MITCHELL, M. D.

THERE were deficiencies in the Mosaic institution; these were intended to be supplied in the institution of the Christian religion. Moses did not teach immortality—Jesus did. Moses' idea of God was gross—that of Jesus was refined. Moses said that he saw God—the Jews of a later age did not believe it. "No man hath seen God at any time." Moses did not believe that the present life influenced the condition of the future life, (he was a materialist); Jesus, to some extent, supplied the deficiency. Moses' views of man's inter-relations, were circumscribed and imperfect. Jesus taught much concerning man's duty to his fellow-creatures. The trial of two thousand years in endeavoring to raise man to harmony with God, truth and justice, ought to justify the inference, that it is defective, that it is not the power of God at work with man, that it has become aged, and must soon sleep with its fathers—the ancient systems of religion.

But no system of religion ever departed from the world without being succeeded by a new one. Since, therefore, the Christian dispensation is rapidly departing from our coasts, it is well to inquire as to the character of its successor. A new and better Gospel is being ushered into the world; it comes under the seal of angels, and with the witness of countless millions of Spirits! The great system of religion now brought to light, does not purport to have been found in any temple of human art, by any man, as the book of Moses was found by Hilkiah. It does not come under the authority of any man's hand. Nay, it comes with the signature of Angels! And that which adds weight to its claim, is its harmony with the well-digested thoughts and intuitive perceptions of the first minds of the age in which it is given. Its distinguishing feature is in the fact that its appeals for supporting evidences, are to nature, reason and intuition. The appeals of all other systems of religion are to traditional or recorded miracles, and to the mere assertions of man. Other systems draw on man's credulity; this commends itself to his reason. Man is not to be mentally enslaved, for Angels have asserted his individuality. He can now breathe the atmosphere of freedom; his birthright is restored, viz., liberty of conscience, of thought, and of speech. Oh, how the heart expands with gratitude to God and his messenger, for such a glorious gospel!

But let us proceed to show wherein it is preferable to the system of Christianity.

1. It demonstrates the existence of Deity. Through its means atheists are restored to their Father.
2. Its teachings concerning the Divine attributes would seem consistent with nature, reason, and intuition, and are calculated to expand the mind in lieu of contracting it, and are an honor to the angelic kingdom from whose authority they came.
3. Its philosophy of man's duty to God and to his fellow-beings is truly worthy of the source from whence it professes to emanate.
4. It demonstrates immortality. The skeptic can now come to the temple of God, and enjoy a feast of eternal progress in the spheres of virtue and wisdom.
5. It fully portrays the bearings of mundane life on the happiness or unhappiness of the future. It shows that man is a being of progression, and destined to endless improvements.
6. It thus, by convincing reasons, and at the same time offering pleasing inducements, gently woos God's children up to their eternal home.
7. It has shown to us the location of appearances, and ineffable glories of the Spirit home.
8. It tells us, that the aged shall there return to youth, enjoy the society of their former friends, live in heavenly harmony

and progress in wisdom and virtue—rising from sphere to sphere in our near approach to God.

9. It teaches that the Spirit land is a vast, and almost boundless country, having habitations or mansions suited to the several tastes of those who may enjoy their blissful abodes.

10. It teaches that the heavenly country, is diversified by mountains, valleys, hills, and dales, and ever blooming vegetation, with the melodious songs of birds. These comprise but a moiety of the teachings of this new religion. Oh, say whether it or the old, is the better! Angels have appropriately christened it "SPIRITUALISM."

Thus it is clear that the spiritual Gospel supplies all the deficiencies of Moses and the Christian Dispensation. To this it may be added that its universal establishment will be calculated to extinguish error and sectarian animosity—1st, by offering to the universal world *one common source of moral, political, social, and religious instruction*; 2nd, by pointing to the *illimitable universe as the only true, and correctly written book of God*; 3rd, by exciting a love for nature, as contradistinguished from human authority. As a consequence it will UNITE ALL MANKIND!

Thoy, O., March 6, 1856.

A "HAUNTED HOUSE."

PORT HURON, MICH., March —1856.

MESSRS. PARTRIDGE AND BRITTAN:

Gentlemen—In the Port Huron Compiler of the 13th instant was published a communication from J. W. Campfield, headed, "Haunted House—Spirit Tappings—Austrian Ghost," in which myself and others are conspicuously held up to ridicule, as "lovers of the marvelous," whom he "had succeeded in convincing that he believed in the genuineness of their representations." The article in question is calculated to give the erroneous impression that the manifestations which have occurred at Dr. Friend's, and that have created much excitement and gossip, have all turned out to be a cheat and imposition, practiced by the Doctor. I consider it but justice to myself and others to set the matter right before the public.

I will state for the information of the general reader, that the house where the manifestations have taken place is owned by the author of the communication above alluded to, and tenanted by Dr. Friend, an Austrian physician. The facts as witnessed by myself, and others to whom I will refer for corroborating testimony, are these: I had been told from time to time by the Doctor, for the last six months or more, that himself and family had been disturbed by strange noises occurring in the night, usually beginning at twelve o'clock, and continuing until two or three in the morning. They came at longer or shorter intervals, but had for the last few weeks been every night, with few exceptions. I expressed a desire to witness them; the Doctor politely invited me to attend, and if I chose, to bring some others. I went three times, a few nights intervening between each visit, but witnessed nothing but what I thought might be accounted for, as caused by wind or rats, or both. As they did not occur every night, I resolved to go two or three nights in succession. On Friday the 15th of February, I was there in company with Mrs. H., Mr. and Mrs. S. W. H., Mr. J. S. B., and some others. About twelve o'clock, being seated in the parlor, the Doctor being present, there came loud knockings, apparently on the north side of the house. Indeed it seemed so real that we could not be satisfied without ocular proof that there was no one outside producing them. The moon shining brightly at the time, we went to the kitchen, and while standing there, numerous questions were asked, such as "Is Mrs. C. present?" (Mrs. C. was the former wife of Mr. C. who died by suicide some three years since.) It was answered by three loud knocks.

I can not detail half that was done without making this article too lengthy. All the time this was going on, the Doctor was standing in the midst of us. After being fully satisfied there was no collusion or deception, it was asked, "will the Spirits spell out communications if we will all go in the parlor?" We received, an affirmative answer and adjourned to the parlor. The Doctor being fatigued, laid down on the carpet near the wall. Soon knockings were heard; S. W. H., being a skeptic, and suspicious that it might be a trick, lay down by the Doctor's side, and placed himself in such a position that he could not have made the connections without detection. We had commenced getting responses when the Doctor's boy who was in bed in the north part of the house, his mother occupying the same room, called to his father. I went with the Doctor. Mrs. Friend stated that both herself and boy saw a shadow pass between them and the light, and shake the window curtain. Thus ended the manifestations for that night.

The next night, Saturday 21st, present Mr. L., Mr. A. J., Mr. and Mrs. S. W. H., Mr. N., and myself. After examining every part of the house to our satisfaction, at the usual time the operations began, and were much the same as those of the preceding night, with the addition of spelling by the alphabet, the name of one who left the earth-life two years since, and answering a variety of questions, the communications being heard and felt by every one present. All this occurred under circumstances that precluded the possibility of deception by the Doctor. Mrs. P. informed me that she stayed with Mrs. F. in the Doctor's absence, when the knockings were heard, and some articles were removed from their places. One night the Doctor being absent, present Mrs. P., Mrs. C., (the present wife of the author of "Austrian Ghost") and myself—continued knockings were heard in Mrs. F.'s room, and Mrs. C. declared to Mrs. P., that something had touched her on the shoulder.

I think it was Tuesday of last week; present, Dr. F., S. W. H., and myself, being in the kitchen, after getting loud convulsions, it was asked "will you, after we retire to the parlor, touch us severally in some part of our persons?" Answered by three knocks. We placed ourselves in such a position as to prevent any possible chance for deception, when the Doctor and H. said they had been touched, and I felt the heavy pressure as of a hand on my leg. I know I was not psychologized.

On the 15th instant were present J. P. M. Esq., Mr. H., and myself. Mrs. P. was in bed with Mrs. F. It was asked if the Spirits would move Mrs. F.'s bed? An affirmative answer was given. 'Neither of the ladies knowing that such request was made, in a little time a jarring noise was heard, and Mrs. P. assured us she felt the jar, and found her bed moved.

I will digress and say that after the publication of the "Austrian Ghost," and the whole trick of the manifestations was "discovered" by the wise ones, it was charged that not only the Doctor, but Mrs. F. produced the sounds. To refute the ridiculous charge, the Doctor invited Mrs. P. to lie with Mrs. F., as a witness that she did not produce them. Tuesday 18th, present Mrs. P., M. C. Esq., A. F. A., and W. S. We had questions responded to, the stove furniture rattled, a door opened and shut so violently as to shake the whole house.

I have given a truthful account of the above, without exaggeration. So much for the "Austrian Ghost" witnessed by dupes, and "lovers of the marvelous."

A. E. XOLIE.

P. S. I wish it distinctly understood that I do not accuse J. W. C. of willful misrepresentation; but in his intended exposure of what he conceived to be a trick of the Doctor, he has said too much, and has given the community to understand that all the manifestations from the beginning have been a humbug and trick.

A. E. S.

LETTER FROM MICHIGAN.

EXPLAINERS EXPLAINED.

MY FRIEND PARTRIDGE.—When I came here two years ago there were but few believers in Spirit manifestations; now we have a large circle, and hold meetings three or four times a week, twice on the Sabbath, where we have lectures and various physical manifestations. The Spirits told us last fall if we would put up a Spirit-room and place instruments of music in it, they would play on them. We did so, and they have redeemed their word. We have heard them play very frequently on the bass drum, and keep perfect time with the singing. Our room is filled sometimes to overflowing with anxious listeners. We have some ten or twelve good mediums; some writing, some speaking and some rapping and tipping, and the work goes on well. One of the mediums who attends our circle, a young lady, while entranced, has given me the sign of a Royal Arch Mason, which to me was unmistakable. The Masonic sign and grip of a Master Mason have been given to some of our Masonic brethren through this lady.

I have been amused in reading some of the explanations which some of the wise men of this world have attempted to give of Spirit manifestations. Some of these explanations remind me of a man who attempted to explain a machine one Reibhofer invented some fifty years ago, for the purpose of making the world believe that he had discovered perpetual motion. He begins by saying: "The testament probradi, of motion non mutandi, according to Saint Windi, three tailed bashaw effendi, a steady stick upendi, circumbambini rotundi, on four pedash chains quick bendi, on two carriages suspendi, on inclined plains downwardi, with leverage addendi—legat centrifugal pedagendi, which begat conatus descendendi, which begat conatus ascendendi, which begat conatus revolvendi, which begat whirligig-reverendi."

Rosico, Mich.

N. H. BRIGGS.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, APRIL 5, 1856.

HIGHER AND LOWER LAW.

SOME time since we had a leading editorial entitled, The Individual and the State, which has elicited observations from several correspondents, who have been pleased to subject our views to friendly criticism. We need not stop here to recapitulate the points in our former article as they will sufficiently appear from the subjoined letter, and the remarks which follow in the present connection.

DEL-AIR, HARTFORD CO., MD., March 2, 1856.

MR. BRITTAN:

Dear Sir—I have long been a constant reader of the TELEGRAPH, and have always admired your fearless enunciation of truth; and the perfect freedom with which you admit articles into your columns, expressive of opinions adverse to your own, is worthy of all praise. In your last issue I find an editorial from the doctrines of which I dissent, and I feel fully assured that you will, without hesitation, allow me briefly to state my reasons for so doing. I have not the paper before me, having lent it to a gentleman who is interested in the spiritual phenomena, but the editorial alluded to is entitled "The Individual and the State."

You take the ground that there is a higher law than that of the government. Most undoubtedly there is. A fundamental maxim, lying at the basis of all jurisprudence, is, *Summa ratio est quæ pro religione facit*. If ever the laws of God are at variance, the former are to be obeyed in derogation of the latter. But it is in the practical application of this doctrine that we differ. Who is the judge of the law? Certainly not every individual for himself. If, for instance, the Legislature of the State in which I live enact a law which I believe to be in violation of the above maxim, I can carry the question before the judicial tribunals, and thus have it thoroughly tested. But if the courts sustain the law, and the majority of the people of my State uphold it, I am either bound to obey or remove beyond the jurisdiction; and if compelled by a tyrannical majority to obey an obnoxious law, I am no more responsible than I would be if some powerful giant should seize my arm and force me to commit a crime with a hand not under my own control. A man is morally responsible for no act of which he does not approve, and to the performance of which he is compelled. The power that used the coercion is alone responsible.

I never admired "the noble army of martyrs," nor felt the slightest disposition to enlist in so celebrated a corps; and it is very evident to my mind that if, when Daniel was ordered to bow down before the golden image, he had performed the outward ceremony of so doing, he would have been guilty of no wrong. Nebuchadnezzar would have been the responsible party and not the prophet, unless the latter had *mentally* adored the idol. Obviously it was out of the power of the king of Babylon to compel him to do this.

Excuse me my dear sir, for the liberty which I have taken. I have endeavored very briefly to state my views and if they are erroneous, "error of opinion may be tolerated where reason is left free to combat it."

Very respectfully,

GEORGE YELLOTT.

Our good friend acknowledges the existence of a law that is of paramount authority to the legislative, judiciary, and executive powers and prerogatives of the civil government. In other words, he believes that the Supreme Being is above Presidents, Kings and Emperors; that the counsels of Heaven are superior to the decisions of the courts; that the laws of Nature are, perhaps, more important than the proceedings of Congress, and finally, that the conscience is a sacred as the Constitution. Every man who is either deeply religious or truly rational must acknowledge as much as this, and those who will not be practical atheists. It is not, therefore, in the recognition of the higher law that we differ from our correspondent, but in "the practical application of the doctrine." So far, then, as relates to the existence and recognition of the principle itself, we are right, at least in the judgment of our correspondent. But in this case he does not believe in a "practical application" of the truth. Here, as our friend distinctly intimates, we diverge. We are sorry it is so, for we like to be separated from good company, and especially on such grounds. *Living the truth* constitutes its "practical application," and this, in our judgment, affords the only unquestionable evidence of sincerity on the part of the believer.

But our correspondent urges that the individual is not the proper party to "judge of the law"; that the judicial branch of the government must settle all such legal questions. Granted, for we are disposed to be accommodating. The legal tribunals, may, therefore determine the precise meaning and define the exact limits and specific demands of the law, beyond which they can not go. Men can not be made to think and feel according to a statute "in such cases made and provided," nor have those who frame and administer the laws any right or power to force conviction on the humblest subject of the State. What reason and conscience demand of the individual, the subject in his individual capacity alone must determine, and the law that disregards his conscience is as unjust and oppressive to humanity as it is ungodly and false in the sight of Heaven.

If we understand our correspondent, he insists that, if a majority of the people under the influence of ignorance, passion, or prejudice, enact and sustain a law which violates the moral and religious sense of the individual, he is "either bound to obey or to remove beyond the jurisdiction" of the State. Here again we are at variance, and we are prone to think that the concession of such powers to the government is extremely hostile and dangerous to individual liberty. The power of the state to force submission must not be regarded as the measure of its rightful prerogatives, nor does the weakness of the individual limit his natural and inalienable rights, in the smallest possible degree. If a man is forced to submit to the unjust exactions of an unrighteous law, he certainly is not under any obligation, political, moral, or religious, to yield a cheerful obedience, because the State in thus disregarding the conscience, ruthlessly violates the very principles that underlie the Republic, and which are fundamental in all similar forms of government.

Let it not be even conjectured that we would sanction a blind, passionate or unlimited exercise of the individual will. We certainly do not accept any idea of personal sovereignty which disregards existing social, political and moral relations and institutions, while the freedom that jeopardizes the rights, and interests of others is, in our judgment, all unworthy of that sacred name. In no case, therefore, would we either counsel or countenance such resistance of the civil authority as might endanger the peace and happiness of other people more than it could rationally be expected to promote our own. We would no more place the scepter in the hands of a desperado, than we would crown the attribute of brute force when—through the weakness or recklessness of the people—it is permitted to become the governing principle of the State. We would limit the right of the individual to resist the authority of the civil government to such examples as clearly involve a violation of his moral and religious convictions; and, even in such cases, we insist that a conscientious regard for the best interests of all other persons, and a wise reference to the preservation of public order and tranquility shall govern the spirit and modes of his resistance. If the State attempts to violate the conscience, the true course for the indi-

vidual is to calmly refuse obedience to the law, while he cheerfully submits to the executioner.

We have no sympathy with those who contend about trifles, and are fruitful in the discovery of insufficient or imaginary causes of complaint. But we are sure that the vote of the majority can never make it intrinsically right for us to do that which is essentially and forever wrong. We can not say that we are particularly anxious to share the fate of any one of the old martyrs; but we delight to honor those great souls who fear a compliance with evil more than submission to legalized violence and death. Where nothing is to be gained for freedom and humanity, a stern resistance of the popular voice by a resort to force indicates a blind subordination of Reason to passion, which should be everywhere discouraged and condemned; nevertheless, it is still the duty of the individual to assert his natural rights, and to calmly resist the encroachments of despotic power. Those who insist that this is wrong virtually disown the principles of our Declaration of Independence, and openly denounce the heroes of the Revolution.

In the grand procession of events all causes produce their legitimate effects, all wrongs are righted, and all offenders are brought to trial. God is just. Had Daniel "bowed down before the golden image" as suggested, he would have added hypocrisy to the catalogue of his most heinous offenses, for which—in the orderly course of the Divine Providence—he might have been turned out to grass with his royal master.

THE SUBJECT CONTINUED.

[The delay attending the publication of the letters which appear in this connection, make it necessary for the writer to observe, in explanation, that our assistant did not feel authorized in our absence to lay them before the readers of the TELEGRAPH.]

It will be perceived that the civil expression of our views respecting the rights and relations of the Individual and the State, has served to awaken a feeling of deep concern in the mind of our friend whose letter here follows:

MESSRS. PARTRIDGE AND BRITTAN: BALTIMORE, February 23, 1856.

Gentlemen—Your editorial of this week has filled me with alarm. Has not our glorious cause enemies enough to contend against, and battles enough to fight, without involving us in the never-ending controversy on the Negro question? What possible good do you expect to accomplish? We are fast beginning to make some progress in the South. Let the idea of Spiritualism and Abolitionism be associated together, and you will have done the cause more injury, than the TELEGRAPH has ever done good. I venture to say that not one of your readers gave his name as a subscriber, no matter how rank an abolitionist he may be, with the expectation of seeing the subject discussed in its columns. It is looked upon as a spiritual paper, and nothing else. Better, far better have no paper, unless it can keep clear of all the pernicious times of the day, and confine itself to the spread of spiritual truth alone. I can not express to you how much it has distressed me.

F. H. SMITH.

Our correspondent will permit us to observe respectfully, that the intensity of his emotions very much depends on his total misapprehension respecting the origin and aim of our former article. We had been thinking of the gigantic sins of War and Capital Punishment—of the unrestrained ambition which revels in scenes of wholesale slaughter, and of the judicial inhumanities perpetrated at the scaffold, where religion and murder are conjoined by solemn priestly rites. The article itself shows that these were the subjects which had preoccupied the mind of the writer. Negro slavery was not even thought of while the article, which has excited such painful apprehensions in the mind of Mr. Smith, was in course of preparation. If, therefore, Spiritualism and Abolitionism are in any way offensively associated in these columns, we feel persuaded that it only occurs in our correspondent's letter, for which we trust the indulgent reader will excuse him at the same time he is constrained to absolve us from all special responsibility.

Most certainly we design to occupy our space with the subject to which this paper is professedly devoted. But perhaps we have not wandered so far as our friend imagines. May it not be possible that he is morbidly sensitive in that direction? This may be a delicate question and we will not presume to answer for another. But in the expression of our ideas, we are, in all cases willing to be held to a just responsibility; in this particular case Mr. Smith alone is responsible for their application. We are disposed to think that our principles are an important part of ourself, and that they have as little relation to parallels of latitude as have the faculties of the human mind.

PROPHECIES BY THE SPIRITS.

THE LOSS OF THE STEAMER PACIFIC.

THE SPIRITS not unfrequently disclose important events before they transpire, and we have several times published such prophetic statements in these columns. In several instances the truth of their predictions has been realized in a most signal manner, as was the case in the remarkable fulfillment of the Napoleon Prophecies, given to Mr. Coles, of Williamsburgh. Through a great number of media the Spirits have predicted or affirmed the loss of the Pacific, and the fatal disaster with its terrible details has been represented with fearful distinctness in presence of many witnesses. The subjoined account from Mr. S. W. Britton, a merchant of this city, embodying the results of several interviews with Spirits on this subject, can hardly fail to awaken an interest in the mind of the serious reader:

MR. BRITTAN'S STATEMENT.

On the evening of December 23, 1855, while the writer was engaged in conversation with several friends who had assembled in the rooms of S. B. Brittan at the Tremont House in this city, Mrs. Harriet Porter (one of the best mediums I have ever known) being also present, was employed at the time, in making magnetic passes over one of the Editor's daughters, with a view to remove a neuralgia pain in the head. The writer was sitting near the parties, observing the movements of Mrs. P., when the latter suddenly turned round and said with peculiar emphasis, "You have asked for a test; I will now give you one: THE STEAMER PACIFIC WILL BE WRECKED AND ALL ON BOARD WILL PERISH. Put that in your pocket and keep it for a test." The Spirit purposed to be my son Edward, and on my inquiring for further particulars, he added, "I will tell you nothing more now; there will be an excitement on the subject and you will come to see me again. There will also be a report that she is safe, but it will prove to be false."

There were present on the occasion Mrs. S. B. Brittan, Emma Frances Jay, E. Virginia Brittan, Mrs. Wells, Mr. and Miss Vail, the medium and myself, any one of whom will verify the truth of the foregoing statement. I have still in my possession the original memorandum, on the back of which is the following indorsement, made at the time the communication was received—"Spiritual prediction given through Mrs. Harriet Porter, December 23, 1855." Soon after the announcement respecting the loss of the Pacific was made, I communicated the same to the Editor of the TELEGRAPH and to Mr. Charles Partridge. Subsequently, and before any apprehension of the loss of the Pacific had been awakened, I mentioned the subject to many others and exhibited the memorandum to some twenty persons, including several who had little or no confidence in the claims of Spiritualism. The names of the persons here referred to can be given if necessary.

Some time after the occurrence of the circumstances already described, and when the arrival of the Pacific was beginning to be looked for, I again visited Mrs. Porter at her residence, 109 West Twenty-fourth street. In the course of the interview, some remark was made respecting the Pacific, whereupon Mrs. P., speaking with unusual earnestness, said—"The Pacific is lost, and all on board have gone to their long home!"

At a still later date, the writer called on Mrs. Porter, early one Saturday evening, when the Pacific had been out thirty days and the Atlantic seventeen days from Liverpool. Our inquiries respecting the fate of the missing steamers were answered by the emphatic assurance that the Pacific was lost, but that the Atlantic was safe. At 10 o'clock the same evening the Atlantic arrived, and thus was verified the statement respecting her safety. The next morning the report was widely

circulated and generally credited, that, for some cause, the Pacific had run into the river Shannon and was still safe. Before the report contradicted I saw Mrs. Porter yet again; the Spirits would neither retract nor modify what they had said respecting the loss of the steamer; but they were particular to remind me that they had, on the occasion of the first interview, predicted that such a report would obtain currency.

Not many days had elapsed, when the writer of this again found himself at Mrs. Porter's table; the company on this occasion consisted of twelve persons. We had been seated but a short time, when the medium was entranced by a Spirit who said his name was—*Faulkner—that he was purser on board the Pacific, had a brother in New York who was a silversmith, etc.* In reply to questions propounded by the writer and others, the following additional particulars were elicited:

When six days out, the Pacific struck an iceberg, at 11 o'clock on the evening of Jan. 29th, and very soon went down, stern foremost. As the vessel sank, three persons escaped from the wreck and found a temporary resting place on the ice, but they were subsequently frozen to death. It was further alleged that there were forty-eight passengers on board—forty males and eight females; that, at the time of the catastrophe, the ship was in latitude 46° north; that the Captain was at fault in taking the course he did, his object being to make a quicker trip than the Persia, which was then on her first voyage. In the course of the evening—the medium being entranced—the heart-rending scene was graphically represented; the general consternation, the wild tumult, and the frantic prayers to God for deliverance, excited intense and solemn emotions in all who were present.

Since the utterance of the original prophecy respecting the loss of the Pacific, the writer has had at least a dozen interviews with the Spirits through Mrs. Porter. On all occasions they have maintained a general consistency, and no important discrepancy thus far appears in their statements. Had the undersigned anticipated the publication of these facts, many additional particulars might have been preserved; but they were not noted at the time they transpired, and I can not readily recall them, at this late day, with sufficient clearness to warrant a more circumstantial description.

S. W. BRITTAN.

Similar representations of the loss of the Pacific have recently been given through other channels, but we know of no other instance of a definite prophecy on this subject having been made at so early a date as the 23d of December. Spirits from the doomed ship have purported to be present on numerous occasions, and in presence of many witnesses have given curious, interesting and satisfactory proofs of their identity.

When the Pacific had been out some thirty days, Mrs. Porter was one day visited by two strange ladies, who on entering her rooms gave no intimation respecting the specific object for which they sought an interview. They had not been long seated at the table before the special purpose of their visit was made known by an invisible intelligence. A Spirit said, in substance, through Mrs. Porter, "I was on engineer on board the Pacific; I am your brother; I was the main stay of the family; don't tell mother of this yet; the Pacific is lost, but I am here.—SAMUEL HAYES." On the receipt of this communication, one of the ladies gave way to sudden and painful emotions. She acknowledged that she had a brother by that name on board the Pacific, and that he was employed in the capacity of engineer.

The writer some time since, while at the residence of Ward Cheney, Esq., in South Manchester, Conn.—Mr. and Mrs. Mettler of Hartford, Miss Emma F. Jay and others being in the company—witnessed a manifestation of the presence of Spirits which may be briefly described in this connection. While all the persons present, including the family of Mr. Cheney, were seated around the dinner-table, some one referred to the loss of the Pacific, when the writer suggested the propriety of changing the theme of conversation during the dinner hour, as the agitation of the subject would not only be likely to induce the presence of those who were lost with the steamer, but might lead to manifestations of an unpleasant nature.

In less than two minutes the writer distinctly perceived their entrance into the dining room, by a disturbed feeling which their presence immediately occasioned. Coming again into the sphere of their former earthly relations seemed to revive the emotions which accompanied the last moments of mortal life and similar emotions were instantly awakened in those of our party who were most subject to spiritual influence. A shadow fell on the company; more than one smiling countenance was eclipsed, and there was a strange feeling of sadness in the heart, like the indefinite images of broken clouds which float above us at mid-day in the great ether-sea. We experienced a mysterious sense of the presence of something palpable. We could neither grasp the image, nor define its limits, but it was there, and we felt the chill and the shadow in the very atmosphere.

Our apprehensions were speedily realized. In a moment after we were made conscious of the presence of Spirits, one of the mediums was powerfully influenced and attempted to speak; but the utterance was broken and incoherent. The manner of the Spirit's departure was then graphically portrayed. The whole body was convulsed, and the obstructed and difficult respiration was accompanied with a gurgling sound as if a current of air was being forced by an irregular process through a narrow channel filled with water. At length the struggle was over and vital motion seemed to be suspended. There was a momentary pause in the heart's action when the influence was gradually withdrawn.

We should be glad to know that the foregoing prophecies and representations of Spirits are mere vagaries—that the Pacific is still safe; but that she has gone to the bottom is doubtless too true.

MISS C. M. BEEBE AND HER LECTURES.

DURING the last two Sabbaths in March, Miss BEEBE, of Boston, delivered six lectures to the Spiritualists of this city, four of which were at Stuyvesant Institute, and two in Lamartine Hall. Those interested in the subject of Spiritualism have thus had an opportunity to judge of her merits as a lecturer; and we think we but echo the general voice, when we say that she has more than justified the reputation that had preceded her, and more than satisfied the most sanguine anticipations of her friends. The subjects of her lectures were as follows: On the 23d ult., in the morning, "The Divinity of Truth," in the afternoon (at Lamartine Hall), "The New Era;" in the evening, "The Beauty of the Spirit-Heaven;" on the 30th ult., in the morning, "The Ideal World Actualized in the Real;" in the afternoon (at Lamartine Hall), "Items of Spiritual Philosophy;" and, in the evening, "Unity in Diversity." These themes were treated with an originality of thought and illustration, a breadth of philosophy, and an opulence of diction, that challenged the admiration of the most critical, and won for the speaker a position among the most intellectually brilliant of our popular lecturers. We have no space for a synopsis of these lectures, and could not thus do justice to their excellence if we had. To be rightly appreciated, they must be heard.

Miss Beebe's manner is quiet, undemonstrative, and eminently ladylike. She never puts off the woman in assuming the position of the teacher; and never thrusts herself before her theme. We feel that she has not mistaken her mission, but that good results have followed and must continue to follow her labors wherever she goes.

It is her intention, we understand, to spend a short time in Philadelphia, and then fill some appointments in Boston and vicinity. Whenever her engagements may permit her to visit this city again, she may be assured of a cordial welcome from the friends of Spiritualism here; and in the mean time we commend her to the confidence and kind offices of all such, wherever she may go.

For the present Miss Beebe may be addressed at this office.

DIVINITY AT A RUINOUS DISCOUNT.

FROM AN EDITORIAL ARTICLE ON "The Immoralities of the Day," which appeared in the *Express* of the 29th ult., we copy the subjoined paragraph. We must be pardoned for suggesting that, if that journal had the disposition and the ability to digest and appropriate its own homilies, it might grow in grace and increase in wisdom, and thus do nearly as much as ordinary "Doctors of Divinity," to reform society.

FROM THE NEW YORK EVENING EXPRESS.

A scandalous Divorce Case, one of the parties of which is a clergyman of high standing in the Church—and the other a woman whom that clergyman has openly branded as but little if any better than a public prostitute. By a natural association of ideas in the public mind, "Religion is thus brought into the ring—face to face with lewdness. The clergyman blackens the wife first, as well as he knows how—and the wife in turn, with her witnesses, does her best to cast back and intensify the reflexion. Infidels—Free Thinkers—men of no religion—and scoffers at all religions—meanwhile look on, laugh, sneer, and ask, with ill concealed contempt, if that is the way Christ dealt with the women who were brought before him—"taken in adultery—in the very act." They say more. The Reverend complainant has been casting a stone, not being sinless himself; and hence, "Modern religion is not the religion that was taught by the Saviour eighteen hundred years ago." The shallow, the unthinking, and the flippant, reveling in the scandal of the judicial developments, catch the suggestion, and incline to receive its mischievous impressions. It is in this way that the Devil drives. Conjugal infidelity, clerical imprudence, or injudiciousness, are exhibited in public court—as if in public market—to the gaze of the puerile, the vicious, and the dissolute—and the food which the witnesses supplied serves to pander to the most debased passions of our nature. We are not Doctors of Divinity—only journalists—and not competent, therefore, to indicate the cure or the preventive, of these periodical eruptions of immorality, in the church. But this much we do say—that the church at large—Christianity, Religion, good morals, are all damaged—badly damaged by all such unseemly manifestations before the mob—or the crowd—of individual derelictions and disgrace.

When some one who has heard strange sounds or been present when a table was mysteriously moved—without any perceptible cause of motion—commits an offense against the claims of our conventional morality or the accredited rules of propriety, the transaction is at once charged to the account of modern Spiritualism. Few journals are more inclined to indulge in these flippant and unrighteous attacks than the *Express*, and "the shallow, the unthinking, and the flippant, reveling in the scandal, . . . incline to receive the mischievous impressions." If there is any real or apparent want of fidelity in any of the relations of life, we are gravely told that all this and other nameless and numberless evils, result from the corrupt nature and tendency of the new faith. With equal justice we might refer the evils above described to the prevalence of popular theological views. Why not insist that the church is a moral volcano from which "these periodical eruptions of immorality" all naturally proceed? Why not maintain that living with a "Doctor of Divinity," inevitably leads to infidelity in the marriage relation? This would precisely accord with the lame logic of those who so delight to hear themselves converse about the imaginary relations of Free Love and Spiritualism.

But if the Christian "Church, Religion and morals are all damaged—badly damaged by all such unseemly manifestations before the mob," why does the *Express* lay the disgusting details before its readers? Why is it employed in the capacity of a common servant or waiter, to pass round "the food which the witnesses supplied" in the recent divorce case, and by which a vitiated public taste and "the most debased passions" are fostered and excited? Is it because it pays well to feed jackals and buzzards at the expense of Religion and morality? These are questions for the *Express* to answer, or, if it prefers, it may leave each inquirer to draw his own inferences.

MATERIALISM AND SPIRITUALISM.

THERE can be no question that the superficial study of the physical sciences uniformly tends to beget skepticism in respect to a spiritual existence; and by collating the histories of science and of the belief in immortality from the days of Galileo to near the middle of the present century, it will be seen that the decline of the latter has nearly kept pace with the development of the former. When the investigation of material existences, however, is pushed to that point at which the mind is no longer satisfied with outer tangibilities, but inquires for their interior and dynamic properties, the current of evidence, before apparently opposing the idea of a spiritual existence, sets strongly the other way. The discovery of the properties and laws of the imponderable fluids—of heat, light, electricity, of force, and especially of animal magnetism, has given the materials for the most substantial basis on which to rest a rational conception of an organized, invisible and spiritual existence; and as these fluids lie at the basis of all physical existence, and are the proximate forces by which it is controlled, we may expect that hereafter, by their intermeditation, Materialism and Spiritualism will be perfectly reconciled, and that the former will serve as the basis and demonstration of the latter. This last remark is confirmed by the now unfolding views of some of the most profoundly scientific minds of the age, as an example of which we give the following extract from an account written by a correspondent of an Augsburg (German) paper, concerning a lecture recently delivered by the celebrated Liebig. We copy the translation from the N. Y. Tribune:

Munich, January 20, 1856.

Prof. Liebig delivered yesterday his first public lecture on Animal Chemistry. He availed himself of this occasion to declare from his position as chemist and naturalist, his opposition to the widely spread views of Molesechott, Vogt, Buchner and others, in favor of the crudest Materialism. He combated with dignity and energy the "deniers of mind and vital power," and their erroneous theories, on pure scientific ground. He showed the utter impossibility of spontaneous existence of the lowest connecting part of an organism, of a cell or a muscular fiber, and hence, how much less the mysterious processes of life and thinking could be chemically explained by a change of matter. He proved that the Materialists of the modern school were not able to distinguish organic combinations from those purely chemical. Nothing, he said, was more absurd than to derive the process of thought and of the will from the phosphorescence of the brain, as Molesechott has done. How much more material, then, of thought would there be in bones which have four hundred times more phosphorus in them than in the brain? As we have learnt that Baron Liebig will publish this lecture in a continuation of his "Chemical Letters," we decline to give the course of the ideas of the celebrated inquirer on this most important question in fragments, and will only remark that the effect of this lecture, supported by the peculiar clearness, calmness and gracefulness of his delivery, was most powerful. We hope for its speedy and full publication for the benefit of the whole civilized world.

The Approaching Anniversaries.

THE Religious Anniversaries meet in this city in the course of the coming six weeks—to sing *Te Deums* over the rapid progress of Christianity, civilization, good morals—and all that—off in Burma, China, Japan, India, and the Isles of the sea. All of which is well—but please do not forget home—nor the heathen on our hearths.—*Express*.

Certainly, let us remember that there are

A QUESTION ANSWERED.

MORRIS, L. I., March 16, 1856.

MESSRS. PARTRIDGE & BRITTAN: Can you get some light into the columns of the TELEGRAPH which will prove that the Spirits manifesting themselves are not in all cases a different order of beings above us who are perfectly conversant with our affairs, and are amusing themselves by professing to be the Spirits of our departed friends?

R. A. SMITH.

Yes, we think we can, and that we have been constantly putting not only light, but facts, into these columns, which entirely preclude the idea suggested.

First. To suppose such a case, we must think that God is not the only Creator, or that if he is, he has created beings ordinarily invisible but capable of appearing to us in every respect as our relatives and friends, for the purpose of lying to us, and deceiving and cheating us out of our hopes of immortality. In this case God is worse than I am, and I do not believe there is any human being bad enough to do such a thing.

Second. It is hardly supposable that beings do or can exist, who would uniformly, and for years, persist in a lie as to their true character. To entertain such a supposition would be more irrational than to admit the claims of the Spirit as they themselves set them forth.

Third. All the spiritual manifestations so called, seem to correspond to human action, and to be governed by human intelligence.

Fourth. There are no known existences, except the human, capable of producing the manifestations witnessed.

Fifth. Various insignificant as well as important incidents in our lives are narrated, and our most secret acts and thoughts are disclosed by these invisible beings.

Sixth. Things persons have done on the earth, and writings they have executed, known only to themselves, have been disclosed by what claim to be their immortal Spirits; and by their direction these things and papers have been found.

Seventh. Things lost by persons on the earth have been found and disclosed by what claimed to be their Spirits in the invisible sphere.

Eighth. Spirits speak and write in all the known languages employed by human beings. These autographs are but duplicates of those they executed on the earth; their voices in speaking and singing correspond to the human, and their peculiar mode of expression characterizes their communications.

Ninth. Spirits reconstruct the human form, and appear to men. They are recognized by their peculiarity of features, voice, modes of expression, gait, and finally by all the peculiarities by which they were distinguished while living on the earth.

Tenth. They claim to be the Spirits of human beings, who have lived on this and other earths, and they prove their claims by a variety of evidences which render it more irrational to reject than to accept their claims.

All the evidences above enumerated, and more, have been repeatedly published in these columns; and we shall continue to publish them as they occur.

Spirits furnish evidences of their identity which appeal directly to all the human senses; and it is only necessary to exercise those senses to be convinced of the presence and intercourse with departed human Spirits.

CHARLES PARTRIDGE.

PROFESSOR HARE TO C. F. WHIPPO.

I OBSERVE that the substance of a letter addressed to me by Mr. Whippo, in January, has been published in the TELEGRAPH for the 1st instant. I send, in answer, the substance of an epistle intended as a reply, which has remained unfinished from the interference of other calls on my attention.

It is curious that of two meanings of the word "intuitive," Mr. W. takes that as intended by me which, by his own premises, it is irrational to use. It was owing to the coincidence of my opinion with his as to the absurdity of the idea which he supposes to be attached to "intuitive," that I have never supposed that any sensible person would understand me to mean what Mr. Whippo deems it impossible to exist—or that ideas originating *arbitrarily* without the employment of any of the perceptive senses, could avail as intuitive evidence.

C. F. WHIPPO, Esq.

Dear Sir—Your letter of the 16th instant reached me yesterday. At the foot of page 25 of my work you will see a note explanatory of the meaning which I have attached to the word intuitive. I can not conceive how the word can be twisted from its etymological origin of "Intueor—to look at," so as not to involve the idea of evidence associated with ocular vision, or one or more of the five senses. Noah Webster defines intuitive evidence to be that which we learn by bare inspection. Inspection of what, if not of something existing without us, and cognizable to the mind through outer vision, or one or more of the five senses? If intuition is by some person so perverted from its original sense, that they restrict it to an operation of the mind's eye, independent of ocular sight or any other corporeal sense, how can that be evidence? Could any court of justice or scientific tribunal admit as intuitive evidence any allegations which should owe their existence entirely to the operation of the mind of the witness, without reference to any event fact or physical phenomenon which he had learned through his vision, hearing, feeling, smell, or taste? It follows that intuitive evidence is that obtained by the simultaneous operation of the reason and senses. I saw tables and other instruments moving by some invisible, intelligent cause, which manifested its existence and agency both to my reason and my senses.

When I see an egg and examine its contents, and find that another of the same kind by culinary heat resolves itself mainly into a chick, I have what I consider intuitive evidence of that governing reason, which by the same process produces the sparrow, the ostrich or alligator. I have intuitive evidence that eggs severally productive of these or analogous results, must have been contrived for the purpose by a commensurate intellectual power, as well as all other eggs producing analogous results. This I call mental view.

The meaning which you attach to the word intuitive, prevails more generally than I was heretofore aware of. There is, in many cases, more than one meaning in which a word is understood; but when coupled with the word "evidence" it seems to me that the sense in which you receive it can not be consistent, as no idea of the mind not founded on facts susceptible of perception by others as well as the narrator, can be evidence. You will perceive that your misapprehension of my meaning in using the word intuitive, has given rise, on your part, to many inapplicable remarks or arguments.

My meaning has not been conveyed to you by the language employed by me, when alleging the Deity and Universe to have existed from eternity. I do not mean that the creation existed always as it now is, but that matter and mind existed, which were necessary to its present as well as past existence. Within our extremely limited sphere of observation we see growth and improvement; we see, in other words, that progression on which the Spirits lay so much stress. It is to mind only, as I think, that the evident rationality or adaptation of things can be ascribed, and the unity and harmony of the whole causes me to attribute that whole to one governing mind. Yet while governing or legislating, that mind can not consistently violate its own laws, nor, being wise and just, act inconsistently with its own wisdom and justice. Although the Deity can be no other than what he is, does that lessen the appreciation of his preeminent attributes?

The observation of the ancient philosopher, Bias, must appear appropriate to every one who enters upon this subject. The more I consider the nature of God, the more obscure his nature appears. But while on the side of Deism, we have a mystery beyond the powers of the human mind, on that of Atheism we have a hopeless and self-evident absurdity of ascribing rational effects to nihil.

There is so great a difference in our impressions respecting the nature or origin of matter, that I presume discussion will not produce agreement. I hope we may have an opportunity of conversing on this subject sometime or other.

Yours,

ROBERT HARE.

"A REMARKABLE CASE."

UNDER this head the (Methodist) *Christian Advocate* and *Journal* of March 27, admits into its columns the following communication. We are pleased to see that the *Advocate* is willing to employ its columns in exhibiting the facts of Spiritualism even so far as to give publicity to this article:

Dear Dr. Dodd—I send you the following particulars of an extraordinary experience, which in this region of the country, is occasioning considerable excitement.

The subject of the experience is a man about forty years old, who has been a member of the M. E. Church about fifteen years. His name is John Walderme. He resides where he was raised from childhood, in the town of Ghent, Columbia County, New York, where he has always been known as a conscientious and exemplary person. He is a man of considerable property, and for a number of years has been one of the most efficient stewards of the circuit in which he lives. I was his pastor during the two years of my labor in the Kinderhook charge, and am well acquainted with him. For nearly three years he has been an invalid, suffering great pain, and was once brought very low; but through his whole affliction, has been of sound mind. The particulars of this remarkable case I have taken from his own lips, and give them mostly in his own words.

The occurrence took place on Sabbath evening, January 27, 1856. Soon after he retired for the night he was seized with a spasmodic affection of the respiratory organs, and suffered extremely for a few minutes, being entirely unconscious. He then sank away and became silent and motionless. After a short time he revived for a little while, and spoke a few words; then, much in the same way as before, sank into a death-resembling state, and, so far as those present could decide, ceased to breathe, and became as one dead. The family physician, Dr. S., a reputable and scientific doctor of the old school, of some fifteen years practice, was sent for, with all practicable haste. The neighbors were called in; none of them could perceive any sign of life.

This strange phenomenon came over him, at short intervals, four times during the night; but the second was characterized by the most remarkable mental and spiritual experiences. At this time it was nearly three hours before he revived, and when he did, lifting his hands and clapping them together, to the great surprise of all present, he said, with a voice so clear and strong that it could be heard several rods from the house, "Bless the Lord for the glorious resurrection." These were his first words. He then shouted, "Glory to God on high!" though he was not in the habit of shouting. He said many things very remarkable, of which the family and friends retain but an indistinct remembrance. The Scriptures in particular seemed to be perfectly familiar to him, and with wonderful aptness, he repeated passage after passage, interspersing them with praises to God.

It appeared to him, during the time of his bodily insensibility, that he had been for a moment unconscious, and then the faculties of his mind became clear and strong. While he lay there, and they supposed he was dead, he was perfectly conscious of all that passed around him. He thought himself separated from the body, but near it, and expected never to return. The excellent glory in part broke upon his view. He had a glimpse of what seemed the throne of God. In his vision there was an innumerable company, clothed in the resurrection body, moving with eagerness on toward the immediate divine presence. They appeared to be ascending a vast even slope, and as far as the eye could reach, the company was unbroken, and all indecisively happy.

During this time of suspended animation, there was a clearness and brilliancy of his mind beyond anything he had ever imagined. It was, he says, not faith but sight—a blessed reality. For a little time after reviving, his mind was clear, and his ecstasies unbounded, but, as his strength increased, his body acted as a clog and shade to his mind. He compared it to coming out of the opened air to a darkened room. His apparent return to earth seemed to be determined by the Lord himself alone; but at the same moment he heard, and distinctly remembers hearing, his wife pray, as she was kneeling by his side, "Spare him, O Lord, spare him!"

J. N. SHAFFER.

CHATHAM FOUR CORNERS, March 11.

Original Communications.

HOME AGAIN IN THE OLD ARM-CHAIR.

BY J. S. PRELICH.

I AM HOME again: Familiar tones
With sweet affection greet me—
Familiar objects everywhere
Like old companions meet me;
I am linked again with kindred hearts,
In free and sweet communion,
Where beam the smiles of joy and love
In one harmonious union.
'Tis the hour for joy—so away with care—
For I'm Home again in the old arm-chair.
I am Home again: While wandering far,
With none but strangers near me,
The pleasant memories of Home,
Like Angels, come to cheer me,
And a holy light as if from Heaven,
Within my heart seemed shining,
And round the very name of Home,
In rainbow colors twining.
'Tis the hour for joy—so away with care—
For I'm Home again in the old arm chair.
I am Home again: I see them all
By the heart-fire blazing brightly,
And it brings to memory by-gone times,
And the sweet re-unions nightly;
I am Home again—I ask no more—
Since Heaven has kindly blessed me
With a cheerful heart and happy Home,
And an old arm-chair to rest me.
'Tis the hour for joy—so away with care—
I am home—I am Home—in the old arm-chair.

St. Louis, Mo., March 20, 1856.

TRUTH VS. ERROR.

SPIRITUALISTS have great reason to deplore the want of common honesty and even-handed justice on the part of their opponents, when the subject of Spiritualism is under discussion. The Press, with a few honorable exceptions, has in numberless instances shown its lack of charity and fair dealing in this respect. Of the thousands of well-attested proofs of Spirit intercourse which have appeared in the spiritual papers, how few have been copied by the secular journals? If noticed at all, the plainest statements have been garbled and disjointed, the facts misrepresented, and the whole matter made a subject of derision and abuse. But, when some poor unfortunate fellow gets into a difficulty or commits a crime, and it be shown that he owns a spiritual pamphlet, or has ever attended a spiritual meeting, presto! the whole pack are at his heels, and the affair is chronicled in every part of the land, under the caption of "Another Victim to the Rappers," or "Horrid Effects of Spiritualism." As well might the memory of good old Dr. Watts be desecrated, from the fact that a collection of his Psalms and Hymns was found in the trunk of Gibbs the Pirate, or because Madam Resell used to sing, "When I can read my title clear," when she was a little girl.

I feel willing, in common with all candid Spiritualists, to let our faith stand on its own intrinsic merits. If it can not stand on these, let it fall. We have no desire to bolster it up with the crutches of deception or equivocation. If it can not walk without these, let it creep on all fours till it gathers strength enough to go alone.

Some time since an article appeared in the *Medical Gazette* of this city, evidently from the pen of its editor, which purported to give an account of the late attempt of the Davenport boys to produce the Spirit hand, and their consequent detection and exposure. The whole statement was but a series of misrepresentations and deliberate falsehoods, manufactured by the editor or his informant, merely to tattle, furbelaw, and make ridiculous a simple, naked truth—the detection and exposure of the fraud. The article asserts that the "Spirit hand" had often been imposed on the Spiritualists, and that they greedily swallowed the deception, and might never have been undeceived had it not been for the superior acumen of an outsider—a skeptic—who alone was smart enough to see through and detect the cheat. If this misstatement had been confined to the *Gazette* I never should have noticed it, but when I saw it copied into the *Tribune*, *Times*, and other popular papers of this city, and from there transferred into other journals throughout the country, accompanied with sundry editorial sneers and insinuations touching the gullibility and insane credulity of Spiritualists, I felt a strong desire to chase the lie, and if possible catch and wring its neck. To this end I wrote the following letter to the *Tribune*, which that paper, in the very teeth of its boasted love of truth and justice refused to publish. To admit a correction of its published errors would be to confess its fallibility, and the *Tribune* would be thought infallible.

EDITOR N. Y. TRIBUNE:

Not only are the statements in the article on "Spiritualism," recently copied by you from the *Medical Gazette*, essentially erroneous, but your editorial introduction to the same is equally untrue. You say, "The editor of the *Medical Gazette* exposes a trick of Spiritualism which he witnessed and exposed lately."

Now, sir, the editor in question never attended a circle of the Davenports, and consequently could not very well witness and expose what he had never seen.

Of the dozen misstatements of the *Gazette*, I will attempt to correct only one, which declares that while the faithful (i. e. Spiritualists) were in ecstasies on the appearance of the "Spirit hand," a skeptic turned on the light and succeeded in detecting and exposing the fraud.

If this were true, the *Gazette* might be justified in his insinuations that the Spiritualists present were so green and gullible as to swallow the imposition without question, and that only the "skeptic" had gumption enough to detect the fraud, and honestly enough to expose it. Now the facts are, that the Davenport boys' first and only attempt to show the "Spirit hand" was on Tuesday morning, January 21st, before a company of four Spiritualists (not a "band of the faithful and a few skeptics" as the *Gazette* says).

When the "hand" appeared there was no "ecstasy," but on the contrary, the fraud was so palpable that sorrow, a little tinged with anger, was the dominant feeling, and this not so much from disappointment as from regret that two boys should so far disgrace themselves and their parents as to attempt such a deception. As I was the person who turned on the gas and secured the glove, I beg leave to disclaim being a "skeptic." On the contrary, I was then and am now a believer, "one of the faithful," and with all due respect to the *Gazette* man, can tell "a hawk from a handsaw," or a Spirit hand from a stuffed glove as readily as most men, whether believers or unbelievers.

That evening I made a public statement of the affair at a meeting of Spiritualists, in Stuyvesant Institute. On the day following, Mr. Charles Partridge, of the *TELEGRAPH*, published the main facts in the *Tribune*, and on the next week I furnished a detailed account of the affair to Mr. Partridge, which he published in his paper.

Now, sir, these are the simple facts, and I submit whether such a course implies that Spiritualists are incapable of detecting imposition in spiritual matters, or dishonest enough to withhold the truth when the fraud has been detected.

JOHN F. COLES.

A PROPHECY VERIFIED.

MR. BRITTAN: BEL-AIR, HARVARD CO., MD., March 26, 1856.

Dear Sir—In the Autumn of 1854 I was seated at a table with three other persons, including the medium, when we received a communication which informed us that ere the lapse of eighteen months from that period, a member of the circle would be in the Spirit world. The health of the medium was at that time very precarious, and we all supposed that she was the person alluded to. This evening's mail, however, brings a letter conveying intelligence of the death of a young gentleman who was then a member of the circle. Thus has this prophecy been verified, and within the eighteen months our friend has been transferred to a brighter and a better world.

GEORGE YELLOTT.

PHYSICAL MANIFESTATIONS VINDICATED.

PORT CLINTON, March 17, 1856.

MESSRS. EDITORS:

I find in almost every issue of the TELEGRAPH, some one of its contributors writing against what are called "physical manifestations." In my opinion this is very poor policy, and perhaps such writers are not aware of the injury they do to the cause, in the minds of skeptics who depend on this kind of evidence for conviction.

I can not, for my part, see the propriety of speaking and writing against that which alone will convince man of the immortality of the soul, and simply because I have passed these kinds of manifestations, or think I have, and am living on wholesome thought from the spheres.

Who has been convinced of the truth of Spiritualism aside from the physical manifestations? Where are the books written on this subject; and what do they teach? What arguments do they hold forth to induce us to believe in them? In what way do men expect to convince skeptics by their writings? Simply by their believing them to be honest scribes, and then pointing them to the physical manifestations, and the intelligence conveyed thereby through their senses.

I for one am opposed to "shutting down the gate" because we have entered the field of investigation, thereby shutting out all and making them dependent on us for spiritual information. Let all have the same chance of becoming what we are, and by the same process. This theorizing about the interior process of conviction, amounts to very little; in fact it has never convinced one soul, and to those who claim to have entered the spiritual plane of being, and are still doubting, I would say, you are mere doubters by profession and must go back and begin again; not out what you really are, the skeptic, and don't be deceived, by trying to persuade yourselves that you are Spiritualists.

I am satisfied that were it not for the physical manifestations, Spiritualism would not, as it now does, embrace the greatest and best minds in the world; and one of the best reasons why they should be continued, and public mediums encouraged, is that it calls the attention of the world to the subject and opens the doors for investigation, and without which the mere talk and writing of mediums, and speculation and doctrines of Spirits, would excite scorn and contempt for the whole subject.

It can not be denied that the physical manifestations have done absolutely all toward the building of the spiritual temple; and without them we could not boast and feel proud of the gigantic pillars which sustain it—I mean the attraction of minds, such as have been noted for their scholastic and scientific attainments. Those who, during a long life of study, have advanced the world's knowledge, and opened the minds of many to the reception of truth—minds who long ago had outgrown the Theology of the past, and rejected it as inadequate to the wants of man—minds who could not have been induced to yield to the claims of Spiritualism except by the most positive evidence of its truth.

Let us first learn the A B C's, before attempting to read, and when we are able to do so, it is not policy, to say the least of it, to destroy the primer and spelling-book from which we have learned, for if we have gone through the primer and spelling-book (as many have) and are not good readers, I know of no better plan than to go back and learn over the same lessons; for it is evident something has been omitted. Don't destroy the *Alphabet* of Spiritualism, for it is the only sure road to a knowledge of its mighty truths; and I would say to professing Spiritualists who are constantly doubting: Go back to the physical manifestations and learn the *Elements* of the science; have them thoroughly imprinted on your mind, and the evidences which they will bring, and you can not doubt.

There are many examples which might be cited in proof of what I here contend for in regard to the kind of evidence necessary to make Spiritualists; but I will only refer to one. Take the case of Dr. Dods, who evidently has been a medium for more than forty years, i. e., a seeing and impressionable medium—one of the interior mediums; yet, after all the wonderful things which have occurred to him and which he himself relates, he could find no other solution than a psychological brain; and after writing a book to account for all the *Spiritualism* he had seen, was only convinced when his "physical body, together with a chair, was suspended three or four inches from the floor, amid the constant rappings of the Spirits, and in the presence of a good witness." The world wants physical demonstrations of the immortality of the soul, and will never be convinced without them; and I will here offer a suggestion:

Let some party engage several of the best physical and other mediums in your city, to meet at Stuyvesant Institute, one night in every week, to sit on the platform for manifestations and demonstrations of Spirit power. Keep a record of what transpires, and by publishing it to the world, it will do more (in my opinion), both in and out of the city, than anything which is now done, to attract attention. Besides, it will bring together mediums, and unite them in the great cause of truth. It would be a good plan, also, to have such tests as are constantly occurring through the different mediums, published for the benefit of "outsiders," who would be anxious to become "insiders," whenever they had an opportunity to visit the city. I think it fair to infer also that by such a plan the manifestations would be correspondingly great, from the fact that three or four mediums for the same kind of manifestation would give the Spirits great advantages.

I have spent eight weeks in your city lately, and find there is much of interest that can not be expected to appear in the TELEGRAPH. I have seen and heard enough to convince a nation of unbelieving Thomases, of the truth of Spirit communion; and I deem it a duty as well as a pleasure, in this connection, to state that the best tests and communications I received, were through Miss Seabring, who I think is one of the best mediums in the world; and I cheerfully recommend her to the consideration of persons investigating this matter; her rooms are 477 Broadway. Therefore, let us "keep it before the people," that the immortality of the soul is demonstrable on the best evidence under heaven, and also where the evidence may be found. Public mediums are the proper ones, and should be sustained when honest and faithful. They are the chosen of God, through whom his messengers send peace and good will to men. Destroy physical manifestations, and Spiritualism is no more than any other *ism*—a faith without evidence—a fire that, for want of fuel, must of necessity burn out.

Yours for truth,

J. R. PERRY.

LETTER FROM DR. UNDERHILL.

MR. PALATINE, PETERSBURG, VA., March 9, 1856.

MESSRS. PARTRIDGE & BRITTAN:

Gentlemen—Having just returned from a two months' tour in the great work of the day, that our friends may know that we are alive, I send you this for the TELEGRAPH. I reached Rockford about the 10th of January, and finding the Court-house engaged, held two meetings four miles south of Rockford. They were well attended, and two persons were entranced who had never attended our circles, as I understood. I then returned to Rockford, and attended circles and meetings for two days, and was conscious of spiritual aid and Spirit presence in all our meetings. Rockford has many believers, and some practical Spiritualists. I was kindly entertained by Dr. Haskell, Dr. Rudd and many others seemed glad to see me. Three days ago I visited the place with my wife and Abby Warner, the medium, (who lives with us) and many for the first time, heard the raps.

From Rockford I went to Howard, in the same county, and labored, over four weeks, giving in the mean time a course of lectures on Mesmerism and Psychology. Several persons whom I magnetized, and who became clairvoyant, the Spirits took from me, and I could no more get the control of them. Two of them spoke the Indian tongue in the entranced state before I left. I have been a mesmerizer for twenty-two years or more, but never knew of subjects being taken from an operator in this manner until of late, and since Spiritualism has manifested itself. When entranced by Spirits, they became healing mediums and clairvoyant examiners and prescribers.

Among the incidents worthy of note is this: Near where I was laboring, was being held a protracted meeting by the Methodists. They ascertained that I would leave on Monday, and they announced on Sunday that on Tuesday, at 1 o'clock, Mr. Fletcher would give a sermon on holding communications with familiar Spirits. I was present and gave notice that at one o'clock that day, I would give a discourse on that subject at the Clark school-house, two miles from that place. I had a full house, and there gave notice that at 3 o'clock I would reply to Mr. Fletcher, and urged my friends to attend. On Tuesday at ten minutes past one, he commenced and continued until he could say no more on that subject; then went to telling his experience etc., and talked against time, until after 5 o'clock. He said that witches, wizards, astrologers, soothsayers, magicians, necromancers, etc., etc., all meant the same thing. He affirmed that there might be Spirits in the manifestations, but if there were, they were bad Spirits, or rather devils.

I could use but a short time before night, and the Methodists had a meeting at night. He urged the people to go, but finding that they would not go, and not liking to go alone, both he and the presiding elder, and circuit minister remained till adjourned until the next evening. In the course of my remarks, I replied to his attempt to prove the Bible a falsity—charged him that he knew better than to quote those

words in John's Revelation about adding to and taking from this book, as referring to any other part of the Bible, or to anything except to that small pamphlet called the "Revelations of St. John the Divine." I then examined the character of the Spirits by the rule, "By their fruits shall ye know them." "A bad tree can not bring forth good fruits," etc., etc., setting forth the cures which had taken place under my own eye, etc., as good fruits.

On the following evening it was our first inquiry, "What are familiar Spirits spoken of in the Bible? and to get at that, we inquired what is there to be found now that throws light on the question? Now in my long experience in animal magnetism, traveling, lecturing, reading, and listening, I had got the history of many natural clairvoyants, who fore-said and foretold things. These impressive beings Moses would have all butchered: "Thou shalt not suffer a witch to live." The true reason, no doubt, was that they saw the horrible injustice of some of Moses' laws, and denounced them. Joe Smith had a revelation that God would reveal by no other prophet but him, until his mission ended. I knew a blind man who lost his sight at eight years old, who would tell many things as a clairvoyant; and I gave the history of various cases showing that gifts of this kind existed in all neighborhoods and in all countries.

Dr. Simple, brother of the ex-member of Congress from this State, related to me at Alton, the following: "I have" (said he) "a genius or demon, as Sorcetes had. It is a visible appearance with me; it is a female who has appeared to me often from my boyhood. She was a little girl when I was a boy; she has grown with my growth and changed her dress with the fashion of the age. She comes to me often, and always to tell me some important coming event. She made me a singular visit soon after my marriage, looked gloomy, and left me for three years. Except this three years, she has appeared often. To particularize, I give you the following: At sixteen I was working in a printing office, and remained when the others went to dinner, to gain some leisure for the evening. She opened the door, came in, and stopping near the door, addressed me in these words: 'Your father is now dying.' 'Where is my father?' 'In (she told the name of the place, three hundred miles distant, which I forget) North Carolina.' 'Who is with him?' 'What doctor?' etc. She told who were with him—that there were two doctors, and gave their names, answering all his questions truly, as was afterward proved. This he gave as a specimen. Would he not have been destroyed as having a familiar Spirit? And yet this was a noble minded intelligent man.

Yours for the cause, SAMUEL UNDERHILL.

NEW YORK INDEPENDENT V/S. A. J. DAVIS.

FRIEND BRITTAN:

I clip the following from a late number of "The Independent" of New York, and ask its insertion in your valuable paper:

"GREAT HARMONIA."—Somebody has sent us volume four of a series issued by that impudent pretender, Andrew Jackson Davis. The course of our duty has compelled us to form some acquaintance with many bad books, but with none more detestable than this."

And this is the utterance of one of the most professedly liberal among orthodox publications—a paper with which Henry Ward Beecher is connected, and one which talks largely of freedom from eternal bondage. But see with what summary and wholesale denunciation it disposes of a book which portrays, in the most loving, persuasive and powerful manner, the vices and errors of the present generation, and, with equal earnestness and consideration, reveals their sure remedy. This fourth volume of "The Great Harmonia" breathes, throughout all its pages, that lofty spirit of philanthropy which, while it weeps over the misfortunes of the race, and tenderly soothes the bleeding heart of sorrow, still points unswervingly to the paths of wisdom, which alone are the paths of peace. The following extracts, from different parts of the book itself, will, however, show better than any comment upon it, the utter ignorance and bigotry of the "Independent" in relation to its real contents.

OBJECTS OF THE WORK.

Philosophical minds and true philanthropists are never chained to the rack of superficial modesty. They seek and expose the hidden sources of misery; they strive to understand and remove their causes. The subject now before us may be considered strictly a question of physiology—to which are legitimately attached the subjects of health, chastity, virtue, happiness and spiritual nobility of character. In probing the secret vices of society to their very core, I have but one object in view—viz.: the prevention of those calamities which afflict the human race. It is a subject which concerns not merely the young; the aged have great interest in the development and excellency of coming hosts. It is a question of fearful import not to young men only—for the yet unmarried woman must find her companion on that side of the race. It is a theme of vondrous magnitude not merely for this day and this nation; the weal or woe of countless millions yet unborn, rests upon the foundations of the present.

ADDRESS TO NATURE.

Nature! through whom my soul learns of God—how beautiful and healthful are thy teachings! Parent! whom my soul loveth—thy lessons are my delight. Before the height and depth and breadth and ineffable sublimity of thy instructions, all doubts are fleeing—all fears dispersing; light, springing up in darkness, lifts my soul heavenward; joy, chasing grief; life, unlocking the grave; like delegates from the eternal courts, Truths come to me; they roll away the stone from Reason's tomb, and the dead in ignorance come forth to endless life; earth recedes, and Spirit worlds open to my view with holy beauty and magnificence; the things of time, the barriers of space, these are as nothing; the creation's eternal whole seems bursting on my soul's perception; it is broad and bright; it is deep and light; it is grand and beautiful; with this clearest and fullest manifestation, my understanding is replenished; through my soul, therefore, an ocean of life is onward rolling; its mighty billows, in calm grandeur, wave round about the citadel of my inmost existence!

AN APPEAL TO YOUTH.

Young woman! accept for your husband neither an extremist nor an inextremist, until both body and soul have passed through the ordeal of absolute purification. As storm-clouds shed their glow athwart the summer's sky, so would their hidden vices obscure the horizon of your hopes and happiness. Like the dark spirits of coming storms, like "the cancer-worm within the fruit," or a "serpent in the linnet's nest," would be the vices of inextremism in the constitution of your offspring. Young woman! with ten thousand times ten thousand Spirits, who live and watch and warn and wait over the world, I pray that you be bold and firm in the right! You know not the plenitude of your power. Power is silent! If a fable makes woman damn all mankind, I know that Truth can make her save them.

Young woman! for you there remains but one admonition—"Go, sin no more!"

L. W. L.

New York, March 29, 1856.

PHONOGRAPHING BY SPIRITS.

PLAISANT VALLEY, LITCHFIELD CO., CONN., March 16, 1856.

MESSRS. PARTRIDGE & BRITTAN:

Gentlemen—Facts that will demonstrate the truth of modern Spiritualism are what we all want; and here is a case which I think none of the reasoning of the opposition will reach. If you think it worthy of notice, please publish it.

A lady of my acquaintance became developed as a writing medium. Frequently at her sittings she wrote communications in phonographic characters, signed by a young man of her acquaintance who died a few years ago, and who had been for some time a reporter in New York City. As the lady was skeptical about their genuineness, they were sent to a reporter and pronounced correct. No one had ever been present at her sittings

Interesting Miscellany.

RUSSIA.—The events of the last twenty or thirty years have rendered her the almost absolute arbitress of the destinies of her ancient opponents—the two great powers of Turkey and Persia. Her immense territories extend latitudinally from the Arctic Ocean on the north, to the distant shores of the Caspian on the south, and longitudinally from the Baltic to the northern Pacific, being an extent of above four thousand miles. By the treaties of 1721 and 1819, Russia acquired more than half the ancient territories of Sweden. By the three partitions of Poland, in 1772, 1793, and 1795, and the arrangements of 1816, she acquired territory nearly equal in extent to the whole Austrian empire. By various wars and treaties with Turkey in 1774, 1783, and 1815, she not only acquired the command of the Black Sea, but deprived her of territories equal in extent to all that remained of her European dominions. Between 1810 and 1814 she acquired from Persia, districts at least as large as the whole of England, and from Tartary, a country which ranges over thirty degrees of longitude, and has an area equal to Turkey in Europe, Greece, Italy, and Spain. In fact, the territory which she has acquired since 1774 alone, is greater in extent and importance than the whole empire which Russia had in Europe before that period. If we examine on a map the boundaries of Russia, as they existed in the time of Peter the Great, and compare them with a modern chart, we shall find that she had advanced her frontier five hundred miles toward Berlin and Vienna, and one thousand miles towards Tehran, Cabool, and Calcutta. Eleven years before the battle of Poltava, Peter established a line of posts from the Volga to the Don, to protect his country from the incursions of the unsubdued tribes to the south. But on referring to a moderate map we find that the Russian frontier posts now extend beyond the banks of the Araxes, seven hundred miles in advance of the position they then occupied.

USE OF A LOVE NOTE.—A good story is told of Mozart, at the time he was a pupil of Haydn. The latter challenged his pupil to compose a piece of music which he could not play at sight. Mozart accepted the challenge, and a champagne supper was to be the forfeit. Everything being arranged between the two composers, Mozart took his pen and a sheet of paper, and in five minutes dashed off a piece of music, and much to the surprise of Haydn, handed it to him saying: "There is a piece of music, sir, which you can not play, and I can; you are to give the first trial."

Haydn smiled contemptuously at the visionary presumption of his pupil, and placing the notes before him, struck the keys of the instrument. Surprised at its simplicity, he dashed away till he reached the middle of the piece, when stopping all at once, he exclaimed: "How's this, Mozart? How's this? Here my hands are stretched out to both ends of the piano, and yet there is a middle key to be touched. Nobody can play such music—not even the composer himself."

Mozart smiled at the half excited indignation and perplexity of the great master, and taking the seat he had quitted, struck the instrument with such an air of self-assurance that Haydn began to think himself duped. Running along the simple passages he came to that part which his teacher had pronounced impossible to be played. Mozart, as anybody is aware, was favored, or at least endowed with an extremely long nose. Reaching the difficult passage, he stretched both hands to the extreme ends of the piano, and leaning forward, bowed his nose against the middle key, which nobody could play.

Haydn burst into an immoderate fit of laughter, and after acknowledging the "coru," declared that nature endowed Mozart with a capacity for music, which he had never before discovered.

STARTLING INSURANCE.—The Baltimore Patriot has the following with reference to the state of education in Maryland: "Too long has Maryland been remiss in providing for the intellectual wants of the poorer classes of her population; and to prove this beyond controversy, we propose to recapitulate a few startling facts. There are within the limits of the State, according to the last census, seventeen thousand native white adults, and three thousand four hundred and fifty-one foreigners—making in the aggregate twenty thousand eight hundred and eighty persons—who can neither read nor write. Scattered over eight counties of the State, with an aggregate white population of about eighty thousand, there are but fourteen public schools, averaging about thirty-four pupils to each school. There are, of course, some private schools in these counties, but the entire number of children attending school at all does not average more than one child to every family of seven persons. The head of every third family throughout the whole State can neither read nor write. More, then, than ten thousand men exercise the right of suffrage in Maryland who are unable even to read the names of the candidates for whom they vote."

THINGS TWO HUNDRED YEARS HENCE.—Scene—(Parlor in the house of an elderly gent. in New York. Old gent. telegraphs to the kitchen, and the waiter enters in a balcony.)

OLD GENT.—John, fly over to South America, and tell Mr. Johnson that I will be happy to have him up with me. Never mind your coat now, go.

John leaves, and at the end of five minutes returns.

JOHN.—Mr. Johnson says he will come; he has got to go to the North Pole, for a moment, and then he will be here.

OLD GENT.—Very well, John. Now start the machine for setting the table, and telegraph to my wife's room, and tell her that Mr. Johnson is coming; then break up my balloon, for I have an engagement in London, at twelve o'clock.

John flies off to execute his order, and the old gentleman runs over to the West Indies for a moment to get a fresh orange.—*Littell's Argus.*

SUBTERRANEAN FISH.—Fish, notwithstanding they have the ocean all to themselves, are frequently found making subterranean explorations in the low lands of the Mississippi Valley, near the coast, there are "quaking prairies," where cattle are pastured, and where you may fancy yourself far inland, yet if you pierce anywhere through the turf to the depth of two feet, you will find sea-fish swimming about which, through subterranean watery channels, have made their way from the Gulf in search of food. We hear of eyeless fish in the dark recesses of the Mammoth Cave, which proves that they accommodate themselves to their circumstances—where eyes are useless they dispense with them? Fish have also been brought up from great depths through Artesian wells. At San Jose, California, fish have been taken from an Artesian well, resembling bass, though very small. They probably come from subterranean lakes.

TRANSMUTATION.—Under this head, the Paris *Siecle* publishes an article upon the new discovery of turning paving stones into a substitute for silver, by M. Pice. The following details are given. Take a thick lump of quartzic silica, when pulverized, with a sufficient quantity of alkali; fuse it, and you will obtain a soluble glass that you can dissolve so as to precipitate the silica it contains in the shape of a jelly. You then take the last product and have it filtered, then re-dissolved a second time in the cyanurated lithium, so as to produce a compound cyanuret. This operation will give a fluid from which to extract the metal called silvium. Plunge into this liquid your utensils, whether of copper, zinc, tin or lead; bring the electric process to bear upon them properly, and they will instantly be covered with the adherent plating of silvium which is as white as silver, and attains to the highest degree of luster under the polished hand.

STATISTICS FOR THE PEOPLE.—The population of New York is 600,000, of which 37,000 may be classed as floating population. Of the 6,000, persons who are criminals or in charge of the Governors of the Almshouses, three-fourths of the whole number are foreigners, and almost every one of these foreigners are Roman Catholics. In the year 1853, there were committed to the prison of this city, for ninety-three specified, 28,405, of whom 23,191, or nearly four-fifths, were foreigners. Of 7,075 liquor sellers, 6,597 are foreigners. The cause of religion suffers by the great number of papists, rationalists, deists and atheists thrust upon us. In this city are 50,000 German Catholics, with their poisonous publications; 200,000 Roman Catholics governed wholly by an insolent and bigoted priesthood; 250,000 who are wholly destitute of any means of grace; 43,000 are without a copy of God's Word.—*American Sentinel.*

CHLORIC WIT.—Three clergymen, one of whom, naturally a red-haired man, rejoiced in the name of Salter, met at a book-store. The two had observed that Salter had been taking advantage of the wonderfully transforming properties of modern hair dyes, and one remarked alluding to the usage of the Protestant Episcopal Church, to which the three belonged: "I thought it was directed in the Rubric that the psalter (Salter) should be read." (red.) "It is, sir," returned the red-haired man, "and I adhered strictly to the precept till I died." (died).—*R. L. Schoemaker.*

ANGELS IN THE HOUSE.—Cold, cold must be the heart that does not soften at the repeated coming and sounds of angels' footsteps within their mansion. Slumbering must they be that hear not our voices, as we wake them from the night and call them to the rosy arms of merriment.

CHARITY TO ROMANISTS.—One of the New York City papers tells the story of a Roman Catholic family, that had been supplied with fire and fuel by the Charitable Protestant Association of Ladies, from which a little girl was taken and sent to the Ragged School. Here she experienced much delight in reading the Testament, and great satisfaction in receiving one as a gift. One day, however, she brought back the book, saying that she could not keep it any longer, for the Priest had been at the house and cursed them, and would not let the book be there, and cursed the family if they had any more such teaching. A lady visited the family. They had been in a most wretched condition, but the school had aided them. The woman then told how the Catholic priest had cursed them. "But what good has the priest ever done you?" he visited you to aid you?" "O no, not a bit, he only comes to curse us, and to get our pennies." "Who gave you coal, for I see you have a comfortable fire?" "O, it was your people at the school." "And where did you get your food, for you are now starving?" "O, it was you, indeed, you have done it all. The priest comes only to get the money, not to help us; but still he curses us if we have anything to do with the school, and what can we do?"

NOAH'S ARK.—The largest ocean steamer, (says the *Sailor's Magazine*), now plying on the Atlantic, bears the same proportion in length and breadth and depth that are recorded concerning Noah's Ark. The dimensions of the Atlantic steamers are, three hundred and twenty-two feet in breadth; of beam, fifty feet; depth, thirty-eight and a half feet. The dimensions of the Ark were, length three hundred cubits, breadth fifty cubits. The Ark, therefore, was nearly twice the size in length and breadth of these vessels, the cubits being nearly twenty-two inches; both had upper, lower, and middle stories. After all the equipment of forty-two centuries which have elapsed since the deluge, the ship builders have to return to the model afforded by Noah's Ark.

HORSE CHESTNUT FLOUR.—Recent experiments in France are likely to result in bringing the horse-chestnut into common use as food. A paper in *La Presse* shows that by a thorough washing in pure water, the starch of the horse-chestnut becomes free from acridities, and is more a valuable article than the starch of wheat—absorbing more water. It is found that the horse-chestnut contains more starch than the potato. Thirty-five per cent. of the chestnut flour, mixed with wheat flour produces excellent bread. This has originated a new and important branch of manufacture in France, as the horse chestnut is there a large crop. If wheat is to maintain its present price, would it not be well to give some attention to this new material for bread?

NEWSPAPERS IN THE WORLD.—The following is supposed to be the number of newspapers in the world:—Ten in Austria; fourteen in Africa; twenty-four in Spain; twenty-six in Portugal; thirty in Asia; sixty-five in Belgium; eighty-five in Denmark; fifty in Russia and Poland; three hundred and fifty in other Germanic States; five hundred in Great Britain and Ireland; and two thousand in the United States, or nearly twice as many as in all other nations.

HAS THE EARTH A RING?—The venerable Humbolt, from observations recently made, respecting the zodiacal light, draws the conclusion that the earth is surrounded with a nebulous ring lying within the orbit of the moon! This startling conclusion is drawn from the fact that the zodiacal light has been seen simultaneously at both east and west horizons. It is rather odd if we have been for ages playing the part of a smaller Saturn among our brother and sister planets, without knowing it!

A DUTCHMAN, who had a brother hung in this country, wrote to his relatives, informing them that his brother had been placed in a public situation by this government, and at the time of his death, had several thousand people, including the sheriff and grand jury, under him.

Two hundred clergymen, in the cities of New York and Brooklyn, have subscribed each one share (\$10) to the United States Lunatic Asylum.—*Phila. City Item.*

TO THE PATRONS OF THIS PAPER.
TERMS OF THE SPIRITUAL TELEGRAPH.
 One Year, strictly in advance, \$3 00
 Six Months, " " " " 1 00
 To City Subscribers, if delivered, " " " " 15 00
 Ten Copies for One Year, to one address, " " " " 12 00
 * A liberal discount is made to local and traveling Agents.
REMOVALS AND DISCONTINUANCES.—It is our custom to notify patrons of the time when their subscriptions terminate, and if they are not renewed, the paper is stopped. We beg our friends not to deem it abrupt or unkind in us if the paper is discontinued, when our mailing clerk keeps the books in accordance with the general system we have adopted, and can exercise no discretion. The proprietors never know, except by chance, when a subscription expires or a paper is discontinued.
 TO OUR CITY SUBSCRIBERS.—We purpose in future to deliver this paper to city subscribers through the regular mail, which can be done for one cent per copy, if the subscriber prepaies the postage at this Office. The price of the paper and delivery will be \$2 50, and the subscriber must take the risk of the faithful performance of duty, so far as relates to the Post Office Department.
 TO ADVERTISERS.—The wide circulation of the *Telegraph* now renders it a desirable advertising medium, and the proprietors will continue to occupy a limited portion of their space at the following rates. Twelve and a half cents per line will be the price for a single insertion; each succeeding insertion, eight cents per line. To those who advertise for three months, no extra charge will be made for the first insertion. Every advertisement must be prepaid to secure its appearance for the time it is expected to remain, and it will be discontinued when that time expires.

GENERAL AGENTS,
Who will supply the Books in our List at Publishers' Prices
 Rochester, N. Y. D. M. Dewey.
 Albany, N. Y. A. F. Chaffield, 411 Broadway.
 Troy, N. Y. S. F. Hoyt, 3 First-street.
 Auburn, N. Y. W. M. Lansing.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st.
 Baltimore, Md. J. W. Foster, 100 N. 9th-st.
 Cincinnati, Ohio J. W. Foster, 100 N. 9th-st.
 St. Louis, Mo. J. W. Foster, 100 N. 9th-st.
 San Francisco, Cal. J. W. Foster, 100 N. 9th-st.
 New Orleans, La. J. W. Foster, 100 N. 9th-st.
 Portland, Me. J. W. Foster, 100 N. 9th-st.
 Boston, Mass. J. W. Foster, 100 N. 9th-st.
 New York, N. Y. J. W. Foster, 100 N. 9th-st.
 Philadelphia, Pa. J. W. Foster, 100 N. 9th-st

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

PARTRIDGE AND BRITTON, PUBLISHERS AND PROPRIETORS, NO. 342 BROADWAY—TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. IV.—NO. 49.

NEW YORK, SATURDAY, APRIL 5, 1856.

WHOLE NO. 205.

The Principles of Nature.

A NEW IDEA.

SPIRITUALISM EXPLAINED AGAIN—CREATION OR AUTOMATIC THOUGHT.
The title of an article, by John C. Norton, M.D., copied into the *Home Journal*, of March 13, from the *Journal of Medicine*. He says:

Seating myself one day, by a table, alone in my office, I determined to try an experiment. I did not know much of the so-called spiritual writing, and did not wish to cry out humber until I had fully investigated the matter, being well aware that though I might, by observing the operations of the medium, and applying to them appropriate tests, satisfy myself that the communications were not from the Spirits of the dead, I could not form a definite opinion as to their real nature, without testing the matter in my own person.

I had been told of one of the circles which I had the curiosity to visit, that I was both a writer and a rapping medium. I therefore resolved to try my hand at conversing with the dead, if such a thing was possible; so taking my pen in hand, and placing it upon a sheet of paper before me, I called upon the Spirits, if any were present, to move my hand. To my astonishment, my hand immediately began to move, but made no intelligible characters. I then said, if this is a Spirit, write the letters A, B, C, which was done, until nearly the whole alphabet was written. My hand moved very slowly at first, but the movement was altogether involuntary.

I did not stop here to inquire the cause of the movement, but my curiosity being fully aroused, I continued my investigations to the Spirit. I asked the Spirit to write its name, and at the word, in an old-fashioned hand, was written the name of B—C—C—, I then asked, "Is there any communication for me?" when the following was written: "Come to Ireland; William C. is dead, and has willed you all his property, amounting to thirty thousand pounds."

I did not stop to ask myself the question whether such a thing were possible or probable, but continued my conversation with the supposed Spirit. I was informed that on the next Monday evening I should receive a letter from the executor of the will, J. Crawford, of Dublin, making me acquainted with all the circumstances. In a short time I began to receive communications purporting to be from other Spirits, suggesting that I might never receive the property after all, as the will would probably be destroyed. "Oh, no!" says another Spirit; "Crawford will never give up the will. It is safe in his hands."

And so, for my education, the Spirits would hold animated and lengthy discussions upon the subject; but soon came the announcement, "The will is destroyed, and the property is taken." My Spirit refused, however, informed me that I might obtain possession of the legacy by commencing legal proceedings, and were kind enough to write for me the names of some fifteen or twenty different persons whom I must employ as witnesses in my great suit. Of these, the places of residence and occupations were detailed with the greatest minuteness. I was not a little surprised to find among my list the name of a college class-mate of years, Mr. Editor, (T. R. C.) who I was informed was teaching in South Down, and who, you will no doubt be glad to learn from the Spirit, is doing very well.

Now came the important intelligence, that "Thomas Trumy (the principal witness) is dead; he has been thrown from a carriage, and is now being carried home." I was shortly afterwards convinced, that no more dependence can be placed upon the reports of the spiritual telegraph than upon our material ones in the lower world, for soon came the following dispatch: "Thomas Trumy is not dead; he was only stunned, and is now recovering."

I should weary the patience of my readers if I were to mention one tenth part of the communications that were written upon this one subject. The congratulations, the eulogies, the plans for the future, the jokes, and the sober suggestions, were without end.

In addition to these, I received a great number of communications purporting to be prophecies of future events. I was told that the millennium was shortly to dawn upon the world, and that the thirteenth "thousand years" would commence in 1856; that before that time there would be wars, such as had never before been known. There were would come men in Germany, and rapidly spread over Europe and Asia, and would result in the universal diffusion of civil and religious liberty. Kings and emperors would be buried from their thrones. Louis Napoleon would be assassinated in his bed-chamber, and France be deluged again with blood. The princes of the world were emphatically warned the princes of the Power of Darkness, and that darkness was planned to be ignorance.

It was told that I must believe in the Spirits and their philosophy. I requested that they would communicate to me that philosophy; and accordingly I received one or seven communications, each covering from two to four pages of folio; each commencing with a series of flourishes, and closing with poetry; and I must be permitted to say that the idea and the style of these productions were of the most remarkable character. Many to whom I showed them, declared their decided conviction that they could not be the composition of any human being. The style was not vivid, but fiery and tempestuous. I must confess that I was utterly bewildered, and knew not what to believe or say. I called upon different poets to write for me upon subjects which I should designate; and in this way, late one afternoon, I wrote more than ten pages of poetry, and that I had no special evidence, for by me nothing about this writing of autographs. It may be asked why I was not convinced by them? I answer, I did not make up my mind in any way until after I had taken time calmly and carefully, to consider and compare all the circumstances. I was engaged in writing these communications for about one week, during which time it may well be supposed that I was not in a condition for calm reflection. At the end of this time I made up my mind to stop and put up, where my books, and see where I stood. I assure you it was no easy matter for me to stop.

There was a kind of enchantment about it, which it is impossible for me to describe; and I was bound by a spell more potent than that by which the son of Ulysses was kept upon Calypso's Isle. But, thanks to my watchful mentor, I did break away, and that entirely. I now proceed to give you the result of my reflections and self-examinations. I venture the assertion that no one has had any stronger evidence of Spiritual Intercourse than myself. The writing was altogether involuntary; not only so, but the mental operations which accompanied the writing were equally involuntary.

The Doctor then proceeds to give his opinions, which are unimportant in this connection, only so far as I shall quote them. To the above article I wish to append the following remarks:

The Doctor says: "I had seen but a little of the so-called spiritual writing, and did not wish to cry out humber until I had fully investigated and tested the matter in my own person;" and "I venture the assertion that no one has had any stronger evidence of spiritual intercourse than myself."

The Doctor was wise in his determination not to cry humber until he had investigated to know whether it was a humber or the work of immortal Spirits that smacking such a noise in the world; and if he had adhered to this decision he would undoubtedly have kept silent. Let us examine his condition and his experience, and see whether he "has had stronger evidence of spiritual intercourse" than any other person.

The Doctor's experience is all comprised in the history of one brief week, during which time he says he "lost ten pounds in weight, his nervous system being so affected that he could scarcely hold a pen, with palpitations and tremors, disturbed sleep and frightful dreams, giddiness and headache." In fact, says he, "I am satisfied, by looking back upon my condition, that I was on the very borders of insanity." On the very borders of insanity! The Doctor would have his readers believe that no person who has investigated the subject has had a better opportunity, or been in a better condition to rightly discern and comprehend the alleged spiritual phenomena, than himself. This assumption signifies to me that his deplorable state is not much improved. The unfortunate creature in the insane asylum think much as he does, namely, that everybody else is insane, and that they are in a better condition and have had better opportunities of determining the matter of their sanity or other given questions, than anybody else. If Dr. Norton meant to be fair and to really enlighten the public on this important subject, it seems to me he would not have pretended that his condition and experience, as described, bear any comparison to the condition and experience of those called mediums for Spirits. How long would a medium last in a condition like his, losing nearly a pound and a half in weight per day, and being in six days rendered so weak as to be scarcely able to hold a pen! The two Misses Fox, mere children while they were at my house during the winter of 1850, have since that time, under constant rapping, grown to womanhood, healthy, strong and sensible; and this is the general fact with other Spirit mediums. The true mediative state is conducive to health, and is highly favorable to intellectual labors. Many persons in a state similar to the Doctor's have been speedily cured by the influence of Spirits and by their prescriptions. The Doctor must look elsewhere than to mediums for Spirits for a parallel to his condition. Such states as he describes are not unfamiliar to those accustomed to the practice of medical science.

It seems to me the climax of presumption in the Doctor to say, "that no one has had any stronger evidence of spiritual intercourse than himself." It will be seen from the foregoing quotations, that he knew little or nothing about the subject until he fell into the deplorable condition described; and "in only one week" in that condition he claims to have learned more of Spiritualism than those in a right state of mind and health who have pursued the investigation seven years, through several hundred different mediums, witnessing perhaps as many phases of the phenomena. If we admit that he was influenced by disembodied Spirits at all, he only experienced the most doubtful and insignificant phase of the phenomena. His corporeal hand was moved to write without any mental effort of his own, as he most positively affirms. Hence he had only the evidence of the involuntary motion of his hand. This in itself certainly furnishes no evidence of spiritual interposition. Yet in this condition he would have his readers suppose him to be the strongest evidence of spiritual intercourse; whereas this at best is but negative evidence—a kind of evidence and phenomena not regarded by Spiritualists as proving anything.

All the external and internal senses of men are directly appealed to through the different phases of the manifestations, and each sense is convicted of the reality of spiritual intercourse. The various incidents of our lives, and even our most secret thoughts and actions, are described. Spirits speak and write in all languages known to men, and duplicate their own autographs made while on the earth. Mediums are often used to write and speak languages with which neither they nor any other person present is acquainted. In this way nearly, if not quite, all the languages have been employed. Sometimes one medium is used to speak in unknown tongues, and another medium is used to interpret. Mediums' hands are often used to make motions significant of certain kinds of business in which the controlling Spirit was engaged in the earth-life. This last phase bears the nearest comparison, perhaps, to the action of the Spirits (if they were Spirits) who used the Doctor's hand, of any in our catalogue; for it can not be denied that many persons employ themselves in writing nonsense and falsehoods during their earth-

lives. Persons are sometimes taken up bodily and suspended in the air, or transported in a manner similar to that in which Philip was, according to the Bible history. All of these phases I have repeatedly witnessed. In some cases the mediums are in a conscious, and in others in an unconscious state externally; but in either case the mediative condition is not one generally considered reliable for testimony. Spiritualists in general seek evidences corroborating their sayings, before they place entire confidence in them. Mediums see and converse with Spirits, and often repeat the conversations to mortals. These mediums often describe Spirits to their friends, and tell what they are doing or ate about to do, which generally takes place accordingly. These things transpiring as predicted, constitute the evidence that they do see correctly.

Our brother investigators of former times adopted the following very wise rule of discriminating between genuine and presumptuous prophets: "When a prophet speaketh in the name of the Lord, (or Spirits), if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously."—Deut. 18:22.

These are comparatively but few of the evidences given through mediums of these few classes. There being some thirty classifications of mediums, it would be inexpedient in this connection to take space to specify them. I will add to this, however, one more of the evidences the people (not mediums) who have investigated the subject, have of the presence and intercourse with Spirits. Spirits are accustomed, under favorable conditions, to reconstruct the physical body, in part or wholly, and speak, sing, and write to us. Spirit hands are often seen writing in our midst, and we have manuscripts thus produced. We have shaken hands with Spirits as with mortals. Spirits thus organized are recognized by their friends, by their peculiar features, and as when on the earth. These cases the senses of touch, hearing and seeing are all brought into requisition and alike convicted of the reality. The persons who feel, hear, see and testify to these things, are not mediums, but men, women and children, in their normal condition. All these things I have experienced and witnessed; and this is but a tithe of the evidence extant, but it is deemed sufficient to show the monstrous presumption of Doctor Norton in claiming "that no one has had stronger evidence of spiritual intercourse than himself."

Under the head of the third and fourth classifications of reasons which Dr. Norton urges against the spiritual hypothesis, he appears to be inconsistent with his narrative. He says, "It was absolutely necessary that I should have the idea in my mind before it could be written." But in the commencement of his narrative, he says, "I called upon the Spirits, if any were present, to move my hand. To my astonishment my hand immediately began to move." etc. He did not have the idea in his mind that Spirits were present or that his hand would move. If he had, he would not have been astonished. Neither does it appear that the name of B—C— was in his mind! Again, he says, "I need not say that the whole story about the legacy was viz., 'That we commune not with the dead at all' and that it was absolutely necessary that you should have the ideas in your mind, then, by your own showing, your article is a fabrication of your own, to make a 'splurge' against, or to palm off for, Spiritualism. I don't want to think so badly of you as that. I prefer that you should have the privilege of amending your article and making it consistent. The Doctor says, 'the Spirits were most infamous liars.' We in our natural senses who have examined the spiritual phenomena thoroughly, think it unscientific to be hasty in saying Spirits or mortals lie, but both are equally liable to mistakes. The so-called sciences, even, are sometimes mere mistakes, and so it sometimes happens in the best of families with their predilections and theology. My experience more inclines me to think the difficulty the Spirit (if it was one) found in writing the name 'Lewis Beebe Hanchett,' was owing to the passivity of the medium. The mediative state, as we view it, is a passive one; and it is evident the Doctor was not passive, especially when he was anxiously trying to get the middle name, and inquiring about the windfall from 'Wm. C. in Ireland.' If he had communicated not at all, as he says, from whence did he get the name of T. R. C., or the information that he was teaching in South Down, Ireland, or the name of Thomas Trumy, and that he was a principal witness; finally, that Trumy had been thrown from a carriage, and was then dead, and then, again, that he was only stunned, and was recovering, and also that Napoleon would be assassinated, etc. I did Spirits give him the above, or did he fabricate it, as he claims! In determining whether the Doctor is a true or presumptuous prophet in the matter, we will adopt the above rule in Deuteronomy, and wait until the 'things come to pass.'

Under the fifth and sixth classification of what the Doctor would like to have called 'reasons' for his disbelief in Spiritualism, he says, "I have repeatedly called up the Spirit of a person now living, and held long conversations with it. To my mind it is conclusive evidence that we no more converse with the Spirits of the dead than with those of the absent living; in other words, that we commune not with the dead at all." If the Doctor had said he did not think disembodied Spirits wrote through him, I should consider it the most sensible thing he has said. Undoubtedly the communications which he would like to have us believe were with the "absent living," are equally apocryphal as the others.

He says, again, "I am satisfied that the ideas contained in my philosophy and poetry were my own;" and he might with equal propriety have added, that his communications about the wars in France and Germany, remedies for diseases, the millennium, and the desire to get into company with the signers of the Declaration of Independence, were his own. Now, Doctor, why have you made all this pretense about your spiritual experience? It is clear from your own statement that your state bears no comparison to that of Spirit mediums. You claim that all the ideas passed through your own brain, and that you could always tell before finishing a sentence what it was to be; that you could give the answers to questions just as well without writing them, and that you could stop writing, thinking or answering questions, any time you pleased. Then why in the name of common sense do you pretend that this experience furnishes "stronger evidence of spiritual intercourse than any body else has," or any evidence at all! Do you mean to say if you are not a medium for Spirits, no other person is? and that all the "strongest evidences of spiritual intercourse" occurred in your own person? You say, "There was a kind of enchantment about it, and I was bound by a spell more potent than that by which the son of Ulysses was kept upon Calypso's Isle. But thanks to my watchful mentor, I did break away," etc. I do not know how strong the spell was that bound Ulysses. But really, Doctor, was there any greater enchantment in writing about the legacy, or your philosophy and poetry, than in writing the article under review? Was the spell more potent? If your watchful mentor, had helped you to break from this last spell of writing sooner, you would, I think, had just occasion not only to thank your watchful mentor, but to thank God!

In the Doctor's defense against the implication which will be suggested to some minds, that he was associated with a class of lying Spirits, he triumphantly asks, "Does not Satan often transform himself into an angel of light?" Well really, Doctor, in all my experience I never saw him do it, but have often wished I could. Having heard so much about this gentleman, I have, for the last seven years of my investigation of spiritual manifestations, diligently searched for this notorious being, and have never learned that he has communicated through any Spirit medium, and there have not, to my knowledge, any manifestations occurred which bear any nearer comparison to his reputed character than your own state, as you described it during one week, does to that of spiritual mediums; and as you and I, Doctor, judge "things by their fruits," we must conclude that Satan is waiting until some of his friends give heed to the subject before he communicates. This idea is strengthened by the rule you suggest, that like attracts like.

NEW FOR SOMETHING NEW.

Dr. Norton commences what he terms "a few words, by way of explanation of the phenomena of spiritual writing." He says: "Being careful to avoid any voluntary act, the will is placed in a state of reverie in the July number (for year 1853) of the British and Foreign Medical Chirological Review, where he takes the ground that there is such a thing as involuntary cerebration, as automatic thought. I find in the *Journal of Mental Philosophy*, under the head of 'Dreaming,' the following words: 'A train of conceptions arises in the mind, and we are not conscious of any direction or control whatever over them. They exist whether we will or not.'

Here we have the same idea of involuntary cerebration, although expressed in a little different language from that which Carpenter used. Dr. Carpenter, however, goes still farther, and takes the ground that cerebration may go on without either volition or consciousness. This would seem to be true with regard to the somnambulists, whose actions are doubtless the result of cerebration, although he is entirely unconscious of what he is doing. If he is unconscious, of course the action must be involuntary; for there can be no volition without consciousness. The dreamer is conscious of his intellectual operations although he "possesses no control over them."

Experience shows that everything can not, as a living thought ready to be expressed, exist in the mind or brain, in any one relation, state, and instant of time. It also shows that the brain, or mind may act in some states and relations of life differently from what it does in others. But in every state and relation of its action, we are at the time conscious of its action, and there can be no "involuntary (or unconscious) cerebration as automatic thought." Some clairvoyants and Spirit mediums are unconscious of what they have said or done while in that peculiar condition, after they have resumed the normal state—in other words,

changed states and relations. But while they are in those peculiar states, they are as conscious of intellectuality as they are at any other period of their lives. I do not think it is true that somnambulists, while in their abnormal state, are unconscious. They often in that state exhibit wonderful prudence and judgment, and perform difficult feats which they are almost incapable of performing while in the normal state.

The Doctor says:

The intellectual operations of the writing mediums come under the head of cerebration involuntary, but accompanied by consciousness.

You mean in the same way, Doctor, undoubtedly, that the pencil got up and wrote before Senator Simmons and his family, and as hundreds of pencils have done since in various circles throughout the country, and sometimes in trunks and drawers under lock and key. A "celebration automatic" pen at one time in my own house, in the presence of a dozen or more persons, got up and dipped itself in ink, and wrote very sensibly in the Spanish-land English languages. Its cerebration transcended all of ours, for no one present knew the Spanish language. At another time my daughter's crayons got some how befuddled about this "involuntary cerebration" philosophy, and very inappropriately got up on a white ceiling and went to writing; and it was with considerable difficulty that the marks were taken off. A troublesome thing, that which is called "involuntary cerebration!" But really, Doctor, in view of these and other facts, had we not better accept the claims of these "involuntary celebration automatics," as you term them—that disembodied spirits control these things. For in spite of our wisdom, peoples will adopt the most rational view, and they say the spiritual claims are vastly more easy to reconcile with the real facts and phenomena in the case.

CHARLES PARTRIDGE.

USE OF THE NEW GOSPEL.

BY ISAAC W. F. WINSHILL, D. D.

THERE were deficiencies in the Mosaic institution; those were intended to be supplied in the institution of the Christian religion. Moses did not teach immortality—Jesus did. Moses' idea of God was gross—that of Jesus was refined. Moses said that he saw God—the Jews of a later age did not believe it. "No man hath seen God at any time," Moses did not believe that the present life influenced the condition of the future life, (he was a materialist); Jesus, to some extent, supplied the deficiency. Moses' views of man's inter-relations, were circumscribed and imperfect. Jesus taught much concerning man's duty to his fellow-creatures. The trial of two thousand years in endeavoring to raise man to harmony with God, truth and justice, ought to justify the inference, that it is defective, that it is not the power of God at work with man; that it has become aged, and must soon sleep with its fathers—the ancient systems of religion.

But no system of religion ever departed from the world without being succeeded by a new one. Since, therefore, the Christian dispensation is rapidly departing from our courts, it is well to inquire as to the character of its successor. A new and better Gospel is being ushered into the world; it comes under the seal of angels, and with the witness of countless millions of Spirits! The great system of religion now brought to light, does not purport to have been found in any temple of human art, by any man, as the book of Moses was found by Hilkiah. It does not come under the authority of any man's hand. Nay, it comes with the signature of Angels! And that which adds weight to its claim, is its harmony with the well-digested thoughts and intuitive perceptions of the first minds of the age in which it is given. Its distinguishing feature is in the fact that it appeals for supporting evidence, are to nature, reason and intuition. The appeals of all other systems of religion are to tradition or recorded miracles, and to the mere assertions of men. Other systems draw on man's credulity; this commends itself to his reason. Man is not to be mentally enslaved, for Angels have asserted his individuality. He can now breathe the atmosphere of freedom; his birthright is restored, viz, liberty of conscience, of thought, and of speech. Oh, how the heart expands with gratitude to God and his messenger, for such a glorious gospel!

But let us proceed to show wherein it is preferable to the system of Christianity.

1. It demonstrates the existence of Deity. Through its means atheists are restored to their Father.
2. Its teachings concerning the Divine attributes would seem consistent with nature, reason, and intuition, and are calculated to expand the mind in lieu of contracting it, and are an honor to the angelic kingdom from whose authority they came.
3. Its philosophy of man's duty to God and to his fellow-beings is truly worthy of the source from whence it professes to emanate.
4. It demonstrates immortality. The skeptic can now come to the temple of God, and enjoy a feast of eternal progress in the spheres of virtue and wisdom.
5. It fully portrays the beatings of mundane life on the happiness or unhappiness of the future. It shows that man is a being of progression, and destined to endless improvements.
6. It thus, by convincing reasons, and at the same time offering pleasing inducements, gently wooes God's children up to their eternal home.
7. It has shown to us the location [?] appearances, and ineffable glories of the Spirit home.
8. It tells us, that the aged shall there return to youth, enjoy the society of their former friends, live in heavenly harmony

Certainly, let us remember that there are heathen in these parts. The saints are in Wall street, in hot pursuit of wealth, while Doctors of Divinity supply the materials for public scandal. The religious world is resisting the open demonstration of Spiritual presence and power; the laborers are engaged in transplanting into the church-vineyard all the mushroom plants that spring up in the low marshes of a material philosophy, or that take root on the dung-hill of a corrupt sensualism. By all means remember the heathen at home, and if convenient, let us have a few uncorrupted Turks to correct our habits and to evangelize the Mohammedan cities.

Tenny. Twelve Lectures delivered in the city of New York, entitled, The
evolution of Truth. The Sphere of Love, The Second or Relational Sphere,
Intuition, Philosophy of Progression, Modernism, Spiritual Healing.

[illegible]

Report on the Spiritual Manifestations.
Journal of the Association of New York and Brooklyn. Paper, price, 75 cents; cloth, \$1.
Beecher's Report.
The Rev. Charles Beecher's opinion of the Spirit Manifestations, by J. A. Ainslie. Price, 6 cents; paper, 3 cents.
Instructor.
Practical Facts and Philosophy of Spiritual Interference. Price, 70 cents; cloth, 90 cents.
Practical Teacher.
Aids to the Ministry. By P. F. Ainslie, medium. Price, 50 cents; paper, 30 cents.
From the Superior State.
Conducted by John Murray, (Secrecy.) B. M. Spear. Price, 50 cents; paper, 30 cents.
Harmonia. Vol. IV. *Just Published.*
Editor, Wm. J. Davis. Concerning physiological views and viruses, and true Spicers of Marriage. Price, \$1; postage, 10 cents.
Harmonia. Vol. V.
Editor, Wm. J. Davis. Price, \$1; postage, 30 cents.
Harmonia. Vol. III.
By W. J. Davis. Price, 80 cents; postage, 15 cents.
Harmonia. Vol. VII.
By W. J. Davis. Price, 1 dollar; postage, 15 cents.
An Exposition of the Principles involved in some of the most remarkable Revelations; by Rev. E. D. Bondell. Price, 75 cents; postage, 17 cents.
Life's Naturalization and Renewal. Chas. Croyvanger.
The Practical Application of the Science of Surgery and Dietetics. (English.) Price, \$1; postage, 10 cents.
Idem;
the Philosophy of Charisma. By John R. Swenson, M. D. Price, 75 cents; pg., 10 cents.
From the Ocean of Truth.

Spirals. Price, 25 cents; postage, 5 cents.
Extracts from the Spirit-World.
 Edited by James F. G. Greeley, Southamton, Mass. Illustrated with
 a diagram. Price, 65 cents; postage, 6 cents.
By its Creation.
 A new and complete Progressive Development of Nature. By Thomas Fair-
 bank Blythe. G. W. Wood, Boston. Price, 35 cents; postage, 6 cents.
Tide of Ages;
 A Great Debate on the Moral Estates of God and Man. By Edward Beecher,
 D.D. New York. Price, 75 cents; postage, 25 cents.
The Science of Spirital Intercourse.
 A condensed view of Spiritualism in its scriptural, historical, actual, and
 speculative aspects, by Alfred Crooks. Price, 45 cents; postage, 9 cents.
**Selections of Ninety familiar Tracts and Hymns, appropriate to Meetings of
 Mutual Improvement.** Paper, 25 cents; small, 21 cents.
SEVEN—
THE SPIRIT OF GOD, for the use of Clergy. By R. C. Hoare, medium. Price, 80
 cents; postage, 6 cents.
Of Animal Magnetism;
 Theories and Applications for relieving mental suffering, by George Henry
 Thompson. 16mo., 35 cents; postage, 3 cents.
To Seventeen Objections
 And Spirital Intercourse. By John S. Adams. Paper, 25 cents; small, 21
 cents; postage, 7 cents.
From Down:
 Talk on Spiritism; By Rev. C. K. Harvey. Price, 35 cents; postage, 7
 cents.
of Mesmerism,
 Newman, Stead, Esq., David Williams, and others. Price, \$1 50 per volume
 each, 25 cents.
Ministry of Angels Realized.
 E. Newcomb, Boston. Price, 15 cents; postage, 3 cent.

Practical Mysticism. By J. H. Pakenia. Price, 25 cents; postage, 7 cents.
Cruical Man.
 Andrew Jackson Davis. Price, 30 cents; postage, 6 cents.
Life of Nature.
 Andrew Jackson Davis. By Catherine Croswell. Price, \$1 50; postage, 20 cents.
Theosophy of Spiritual Providence.
 By A. J. Davis. Price, 15 cents; postage, 5 cents.
Teachings on Religion.
 Davis. Price, 15 cents; postage, 5 cents.
E. Bantall's Address on Spiritualism.
 6 cents; postage, 1 cent.
of the Spheres
 E. J. Bantall.
Topics of Spiritual Manifestations.
 John S. Williams. Medium. Price, 5 cents; postage, 1 cent.
Precedence between Spiritualists in St Louis and Rev. Dr. H. L. Rice
 on the Chestnut Street Congregational Church, Chelsea, Mass.
 John S. Adams. Price, 15 cents; postage, 4 cents.
of Spiritual Philosophy.
 Amos, Medium. Price, 25 cents; postage, 4 cents
 from the Spirit-World.
 Post, Medium. Price, 50 cents; postage, 10 cents.

ance artist. Price, 75 cents; postage, 17 cents.
 ource of the Soul.
 address. Price, 35 cents; postage, 3 cents.
 nd Magic.
 uest. Price, \$1.25; postage, 10 cts.
 eosophy of Spiritual Interviuve.
 J. Davis. Price, 50 cents; postage, 10 cents.
 Swedenborg.
 ne of Science, Civilian, Seer, and Theologian. Price, 70 cts.; postage, 8 cts.
 of Manhood; or, the Age of Thought.
 J. H. Kitchman. Price, 75 cents, postage, 15 cents.
 Land.
 eed Seer. By Mrs. E. Oakon Smith. Price, 25 cents; postage, 5 cents.
 ity in the City;
 ices of Lectures by R. H. Chapin. Price, 75 cents; postage, 14 cents.
 it is a Guide to Heaven!

Experience of Mrs. Loria L. Platt.
25 cents; postage, 1 cent.
Price of Human Mind.
From Physical Laws. By Alfred Russell. Price, 25 cents; postage, 2
cents. On the Second Coming of Christ.
By one scholar; postage, 2 cents.

PARTRIDGE & BRITTON, Publishers,
No. 343 Broadway, New York.

DR. & MRS. J. R. BETTLER,
NO. 4 WINTHROP STREET.
PSYCHO-MAGNETIC PHYSICIANS.
FUGEST HEALING-MASTERS—With all diagnostic and therapeutic suggestions
by the patient, curatively exerted by the physician, in the form of
for examinations, healing prescriptions, fee dollars if the patient be

in dollars when about all *else* was
ready in advance. When the subject is examined can not be present,
the illness, *and* other circumstances, Mrs. M. will require a look
at the state. And in order to receive assistance, some of the leading expe-
rienced men when sending the case.

MEYER also gives Psychological delineations of character, by having a
the person whose character she is required to disclose. Terms for the
of the dollars.

Wonderful success has been uniformly attended the treatment of disease
by the best medical Chiropractors, is a sufficient guarantee that the claims
of these unknown artists are not exaggerated. It is more than half
of the population of New England are to be found the monuments of its history,
while thousands of men and women in the Middle and Western States,
to-day that their lives have been saved, or their health has been restored
the agency of medical Chiropractic.

Address,
DR. J. R. MEYER, Hartford, Conn.

A. J. BRADY, PRINTER,

1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 2188. 2189. 2190. 2191. 2192. 2193. 2194. 2195. 2196. 2197. 2198. 2199. 2200. 2201. 2202. 2203. 2204. 2205. 2206. 2207. 2208. 2209. 2210. 2211. 2212. 2213. 2214. 2215. 2216. 2217. 2218. 2219. 2220. 2221. 2222. 2223. 2224. 2225. 2226. 2227. 2228. 2229. 2230. 2231. 2232. 2233. 2234. 2235. 2236. 2237. 2238. 2239. 2240. 2241. 2242. 2243. 2244. 2245. 2246. 2247. 2248. 2249. 2250. 2251. 2252. 2253. 2254. 2255. 2256. 2257. 2258. 2259. 2260. 2261. 2262. 2263. 2264. 2265. 2266. 2267. 2268. 2269. 2270. 2271. 2272. 2273. 2274. 2275. 2276. 2277. 2278. 2279. 2280. 2281. 2282. 2283. 2284. 2285. 2286. 2287. 2288. 2289. 2290. 2291. 2292. 2293. 2294. 2295. 2296. 2297. 2298. 2299. 2300. 2301. 2302. 2303. 2304. 2305. 2306. 2307. 2308. 2309. 2310. 2311. 2312. 2313. 2314. 2315. 2316. 2317. 2318. 2319. 2320. 2321. 2322. 2323. 2324. 2325. 2326. 2327. 2328. 2329. 2330. 2331. 2332. 2333. 2334. 2335. 2336. 2337. 2338. 2339. 2340. 2341. 2342. 2343. 2344. 2345. 2346. 2347. 2348. 2349. 2350. 2351. 2352. 2353. 2354. 2355. 2356. 2357. 2358. 2359. 2360. 2361. 2362. 2363. 2364. 2365. 2366. 2367. 2368. 2369. 2370. 2371. 2372. 2373. 2374. 2375. 2376. 2377. 2378. 2379. 2380. 2381. 2382. 2383. 2384. 2385. 2386. 2387. 2388. 2389. 2390. 2391. 2392. 2393. 2394. 2395. 2396. 2397. 2398. 2399. 2400. 2401. 2402. 2403. 2404. 2405. 2406. 2407. 2408. 2409. 2410. 2411. 2412. 2413. 2414. 2415. 2416. 2417. 2418. 2419. 2420. 2421. 2422. 2423. 2424. 2425. 2426. 2427. 2428. 2429. 2430. 2431. 2432. 2433. 2434. 2435. 2436. 2437. 2438. 2439. 2440. 2441. 2442. 2443. 2444. 2445. 2446. 2447. 2448. 2449. 2450. 2451. 2452. 2453. 2454. 2455. 2456. 2457. 2458. 2459. 2460. 2461. 2462. 2463. 2464. 2465. 2466. 2467. 2468. 2469. 2470. 2471. 2472. 2473. 2474. 2475. 2476. 2477. 2478. 2479. 2480. 2481. 2482. 2483. 2484. 2485. 2486. 2487. 2488. 2489. 2490. 2491. 2492. 2493. 2494. 2495. 2496. 2497. 2498. 2499. 2500. 2501. 2502. 2503. 2504. 2505. 2506. 2507. 2508. 2509. 2510. 2511. 2512. 2513. 2514. 2515. 2516. 2517. 2518. 2519. 2520. 2521. 2522. 2523. 2524. 2525. 2526. 2527. 2528. 2529. 2530. 2531. 2532. 2533. 2534. 2535. 2536. 2537. 2538. 2539. 2540. 2541. 2542. 2543. 2544. 2545. 2546. 2547. 2548. 2549. 2550. 2551. 2552. 2553. 2554. 2555. 2556. 2557. 2558. 2559. 2560. 2561. 2562. 2563. 2564. 2565. 2566. 2567. 2568. 2569. 2570. 2571. 2572. 2573. 2574. 2575. 2576. 2577. 2578. 2579. 2580. 2581. 2582. 2583. 2584. 2585. 2586. 2587. 2588. 2589. 2590. 2591. 2592. 2593. 2594. 2595. 2596. 2597. 2598. 2599. 2600. 2601. 2602. 2603. 2604. 2605. 2606. 2607. 2608. 2609. 2610. 2611. 2612. 2613. 2614. 2615. 2616. 2617. 2618. 2619. 2620. 2621. 2622. 26