

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

PARTRIDGE AND BRITTAN, PUBLISHERS, 342 BROADWAY--TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. V.—NO. 11.

NEW YORK, SATURDAY, JULY 12, 1856.

WHOLE NO. 219.

## TO THE PATRONS OF THIS PAPER.

### TERMS OF THE SPIRITUAL TELEGRAPH.

One Year, strictly in advance, . . . . .	\$2 00
Six Months, . . . . .	1 00
To City Subscribers, if delivered, . . . . .	2 50
Ten Copies for One Year, to one address, . . . . .	15 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, since 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 subscribers *prepay* 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.

**Subscribers' Residence Changed.**—Subscribers to this paper who have occasion to change their residence, and desire to have a corresponding change in the direction of their papers, must not fail to accompany their requests with their previous Post-Office address, as it is often impossible to refer to them among the thousands whose names are on our books.

**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.

## REMITTANCES TO THE SPIRITUAL TELEGRAPH, ENDING JULY 2.

O. Wynun, \$6; Jno. Reynolds, \$3; Lewis Campbell, 2; C. A. Leach, 1; Enos Foster, 2; Julius Guerrier, 1; Orris Barnes, 1; Walter Slicer, 1; W. Shepherd, 1 50; Alexander Kinney, 2; J. B. Brown, 5; Henry Lambman, 1; J. H. Patterson, 2; Isaac Severance, 1; Mrs. H. D. Hall, 2; Seth Swift, 2 50; Dr. M. Burton, 3; M. Glad, 3; S. P. Kimball, 60c.; Morgan S. Grover, 1; J. J. French, 2; H. Mansfield, 2; C. H. Russell, 2; E. G. Mathews, 2; Enos Foster, 27c.; Geo. W. Dow, 1; J. Densow, 2; J. B. King, 2; A. P. Patch, 3; J. A. Durpee, 45c.; W. Wadsworth, 35c.; H. B. Smith, 35c.; W. S. Clark, 1; Jacob Boothe, 1; C. J. Church, 1; John Nixon, 62c.; Mrs. E. S. Seeley, 2 10; Geo. H. Brown, 2; T. Crosby, 2; B. Wackett, 1; Benjamin Hicks, 2; Elias Cook, 2; H. Borden, 1; W. D. Mitchell, 25; E. Clap, 2; B. S. Haklas, 1; Robert Rowe, 1 63; James Seongall, 1.

## PERSONAL AND SPECIAL NOTICES.

### Winsted and New Hartford, Conn.

THE friends in Winsted and New Hartford, Conn., may expect the lectures to be delivered by the Editor, in those two places, as last announced.

### New York Conference.

THE Wednesday evening meetings of this Conference of Spiritualists have been resumed in Brooks' Hall, south side of Broome-street, a few doors west of the Bowery, where all who wish to hear or present facts and principles relating to Spiritualism, are invited to attend.

### Sunday Meetings in Philadelphia.

MEETINGS for lectures on Spiritualism are holden at Sansom-street Hall, in Sansom-street, near Washington Square, Philadelphia, every Sunday, morning and evening.

### To Printers of Country Newspapers.

THE type used on the last volume of the TELEGRAPH, and which is in good condition for newspaper work, is offered for sale on advantageous terms. Those who are constituting small offices would do well to call and see specimens. Inquire of the Printer of this paper.

## MARRIED.

By Rev. U. Clark, at his residence, No. 6 Lewis Place, Williamsburgh, on Sunday, 6th instant, Mr. WILLIAM H. BROUGHTON, of New York, and Miss MARIA VERNER, daughter of Dr. Verner, of Groton, Vt.

## Medical Clairvoyance.

DR. and MRS. GOURLAY would respectfully announce to the public that they will, through the agency of Clairvoyance, or the faculty of interior vision, (whose existence has been thoroughly demonstrated and established as a scientific fact, prescribe for all the various phases of the physical and mental diseases incident to mankind.

The astonishing and unparalleled success which has hitherto attended this ONLY RELIABLE MODE of diagnosing and treating disease, is of itself a sufficient surety that its claims are founded in truth, and is therefore entitled to public confidence.

In almost every city, town, village and hamlet in the United States, may be found the living evidences of its apparently miraculous power; and thousands, in every grade of society, testify to the efficiency of its mysterious and all-pervading influence in detecting the exact location and true pathological nature of disease; and do moreover assert that to it they are indebted not only for the preservation of their lives, but for their complete restoration to health.

Dr. G. deems it judicious to state that he is a regularly educated physician, being a graduate for nearly fourteen years of the Pennsylvania (Allopathic) Medical College, and also of the Philadelphia Homoeopathic School, and that he has examined all the prescriptions made through Mrs. G.'s CLAIRVOYANT powers, and will himself prepare the medicines thus prescribed.

Dr. G. will keep on hand all the principal HOMOEOPATHIC and MAGNETIC REMEDIES, and prescribe them for patients at his office, and will attend to all calls in the line of his profession.

N. B. Especial attention will be directed to the diagnoses and treatment of the diseases of females and children.

**MAGNETISM AND ELECTRO-MAGNETISM.**—These highly valuable remedial agents will also be applied for the cure of disease, by Dr. and Mrs. Gourlay.

The poor will always be treated with due consideration.

Office Hours: from 10 A. M. to 2 P. M., and from 4 to 6 P. M.

## TERMS:

For Clairvoyant Examination and Prescription . . . . .	\$5 00
For Examination without prescription . . . . .	3 00
For each subsequent Prescription . . . . .	1 00
Single application of the Electro-Magnetic Machine . . . . .	1 00

## REFERENCES:

PHILADELPHIA—ROBERT HARE, M. D., Emeritus-Professor of Chemistry in the University of Pennsylvania; WILLIAM GIBB, M. D., and J. F. HUTTNER, M. D., STRATFORD, CONN.—ELIAKIM PHELPS, D. D. Office and residence, 361 Sixth Avenue, near Twenty-second street.

## Agents Wanted.

THE proprietors of this paper are desirous of securing responsible, active agents and canvassers in every city and town where there are minds free enough to give heed to the current phenomena of Spiritualism. Men or women are equally suited to this work if they are but willing to engage earnestly in it. We wish them to solicit subscriptions for the SPIRITUAL TELEGRAPH and TRINITY'S MONTHLY; also money for all books contained in our catalogue, the price and postage being here specified. Those who will serve in this capacity, and obtain new subscribers to the TELEGRAPH and orders for books amounting to \$15 or more, are at liberty to retain, if they choose, one-fourth (25 per cent.) of the published price as compensation for their exertions. We do not propose to send out our publications for sale on our own account, but to furnish them to agents at the above rates for cash. The friends of the cause to which our publications are devoted can render it valuable service by coming together in their particular localities and agreeing on some one to serve as a general agent for that section, and each one resolving himself or herself into a committee to assist in disseminating these glad tidings of great joy to all mankind. We will place the names of agents in our list if desired. Remittances sent in pursuance of the above proposals, will be sufficient notice of the acceptance of the suggestion. Money may be sent to us in letters properly registered, at our own risk.

## Partridge & Brittan's Publications.

Our list embraces all the principal works devoted to SPIRITUALISM, whether published by ourselves or others, and will comprehend all works of value that may be issued hereafter. The reader's attention is particularly invited to those named below, all of which may be found at the office of THE SPIRITUAL TELEGRAPH.

Postage on Books, if prepaid, is one cent per ounce; two cents per ounce if paid at the office of delivery. Persons ordering books should therefore send sufficient money to cover the price of postage.

### A Lyric of the Golden Age.

A poem. By Rev. Thomas L. Harris, author of "Epic of the Starry Heaven," and "Lyric of the Morning Land." 417 pp., 12mo. This last production of the revered author possesses the most exalted merit, and the work extends to ten thousand lines. In this great poem, the religious element and the more stirring practical interests of mankind engage the giant minds employed in its production. This Lyric is transcendently rich in thought, splendid in imagery, instructive in the principles of Nature and religion, and at once commands itself as the most desirable Gift-Book of the season. Just published. Price, plain boards, \$1 50; gilt, \$2; postage, 20 cents. Partridge & Brittan, 342 Broadway.

### Spirit Manifestations by Dr. Hare.

Experimental Investigation of the Spirit Manifestations, demonstrating the existence of Spirits and their communion with mortals; Doctrine of the Spirit-world respecting Heaven, Hell, Morality and God. Also the influence of Scripture on the morals of Christians. By Robert Hare, M. D., Emeritus-Professor of Chemistry in the Pennsylvania University, Graduate of Yale College and Harvard University, Associate of the Smithsonian Institute, and Member of various learned Societies. PARTRIDGE & BRITTAN, Publishers. Price \$1 75; postage, 20 cents.

### The Shekinah, Vol. I.

By S. B. Brittan, Editor, and other writers, is devoted chiefly to an Inquiry into the Spiritual Nature and Relations of Man. It treats especially of the Philosophy of Vital, Mental and Spiritual Phenomena, and contains interesting facts and profound Expositions of the Psychological Conditions and Manifestations now attracting attention in Europe and America. This volume contains, in part, the Editor's Philosophy of the Soul; the interesting Visions of Hon. J. W. Edmonds; Lives and Portraits of Seers and Eminent Spiritualists; Fac-similes of Mystical Writings in Foreign and Dead Languages, through E. P. Fowler, etc. Published by PARTRIDGE & BRITTAN. Bound in muslin, price, \$2 50; elegantly bound in morocco, lettered and gilt in a style suitable for a Gift-book, price, \$3 60; postage 24 cents.

### Volumes II. and III.

Plain bound in muslin, \$1 75 each; extra bound in morocco, handsomely gilt, \$2 25 each; postage, 24 cents each.

### The Telegraph Papers.

Eight Volumes, 12mo., about 4,000 pages, with complete Index to each Volume, printed on good paper and handsomely bound. These books contain all the more important articles from the weekly SPIRITUAL TELEGRAPH, and embrace nearly all the important Spiritual Facts which have been made public during the two years ending May, 1855. The price of these books is 75 cents per volume. The subscribers to the TELEGRAPH will be furnished with a set for \$4. Postage, 20 cents per volume.

### The Spiritual Telegraph.

Volume I., a few copies complete, bound in a substantial manner. Price, \$2.

### The Tables Turned.

A brief Review of Rev. C. M. Butler, D.D., by Rev. S. B. Brittan. "He that is first in his own cause seemeth just; but his neighbor cometh and confoundeth him." This is a brief refutation of the principal objections urged by the clergy against Spiritualism, and is, therefore, a good thing for general circulation. Price, single copies, 25 cents. Postage, 3 cents. If purchased for gratuitous distribution, the price will be at the rate of \$12 per 100, if 25 or more copies be ordered.

### Physico-Physiological Researches.

In the Dynamics of Magnetism, Electricity, Heat, Light, Crystallization and Chemism, in their relations to Vital Force. By Baron Charles Von Reichenbach. Complete from the German second edition, with the addition of a Preface and Critical Notes, by John Ashburner, M.D.; third American edition. Published by PARTRIDGE & BRITTAN, at the reduced price of \$1; postage, 20 cents.

### Epic of the Starry Heaven.

Spoken by Thomas L. Harris in 26 hours and 16 minutes, while in the trance state; 210 pages, 12mo, 4,000 lines. Price, plain bound, 75 cents; gilt muslin, \$1 morocco, \$1 25. Postage, 12 cents.

### Discourses from the Spirit-World.

Dictated by Stephen Olin, through Rev. R. P. Wilson, Writing Medium. To do good is the golden rule of the Universe. New York; PARTRIDGE & BRITTAN. This is an interesting volume of some 200 pages just published. Price, 65 cents; postage, ten cents.



**Brittan and Richmond's Discussion.**

400 pages octavo. This work contains twenty-four Letters from each of the parties above named, embodying a great number of Facts and Arguments, *pro* and *con*, designed to illustrate the Spiritual Phenomena of all ages, but especially the Modern Manifestations. To insure a wide circulation, the work is offered at the low price of \$1. Postage, 28 cents. Published by PARTRIDGE & BRITTAN.

**The Celestial Telegraph.**

Or, Secrets of the Life to Come; wherein the Existence, the Form, and the Occupation of the Soul after its separation from the Body are proved by many years' Experiments, by the means of eight ecstatic Somnambulists, who had Eighty Perceptions of Thirty-six persons in the Spiritual World. By L. A. Cabanet. Published by PARTRIDGE & BRITTAN. Price, \$1; postage, 19 cents.

**Stillings' Pneumatology.**

Being a Reply to the Questions, What Ought and Ought Not to be Believed or Disbelieved concerning Presentiments, Visions, and Apparitions according to Nature, Reason and Scripture, translated from the German; edited by Prof. George Bush. Published by PARTRIDGE & BRITTAN. Price 75 cents; postage, 16 cents.

**Tiffany's Monthly.**

Devoted to the Investigation of the Philosophy of Mind in its being and Manifestation, including the Philosophy of Spiritual Manifestations, the true relation of the Finite to the Infinite. Each number contains 96 pages large octavo. Price \$3 per annum.

**Brittan's Review of Beecher's Report.**

Wherein the conclusions of the latter are carefully examined and tested by a comparison with his premises, with reason and with the facts. Price, 25 cents, paper bound, and 38 cents in muslin; postage, 3 and 6 cents.

**Spiritualism.**

By Judge Edmonds and Dr. G. T. Dexter, with an Appendix by Hon. N. P. Tallmadge and others. Price, \$1 25; postage, 30 cents.

**Spiritualism, Volume II.**

By Judge Edmonds and Dr. Dexter. "The truth against the world." This elegant octavo of 542 pages is just issued, and is selling rapidly. Price, \$1 25; postage, 30 cents.

**Lyric of the Morning Land.**

A beautiful poem of 5,000 lines (253 pages), 12mo, dictated in thirty hours, printed on the finest paper and elegantly bound. Price, plain muslin, 75 cents; muslin gilt, \$1; morocco gilt, \$1 25.

**The Present Age and the Inner Life.**

Being a sequel to Spiritual Intercourse. By A. J. Davis. This is an elegant book of near 300 pages octavo, illustrated; just published by PARTRIDGE & BRITTAN. Price \$1; postage, 23 cents.

**Seers of Prevorst.**

A Book of Facts and Revelations concerning the Inner Life of Man and a World of Spirits. By Justus Kerner. New edition; published by PARTRIDGE & BRITTAN. Price, 38 cents; postage, 6 cents.

**The Pilgrimage of Thomas Paine.**

Written by the Spirit of Thomas Paine, through C. Hammond, Medium. Published by PARTRIDGE & BRITTAN. Paper, price, 50 cents; muslin, 75 cents; postage, 12 cents.

**A Chart.**

Exhibiting an Outline of the Progressive History and Approaching Destiny of the Race. Bound, or on rollers. By A. J. Davis. PARTRIDGE & BRITTAN, Publishers. Price, \$1 75.

**A Review of Dod's Involuntary Theory of the Spiritual Manifestations.**

By W. S. Courtney. A most triumphant Refutation of the only Material Theory that deserves a respectful notice. Price, 25 cents; postage, 3 cents.

**Scenes in the Spirit-World; or, Life in the Spheres.**

By Hudson Tuttle, Medium. PARTRIDGE & BRITTAN, Publishers. Price, muslin, 50 cents; paper, 25 cents; postage, 7 cents.

**The Approaching Crisis.**

Being a Review of Dr. Bushnell's recent Lectures on Supernaturalism. By A. J. Davis. Published by PARTRIDGE & BRITTAN. Price, 50 cents; postage, 15 cents.

**Philosophy of the Spirit-World.**

Rev. Charles Hammond, Medium. Published by PARTRIDGE & BRITTAN. Price, 63 cents; postage, 12 cents.

**Voices from Spirit-Land.**

Through Nathan Francis White, Medium. PARTRIDGE & BRITTAN. Price, 75 cents; postage, 13 cents.

**The Telegraph's Answer to Rev. Asa Mahan.**

By S. B. Brittan. Price, 25 cents; postage, 3 cents; 25 copies for \$3.

**Nature's Divine Revelations, etc.**

By A. J. Davis, the Clairvoyant. Price, \$2; postage, 43 cents.

**The Clairvoyant Family Physician.**

By Mrs. Tuttle. Paper, price, 75 cents; muslin, \$1; postage, 10 cents.

**PARTRIDGE & BRITTAN, Publishers,**  
No. 342 Broadway, New York.

**PARTRIDGE & BRITTAN'S AGENTS.**

WHO WILL SUPPLY THE BOOKS IN OUR LIST AT PUBLISHERS' PRICES.

ROCHESTER, N. Y.—D. M. Dewey.  
ALBANY, N. Y.—A. F. Chatfield, 414 Broadway.  
TROY, N. Y.—S. F. Hoyt, 3 First-street.  
ALBANY, N. Y.—J. H. Allen.  
BUFFALO, N. Y.—T. S. Hawks, Post-office Building.  
UTICA, N. Y.—Roberts & French, 172 Genesee-street.  
THOMPSONVILLE, CONN.—Isaac T. Pease.  
BOSTON—Federbush & Co., 9 and 13 Court-street.  
BOSTON, MASS.—Bela Marsh, No. 15 Franklin-street.  
ST. LOUIS, MO.—Woodward & Co., N. E. corner Fourth and Chestnut-streets; and Miss Sarah J. Irish, No. 45 Fifth-street.

Other Agents and Book-dealers will be supplied promptly. A liberal discount allowed to the trade for cash.

The following persons are authorized to receive money for Subscriptions to the SPIRITUAL TELEGRAPH, *Joel Tiffany's Monthly*, *Journal of Man*, and for all BOOKS contained in Partridge and Brittan's Catalogue.

NEW-YORK—John F. Coles.  
BATAVIA, N. Y.—J. J. Denslow.  
OLYMPIA, N. Y.—N. B. Greeley.  
EARLYVILLE, N. Y.—William Mudge.  
SMYRNA, N. Y.—J. O. Ransom.  
MORRISVILLE, N. Y.—T. Heecox.  
NORWICH, N. Y.—Geo. L. Ryder.  
MORRIS, N. Y.—N. Stromson.  
SOUTHOLD, L. I.—J. H. Goldsmith.  
WINSTED, CONN.—Rodley Moore.  
BRIDGEPORT, CONN.—Benajah Mallory.  
STEPNEY, CONN.—General Judson Curtis.  
HARTFORD, CONN.—Dr. J. R. Mettler.  
NEW HAVEN, CONN.—H. N. Goodman.  
NEW MANCHESTER, CT.—Ward Cheney.  
PHILADELPHIA—Wm. R. Jocelyn, 115 Twelfth-street.

**OUR FOREIGN AGENTS.**

ENGLAND.—London.—H. Bailliere, 219 Regent-street.  
FRANCE.—Paris.—J. B. Bailliere, 19 Rue Hauteville.  
SPAIN.—Madrid.—Ch. Bailly-Bailliere, 11 Calle del Principe.

**Publishers' Department.**

**THE PENETRALIA;**

Being Harmonical Answers to Important Questions;

**A NEW WORK, BY ANDREW JACKSON DAVIS.**

To be Published soon by BELA MARSH, 15 Franklin-street, Boston, Mass.

In the preface Mr. Davis says: "From time to time during the past three years, the Author has been interrogated on almost every topic; frequently by letter, sometimes orally, and naturally by the subjects themselves; and this volume is designed as a response to such questions as have appeared to him of the greatest importance to mankind."

Those who have read the proof-sheets, pronounce this to be the most original, attractive and useful work ever written by this voluminous author; and it reveals some of his most private spiritual experiences.

**CONTENTS.**

The Philosophy of Questions and Answers.....	Page 7
The Assembly Shorter Catechism, Revised and Corrected.....	25
Questions on Life, Local and Universal.....	61
Questions on Theo-Physiology.....	75
Questions on the Despotism of Opinion.....	87
Questions on the Martyrdom of Jesus.....	101
Questions on the Myths of Modern Theology.....	131
Questions on the Evidences of Immortality.....	153
Questions on the Effects of Unitarianism.....	213
Questions on the Origin and Perpetuity of Character.....	253
Questions on the Benefits and Penalties of Individualism.....	283
Questions on the Benefits and Penalties of Institutionalism.....	301
Psychometrical Examination of William Lloyd Garrison.....	319

This excellent volume, containing 338 pages octavo, will be issued on good paper, and well bound. To be had wholesale and retail of the Publisher, BELA MARSH. Price, \$1. Single copies sent by mail on the receipt of \$1 and 8 postage stamps. The work will also be for sale at this office. 216-1f

**FOWLER AND WELLS,**

NO. 308 BROADWAY, NEW YORK.

Publish all works on

**HYDROPATHY; OR WATER-CURE.**

Water-Cure Library. In seven large 12mo volumes.....	\$6 00
Family Physician, Hydropathic. By Dr. Shew.....	2 50
Illustrated Hydropathic Encyclopedia. By Dr. Trall.....	3 00
New Hydropathic Cook-Book. With Receipts. By Trall.....	0 87
Water-Cure Journal. Illustrated. Monthly. Per year.....	1 00

**PHYSIOLOGY.**

Chronic or Nervous Diseases of Women.....	0 80
Physiology of Digestion—Principles of Dietetics. Combe.....	0 30
Fruits and Farinacea, Proper Food of Man. Trall.....	1 25
Food and Diet; Chemical Analysis. By Pereira.....	1 50

**MISCELLANEOUS.**

Hints Toward Reforms. By H. Greeley.....	1 25
Hopes and Helps for the Young of Both Sexes. Weaver.....	0 87
Human Rights, and their Political Guarantees. Harbut.....	0 87
Home for all; New Mode of Building Gravel Walls.....	0 87
Ways of Life. The Right Way and the Wrong Way.....	0 87
Aims and Aids. For Girls and Young Women.....	0 87

FOWLER AND WELLS, 308 Broadway.

Sent prepaid by First Mail to any Post Office.

**DIVINE REVELATION**

ART I.

**COMMUNICATED FROM THE SPIRIT SPHERES.**

**MORAL AND SPIRITUAL SCIENCES DISCRIMINATED.**

The Science of Divine Inspiration—of Divine Revelation, and the Distinction between the Divine Inspiration of the Subjects of Scriptures or Writings, and the subsequent mere mechanical Record of their contents displayed.

The Mind-Dwarfing Idolatry of Book and Scripture Worship exposed.

The Causes and Consequences of disbelieving Spiritual Science, and the Human Spirits' Immortality Illustrated.

**THE BIBLE DISSOLVED,**

AND ITS VALUE DEFINED.

The Jewish Scriptures—The Literary Compilations, Books and Mission of Moses Analyzed. The Ten Commandments correctly translated and explained, with other additional Divine Revelations to the Human Race.

The publisher has signified his intention to forward some copies for sale at the office of this paper. Price, 20 cents; postage, 5 cents.

**ENGLISH AND FRENCH SCIENTIFIC WORKS.**

**H. BAILLIERE,**

Publisher and Importer.

**EUROPEAN AGENCIES.**

LONDON.....	219 REGENT-STREET.
PARIS.....	RUE HAUTEVILLIÈRE.
MADRID.....	CALLE DEL PRINCIPAL.

H. B. has now on hand a most complete stock of books in every department of Science.

**BAILLIÈRE'S LIST**

Is a complete Catalogue, published every two months, of all the Books published in France and England on Medicine, Surgery, Natural History, Chemistry, Electricity, Mechanics, Mathematics and Belles Lettres; and will be sent regularly (gratis) to all who desire it.

**WORKS ON PHRENOLOGY.**

Lectures on Phrenology, by Combe. A Complete Course.....	\$1 25
Memory and Intellectual Improvement. By Fowler.....	0 87
Moral and Intellectual Science. Illustrated. Muslin.....	2 25
Self-Culture and Perfection of Character. By Fowler.....	0 87
Self-Instructor in Phrenology and Physiology.....	0 50
Education Complete. Physiology, Self-Culture, Memory.....	2 50
Phrenology Proved, Illustrated and Applied. Muslin.....	1 25
Phrenological Journal. American Monthly. A year.....	1 00

Sent prepaid by first mail, at prices annexed, by FOWLER AND WELLS, 308 Broadway, N. Y. 209-3w

**THE NEW YORK MERCURY.**

Is published every week, at No. 29 Spruce-street, New York. Price three cents per copy. The MERCURY is served by regular carriers in all parts of the city, at 12½ cents per month. Also, in Brooklyn, Williamsburgh, Green Point, Morrisania, Jersey City, Staten Island, and Newark, N. J.

THE MERCURY is also mailed to Subscribers in all parts of the Union for ONE DOLLAR AND FIFTY CENTS per annum, or ONE DOLLAR FOR EIGHT MONTHS payable invariably in advance. Liberal discount made to Postmasters and others who act as agents.

**J. W. ORR,**

DESIGNER AND ENGRAVER ON WOOD.  
75 Nassau-street, New York.

**SPIRIT AND CLAIRVOYANT MEDIUMS IN NEW YORK.**

Mrs. Jennie E. Kellogg, Spirit-Medium. Rooms, No. 625 Broadway, New York. Visitors received every day (except Sundays), from 9 A. M. to 2 P. M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P. M.

Mrs. E. J. French, 443 Broadway, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A. M. to 1 P. M., and 2 to 4 P. M. Electro-medicated Baths given by Mrs. French.

Mrs. Harriet Porter, Clairvoyant Physician and Spirit-Medium, 169 West Twenty-fourth-street, between Sixth and Seventh Avenues. Hours from 10 to 12 A. M. and from 2 to 5 P. M., Wednesdays and Sundays excepted.

Mrs. Lorin L. Platt, No. 341 Sixth Avenue, near Twenty-first-street, Spiritual and Clairvoyant Medium, employs her powers chiefly in the examination and treatment of disease.

Mrs. Bradley, Healing Medium, 169 Green-street. Mondays, Wednesdays and Fridays, from 10 A. M. until 4 P. M.

Miss Katy Fox, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

Mrs. M. B. Gourlay, the Medium through whom Dr. Hare made most of his experiments, No. 361 Sixth Avenue, above Twenty-second street.

Miss A. Seabring, 477 Broadway, will be pleased to receive calls from those who may desire to investigate the phenomena of Spiritualism.

Mrs. Caroline E. Dorman, Clairvoyant for Medical examinations only, 62 East Twelfth-street, corner of University-place.

A. B. Smith, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

**HARTFORD, CONN.**

Mrs. J. E. Mettler, Clairvoyant and Spirit Medium, devotes her time chiefly to the examination and treatment of the sick. Mrs. M. also gives Psychometrical delineations of character. Residence, No. 9 Winthrop-street.

**BOSTON.**

Mrs. W. R. Hayden, Test Medium, by Rapping, Writing, and other modes of manifestation. Residence, No. 5 Hayward-place.

Miss Frank Burbank, Trance, Speaking and Personating Medium, may be found at No. 98 Hudson Street.

G. A. Redman, Test Medium by the various modes, Rapping, Writing and Tapping, has his rooms at No. 45 Carver-street.

Mrs. B. K. Little, (formerly Miss Ellis,) Rapping, Writing and Trance Medium, has opened rooms at No. 46 Elliot-street.

Miss A. W. Snow, No. 104 Tyler-street, Writing and Trance Medium, proposes to answer sealed letters, and describe persons that have left the form.

**SOUTH ROYALTON, VT.**

Mrs. Mary H. Brown, Medical Clairvoyant and Healing Medium, will be happy to wait on the sick and afflicted.

**NASHUA, N. H.**

Dr. Charles Ramsdell, Clairvoyant, Writing, and Psychometric Medium, No. 19 Elm-street.

**MR. & MRS. J. R. METTLER,**

**PSYCHO-MAGNETIC PHYSICIANS.**

CLAIRVOYANT EXAMINATIONS—With all diagnostic and therapeutic suggestion required by the patient, carefully written out.

TERMS—For examinations, including prescriptions, five dollars, if the patient be present; and ten dollars when absent. All subsequent examinations two dollars. Terms strictly in advance. When the person to be examined can not be present, by extreme illness, distance, or other circumstances, Mrs. M. will require a lock of the patient's hair. And in order to receive attention, some of the leading symptoms must be stated when sending the hair.

Mrs. Mettler also gives Psychometrical delineations of character, by having a letter from the person whose character she is required to disclose. Terms \$2.

The wonderful success which has uniformly attended the treatment of disease prescribed by the best medical Clairvoyants, is a sufficient guaranty that the claims of this hitherto unknown agent are indeed founded in truth. In more than half of the towns and villages of New England are to be found the monuments of its mysterious skill; while thousands of men and women in the Middle and Western States, can testify to-day that their lives have been saved, or their health has been restored, through the agency of medical Clairvoyance.

202-1f Address, DR. J. R. METTLER, Hartford, Conn.

**WORKS OF A. J. DAVIS.**

PARTRIDGE & BRITTAN have all the works of Mr. Davis wholesale and retail. The following is a scale of retail prices, with postage per mail:

**The Great Harmonia, Vol. IV.**

The Reformer.

**Revelations,**

By A. J. Davis, the Clairvoyant. Price, \$2; postage, 43 cents.

**The Philosophy of Special Providences,**

A Vision. Price, 15 cents; postage, 3 cents.

**The Great Harmonia, Vol. I.**

The Physician. Price, \$1 25; postage, 20 cents.

**The Great Harmonia, Vol. II.**

The Teacher. Price, \$1; postage, 19 cents.

**The Philosophy of Spiritual Intercourse.**

Price, 50 cents; postage, 9 cents.

**The Great Harmonia, Vol. III.**

The Seer. Price, \$1; postage, 19 cents.

**The Approaching Crisis:**

Being a Review of Dr. Bushnell's recent Lectures on Supernaturalism, by Davis. Price, 50 cents; postage, 13 cents.

**The Harmonical Man.**

Price, 30 cents; postage, 5 cents.

**The Present Age;**

Price, \$1; postage, 23 cents.

**Free Thoughts Concerning Religion.**

Price, 15 cents; postage, 3 cents.

**SPIRITUALISM—VOL. I.**

BY JUDGE EDMONDS AND DR. DEXTER.

The First Part consists of a comprehensive and forcible analysis of the Spiritual experience of Judge Edmonds and Dr. Dexter, through whose mediumship this book has been given to the public.

The SECOND PART is a faithful record of numerous interviews with Spirits claiming to be EMANUEL SWEDENBORG and LORD BACON, wherein they give philosophical disquisitions in reply to numerous questions respecting the life of Spirits.

THE THIRD PART is a copious Appendix, embracing the experience and observation of Hon. N. P. Tallmadge, late United States Senator and Governor of Wisconsin, together with the similar experience of several other persons, Correspondence, etc.

**MRS. H. DEXTER,**

CLAIRVOYANT and Spirit-Medium for healing the Sick by examination and prescription. No. 132 West Nineteenth-street, New York. 216-1f





# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

PARTRIDGE AND BRITTAN, PUBLISHERS, 342 BROADWAY--TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. V.—NO. 11.

NEW YORK, SATURDAY, JULY 12, 1856.

WHOLE NO. 219.

## The Principles of Nature.

Original.

### REPLY TO MR. RHODES' LECTURE.

BY PROFESSOR HARE.

MR. A. E. NEWTON, EDITOR OF THE NEW ENGLAND SPIRITUALIST :

Dear Sir—I regret to differ from you in opinion respecting the address of Mr. Rhodes, which you have allowed the honor of occupying several columns of your periodical for the 4th of this month. Mr. Rhodes thus declares his defamatory opinion of writers on Spiritualism, or "Spiritism," as he prefers to name it, himself only forming a peculiar example of respectability and instructiveness.

2. Of all the works which have been written and published on the philosophy of Spiritualism, there is scarcely a single one which merits the slightest respect, and though, perhaps, the assertion may partake largely of arrogance, I hesitate not to declare, that not one among them all, presents the subject in an intelligible form.

3. But for the unmerited honor which you have accorded, as above-mentioned, I should have hoped that respecting this address, impressions being created in every reader like those created in myself, this publication would have been beneath notice.

4. But sanctioned by its insertion in the *N. E. Spiritualist*, and some commendations from its worthy editor, I deem it expedient to correct impressions which may be in consequence created, and which I deem to be erroneous.

5. I had submitted to the public a series of facts, made under my own zealous and laborious observation during two years, and many other facts as ascertained by other observers. I had also submitted many inferences from those facts, and likewise communications from the Spirit-world, obtained by a process which prevented the result from being influenced by any mortal. Independently of the pretensions thus founded, I should not have felt warranted to occupy the attention of the public.

6. But Mr. Rhodes does not advert to any facts supplied by his observation or that of others; he makes no appeal to the phenomena, communications and inferences made by Spirits, or by co laborers in various parts of the world, but at once seats himself on the judicial bench, only to emblazon his own superior ability and knowledge, while decrying that of every other writer on Spiritualism.

7. Mr. Rhodes assumes that if he does not find a work intelligible, it is the fault of the author, not of himself. Sir Isaac Newton might be condemned for this defect by any ignorant who should be unable to understand his Principia. But has religion ever been presented in an intelligible form even to men of the highest intellectual endowment?

"Canst thou by searching find out God?" Has gravitation ever been made intelligible? Is it not perfectly unintelligible how anything ever came to exist? Is nothing in science to be believed because the wise men, who discover the laws of nature, are unable to explain them theoretically to themselves,

or to Mr. Rhodes? Who ever understood the development of a chicken by the process of incubation, or of an oak from an acorn by the vegetative process?

8. If we are not to doubt the revolution of this planet about the sun, by the power of the Creator, because of the unintelligibility of the process, wherefore doubt the account of the Spirit-world, given by the Spirits, because the mode and means of its existence can not be made intelligible to man?

9. I have shown in my work that philosophers can not agree as to the nature of elementary atoms of matter. If until Mr. Rhodes causes men of sense and science to admit *his explanation* of the mysteries of matter and mind, we are not to believe in any evidence of immortality, hopeless materialism would be our inevitable doom. If the following paragraph of the address has any distinction, it seems to me to be that of exemplifying unintelligibility, to an extent which it would be difficult for any wise man to contrive.

10. I set out, says Mr. Rhodes, with the proposition that philosophers, from Aristotle down to Hamilton, have misunderstood the operations of the human mind, blundered about its origination, and propagated erroneous notions as to its constitution, powers and nature. And though a certain school now exists that correctly traces its origin, yet none have ever comprehended its real character. It may at first appear foreign to the subject of this lecture, to enter upon the inquiry as to what is the mind? But Spiritualism itself is based upon mental phenomena, and no one can comprehend spiritual philosophy without first understanding the nature and organization of the mind. Nor does it follow that the inquiry will be fruitless, unintelligible, or interminable, on the old theory that the mind can not comprehend itself. For, as I shall presently show, beyond question, this acknowledged proposition does not enter at all into the controversy—the true inquiry being, "Can the Spirit comprehend mind?" not, can mind comprehend mind, or spirit spirit. You observe, therefore, at the very outset, that I draw an impassable line between mind and spirit; indeed they are just as distinct as soul and body. In this fusion of two irreconcilable things—this identification of two different substances—this commingling of distinct phenomena, may be traced most of the difficulties of mental philosophy, from the times of the Stagyrice to those of John Locke and Emanuel Kant. First, what then, is the human mind? I reply that it results from the organization of the body. It is a substance—formless and ethereal as the air we breathe—or the electric current that issues from the poles of the galvanic battery. Its volume corresponds to the discharges of a Leyden jar, in exact proportion to the size of the generating machine. It is, so to speak, a continuous stream generated by the human brain, susceptible of spiritual impressions, and these are made upon it by the spirit of each individual, according to its receptive power. The mind does not possess life; all vitality subsists in spirit. It is, in other words, the window through which the Spirit looks out upon the material world, and the machinery by which it moves, regulates and governs it.

Electricity is by profound electricians considered as a state or affection of matter, not as a fluid; but, admitting it be a fluid, can anything be more absurd than to identify it with mind, as in the following language of Mr. R.:

11. I have already endeavored to show that mind is a material substance, in the nature of the electric fluid.

In my work I have advanced that mind must have been in the field at least as early as any other entity, since the adapta-

tion of the fundamental properties of the elementary atoms of matter to rational ends, proves that reason must have presided at the creation of them. But Mr. Rhodes, assuming that my teachings are not worthy of the *slightest respect*, at once claims by an *ipse dixit*, all the premises which his inferences require.

12. I have suggested in an essay, republished in the appendix of my work, that electricity is due neither to one or two peculiar fluids, but to a transient state or affection of matter. Admitting, however, that Mr. Rhodes rightly treats of it as a fluid, can anything be more unreasonable than to represent mind as a fluid, and as generated by a galvanic apparatus, as in the following paragraph:

Now you will at once perceive that it is prerequisite to this theory, that the human brain must be demonstrated to be a machine in the nature of a galvanic battery; that its convolutions, in all its watery and marrowy substances, its thin partitions, and regular sub-divisions, indeed its entire shape and texture, must be shown to be but the furniture of an electrical or rather mental apparatus, designed to generate a fluid somewhat akin to galvanism, and corresponding most wonderfully with the zinc and copper plates, the separate compartments, the wires and acids of a galvanic battery.

13. How can electricity reason? Must not reason and of course mind, have existence before a galvanic apparatus could be devised? But as there is a similitude between the mind of God and that of man, however comparatively minute the latter, would it not follow that a galvanic battery generated the divine mind?

14. As, by the author's premises, mind owes its existence to the mortal brain, how can it go with all its intellectual powers to the Spirit-world, while the galvanic battery, which is alleged indispensable to its existence, is left in the grave? If the mind require a galvanic battery in this world, how can it exist without one in the next?

15. Yet, according to the author, spirit of itself has an intellectual power independently of mind. "The true inquiry" is alleged by him to be "whether spirit can comprehend mind?" When we speak of a spirit we mean to include both mind and body, as in Genesis, the words, "the Spirit of God," are inclusive of the Divine mind. If we speak of a human spirit as exercising any intellectual faculty, we of course attribute it to the human mind. Hence there can be no difference in the ideas conveyed by the two expressions. When a Spirit is said to comprehend mind, it is of course the mind of the Spirit to which allusion is made; since the body of the Spirit can not possess the mental power of comprehension. The author, to use his own words, draws "an impassable line between mind and spirit," and yet represents spirit as exercising a faculty which identifies with mind!

16. Agreeably to a fable of *Æsop*, the members disputed the supremacy of the belly; but Mr. Rhodes, ambitious of a new basis for self-laudation, and "challenge to the whole world," would have the spirit body an intellectual rival of the mind! The members (in the fable) found that the belly was not less necessary to their nutriment, than they were to its operations;



and according to Rhodes, the brain in the mundane body contains a galvanic battery without which the mind can not exist any more than the belly without the members. But when the mind goes to the Spirit-world, it leaves its galvanic apparatus to perish, and of course would perish, if the Spirit-brain should not perform a part analogous to that of the mortal brain. But if, in consequence of the author's premises, a Spirit-brain galvanic battery be indispensable, how can the Spirit be placed in a state of intellectual rivalry with the mind of which it must be considered as the sole generating source? Says this author:

17. You will observe, at the very outset, that I draw an impassable line between mind and spirit, indeed they are just as distinct as soul and body.

Of course, the *body* of a Spirit can have no intellectual power. It must in fact be, as is usually understood or defined, the habitation of the soul (with its mind of course) after it quits the mortal body. It is no more than a refined species of matter. Yet according to the author of the above allegation, "The true inquiry is, can Spirit comprehend mind, not can mind comprehend mind and Spirit, Spirit." Thus we have two intellectual entities independent of each other, yet equally endowed with the faculty of reciprocal scrutiny. Usually when a Spirit is spoken of, the idea includes mind, just as much as when a mortal man is contemplated.

18. Since an analogous relation is held to exist between the mind of a Spirit, and his spiritual body, as there has been supposed to prevail between the mind of a mortal, and its corporeal tenement, would it not be as rational to represent this coarse corporeal organization as scrutinizing the mind which it contains, as that the refined organization which holds the Spirit mind, should exercise similar *intellectual* faculties?

According to Mr. R.,

19. "Spiritism itself is based upon mental phenomena, and no one can comprehend spiritual philosophy without first understanding the nature and organization of the mind."

20. Is it not irrational to allege, as in the preceding lines, that Spiritualism or "Spiritism" is based upon mental phenomena? If it be true that there are Spirits who communicate with mortals, as the author believes, in common with Spiritualists, do we found our knowledge of this truth on study of the mind, or on the examination of facts? Is our belief in the existence of a Spirit-world based upon mental disquisition? Are not persons convinced that they communicate with their Spirit-friends without becoming adepts in psychology?

21. Those who consider the manifestations as psychological phenomena, not requiring the aid of invisible beings, may allege Spirit manifestations to be built on mental phenomena; but for the most part, those who attribute the manifestations to Spirits, pay no attention to psychology or its deductions.

22. In the address under consideration, I have been struck with the following language employed in speaking of unbelievers in Spiritualism:

23. "Thousands, again, who have no minds of their own to make up, have taken their cue from the sneer of some reverend gentleman who imagines, because he stands in a pulpit, that he is immaculate, and infallible, and though perhaps a mere tyro in learning, or a baby in logic, ventures to *blaze away* at what he has not the capacity to understand."

24. Will not this language react upon the author? How false, unjust and absurd is it to represent that thousands of unbelievers have no mind of their own to make up! Even were this true, is it consistent with good breeding and good sense, to make an allegation which involves the presumptuous right to call thousands of people fools, who adopt a different opinion from those which he himself entertains? Admitting that the originator of the idea does not owe it to his own mental obliquity, would any one who has ordinary discretion use such language to an audience, probably for the most part unbelievers in the Spirit manifestations intended by him to be upheld?

25. The idea that any clergyman assumes himself to be infallible, because he stands in a pulpit, is manifestly as absurd as it is irreverent. This species of inconsiderate denunciation, which is better realized by his own vulgar phrase "*blaze away*," than any language which I recollect to have heard from the pulpit, might answer when "*stumping*" to a mob, but does not become the holy cause of religious truth. How shallow to represent that the disbelief in "Spiritism" of thousands comes from a destitution of mind, or a "*cue*" created by the "*sneer*" of a clerical preacher, and this from one who has yet to establish his claim to the capacity to handle the subject in which he

displays this enormous self-sufficiency. I have read and heard of much abuse taking place between persons of different creeds, but never before heard it asserted on either side, that the idiocy of the other was the cause of this difference in opinion.

26. Manifestly education is in point of fact, the cause of religious difference in ninety-nine instances out of a hundred. There is no doubt that many of the most amiable and in all other matters sensible people, have a heart-felt devotion to the religion, however questionable, in which they have been brought up; and which they have been taught to consider it impious to doubt. They have learned their religion as a part of their morality, the one having grown up with the other; so that to them, whatever undermines the former seems to jeopard the latter.

27. Moreover, as each sect has been educated to believe in the supernatural or spiritual agency on which their tenets are founded, they have been equally educated to disbelieve any other such agency; and those who have become skeptics as to Scriptural revelation and the miraculous agency therewith associated, have become habituated to disbelieve such revelation and agency, in all cases whatsoever. This incredulity, instead of arising from the want of mind, as Mr. Rhodes avers, may be found to exist in persons of superior education and intellect. It is the weak and ignorant who are the most credulous, not the strong minded.

28. It seems to me that the offensive terms, "*baby in logic*," "*profound quack*," "*plentiful lack of learning*," may, with much more propriety be applied to the author than to the unbelievers against whom he "*blazes away*," forgetting that "people who live in glass houses should not throw stones," that when he designates an ancient opinion as a "*blunder*" he may prove himself to be a blunderer.

#### DEMONIACAL POSSESSION 200 YEARS AGO.

GENTLEMEN EDITORS:

I communicate to you the following extract from *Town and Country Magazine*, Vol. X, London, 1778, p. 119, for any use you may choose to make of it. The cause of the Spiritualists scarcely requires any more proofs, but the statement therein, coming from a man of so high standing in society, and being so unique in all respects, ought to be, I think, recorded anew in the annals of Spiritualism.

A GENUINE COPY OF A LETTER WRITTEN BY THE DUKE OF LAUDERDALE IN THE YEAR 1657.

Sir, It is sad that the Sadducean, or rather atheistical denying of Spirits and their apparitions and possession of persons, should so far prevail, as I find it does at present. But why should we wonder at it in such an age of infidelity as this, since those who will not believe Moses and the prophets we know will not be convinced though one should rise from the dead? But for me, may heaven ever defend me from such hardness of heart; and indeed I account it no small mercy to me that I have had signal proof, and even ocular demonstration, of the truth of a real and certain possession of Spirits, which I propose a relation of as the business of this letter.

There was some years since in the town of Dunoe in the Mers, a poor and ignorant woman who was generally believed to be possessed by an evil spirit. I myself often saw her, and never doubted it; and I well remember that the minister of the place, a learned, ingenious and godly man, made no scruple of affirming the same to all persons, and himself often visited her, and readily attended strangers who were desirous of the same satisfaction. This pious gentleman even went so far as to apply to the king's privy council, to whom he also brought the written attestations of twenty neighboring ministers to the truth of the fact, for a warrant to keep days of humiliation for her. The power of certain bishops, however, hindering at that time any such fasts to be kept, prevented this godly intention.

These persons, moreover, were not to be made to believe that this was a real possession. I wonder not, indeed, at these gentlemen's disbelief of possessions in general, if they have seen what I myself have of the baseness and roguery of the Church of Rome in the tricks of this sort, in order to make a merit or miracle in dispossessing, but think they might have given a fuller credit to this, where there were the attestations of so many godly persons to the truth of a fact, and no intent of a sham dispossession or any other deceit.

As to the pretended French miracles of this sort, I was myself, I remember, at London at the time when there were a thousand strange stories reported, and books written, about the possession of the London nuns; and being desirous to be an

eye-witness of the truth, I went to see them, not doubting that it was possible for the devil to possess a nun as well as any other person. But alas! I was strangely disappointed, for this was no other than a trick, nor did I see anything there but a company of wanton wenches pretending to be possessed, singing many bawdy songs in French, and playing a thousand odd indecent tricks, in which, however, though they had been well taught, they were nothing to compare to our tumblers and rope-dancers; and one of them with the letters I. H. S. and Maria Joseph in her hand, which, they told us, were written by miracles, but which I am confident was done only by *aquafortis*. I was quite tired with this foolery, and spoke my mind about it pretty freely in the hearing of a certain Jesuit, who still, however, affirming that these were actual possessions, I desired leave to speak to them in a different language, and was promised by the holy father that I should be answered in the same. But when I told him I should speak in a language that neither he nor any there would understand, he told me gravely that perhaps these devils had not traveled. On this I left the place with a proper contempt, and heard afterward in the town that the whole was in reality a cheat, and the main intent of it was to prove witchcraft upon an innocent person, the curate of the place, whose name was Cupit, who had been converted from their religion, and whom they at last burnt for a wizard.

Not long after this, being determined to know the truth or falsehood of another famous story of this kind, I went to Antwerp to see a number of possessed persons, as they were called, exorcised, but in truth all I saw there was a number of gross Dutch wenches suffer exorcism patiently and belch most roaringly, so that if they were possessed by devils they seemed to be very windy devils, but to me they appeared only possessed with a large morning's draught of new beer. Some few of them did indeed make much squeaking and resistance before they would adore the host held up to them by the priest; but all I wondered at was the monstrous blasphemy in the exorciser in saying to the pretended devil, "*Prostratem adorabis creatorem tuum, quem digitis teneo*." "Thou shalt prostrate adore thy Creator, which I now hold in my hand."

If these bishops, I say, had seen these pretended possessions, I can not wonder at their not readily believing a real one; but had they been eye-witnesses, as I myself was, of what (to return to my story from this long digression) I am going to relate to you, I am very sure they would no longer have doubted the certainty of it.

The report, in short, of the strange things our Scotch woman uttered being now spread over all the country, among a number of neighboring gentlemen, my old friend Sir James Forbes, who lives in the North of Scotland, being accidentally then at Edinburgh, and meeting there with a minister of a neighboring place, entreated him to go with him to see her, and brought him with that intent to my father's house, which was within ten miles of the place where she lived, where I made one of the party, and the next day we went together to her.

We found her, as the poorer sort thereabout generally are, a poor ignorant creature, who had never been taught so much as to read, and spent some time in conversation together without seeing anything of what we expected, for the woman showed no signs of anything extraordinary. The minister on this, almost out of patience, says to the knight in Latin, "*Non-dum audivimus spiritum loquentem*," "We have not yet heard the Spirit speaking." And on this, immediately there issued out of the woman's mouth a voice in these words, "*Audis loquentem, audis loquentem*," "Thou now hearest him speaking, thou now hearest him speaking." This from a poor creature who, they were sensible, knew no tongue but her own, nor, in truth, the half of that, put the minister into such an amazement, that I think it made him not mind his Latin, for he immediately took off his hat, and lifting his eyes up to heaven, cried out, "*Misereatur Deus peccatoris*," "The Lord have mercy on the sinner." On which the Spirit, to show his skill in the language, immediately answered, "*Dic peccatrici, dic peccatrici*," "Say on this female sinner, say on this female sinner." The Spirit here corrects the minister's false Latin. On this we were all perfectly satisfied of the truth of this report, and the reality of the possession, and this the more, because neither then, nor at any other time after, was there any attempt to dispossess her, and we all returned with great amazement to my father's house at Thirlestaine castle.

I am, sir, your faithful friend and servant, LAUDERDALE.



## SPIRITUAL MANIFESTATIONS IN CALIFORNIA.

In an extensive and fertile valley, about eight miles from the city of Los Angeles, in California, stand the remains of the Mission St. Gabriel, one of the first missions founded during the last century, by Spanish Dominicans, for the purpose of Christianizing the Indians. Since the exchange of the Mexican Government for that of the United States, the neglected gardens and orchards have been occupied by American squatters. In August, 1853, a family named Hildreth arrived across the plains, took possession of a part of the Mission domain, and built a comfortable one story house on it. The family is a large one, and very well to do, having brought over a considerable amount of stock from the United States. In the winter, reports of an extraordinary nature were in circulation in Los Angeles respecting the powers of two of the daughters as mediums. It was said that mere table-tipping was quite cast in the shade by these young women, who were among the most powerful mediums known; that not only could they produce raps in any part of the house, but these noises accompanied them wherever they went, and would answer questions intelligibly. It was moreover stated that tables and other articles of furniture were moved and thrown about without the contact or even the will of the mediums, and that doors were opened and shut by some invisible agency.

Curiosity was so much excited, that those who could claim any acquaintance with, or could get an introduction to, the family, visited San Gabriel in parties, to witness those extraordinary doings. Some who went out had before seen similar phenomena in other parts of the United States; but the majority left under the impression "that the whole thing was a humbug, and they would very quickly expose it." On questioning persons as they returned from these so-called spiritual manifestations, I found their answers could be thus classified:

1st. Those who were Roman Catholics (as they had been instructed by the priest) declared it was certainly the Devil's doings.

2d. Persons who knew little of natural science thought electricity was the cause of the phenomena, and spoke as if they had given a sufficient as well as a scientific explanation.

3d. Those (generally the best informed) who could only account for what they had seen and closely observed, by the recognition of some natural agency, of which we at present know nothing, or else that the disturbances were actually produced by *Spirits*. But no one returned with the impression that he had witnessed a case of delusion or imposition.

A new phase now began to exhibit itself. After dusk, voices were heard in and about the house, either conversing together, or addressing different members of the family. My friend, the editor of the *Los Angeles Star*, could no longer remain away, but went and sat up in the kitchen alone after the family had retired to rest. He informed me, on his return, that after a careful and painstaking investigation his astonishment became excessive; that he had carried on a long conversation with voices in the air—had witnessed the throwing about of trunks and chairs, as well as the opening and shutting of doors by some invisible agency—and that a skeptical friend, on their first arrival, had asked the *Spirits* to do something to astonish him, when he was instantly drenched with cold water, there not being previously a drop of water in the room.

I will now proceed to relate only what I myself saw and heard. At the solicitation of those who were unable to leave town, the Miss Hildreths paid a visit to some friends in Los Angeles, to exhibit their remarkable powers. It was at one of the meetings that followed where I first heard the "raps." Table tipping I had frequently seen; and although remarkable communications had been made me by this means, I was still doubtful whether or not the answers were unconsciously influenced by the minds, either of the mediums or the spectators. But here were the *raps*—loud rapping occurring in any room the mediums entered for the first time in their lives, on the tables, or within a box, or on the floor. There was no "imagination" here. "Rap ten times," says one visitor, and ten distinct knocks are counted by the whole company. "Rap out my name, and I'll believe you," says another; and his names were correctly spelled out. Men of science, I ask you, What now are these noises? It is of no use denying their existence, or referring them to the imagination: hundreds of thousands of persons have heard them, and know to the contrary. Leaving entirely out of the question the intelligence exhibited, the first

thing to determine is, What produces the noise itself? But to proceed with the experiments: Tables were moved about and turned over by the mere contact of two fingers; and a singular scene occurred, in which the united strength of two men was unable to set the table again on its legs, as long as Miss Hildreth's finger was in contact with some part of it. The violent efforts of the men would now and then partly succeed, when the table would rebound against them, and nearly throw them down.

In February (1854,) I determined, before leaving California, to accept an invitation to visit the Hildreth family, at San Gabriel, and drove over my wife and two other ladies to their residence. On approaching the house, everything appeared in order, except the windows, in which scarcely a single entire pane of glass remained; it was, indeed, a complete smash. This, we were told, was done by the *Spirits* throwing in stones; "and they have given up mending them." After enjoying an hospitable dinner, during which the parents told us that the *rappings* had accompanied their daughters ever since they were infants in the cradle, years before any one referred them to spiritual agency, we adjourned to a small room in which was a large bed, a table, and a few chairs. The first experiment was to make a four-legged table walk out of doors, the medium having but one finger in contact. This feat was accomplished; but in moving over the rough ground, the leg, on which the table was walking, hitched, and broke off. The large, heavy bedstead, with mattress and feather bed, was then moved about the room with great ease. One of the mediums was, at this time, sitting on a chair at the opposite end of the room, when the bed suddenly made toward her, and rising up at one end, placed itself in her lap. The other sister had two fingers resting on the headboard. The bed was afterward found exceedingly heavy, and the force required to move it over the uneven earth-floor very great.

We then referred to the reports that various articles were moved about the house without any personal contact, and even without their will. They answered, that every evening about dusk these remarkable disturbances began. Miss H. pointed to a large trunk, which on the previous night had been laid across her chest, after having been in bed a few minutes; she "begged them not to disturb her, and it was quietly removed to its place." She added, that lately the bedclothes were suddenly jerked off them, and once or twice their rings had been taken off their fingers and hid in out-of-the-way places, and yet they said they were particular to lock their bedroom doors. One of the party expressed a wish to see some article of furniture move without any one being in contact. One of the mediums stated that such things had occurred only at night, but she would try. A chair was placed on the ground in the middle of the room, and she held her hand about a foot above it. Some time passed away, and she evidently doubted of succeeding; when, with a sudden jerk, it scampered off and upset itself about six feet from her.

Our time for departure was now approaching, and the party retired to the common sitting room, to take a little refreshment before starting. The rapping noises still continued near the mediums, generally on the floor or some article of furniture near which they sat. The father proposed that his daughters should sing a song, and request the "*Spirits*" to accompany them. This they did by rapping on or about a table standing in the center of the room, the whole sounding very much like half a dozen persons beating "the devil's tattoo" with their knuckles. A violin was then placed in its box on the floor, when, on repeating the song, the strings were sounded in accompaniment, staccato fashion.

The family pressed us exceedingly to remain the night, as what we had witnessed, was trifling to what usually took place after dusk. \* \* With one observation I will now conclude. If the hundreds of intelligent persons, strangers to and apart from each other, who have been closely observing such singular phenomena, all arrive at the conclusion that these supposed delusions are tangible facts, stern realities—if all these, and thousands of others have been deceived—of what use is evidence at all? Such is the self-sufficiency of learned bodies in England, that the sneer at anything which does not conform to, or emanate from their "school," and will not condescend to give this wonderful subject an unbiassed examination, or even an examination of any kind.

The writer of this resides in Hampstead-road, London, and speaks of what he has personally witnessed.—*Spiritual Universe*.

## GENERAL LAWS OF NATURE.

In a continuation of this subject, I will draw an illustration of my views upon it, by the examination of an egg. And as Sir Isaac Newton from the mere dropping of an apple from the tree, was led into a train of reflection which convinced him of what he called the power of gravitation as applicable to all the movements of matter in the planetary system, as well as to all descending bodies, I will also endeavor from the examination of an egg to prove the *immediate and direct agency* of the Deity in the production of every form of animal life.

The supporter of *general laws*, in the sense in which they are commonly understood, states his explanation of the phenomena of a chicken being produced from the egg in this way. He would say that thousands of years ago, perhaps, the Deity created an animal, and gave to this animal the power of producing an egg, which by the application of heat alone without the immediate agency of God, could produce again a chicken. And that this process has gone on from that time to the present, and ever will continue to go on, and thus the succession of animals produced from the egg will be always continued.

The supporter of this theory must admit, that this power or energy imparted to the animal and to the egg, is wanting in intelligence, in design, in adaptation, in contrivance and in skill, and is in itself utterly senseless, blind and undiscerning; and yet that in the production of a chicken, it produces something which can only be produced by the exercise of intelligence, design and contrivance, and which bears the marks and the evidence of these qualities in the strongest manner. Its organization, its physical life, its instinct and its senses are all evidence that these qualities were exerted in its production. Now take the egg. It is a dead, inert, senseless mass of matter in which there is not a single quality enumerated alone necessary to the production of a chicken. Yet the mere application of heat in which neither is intelligence, design nor contrivance, to this egg will produce a chicken with all his *capabilities*. Now as it must be admitted that there is neither intelligence, contrivance nor design in the egg nor in the heat by the application of which the chicken is produced, and as it must be also further admitted that the chicken could be produced only by the exercise of intelligence, design and contrivance, it follows conclusively that some agency in which this intelligence, design and contrivance existed must have been employed for the purpose, and this agency could be no other than that of God or some other *intelligent* being employed by him for this purpose. And further, that this agency must have been employed *at the time* the chickens were being hatched—that is, that it must have then been a *direct and immediate agency*.

And if such a solution can be applied to the production of a chicken, it can also be applied to the production of every animal in existence, and the *immediate and direct agency* of God demonstrated to be the producing cause of them; and if of the animal, so of the vegetable creation. And if of the vegetable, so of the mineral. Whenever in any of the changes that are produced in matter, there are marks of intelligence, design and contrivance displayed and discerned, these changes could only be effected by their *immediate and direct* operation, whether it be in the mineral, vegetable or the animal world.

So also in the Planetary System, in the revolution of worlds, and in the descent of all material bodies, in which there is evidence of plan, design and intelligence displayed, there must have been an *immediate and direct agency* of God or some intelligence under his control, to produce these phenomena.

The theory of the general laws of nature as they are commonly understood, that has been embraced and maintained almost universally by mankind and particularly by the scientific portion of them, is but a system of *atheism in disguise*, and is, when examined, found to be utterly absurd and untenable. And the wonder is, that thinking men, so generally and for so long a period of time could have brought themselves to adopt and repose in a theory which is totally unsupported by reason, observation or philosophy, and whose fallacy may be made to speak as clear as the noon-day sun.

Nothing in the universe which bears the marks of intelligence, from a blade of grass up to the revolution of a world, could be produced without the *immediate and direct* action of an intelligent cause, or God; and his hand is as immediately visible in the production of an apple as of a bird, as in the revolution of the earth, and whenever either process is going on we may behold this *immediate and direct agency*.

Boston, July 1, 1856.

WILLIAM S. ANDREWS.





# SPIRITUAL TELEGRAPH

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

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, JULY 12, 1856.

## GOOD AND EVIL OF HUMAN ACTIONS.

It is improper to suppose that any law in the natural economy of things can have a penalty that does not correspond to the nature of the law itself. It is equally certain that the Divine chastisements can never exceed the number of our offenses, and the measure of human responsibility. It is, moreover, necessary to observe that the punishment for the infringement of any law, whether organic, physical or moral, is in no case a direct arbitrary infliction. It is the result of the natural operation of the existing laws and principles of the Divine government. Whether those laws and principles are accurately defined and understood by mankind, is a question that can not affect our reasoning. It follows, therefore, that under the Divine administration, the certain consequences of transgression constitute the proper penalty of the law.

We propose a criterion by which the reader may form a just judgment of human conduct. *The intrinsic character of every action is to be decided by its tendency to preserve or to disturb the universal, equal and harmonious operation of things.* In other words, THE NATURE OF HUMAN ACTIONS MUST BE DETERMINED BY THEIR CONSEQUENCES. They are right or wrong in proportion as they promote happiness or tend to produce misery; and it should be further observed, that whatever is productive of happiness preserves also the essential harmony, while every action that has the effect to produce pain, is alike fatal to the equal operation and perfect constitution of things.

Not only the particular distinctive character of every action, but the aggregate of good or evil effects of which it is the immediate cause, may be estimated in this way. If it be subversive of the rights, interests or morals of mankind; if its tendency be to darken the mind and to corrupt the heart—to crush the hopes of humanity, or to divert the current of prosperity from a single individual; if any one is injured, either in person, property or reputation, it follows that the essential harmony is disturbed, and the action is *wrong*. But if it leads to opposite results—if the general tendency is to preserve the health, the morals, or the liberties of the race—to refine the nature and improve the condition of man, then it is *right*.

But we may present such illustrations as will exhibit our idea in a stronger light. When the human frame is complete in all its parts, there will be harmony in the structure and in the reciprocal action of the several organs. But if a single organ be impaired by accident or otherwise, the system is rendered imperfect and the action irregular. In a case of this nature, the consequences would enable us to determine the extent of the injury. If of a trifling character, it would be succeeded by slight functional derangement. A case of a more serious nature, would be attended with general prostration. But if the system had received a still greater injury, the involuntary motion might be wholly suspended. In like manner, a man may possess a well balanced intellect; but if through the influence of external circumstances, or by any possible means, he is led to exercise a single faculty to the neglect of all the other powers of his mind, the mental harmony will be gradually disturbed. If a man violate his conscience, the interior harmony—his peace of mind—will be destroyed.

There are many ways in which one individual may injure another. He may commit an assault upon his person—wantonly assail his character—resort to artifice to gain possession of his property—exercise his power to oppress and enslave his fellow-man; or his general influence may tend to destroy the peace and to corrupt the morals of society. In all these cases, it is manifest that the social harmony is invaded.

An unwise and ambitious ruler—one who is led on by vindictive and ungovernable passions, may disregard the rights of mankind, violate the requirements of the international law, and in-

volve the people in an unnecessary war. Thus the political harmony is broken. In these—indeed in every case which it is possible to conceive, the evil will be in exact proportion to the nature and extent of the consequences, and thus the nature of the action is determined.

The standard by which we judge of the nature of human actions, *may be applied to all the affairs of business.* Whatever serves to destroy the natural equality among men—to give the few an undue advantage over the many, must be wrong in itself, and of necessity injurious in its influence. To form a correct judgment of the morality of any transaction, it is only necessary to determine its legitimate tendency and ultimate effects. If it be likely to disturb the natural current of business; to eventuate in injury to others, it must be *wrong*. If otherwise, it may be *right*.

Men engage in business because they expect to derive some advantage. This is right, and the question that involves the morality of any transaction is to be determined not so much by the magnitude of the individual benefit, but by the extent of the general good or injury done to the whole body. We are, therefore, to consider whether any proposed operation will prove destructive of the necessary equality that should exist among men, and in all the departments of trade and commerce. If it is made to appear, from the nature of the case, that the essential harmony *will not* be interrupted—that the result *can not* be unfavorable to the general interest, *it is well*, and this is all that the most rigid moralist can require.

The current value of any commodity must be regulated by two causes: the actual demand and the fictitious estimate arising from the peculiar nature of certain commercial operations. When it is the design of one or of any number of individuals, to produce an unequal and unnatural state of things in the commercial world; whenever their operations become sufficiently extensive to enable them to advance the current prices beyond the relative value of labor, the proper equilibrium is destroyed, and the result is injurious to those who purchase for their own consumption.

A man may very properly embark in an enterprise of this nature, so long as it is not his design, or the tendency of his individual transactions, to disturb the natural current of business. He may purchase with a view to the prospective advance in the value of his goods. When this is the effect of other causes, or the result of other operations, over which he has no control, he may derive the advantage and yet be free from the responsibility. We found our opinion of human actions—not on the authority of divines or legislators, but on their natural tendency and inevitable results. The question is not—are they sanctioned by the Church and the State, but are they subversive of human rights and interests? and on the answer we rest our decision of their character.

The conduct of man has been fearfully opposed to that perfect condition and reciprocal action which is essential to the general harmony. Men have exercised their power, not for liberal ends, but to oppress, enslave and destroy. The claims of humanity have been disregarded; the quivering nerves have been exposed to the action of the frost and the flame, and the weeping necessities of millions have plead in vain for relief. In order to preserve the social and political harmony, the rights and interests of all must be duly respected. Society must be so constituted that the different members will gravitate to a common center, and each find his true position. It is impossible to preserve the general harmony by any *repulsive* or *compulsive* force. The power must be *attractive* and *cohesive*, or there can be no real and permanent union of the many members that compose the great body.

In conclusion, we remark that theologians and others have not been more in error in their judgment of human actions, than in their misguided attempts to correct them. Divines and legislators have labored zealously, but not wisely. They are still comparatively ignorant of man and the laws and principles that govern his conduct; hence their efforts are directed to his actions, instead of the *causes* in which these originate.

The preaching and legislation of our day are intended, not so much to make men better at heart, as to check the more outward and visible manifestations of evil. They labor to make the stream pure while the fountain is corrupt. It is an easy thing to turn the river in any direction you please, if you will only trace it back to its source; but it is in vain to make laws to arrest the turbid waters, when in their progress they have

become strong and violent. It has been the object of the State to prevent crime by torturing the criminal. The Church would remove the existing evils by holding up a frightful picture of the greatest evil of which it is possible to conceive. The learned Doctors undertake to teach good morals and good manners, by pointing to an imaginary world whose inhabitants make no pretensions to either. These efforts have their origin in ignorance of human nature and the philosophy of human action. Whoever would make man pure in heart, must move all the invisible springs of his interior nature. If it be desirable to correct his outward life, we must go to work to improve the circumstances of his external condition. Take away the causes which incite to wrong volition and injurious action. When once the axe is laid at the root of the tree, we need not labor to destroy its bitter fruits.

## ILLNESS OF EMMA FRANCES JAY.

MISS JAY has been obliged to abruptly terminate her lectures in the West, owing to severe indisposition. She was unable to deliver the concluding lecture of her course in Jackson, Mich., and has been forced to wholly disappoint the friends in several other places where her services as a lecturer had been engaged. In this respect her strong desire and positive determination are made to yield to an imperious necessity, which is a source of unfeigned regret to herself as it is of disappointment to her friends. The Spiritualists at Battle Creek, Chicago, and other places still further West, will please accept this announcement of the reasons why she is reluctantly obliged to discontinue her labors, and hence to disregard their wishes.

It is proper to add, that wherever Miss Jay has lectured at the West she seems to have inspired the people and the Press with the same exalted conception of her peculiar powers, and enthusiastic admiration of her public efforts. From among the newspaper notices which have attracted our attention we copy the following from a Western paper entitled the *Patriot*.

MISS EMMA F. JAY.

On last Sunday afternoon and evening this lady delivered two lectures at Bronson's Hall in this village, on the *Spiritual Philosophy*. The house was well filled. We had heard much of Miss Jay as a wonderful trance medium, but we are free to admit that she surpassed our expectations. She spoke for an hour and a half with power, beauty and eloquence, truly wonderful. She is either a woman of unsurpassed ability, or some intelligence, foreign to herself, is speaking through her.

After speaking for some time, it was announced that any person might propose questions to her, connected with the subject under discussion. It was urged that questions should be put. Still, but one was asked. It seems to us, this is a good way either to test her ability, or the ability of the Spirit speaking through her. She speaks here again on Thursday and Friday evenings of this week, and we trust some of our citizens will be prepared with questions which will stagger her ability or the ability of the Spirits. If what she is talking about be a humbug, we trust somebody will be there to expose it, by a series of questions, or by arguments, as it is solicited.

Miss Jay's last note, addressed to this office, is of the date of the 28th ult., at which time she was barely able to leave her bed. She was intending to accompany our excellent friends, Mr. and Mrs. J. C. Wood, of Jackson, to Lake Superior, where she will spend the remaining summer months. All persons who may desire to correspond with Miss Jay should address her until about the last of August—care of P. M. Everett—Marquette, Wisconsin.

## Fourth of July Celebration.

According to a previous though rather limited notice given out among Spiritualists of this city, a moderate audience as to numbers assembled at Brooks' Assembly Rooms, in Broome near Elizabeth street, on the morning of July 4th. for the purpose of commemorating the nation's birth. An oration was pronounced by Dr. R. T. Hallock, which was listened to with profound attention, and elicited many enthusiastic bursts of applause; and at its close was unanimously pronounced one of the best things of the kind which had ever been produced. The meeting was prolonged by extemporaneous addresses from S. B. Brittan, W. H. Burleigh, Mr. Farnsworth, Dr. J. F. Gray, Ira B. Davis, and others, and the audience dispersed with the highest feelings of satisfaction with the pleasing and profitable entertainment to which they had listened. We understand that Dr. Hallock's oration, together with reports of the remarks of the subsequent speakers, making a neat pamphlet of some 40 or 50 pages, will be published in the course of a few days. The price can not be precisely fixed at present, but will probably be 18 3-4 cents. Orders addressed to Ellinwood & Hills, care of Partridge & Brittan, this office.



## "THE PENETRALIA."

This new book by A. J. Davis, briefly noticed in our last, has just been received from the publisher, Bela Marsh, of Boston, and we are prepared to supply all orders for it at publisher's prices. It is an octavo volume of 328 pages, and consists of attractive and interesting disquisitions on various questions propounded to the author by Nature, by his correspondents and others. We shall notice the work more at length hereafter. From the introductory paper, entitled "*The Philosophy of Questions and Answers*," we make the following extracts:

For myself I say that the reverence of my soul is deeply affected by questions put to Jesus—for I doubt whether anything else could have so impressively tempted forth the rich excess of spiritual beauty which characterized his responses. Plato felt questioned by all mankind. And so he answers, "All things are for the sake of the good; and the good is the cause of everything beautiful." And the world, in some cultured parts, felt so charmed with the Greek's wisdom, it returned a compliment—"If Job should descend to the earth, he would speak in the style of Plato."

Plato felt the world's needs, felt its questions, and gave his life to render the service thus demanded of his opulent nature. It hath been said, "He kindled a fire so truly in the center of life, that we see the sphere illuminated, and can distinguish poles, equator, and lines of latitude, every arc and node; a theory so averaged, so modulated, that you would say the winds had swept through this rhythmic-structure, and not that it was the brief extempore blotting of one short-lived scribe." The purity and truth of an answer depends upon the quality of the question. "A soft answer turneth away wrath," it is true; but a soft reply can be made only by souls who feel their charity questioned.

"I will go into the desert and dwell among ruins," said Volney; "and will interrogate ancient monuments on the wisdom of past times." He asked the past for its history of evil in the world, and it answered him.

If you perceive not my meaning because of the new dress my thoughts may have assumed, you will nevertheless get something. What I mean to mean you may not see, but are very likely to see what I do not; and you might impart to me, in the next hour, that which I have now no power to communicate. The pathway to one truth, perhaps, I can now show you. But while on this path myself, in the service of pointing out the road to you, I may suddenly learn a new truth, admonishing that this is not the road for me to travel. Or I may behold additional reasons why I should not fail to pursue it, and reasons, also, why you should not. I define, to your minds, my position. But if you can not see my reasons, nor the legitimacy of my position, in you lie the power and the liberty to go on without me. And as the new path breaks upon you, and you fail not to best employ all you have and meet, even so may you obtain bread from what in the distance appeared to me to be stones, and health, also, from what I called poison and disease. The cicuta-plant yields honey to the bee, who instinctively knows how to question it; to man it would yield bitterness and death. The bee questions the flower, and man the bee, which answers through geometrical avenues—bleeding forth at every pore the life-elements of sweetness.

What there is hidden in the recesses of my being, I have no power as yet to divulge. I yearn for the right man to come, from any degree of life, to put to my soul the right questions. For then I shall answer him with thought and articulation at once so profound and beautiful, so truthful and elevating, I know not when I could recover from self-astonishment. But in all this arcana of "questions and answers," there are truths in man which only a woman can elicit, and powers in woman that come forth only at the mandate of masculinity.

Self-comprehension, however, though always to be aimed after, will ever remain above the capacity of the comprehending faculty. Even so, Reason can not tell what Reason is; but what it is not, that it can easily decide. What men call *Conscience*—the summary conclusion of all the functions of Mind—I term Justice. But what justice is, no man's mind can determine; but an injustice, this the faculty quickly decides. "What God is," says a German thinker, "I know not; but what he is not, that I know." For ever will this fact in man's nature—this power of positives to determine only negatives—keep his soul folded in more or less of mystery. Man is the *Indefinite* world; because subsisting between *things* and *ideas*, between the finite and the infinite.

Many philosophers, becoming wearied with the ever-recurring contradictions and paradoxes of human nature—acting foolishly when wisdom was appropriate, manifesting insufferable weakness when strength was demanded—have allowed themselves to grow cynical and sarcastic. The human world disgusts them; and so, like Diogenes, spend their days in petulant misanthropy. Mr. Emerson says—"I knew a philosopher who was accustomed to sum up his experience of human nature in saying, 'Mankind is a damned race!'" Perhaps it was a gush of this impatience of human paradoxes which caused the Nazarene to whip the "money-changers;" not less to denounce many as "serpents" and "vipers" worthy only of Gehennal damnation.

Man is ever the *indefinite*—but he must be questioned. No sooner do we suppose ourselves fully analyzed and finally classified by some new phrenology or anthropology, than we suddenly break out in a fresh

spot—provoking ourselves and our dogmatizers equally with new mental exhibitions; with new characteristics, for which no science, no religion, no Bible, has provided laws and adequate explanations. And so, in spite of all arbitrary restrictions and canonical injunctions against self-reliance, we are peremptorily thrown back upon our own center—to begin another series of questions and answers toward self-comprehension. Of course, one may say the history of man remains the same in substance from age to age: that no new law is developed from him; but there is, I think, one thing in which mankind continue homogeneous, viz., in the immutability of their changeability. It is this law of Unity in Variety which we yearn to understand.

But the great end to gain is, the converting of everything into a benefit. On yonder mountain side, you behold the joyous brook leaping down to nestle in the lap of the valley—like a fleet, happy child, hastening to play with the grasses and flowers on the plains beneath! Was it made for play only? Can it do nothing more? Yea. The thirsting cattle may drink great draughts of strength from its rippling bosom; and the meadow-lark, seeing itself reflected, may sing all the sweeter to the children of men. And is that all? Can no one bring out of it a still greater service? Verily, it can accommodate man deeply, if man knows how to help it to bestow accommodation. The mill can be driven by that stream; it can work and play at the same moment; suffering no impoverishment thereby. But it knows not its own power; it waits for interrogation.

The Blackstone river, beginning in Massachusetts and flowing through a portion of Rhode Island, hastened along, babbling and silent by turns, for thousands of centuries. How long it flowed in solitude! But the red man's canoe rode on its surface; yet the aborigine knew not the river. At last the white man came, who knew how to put the idle tide to service. He built an obstruction across its course. As the human mind stops at an interrogation, so did this strong dam arrest the waters. As a sequence, the tide set back, spreading over adjacent margins; and then, with the power of accumulated weight, ran vigorously through the new channel made for it, against an intercepting wheel, which, turning steadily upon its axis, imparted motion to the mechanism of a Cotton Mill. Did that river know before its power to bless? Could it set itself to the work? What it was, it knew not. Its power was concealed from itself, and rolled and flowed indolently. But now, this playful, musical, beautiful stream supports no less than one hundred and thirty great cotton, woolen, and other factories! It gives drink to the thirsty cattle no less; it waters the meadows no less; it talks and dashes along as light and free as it did centuries ago; is as beautiful to the eye as when but "sweet sixteen;" gambols as cheerfully over the rocky terraces; leaps as fearlessly from height to depth as ever it did; and yet, because it has been appropriately questioned, it turns something like two million spools and spindles between Worcester and Providence—comprising about fifty miles only of its original play-ground.\* While in idleness, it had no intelligent admirers; for such, by nature's law, is the fate of all drones. But now, it is the chief delight of hundreds of working men and working women, who, though they may not stop the haste of labor to gratefully remember the service by the river rendered, yet derive there sustenance from year to year, by waiting obediently upon wheels and spindles which buzz and whirl at the gentle, but imperious pressure of its over-flowing tides.

Does it suffer loss? Does the sun lose light by painting daguerreotypes? Does the soul lose life by thinking?

Nay! The stream moves on and widens into the greater river, bearing up ships and steamers, and still onward to the ocean. Thence it ascends in vapor, forms numberless fleecy clouds, fills the artist's soul with love and lessons, and, in the fresh forms of beauty, returns, perhaps, to its original source. It may thus live over and over again its useful and beautiful life. And so, it works in its waywardness—and plays with powers it knew not—bright as the birthday of flowers, threading its way through the feathered grasses and along vernal, verdant plains; boisterous as the Delaware; in spots as beautiful as the Hudson; and almost more industrious than the famous Merrimack!

So too, is man idle—till the world interrogates his nature. By putting the right question at the right time, and in the right manner, a human mind may be measureably revealed to itself. In this art lie all true methods of education.

"Know thyself," said Pope, "presume not to scan." There is rich wisdom in such counsel. Because, to be intelligently introduced to one's own soul is to go reverently into the presence of all the God the soul can ever realize. Than this there is no deeper, no wider, no higher revelation. But the soul can not question itself! Man must put his questions to Nature; he must be free to do this; and free, not less, to answer questions which Nature puts to him. No trammelled and bigoted sectarian, heathen or Christian, can be free to do either; and so such offend the law and take the penalty of injustice; causing meanwhile world-wide suffering through the ties of inseparable sympathies.

All past catechisms contain questions put by the world, while yet in its teens, and may therefore be pardoned by this maturer era.

But what questions now appear? Who shall ask? Who shall answer? We must have no more dogmatism! Come, then, ye children of experience, let us hear your words: speak! and the world will accept all the truth ye can give. Let the right voice sound, and lo! like the musical throbbings of the peacefully rolling sea, our spiritual en-

joyments will swell—axtend and expand, waving and surging forward—till angels in higher worlds receive refreshment and grow more beautiful, even as we drink from wells which spring out of the dark and dreary earth.

The law of questions and answers regulates the world. In all things we behold a law of association: what does it mean? Insect, bird, and quadruped, progressively recreate each other—forming, in their conjunctions, a brotherhood: why do they exist? What bible answers? Where shall we go for wisdom? Sanguinary wars, separating souls from the bodies of men, scourging families and nations: why do they exist? What and where is God? What are his laws? Are we immortal? If so, what for? If not, why not? Who shall answer?

"Eureka!" Man must both desire and learn to answer every question he finds the power to ask! Herein lies the cause of all progressive development.

Hunger asks man, "Do you know how to satisfy me?" and man tills the ground. Fatigue asks man, "Do you know the means of rest?" and man invents beds and furniture. Love asks him a question: and he seeks companions. Wisdom asks: and man looks toward the Infinite. Science asks: and man studies the Finite. Philosophy asks: and man searches the Indefinite. Reason asks: and man seeks to familiarize himself with himself—to harmonize the other two worlds. Humanity asks: and Humanity, ever hopeful, ever promising, replies, "Be joyful, O YE DWELLERS OF EARTH, FOR THERE SHALL BE AN ERA OF UNIVERSAL PEACE AND UNITY!"

## Gone to the Angel World.

We should have announced the fact ere this, that our good brother S. C. Hewitt and his wife have recently met with a severe affliction in the loss (externally speaking) of their little daughter. In noticing this fact we tender to our brother and sister our most cordial sympathies, and at the same time our hearty congratulations that they have been blessed with the knowledge which brings the world whither the little cherub has gone, into such close proximity to themselves that they can still realize her invisible presence, and know that she lives and loves as formerly. In a letter announcing the demise of the little one, Bro. Hewitt expresses the emotions of a bereaved father's heart in the following manner:

A little girl of mine, the "pet" of my heart, has just gone up among the angels. For her joy I am glad she is there. That the drear, lone vacuum of my heart might be filled, I wish, not that she may come back in outer body, but that she had not gone. Have you ever lost a child, brother? If so, you know the state my soul is in; if not, you can only imagine it. But my little one is not dead. Oh, no; she lives more really than she lived here. She was, indeed, full of love here. She loved everybody, everything that had even the basis of love in it; and she loved all beautiful things with the intensest passion. So she opened her eyes in the Spirit-life in the midst of flowers, surrounded by cherub-forms, with myriad eyes pouring their soothing love-beams upon her. She talked of heaven much before she went (though but five years old), and seemed better fitted for the skies than for this cold, drear nucleus of the spheres. But I must stop; you will pardon this little relief which I venture to entrust to you.

## The Gospel of Attractive Labor.

The work of redeeming Man from the tyranny of mammon, that great Moloch of our modern civilization, requires the sympathy and cooperation of all unselfish men and women. The humblest sacrifice for this cause, if prompted by an honest and earnest desire to do good, must be far more acceptable to heaven than gilded altars and a pompous ceremonial worship. It will be likely to do more to redeem the world, and to remove the crown of thorns from the head of the common Humanity, than priests or potentates have ever done.

That man is most deserving of honor who does most in proportion to his facilities for effective action to subserve the interests of his race. He who labors with arm or brain to disenfranchise his fellows, to develop the latent powers of manhood, and to augment the sum of human happiness, is a true preacher of the Gospel of Righteousness, ordained of God, and in so far as his labors are effectual, he is a benefactor and a savior. Whoever contributes to render labor attractive, or to secure an adequate compensation to the laborer, and thus aids in subduing the feverish strife for bread, has a mission worthy the genius of an Apostle. In the great temple of Toil, where work is worship, his name shall be honored, and the inspiration of his presence will make the millions musical through the coming ages.

## Lectures the coming Autumn.

REV. T. L. HARRIS will resume his labors in the sphere of lecturing on the "Facts and Philosophy of Spiritualism," on or about the first of September. Friends desirous of securing his services may address him till that period at Pottersville, Warren county, N. Y.

\* So great have been the improvements effected in spinning-machinery, that one man can attend to 1,088 spindles, each spinning three hanks, or 3,264 hanks per day; so that, as compared with the operations of the most expert spinner in Haddam, the American operator can do the work of three hundred men."



## MISS BEEBE IN NEW ENGLAND.

DURING the months of May and June Miss Beebe has lectured in Boston, Lowell, Worcester, Salem, (Mass.,) and in several towns in Connecticut, and her discourses have very generally been listened to with surprise and delight, and have extorted hearty praise for their rare rhetorical beauty and logical completeness, even from the opponents of Spiritualism. That she is either a medium through whom most exalted intelligences communicate "thoughts that breathe and words that burn," or that she is herself a woman of extraordinary intellectual power, all who listen to her are compelled to confess. For vigor of thought, apt illustration, poetic imagery and manifold felicities of expression, we seldom meet with anything in our modern literature that can surpass Miss Beebe's lectures. "They are apples of gold in pictures of silver." Were they given in illustration and defense of popular theology, or did they simply avoid the utterance of unpopular truths, and were addressed as literary essays to the æsthetic feeling simply, they would at once create a *furor* in the literary world, and give the speaker immediate position with our most successful lyceum lecturers. But even prejudice and bigotry must be gradually overcome by truth, and wherever Miss Beebe is heard, she commends the beautiful doctrines of her faith to all candid and intelligent minds.

A Worcester paper, not favorable to Spiritualists, pronounces her "a woman of extraordinary eloquence." The *New England Spiritualist* thus speaks of three of her recent discourses in Boston:

In the evening (June 15th) she read a lecture in answer to the question, "What good will Spiritualism do, supposing it to be true?" Passing the more obvious oft-cited uses of this unfolding, the lecturer called attention to its less noticed, yet not less important influences, upon the mental, moral and theological world—discussing them in a manner which evinced a keen insight, and a broad historical survey of human life and needs. The essay was characterized by much of that same freshness and vigor of thought, terse and sharp-eyed expression, and chaste beauty of rhetoric so much admired in previous productions from the same source.

Of her lectures on the following Sunday (June 22d) the *Spiritualist* says:

At the Music Hall, on Sunday afternoon last, Miss Beebe read a finely written dissertation on *The Golden Age*. In outline it presented the same general idea which has been the burden of prophecy and song through all the centuries—namely, that a Golden Age of peace, justice, plenty and joy is yet to dawn on our struggling and groaning earth. The dawning, yea, the rising glory of that day was considered as now imminently at hand—but its ushering in must be preceded by darkness, storm and commotion. Yet so surely as day is born of night, as calm succeeds storm, so surely will order arise out of chaos, and a higher freedom, a truer brotherhood, a diviner life, a more Golden Age be enjoyed on earth.

In the evening, Miss B. presented another production of extraordinary merit, entitled "*Inward Peace*," purporting to have been dictated by the poet Wordsworth, and every way worthy of such authorship. Its purpose was to point out the source and nature of that rest of soul, or inward peace, which is the basis of all true happiness. Illustrations and metaphors, of the most apt and poetical character, were drawn from external nature, especially from the movements and nice adjustments of the solar system; and the prominent and culminating thought was, that as the planet, self-poised upon its own center, sweeps joyfully and tirelessly through the trackless ether, in obedience to law, so the soul finds its true rest and joy and deepest peace only in obedience to its highest law.

At the conclusion of this lecture, Miss B. was suddenly entranced, and a most impressive tribute of thanksgiving, clothed in faultless verse, was breathed impromptu to the infinite Father of Spirits; after which an appropriate benediction was pronounced upon the audience.

Miss Beebe, we believe, contemplates soon returning to this State, to labor through the summer months. She can not fail to command a cordial reception, and to win many friends, wherever she may go.

## Spiritualism in Reading, Pa.

MR. JOHN F. COLES, of this city, writes us from Reading, Pa., where he was at the date of his letter (June 28), in company with Mr. and Mrs. Coan. He describes the effect of the raps and writing through Mrs. Coan, upon the honest and otherwise imperturbable Dutchmen of that conservative town, as being peculiar. They talk with Spirits of their departed *wrows* in their own peculiar dialect, and seem much astonished when Mrs. Coan seizes pencil and paper, and writing from right to left, and upside down, gives them correct answers in their own language. "Every person who has attended our meetings," says Mr. Coles, "has been convinced that the phenomena is not humbug; but it will take some time to convince them that it is spiritual." We bid him and his co-workers God speed!

## UTILITARIAN ASPECTS OF SOMNAMBULISM.

A LATE English paper contains the subjoined account of an interesting illustration of the power of vision, developed without the aid of natural light or the use of the external organs. We remember to have heard of several similar examples of the industrial propensities of Somnambules. One such fact, as an evidence of the natural immortality of man, is worth more than all that can be derived from the subtle disquisitions of learned dogmatists. It demonstrates the existence, *in men*, of a power to see which does not at all depend on the exercise of any corporeal organ, and which may therefore survive the body's existence.

## CURIOUS CASE OF SOMNAMBULISM.

A few days ago, the mistress of a respectable house in Vauxhall-road was disturbed during the night by the scratching and noise made at her bed-room on the second floor by a favorite dog, whose general place of repose was in the kitchen. The mistress at first imagined that the dog made the noise merely to get into the room, and rose from her bed to admit him; but on laying down again, the dog jumped upon the bed, and pulling at her sleeve, and using every means known to a dumb animal, endeavored to show that he wanted her to follow him. On pushing the dog from the bed, she found that he was wet all over, and, being fearful that some accident had happened below, she arose from her bed and descended the stairs with the faithful animal, and after some difficulty succeeded in obtaining a light in the kitchen. The first place the mistress examined was her servant's bed, to ascertain from her if she had heard any noise, or could account for the conduct of the dog, when to her astonishment she found her bed empty.

Naturally alarmed at the absence of the servant, she listened for some time in a state of great suspense, fearing that other parties might have entered the house, and at last heard a noise in the back kitchen as of some person cleaning knives or forks; and the dog leading her in that direction, the place having been previously quite dark, to her great surprise she saw her servant standing in her night-clothes, and, without shoes or stockings, cleaning forks with her eyes shut, and evidently in a deep sleep. The mistress, after in some degree recovering from her surprise, passed the candle two or three times across the servant's face, but the girl continued her work with her eyes shut, unconscious of any other person being present, and after rubbing the fork in her hand on the board, held it up to her shut eyes, as if examining that it was sufficiently polished, then took the leather to wipe the dust off, and passed it as carefully and correctly between every prong as if she had been wide awake. The mistress, on examining what had been done by her servant in a state of somnambulism, found by a tub of water on the floor that she had washed the dog, her usual task, and had cleaned a dozen of knives and seven forks, and was proceeding to clean the others, when the usual motion of the dog attracted his mistress to the spot where the servant was at work. The mistress removed the uncleaned forks out of the reach of the servant, and taking hold of the sleeve of her night gown, gently moved her toward her bed, but whether from an internal sense of the work she was engaged in not being finished, or the action of the light of the candle on her eyelids, she awoke on the floor, but was quite unconscious of what had taken place. The mistress put the girl to bed, concealing from her what had been done, and at an after period of the night visited her bed, but it did not appear that she had again got up in her sleep.

## THE NAMES OF GOD.

WHEN Alexander, the son of Philip, was at Babylon, he sent for a priest of every country and nation which he had vanquished, and assembled them together in his palace. Then he sat down on his throne and asked them, (and there was a great number of them,) saying: "Tell me, do you acknowledge and worship a supreme, invisible Being?" Then all the priests bowed their heads, and answered, "Yes, O king!"

And the king asked again, "By what name do you call this Being?" Then the priest from India answered, "We call it Brahma, which signifies the Great." The priest from Persia said, "We call it Ormuzd, that is, the Light." The priest from Judea said, "We call it Jehovah Adonai, the Lord which is, which was, and is to come."

Thus each priest had a peculiar word and particular name by which he designated the Supreme Being.

Then the king was wroth in his heart, and said, "You have only one Lord and king, henceforth you shall have only one God; Zeus is his name."

Then the priests were grieved at the sayings of the king, and spake, "Our people always called him by the name we have proclaimed from their youth up; how then may we change it?"

But the king was yet more wroth. Then an old sage stood forth, a Brahmin, who had accompanied him to Babylon, and said, "Will it please my lord the king, that I speak unto this assembly?"

Then he turned to the priests, and said, "Doth not the celestial day-star, the source of earthly light, shine upon every one of you?" Then all the priests bowed their heads, and answered, "Yea."

Then the Brahmin asked them one by one, "How do you call it?" And each priest told him a different word and a peculiar name, according to his own country and nation.

Then the Brahmin said to the king, "Shall they not henceforth call the day-star by one name? HELIOS is his name."

At these words the king was ashamed, and said, "Let them use each their own word; for I perceive that the name and the image constitute not the Being."—*Krummacker*.

## Original Communications.

## IDA'S SONG OF WELCOME.

BY MRS. E. A. ATWELL.

A SPIRIT child communicated to her earth-mother that she would meet her at a given time and place, and would greet her with a song of welcome. The appointment made by the child was observed by the mother; an *impromptu* circle of three was formed and in ten minutes the following lines were written—the medium through whom they were given having no previous knowledge of the Spirit's appointment.

WELCOME this bright morn, my mother,  
This day which God has blest,  
'Tis like a shadowy dream, my mother,  
Of our immortal rest.

Welcome this glad hour, my mother,  
This hour of sweet reunion,  
When thy Spirit child, my mother,  
Holds with thee communion.

Welcome all the moments, mother,  
And count them as they pass;  
For with each fleeting moment, mother,  
A sand drops from the glass.

Welcome every change, my mother,  
Sad changes of the earth,  
They lift the struggling soul, my mother,  
To a more glorious birth.

Welcome at last the hour, my mother,  
When earthly trials o'er,  
Thy angel child, and thee, my mother,  
Shall meet to part no more.

BROOKLYN, L. I., 1856.

## PHYSICAL POWER OF SPIRITS.

THE gentleman who communicates the following sends us also his name, with fifteen dollars as a subscription for copies of the TELEGRAPH. The article should have been inserted before, but has been inadvertently overlooked. His facts are interesting.—Ed.

LEBANON, N. H., April 30, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

In my experience in the developments of Spiritualism in this vicinity, I have witnessed some interesting demonstrations of physical force, one instance of which I will briefly state, as it will illustrate and substantiate the fact of Spirit-power. A Mr. Richardson, a young man and near neighbor who has formerly been used as a medium for Spirit-manifestations, called at my house on an evening, as he had frequently done before, for the purpose of conversation and investigation of the subject of Spiritualism, which most interested us at the time. He was not entranced or perceptibly influenced that evening (as the time was spent in conversation), until he was about to leave the house. We were seated in a small dining-room, and on his attempting to open the door leading into an entry, he was unable to push it open. We supposed some one was holding the door on the other side. I went to the door myself, and opened it without perceiving the least resistance—went into the entry, and satisfied myself that there was no one in the space-way. Mr. Richardson attempted to open it again, but could not force it open more than three or four inches, when it was thrown together again with much violence. My little boy, four years old, opened it without difficulty. I asked Mr. R. to take hold of the door with me, and the moment he laid his hand on the handle, the door, partially open, was thrown together forcibly. He then pressed against the door steadily, and sprung the bottom open three or four inches, while the top remained firmly closed.

These experiments were repeated until we were satisfied we were not deceived, and were witnessed by my father and mother, wife and two children. We remarked to Mr. R. that he could go through the kitchen out of the back door, which he said he would do, as it was getting late, and he wished to be at home; and we were all desirous he should go, as we wished to retire. The door leading into the kitchen was open, and he started to go through it, but on reaching the threshold he was stopped, and to all appearance was unable to pass over it, although he used his utmost exertions, and had our co-operation, so far as will-power was concerned; for we did not wish to deceive ourselves by the exercise of any psychological power, if we possessed any over him.

At that time we were all open and avowed skeptics of the *Boston Investigator* stamp, regarding all these things with the most rigid scrutiny, determined to admit nothing except what we were compelled to by incontrovertible evidence, subjected to the test of our physical senses. The question was with us then, as it is with minds similarly circumstanced now, "What held the door?"

We have continued our investigations with a firm and honest desire to know the truth for truth's sake. By the multiplicity of evidence we have received, the beautifully just and harmonious relations existing between our present and (before doubted) future, higher and progressive spheres have been made plain to us, and we know of no better course than this for honestly inquiring minds to pursue, to satisfy themselves of the truth or falsity of any important question.

E. J. D.



## AN INTERVIEW WITH SPIRITS.

EDITORS OF SPIRITUAL TELEGRAPH: KELLEY'S ISLAND, June, 1856.

The following communications were received at the dwelling-house of Mr. Tuttle, of Berlin, on the evening of the 27th of April, and enlarged upon at a subsequent sitting—Hudson Tuttle being the medium. I give them in my own language, reproducing the original as nearly as I can, while giving the meaning and substance of the communication.

He began by describing a Spirit, who said (through Mr. Tuttle) that he had just entered a higher society or plane of existence in the second sphere. He said that now everything around him looked luminous and bright; that he was now happy. He said he had wandered a long period of time in the lowest societies of the second sphere; it seemed almost an eternity; his mental sufferings being often almost intolerable. The cause of his long continuance in these low societies, was his low, immoral, and very vicious course of life when on earth. He occupied a fashionable and conspicuous station in society, and was looked up to as a man of superior genius and intelligence; but, alas! his moral faculties were corrupt in the extreme. This he said was in a great degree owing to his bad education, and the very low and vicious state of society then generally prevalent in the world—and made worse by companions of the most intemperate and brutal character. He said that almost everything depended on the society in which we are placed. He spoke with much feeling of the importance of placing before the young good examples and virtuous companions.

Question—What was your name when you lived on earth? at what period of time did you live?

Ans.—“My name I do not choose to tell; it will do no good. The period of time I lived on earth I can not tell; it may not be more than one or two centuries ago; my wretched state in the low societies prevented me from keeping note of time. My object in communicating with you is to warn every one against following my example. I want to impress on all the importance of virtue and morality.”

The next Spirit purported to be John C. Calhoun. His theme was mostly on the subject of slavery. He said he had altered his mind on the subject of slavery since he left the earth. He now considered it one of the greatest of evils; he was kind and humane to his slaves, it was true, but what can compensate for the many wrongs inflicted on a helpless, ignorant and infirm race, by even the most humane masters, and the still greater evils that necessarily affect and punish the white race? Although African slavery was a great evil, yet a much more intolerable bondage was everywhere prevalent on earth—that was the slavery of the mind. The fetters that bind the negro slave fall off at death, at the furthest; but the immortal mind, shackled by fashion, by dogmatic creeds, by superstition and bigotry, hugging its own fetters, deserves our sympathy more than the poor negro. The fetters that chain the mind will often last a long time in the Spirit-world, and eternity is hardly sufficient to erase the deep scars that had their origin in this sphere of existence from blindly following the dogmas and opinions of men. All should strive to be mentally free, and not adopt the faith or creed of any man until he carefully examines and weighs them with his own reasoning powers. When he has done this, let him act out his own convictions of right, fearless of the sneers and prejudices of a misdirected multitude.

Question—“Was the story as published in the papers, of your having a remarkable dream a short time previous to your death, in which it is represented that while you were engaged in writing an article for the dissolution of the Union, General Washington entered your room and strongly remonstrated against and condemned such conduct, and in consequence caused a black spot to appear on the hand in which you held your pen, etc., correct?”

Ans.—“The published account is a little exaggerated, but was mainly correct. It was not a dream—I was awake, clairvoyant—it was a true vision. General Washington really did enter my room; I saw him; he warned me against the suicidal course I was taking, and caused a black spot to appear on my hand, comparing my rash and black attempt to the conduct of the traitor Arnold. That black spot appeared on my hand for some time after.”

Question—“When will slavery become extinct, and in what way will it be abolished?”

Ans.—“The time is near at hand; but a few years will elapse before all will be free. A temporary dissolution of the Union will first take place, which will prepare the way for the emancipation of all the slaves. The whites will, I think, become convinced of the evils and injustice of slavery, and emancipate the slave by law.”

Question—“You do not agree with Henry Clay; he thinks that after the dissolution of the Union, which he predicts, a servile war will ensue, in which oceans of blood will be shed; the blacks will gain their liberty by force.”

Ans.—“We differ in this sphere of our existence in the opinions we form on the various subjects and evidences that act on the mind, as you do on earth. Of things future we judge from cause to effect, tracing the consequences of certain actions to their legitimate results, as best we can according to the light of our own minds. I am aware that Clay and other Spirits believe that slavery will be extinguished in a different way. But I give you my opinion on the subject.”

Question—“In what manner will the different races of mankind stand to each other in the future, and what is their destiny?”

Ans.—“The Caucasian or European race are destined to overshadow the whole earth, and to bring all others into subjection to their authority—not as slaves, but, because knowledge is power—the weak and ignorant being necessarily controlled and governed by the strong and wise. The different varieties of the Mongolian race have nearly ceased to be progressive, and the Negro race have made but very little

progress in any age. It is impossible for any living thing to remain stationary for a great length of time; it must progress or become extinct. The poor Indians of the west are an example of the inexorable fate necessarily attendant on unprogression. They will soon cease to exist. The same fate is the certain destiny of the Mongolian and African races, except as to time. The European races will in time be the only people on earth.”

Some remarks on the above communications will close this article. The first spirit that addressed the circle is a melancholy example of the abuse of the noble faculties given him by nature. Although he had, after a long time of suffering, escaped from the lowest societies, and called himself happy, he was far from a high plane of existence. The medium said his presence gave him a cold, disagreeable sensation. Although the reasoning faculties may be large and active, and are necessary to form the perfect man, yet unconnected with the moral and religious sentiment—without love to his fellow-man, and no feelings of gratitude to the Divine Author of his existence—he must necessarily occupy a low and miserable position. This transitory life on earth is truly a preparatory state for eternity; we have no time to throw away; all of it is necessary to prepare us as we should be, for an immortal life beyond the grave.

The interesting communication from Calhoun on the important subject of slavery, especially that part of it relating to the future, immediately suggests to the mind the question, What reliance can be placed on it? God has wisely ordained that a general knowledge of future events should be hid from man in this sphere of his existence. But there are some instances in which the future is revealed to us with great clearness. A greater number are mixed with error, and all, or nearly so, are deficient in regard to time. The exact time when an event will take place is rarely mentioned, and when it is it seldom proves correct. The prophecy of Isaiah of the coming of Christ did not designate the precise time, or give his name. That most remarkable prophecy of modern times, concerning the events that took place in the first French revolution, by Cazotte, was minutely correct in every circumstance, as also was the statement that every event or circumstance mentioned would take place within four years; but the day, or month, or even year, although within so short a period of time, was not given. It can not be supposed for a moment that any merely human foresight could have predicted events such as related by Cazotte. Of course the predictions must have had some other origin. The present spiritual communications solve the question fully, at least to my mind, that they have their origin from Spirits that once lived on this earth. Those who are the most perfect and exalted can prophecy the best, and those in the lowest societies can not foretell future events any more than they could here. The question, Will slavery soon have an end in this country, and if so, by what means will it be ended? is of the utmost importance. I fully believe that Calhoun communicated in the manner above related, and also that Henry Clay and others communicated in the same way. That they have superior means to acquire information and dive deeper into futurity than we can, I have no doubt. But that because they have left this state of existence and live in a higher sphere, they necessarily know everything past, present and future, I do not believe. Their statements are entitled to greater credit than when they lived on earth, and in this way I receive them.

At the last sitting or circle I attended a few days since, Calhoun purported to be present, and said that the Union would be dissolved in less than three years. The present excited state of the country on the subject of slavery renders this prediction very probable. Men are justified in resisting oppression and asserting their rights, and in extreme cases, when redress can not be had by law, to use force to effect this purpose, even if blood should be spilt, and insurrection and even civil war should follow. But this extreme state of things is not a sufficient cause for a dissolution of the Union. That unholy act should not be entertained a moment. Let us never forget the farewell address of the immortal Washington. The fearful consequences attending such an event he clearly foresaw; and warned his countrymen, in the most feeling manner, against any such attempt. It hardly requires the gift of prophecy to predict, that the man who raises his hand to destroy the Union of the States, will feel a deeper stain on his character than the black spot on the hand of the “Senator from South Carolina.”

DATUS KELLEY.

In giving place to the foregoing communication we deem it proper to submit the following explanatory remark. Whatever may be our individual opinion respecting the subject broached in the communication from the Spirit of Mr. Calhoun, (rendered a somewhat delicate one by the present excited state of public feeling upon it,) we hold the columns of the TELEGRAPH as sacred to the specific cause of Spiritualism, and do not intend that they shall be encumbered by foreign issues. But when we receive a well-worded communication, which we have sufficient reason to believe was dictated by a Spirit, we feel that the same has a legitimate claim to our attention and space as a fact in Spiritualism, whatever may be its subject or doctrine, or however it may conflict with existing prejudices.

EARLY RISING.—Life never perhaps feels with a return of fresh and young feelings upon it, as in early rising on a fine morning, whether in city or country. The healthiness of it, the quiet, the consciousness of having done a sort of young action (not to add a wise one) and the sense of power it gives you over the coming day, produce a mixture of lightness and self-possession in one's feelings, which a sick man must not despair of because he does not feel it the first morning.

L. H.

## VISION BY MRS. SIDNEY.

I BEHOLD a chariot drawn by two beautiful snow white horses with wings. In the chariot is seated a person in whom is combined all that is great, good and noble. He holds in his hand a scroll, while he proclaims, “Go preach glad tidings to all nations, kindred tribe and people.” The chariot passes over hill and through dale, trampling down everything that opposed its progress. Close behind it comes a dense procession, and as it passes on I notice in some places it is quite thin, and then it comes up in one solid phalanx. Among them are the lame and decrepit. Some of them are quarreling. There seems to be a great many each side of the procession differently occupied, some jeering and scoffing, some laughing and talking about those in the company, while there is a constant joining of the ranks from the multitude as they pass on. The Catholics are trying to stop the procession. There comes the rear guard—a great multitude, differing in some respects from the first—they walk upright, firm and strong; they all have lighted torches. Beautiful! They raise up all that have fallen down and set them on their feet. It seems to impart to them new life and strength. Those on either side who have spent their time in ridiculing the company, now look on with surprise.

I now see a great flock of sheep close behind those bearing the lights. The dogs bark, but they heed them not, nor the men who gaze at them; all look on with mute astonishment. A fire follows close behind the procession, burning all the rubbish that is left. The road on which they walked is pure gold. O, how beautiful! The fire has left a path of pure gold cast up as a highway, for the ransomed of the Lord to walk on. As the people on either side saw the gold, some hid in the swamp in which they were; some ran to get into the procession; some tumbled over others, and caused great confusion; for they must run before the sheep in order to be admitted into the procession, as no unclean thing could step upon this golden highway.

After this procession had moved forward some distance, I saw another procession coming upon this golden path, unlike the other in dress and appearance, covered with purity as with a garment. As those in the swamp saw them, they hid themselves. I saw the swamp take fire; then such a rush for the procession! On the opposite side I saw thousands of people rise to flee that I did not see before, but the fire overtook all and burned off their clothes. They leaped out naked into the procession, and a garment was thrown over each of them.

The fire burned up all the filth and rubbish. After it had gone out there came up green grass and flowers of various hues. This great procession passed to a magnificent palace to be refreshed. Afterward they came out and reclined among those flowers, and recounted their joys and sorrows in their journey.

After this I saw the chariot become a great white throne, and this captain or leader that had driven the chariot, sat upon it and gave them a welcome with rejoicing. This great procession that followed him are coming to possess and inherit their sweet homes. They come in the same order that they passed away. Their leader is bestowing upon them his benediction. With a sweet smile he meets those in the foremost ranks, saying, “Welcome good and faithful followers; here is your reward.” He next welcomes with the same spirit of love and kindness, those who have lights and those who followed after.

He next comes to those who were burned out of the swamp. I expected that when those came who had lost everything by the fire he would spurn them from him. He, however, received them with a smile, but says, “You have no treasure.” They had nothing but the covering which had been given them, showing that the fire shall try every man's work. But in accents of kindness he says to them, “I do not condemn you; well did I know your attachment to your follies and sinful propensities; all your darkness and ignorance I understood; you are welcome, but you have neglected to lay up treasures here; yet here you have friends, for we are all your friends. Welcome one, welcome all to these pure realms.”

FITCHBURG, MASS.

## EXTRAORDINARY SPIRIT SIGHT.

DR. A. G. FELLOWS, whose rooms are at 195 Bowery, toward the close of a Spiritual Conference in Brooklyn, last week, on Tuesday evening, took a young man out of the audience, a total stranger, and immediately began giving a description of a female, whose physiognomy was peculiar, and who limped from a lame leg. The young man, perfectly confounded, at last said he recognized the person as a relative of his, living in New York, who, when heard from last, about two weeks previous, was alive and well. On the subsequent Sunday evening, at the close of a meeting at the same place, Mr. Tappan Townsend arose and stated to the audience, that the young man immediately after what Dr. Fellows stated, went to see the female in question, and found her dangerously ill; and learned that at the precise hour in which Dr. Fellows described her, she was given up by her friends, and was supposed to be dead; her spirit having so far left the body as to leave no signs of life behind. Her condition at the last account was still critical.

On the same Sunday evening, the audience selected a gentleman for spiritual and physical examination, and submitted him to Dr. Fellows. The delineation in the main was acknowledged to be very accurate, but was inaccurate in assigning a pain in the breast, a stricture of the abdomen, and a bruised knee, to the gentleman. “Hold!” said the eccentric Doctor; “I said we were all one, and each reflected his fellow.” He then instantly passed to a lady sitting near, and told her that she had the pain in the breast, which he felt, and then passed to a second lady and said she had the stricture named; and finally passed to a third, a gentleman, and patting him on the left knee, exclaimed, “There's the bruised knee I saw!” All three confessed the Doctor was correct, and they were total strangers.

U. C.



## Interesting Miscellany.

### INDIANA TWO GENERATIONS AGO.

A THIRD annual meeting of the Old Settlers of Indianapolis and vicinity was held in that city on Wednesday afternoon. Much interest was manifested, and many details were given of the scenes and trials of pioneer life in this State. We append a few extracts from the *Journal's* report:

In 1824, there were one hundred families in Indianapolis—seventy-two voters among the number.

Caleb Scudder read from the docket of James McIlvaine, the first Justice of the Peace for Delaware county. Marion county was then embraced in Delaware, and was known as the "New Purchase."

The records of legal cases show a vast difference between Court proceedings of that day and this. One judgment was rendered to be paid in shelled corn within a specified time—a third party named to measure the corn, and each one of the litigants to pay one half of the costs of suit. Other cases were cited, to the merriment and amusement of the assembled congregation of gray heads, who had their reminiscences revived by a reference to the records wherein are preserved the types of the olden time.

Douglas Maguire spoke of coming to Indianapolis after it had been selected as the seat of government, in order to take a look at the place. He came from Kentucky, and as he and his party arrived within about thirty five miles of it they started on a race. There was nothing but an Indian trail to pursue, and as he proceeded in the race he discovered he had lost his saddlebags, containing all his clothes, what money he had to buy lots with, and everything he had brought with him for the journey. He started back to find it—met some footmen who had found it, and returned it to him with nothing taken from it. He considered that the best recommendation he could get for the inhabitants of the country.

At another time when he came here he concluded to go to Cincinnati and purchase a printing office. He did so, and coming home it took seven days to make the journey. This was in November, and his printing office came by the way of the Ohio River and Madison, and arrived the next March. He paid \$150 and gave his note for \$350 more for his office—purchasing it from a man he had never seen before, and who had no knowledge of him.

**SWISS COURTING.**—When a girl has arrived at marriageable age, the young men of the village assemble by consent on a given night at the gallery of the chalet in which the fair one resides. This creates no surprise in the mind of her parents, who not only wink at the practice, but are never better pleased than when the charms of their daughters attract the greatest number of admirers. Their arrival is soon announced by sundry taps at the different windows. After the family in the house has been aroused (the scene usually takes place at midnight, when they have all retired to rest,) the window of the room prepared for the occasion, in which the girl is first alone, is opened. Then a parley commences, or rather a boisterous discussion; each man in turn urges his suit with all the eloquence and art of which he is possessed. The fair one hesitates, doubts, asks questions, but comes to no decision. She then invites the party to partake of a repast of cakes and kirsch wasser, which is prepared for them on the balcony. This fine entertainment with the strong water of the cherry, forms a prominent feature of the proceedings of the night. After having regaled themselves for some time, during which and through the window she has made use of all her witchery of woman's art, she evinces a desire to get rid of them, and will sometimes call her parents to accomplish this object. The youths, however, are not to be put off; for according to the custom of the country, they have come for the express purpose of compelling her on that night, there and then to make up her mind, and declare the object of her choice. At length, after a farther parley, her heart is touched, or at least she pretends it is, by the favored swain. After certain preliminaries between the girl and her parents, her lover is admitted through the window, where the affiance is signed and sealed, but not delivered, in presence of both father and mother. By consent of all parties the ceremony is not to extend beyond a couple of hours, when after a second jollification with kirsch-wasser, they all retire—the happy man to bless his stars, but the rejected to console themselves with the hope that at the next tournament of love they may succeed better. In general the girl's decision is taken in good part by all, and is regarded as decisive.—*Headland's Switzerland.*

**BRITISH AND AMERICAN LADIES.**—Mr. Colden in his speech at the Lord Mayor's dinner given in honor of Mr. Buchanan, said that the greatest difference between England and America consisted in this: that a great deal more care was taken of the ladies in America than in England, and a great deal less care of the men. He said: "If the respect shown to the fair sex was a true criterion for estimating the chivalry of any country, certainly in the present age the palm must be conceded to America in regard to that amiable quality. In illustration of this American characteristic, he might mention, that when in Boston, at the anniversary of the Declaration of American Independence, he was anxious to gain admission to a church where one of their most distinguished orators was to deliver a political address appropriate to the occasion. The beadle who guarded the door steadfastly refused him access until the corporation had arrived; and on his remarking, after waiting some time, that other persons were being admitted while he was excluded, the beadle naïvely replied, "Oh! but these gentlemen have ladies with them and you have none; but if you bring a lady with you, I will let you in also."

### THE TEMPLE OF SOLOMON.

A LETTER dated Jerusalem, Feb. 21, and published in the *New York Observer*, contains the following extract:

No better evidence of the change of Mohammedanism is needed than the fact that the Mosque of Omar at Jerusalem, which has been so long guarded from Christian intrusion, is now open to them, and that yesterday a party of twelve American gentlemen and three ladies went through its sacred inclosure. It was not accomplished without some difficulty, but the money of travelers has found its way into the hearts of the Moslems, and has vastly relaxed their religious severity.

The Pasha has granted several orders recently, admitting English and French travelers to the mosques, but English and French rule here now, and America is unknown. Hence, in the Pasha's absence, his agent here would not take the responsibility of admitting us to the great harem; but the chief of the soldiery Hasham-Aga, volunteered (in consideration of sundry gold pieces) to open the gates for us. The fanaticism of the servants of the mosque is unabated, and without proper order or guard it is dangerous for a Christian to approach and impossible for him to enter. Hasham-Aga gave us a guard of thirty soldiers, who accompanied us, and we entered the grand court at one o'clock, and remained in the Mosque and in the great crypts under it, for two or three hours, examining everything; and as you remember that this is the site of the Temple of Solomon, and the inclosure of the court is considered identical in size and shape with the court or inclosure of the temple, and the crypts antedate the Christian era, you may imagine the interest with which I went over this hitherto unexplored ground. I believe that M— is the first American lady who has ever been on the ground of the Temple of Solomon unless it be that one or two of the residents here, missionaries or others, may have gone in heretofore in disguise as Mohammedan women.

**WONDERS OF THE UNIVERSE.**—What mere assertion will make any one believe that in one second of time, in one beat of the pendulum of a clock, a ray of light passes over one hundred and ninety-two thousand miles, and would, therefore, perform the tour of the world in about the time it would take to wink our eyelids, and in much less time than a swift runner takes a single stride? What mortal can be made to believe, without demonstration, that the sun is almost a million times larger than the earth; and that, although so remote from us, a cannon ball shot directly toward it, and maintaining its full speed, would be twenty years in reaching it, it yet affects the earth by its attraction in an inappreciable instant of time? Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight, beats many hundred times a second; or that there exist animated and regularly organized beings, many thousands of whose bodies laid close together, would not extend an inch? But what are these to the astonishing truth which modern optical inquiries have disclosed, which teach us that every point of a medium through which a ray of light passes, is affected with a succession of periodical movements, regularly recurring at intervals, no less than five hundred millions of millions of times in a second? That it is by such movements communicated with the nerves of our eyes that we see; nay, more—that it is the difference in the frequency of their recurrence which affects us with the sense of diversity of color? That, for instance, in acquiring the sensation of redness, our eyes are affected four hundred and forty-two millions of times, per second? Do not such things sound more like the ravings of madmen than the sober conclusions of people in their waking senses? They are, nevertheless, conclusions to which any one may most certainly arrive, who will only be at the trouble of examining the chain of reasoning by which they are obtained.

**THE MERCHANT AND THE QUAKER.**—A merchant in London had a dispute with a Quaker, respecting the settlement of an account. The merchant was determined to bring the question into Court, a proceeding which the Quaker earnestly deprecated; using every argument in his power to convince the merchant of his error but the latter was inflexible. Desirous to make a last effort, the Quaker called at his house one morning, and inquired of the servant if his master was at home. The merchant hearing the inquiry and knowing the voice, called aloud from the top of the stairs—"Tell that rascal I'm not at home." The Quaker looking toward him, calmly said, "Well, friend, God put thee in a better mind." The merchant, struck with the meekness of the reply, and having more deliberately investigated the matter, became convinced the Quaker was right, and he was wrong. He requested to see him, and after acknowledging his error, he said, "I have one question to ask you: how were you able, with such patience, on various occasions, to bear my abuse?" "Friend," replied the Quaker, "I was naturally as hot and violent as thou art. I knew that to indulge this temper was sin, and I found that it was imprudent. I observed that men in passion always speak loud, and I thought that if I could control my voice, I should suppress my passion. I have therefore made it a rule never to suffer my voice to rise above a certain key, and by a careful observance of this rule, I have, with the blessing of God, entirely mastered my natural temper." The Quaker reasoned philosophically, and the merchant, as every one else may be, was benefited by the example.

How often are long lives spent in wasting talents that should glorify their Creator! Body, mind, and even spirit itself, are made subservient unto low desires! Instead of communing with angelic companions, and feasting in the light of divine wisdom, how often do they stoop, and in the darkened crowd of misled children, grovel in the filthy, corrupting passions! And such are honored of men! The blinded can not see that they are led by the blind, who call, "Lo! here is light, come and see;" and they not seeing, go, and in going lose the power to see, and all is darkness.

**THE OLD MAN AND THE YOUTH.**—Geron, an old man of eighty years, was sitting at the door of his rural dwelling, enjoying the bright autumnal morning. His eye rested by turns on the blue mountains in the distance, from whose summits the mist was ascending like a cloud of incense, and on his sprightly grandchildren, who were playing around him. Then a youth from town came to the old man, and entered into conversation with him. When he heard the number of his years, he marvelled at his healthy and vigorous appearance, and asked Geron what he had done to enjoy such strength and serenity in the winter of his life. Then Geron answered, "My son, this is like every good thing, a gift from above, of which we must not boast; nevertheless, we may do something here below to obtain it." After these words the old man arose, and took the stranger to the orchard; here he showed him the high, splendid trees, laden with delicious fruits, the sight of which gladdened the heart. Then the old man said, "Dost thou marvel that I now enjoy the fruit of these trees? Behold, my son, I planted them in my youth. Here thou hast the mystery of my quiet, fruitful old age." The youth bowed his head; for he understood the old man's words, and pondered them in his heart. *Krum.*

**A BEAUTIFUL SENTIMENT.**—Shortly before the departure of the lamented Heber for India, he preached a sermon which contained this beautiful illustration: "Life bears us on like a stream of a mighty river. Our boat at first glides down the narrow channel—through the playful murmurings of the little brook and the winding of the grassy borders. The trees shed their blossoms over our young heads, the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us; but the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a wilder and deeper flood, amid objects more striking and magnificent. We are animated at the moving pictures of enjoyment and industry passing around us; we are excited at some short-lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked—we can not be delayed; whether rough or smooth, the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the Infinite and Eternal."

**A PHYSIOLOGICAL CURIOSITY.**—St. Martin, the man who has an opening in his stomach, produced by a gunshot wound, is in New York, and a number of Physicians of that city have been experimenting with the view to ascertain the time required to digest food. A thermometer introduced into the stomach through the opening, rose to one hundred and one Fahrenheit. The carrot, Dr. Bunting says, is consumed in five to six hours. Roast beef will thoroughly digest in an hour and a half. Melted butter will not digest at all, but float about on the stomach. Lobster is comparatively easy of digestion. Upon the application of the gastric juice to a piece of purple tissue paper, the color at once faded. In relation to the patient's health, Dr. Bunting observed that had been uniformly excellent, having since his recovery from the first effects of the wound, supported a large family by his daily labor. These experiments do not differ materially from those made by Dr. Beaumont twenty years ago. Mr. St. Martin is at present a little upward of fifty years of age, of a spare frame, but apparently capable of considerable endurance. He is in excellent bodily health, and vivacious in manner. The opening in his stomach has no injurious effect upon his health, nor has it prevented him from severe labors. If he does not keep a compress to the aperture in drinking water, or swallowing anything else, the whole contents of the stomach will pass out through that opening. Through this opening comes out a small part of the stomach, i. e. the inner coat, which shows its different appearances—thick or swollen whenever the work of digestion is over. St. Martin is on his way to Europe.

**POWERS, THE SCULPTOR.**—A new English work, entitled "Travels in Europe and the East," says of this distinguished American artist:—"The most remarkable thing in the studio, is the man himself. At the age of fifteen he was an emigrant from Vermont, his native State, to Ohio, and there at the age of twenty-six, he made his first bust, a head in wax. It gives little promise of what has since appeared. Twenty years ago Mr. Powers went to Washington. Here he has been to work sixteen years. Now he is less than fifty years of age; and when he was many years younger than he is, the greatest of modern sculptors, Thorwaldsen, paid him homage. He is destined to inaugurate a new era in sculpture, and leave a name to posterity as the founder of a school which will attract the admiration, and finally secure the approving verdict of the successive ages of the Christian world. Yet great as this man is, his greatest beauty of character is his 'meek simplicity.'"

**A NEWSPAPER.**—It was Bishop Horner's own opinion that there was no better moralist than the newspaper. He says: "The follies, vices, and consequent miseries of multitudes displayed in a newspaper are so many beacons continually burning to turn others from the rock on which they had been shipwrecked. What more powerful dissuasive from suspicion, jealousy and anger than the story of our friend murdered by another in a duel? What caution more likely to be effectual against gambling and prodigality than the mournful relation of an execution, or the fate of a despairing suicide? What finer lecture on the necessity of economy than the auctions, of estates houses and furniture? Only take a newspaper, and consider it well, pay for it, and it will instruct thee."

It is a curious fact that men buried in an avalanche of snow hear distinctly every word uttered, while their most strenuous shouts fail to penetrate even a few feet of the snow.



## Spiritualists' Directory.

### PUBLIC LECTURERS.

REV. T. L. HARRIS, widely known in this country and Europe as an inspired thinker, poet and orator, is one of the most brilliant and powerful lecturers on the Spiritual Philosophy and cognate subjects. Mr. H. is traveling, and we can not at present indicate his Post-office address. Those who desire to secure his services, and may be pleased to address us, will have the substance of their requests made known through the TELEGRAPH, where they will doubtless arrest the attention of Mr. Harris.

MISS EMMA FRANCES JAY is a Trance Speaking Medium and vocalist of extraordinary powers, whose public efforts are everywhere received with mingled emotions of surprise and delight. The Editor of the Baltimore Republican, who has no faith in Spiritualism, in a recent notice of Miss Jay's lectures in that city, says:—Miss Jay seems to have either been in the hands of a Spirit who was perfect master of elocution, or else she has had excellent instructions in the art. Her gesticulation was graceful, frequent, and perfectly expressive of the idea conveyed. The language used was the most chaste and pure style, and seldom, if ever, excelled in the desk.

S. B. BRITTAN will devote a portion of his time to giving Lectures on the facts and Philosophy of Spiritualism; the Laws of Vital Motion and Organic Development; the relations of Sensation and Thought to the Bodily Functions; the Philosophy of Health and Disease; also, lectures on various Moral, Progressive, and Philosophical-Theological and Practical Subjects. Address Mr. Brittan, at this office.

WILLIAM FISHER, one of the first writers and speakers who took a public stand in favor of Spiritualism, who has been a close observer of its facts and phenomena, and a diligent student of its philosophy, is prepared to lecture on such branches of that and kindred themes as may be deemed useful and edifying to his audiences. Address, care of Partridge and Brittan, at this office.

MR. and MRS. UMAN CLARK, the Spiritual Lecturers, and Mr. C. in concert with Dr. A. G. FELLOWS, for public test-examinations and healing, may be addressed, care of PARTRIDGE & BRITTAN, this office.

MRS. C. M. BEBE, Medium, whose lectures lately delivered in New York, Troy, Philadelphia, Baltimore and elsewhere, have been so highly appreciated for the chasteness and elegance of their diction, and the refining and elevating character of their subject matter, may be addressed by those who desire her services as a lecturer, care of PARTRIDGE & BRITTAN, this office.

R. P. AMBLER, one of the most eloquent and popular speakers, lectures under Spiritual Influence, on the Principles of Modern Spiritualism in all its Relations. He will answer calls for lectures on Sunday, and also for lectures during the week, in the vicinity of Philadelphia, New York, and Boston. Address, Baltimore, Maryland.

ANDREW JACKSON DAVIS, whose residence is now at 137 Spring-street, in this city, will give Lectures on The Harmonical Philosophy and Phenomenal Aspects of Spiritualism wherever his services may be demanded. Letters should be addressed care of B. Lockwood, Broadway P. O.

MARY F. DAVIS also lectures on the various questions so interesting to all lovers of spiritual growth and human happiness. Their residence is 137 Spring-street. Address, care of O. B. Lockwood, Broadway Post-Office, New York.

CHARLES PARTRIDGE, an early advocate and supporter of Spiritualism, and a diligent collector of the facts of the new unfolding, is prepared to give the results of his investigations to audiences which may require his services. Address, this office.

JOHN H. W. TOOMEY will respond to the calls of those who desire his services as a lecturer on the general themes of Spiritualism. Address, Office of the *New England Spiritualist*, 15 Franklin-street, Boston.

DR. J. W. ORTON, who has several well-prepared lectures in illustration and defense of Spiritualism, will deliver them to such audiences as may apply for his services. Address, care of PARTRIDGE & BRITTAN, this office.

MISS A. W. SPRAGUE lectures under spiritual influence. Her abilities are spoken of in terms of high estimation by those who have been accustomed to hear her. Address Plymouth, Vt.

A. E. NEWTON, Editor of the *New England Spiritualist*, will respond to the calls of those who may desire his services as a lecturer on the Facts and Philosophy of Spiritualism. Address No. 15 Franklin-street, Boston, Mass.

DR. R. T. HALLOCK, known and appreciated as a clear and fluent speaker, will lecture on various subjects connected with Spiritualism. Address, corner of Christie and Broome-streets, New York.

MRS. M. S. NEWTON delivers lectures on themes connected with Spiritualism while in the trance state. (What is her P. O. address?)

AUSTIN E. SIMMONS lectures in the trance state as he is impressed by the controlling spiritual influences. Address Woodstock, Vt.

REV. T. C. BENNING, of New York, among the first to investigate modern Spiritualism, will respond to the calls of those who may desire his services. He will preach upon the subject on Sundays, and lecture during the week. Address at this office.

S. C. HEWITT, formerly Editor of the *New Era*, lectures on Spiritualism, as a science, as clearly proved as chemistry or any of the natural sciences; also, on its philosophy and its uses, embracing, as may be demanded in any locality, much or little of the wide range of earnest thought and vital truth which this vast and important subject affords. He may be addressed at 15 Franklin-street, Boston, Mass.

REV. GIBSON SMITH will lecture on Human Magnetism, Clairvoyance, the Facts and Laws of Spiritualism, and all similar subjects wherever he may be called. Post-office address South Shaftsbury, Vt.

G. C. STEWART, who is qualified from his own mental resources to edify an audience, but who generally speaks involuntarily, under spirit control, will respond to calls to lecture on Spiritualism, within any convenient distance from this city. He may be addressed at Newark, N. J.

### WEEKLY JOURNALS DEVOTED TO SPIRITUALISM.

SPIRITUAL TELEGRAPH; Editor, S. B. Brittan; publishers and proprietors, Partridge & Brittan, 312 Broadway, N. Y. Terms, \$2 per annum.

CHRISTIAN SPIRITUALIST; Edited and published by the Society for the Diffusion of Spiritual Knowledge, 533 Broadway, N. Y. Terms, \$2 per annum.

NEW ENGLAND SPIRITUALIST; Editor and publisher, A. E. Newton, 15 Franklin street, Boston; Terms, \$2 per annum.

SPIRITUAL UNIVERSAL; L. S. Everett, Editor and proprietor, Cleveland, O. Terms, \$2 per annum.

AGE OF PROGRESS; Editor and publisher, Stephen Albro, Buffalo, N. Y.; Terms, \$2 per annum.

SPIRITUAL MESSENGER; E. Mead, M.D., Editor and publisher, No. 39 Sixth-street, Cincinnati, O. Terms, \$2 per annum.

THE TRUTH SEEKER; Editors and proprietors, A. P. Bowman, and E. B. Loudon Angola, Steuben Co., Indiana. Terms, \$1.50 per annum.

THE CRISIS; Editor, Rev. Henry Weller, La Porte, Indiana. Terms, \$2 per annum.

THE MEDIUM, conducted by J. M. Barnes and H. W. Hulbert; published at Conneaut, O. Terms, \$1.50 per annum, in advance.

### SPIRITUAL MAGAZINES.

TIFFANY'S MONTHLY. Editor and proprietor, Joel Tiffany; publishers, Partridge & Brittan, 312 Broadway, New York. Terms, \$3 per annum.

SACRED CIRCLE. Editors, Hon. J. W. Edmonds and O. G. Warren; publishers, S. A. & H. Hoyt, 241 Broadway, New York. Terms, \$2 per annum.

THE NORTH-WESTERN ORIENT. Editors, Hiram Huginin and George Haskell, M.D.; publisher, J. N. Brundage, Waukegan, Ill. Terms, \$1.50 per annum.

THE SPIRITUAL HERALD. Publisher, H. Balliere, 219 Regent-street, London, and 220 Broadway, New York. Price sixpence (sterling) per number.

Boarding, 137 Spring-street—Where Spiritualists can live with comfort and economy, with people of their own sentiments. 199-3m

### POPULAR HOMOEOPATHY.

CURTIS AND WEISSE'S SPECIFIC REMEDIES FOR

Diarrhoea, Croup,  
Dysentery, Nervous Headache,  
Cholera Asiatic, Hoarseness,  
Piles, Felon

These well-tested remedies are the result of a successful practice of twenty years, and have been issued at the request of the patients and friends of the proprietors, so as to put them within the reach of all classes. Each package (fifty cents) contains medicine and directions for one disease.

Sold in Broadway, N. Y., by Leroy, 771; Radde, 300; Union Square, P. O. 831, and corner of Sixth Avenue and Nineteenth-street, by Corwin Brooklyn, by Hayes, 75 Fulton-street, and 159 Atlantic-street. Newark, N. J., by Dr. Mercer, 224 Broad-street. Yonkers, by Post, Wheeler's Buildings. Boston, N. C. Peabody, 20 Bedford-street. Springfield, Mass., by Bliss and Havens, Druggists. Portland, Me., by F. Winslow. Saratoga Springs, by Hill and House, Druggists. Philadelphia, by G. Collins, corner of Sixth and Arch-streets. Reading, Pa., by Harvey, Birch & Co., Druggists. Cincinnati, by S. Palmer, Fourth-street, etc. One-third discount to the trade. Agents wanted. 219-1f

### OLCOTT & VAIL,

Proprietors of the Westchester Farm School will visit farms, and advise modes of culture for special and general crops, fruits, vegetables, etc. An intimate and long acquaintance with the practical details of agriculture, to which is added a thorough knowledge of scientific processes, fits them to answer the requirements of applicants, in a satisfactory manner. Refer to Prof. Jas. J. Mapes, R. L. Pell, Esq., J. J. Scofield, Esq., Morristown, N. J., Mr. Ward Cheney, Manchester, Conn., Hon. Horace Greeley, and others. Address O. & V., Mount Vernon, New York, or 143 Fulton-street, New York, office of the Working Farmer. 209-3w

### HENRY C. VAIL—CONSULTING AGRICULTURIST.

Formerly of Newark, N. J., has removed to Mount Vernon, Westchester county, N. Y., and with Mr. H. S. Olcott, a farmer of well-known ability, has established the Westchester Farm School, where young men are taught the practical application of such scientific truths as have a direct bearing on agriculture. A portion of the day devoted to labor on the farm, where choice fruits are now being planted, as well as the ordinary Grains and Vegetables. 209-3w

### CLAIRVOYANCE.

MRS. CAROLINE E. DORMAN is now at No. 32 East Twelfth-street, corner of University-place, and will make medical examinations. As I have had the most favorable opportunity to test her powers, I feel it my duty to speak in the strongest terms of her valuable services. I have never known her to fail, and I have seen many examinations. Without her knowledge or consent I publish this that persons interested in clairvoyance may call and have the benefit of her valuable powers. For this object she has consented, at my special request, to make examinations for the present for one dollar, each day from ten to twelve, and from two to four o'clock. For prescription or medical responsibility two dollars additional. 209 O. H. WELLINGTON, M.D.

### PLANTS, TREES AND VINES.

1,000 Large Red Dutch Currant Trees or Bushes.  
10,000 Red Antwerp Raspberries.  
5,000 Francoia and Fastolf do.  
1,500 one, two and three year old Isabella Grape Vines.  
5,000 Quince Trees. All the above are of the very best quality, true to kind and in bearing condition. The Quinces are especially fine, having received special premium at the American Institute Fair. Orders should be sent immediately to OLCOTT & VAIL, Mount Vernon, New York. 209-1w

### I. G. ATWOOD,

"THE WONDERFUL HEALING MEDIUM OF LOCKPORT, N. Y." Can now receive into his family new patients from abroad, on reasonable terms; and with the aid of Mrs. Atwood, who is a superior Medical Clairvoyant, he continues to make scientific examinations and prescriptions for diseased persons residing at any distance. Sympy prepared under Spirit-direction in all cases, if desired. TERMS—Examination, two dollars; including prescription, three dollars, if parties are present; if by letter (age and name given), from three to five dollars. 212-4f

### MRS. M. B. COURLAY.

HEALING, Clairvoyant, Psychometric, Speaking, Writing and Test Medium, (through whom Prof. Hare, of Philadelphia, conducted his investigations of the Spiritual Phenomena) offers her services to the Public.

UNMISTAKABLE TESTS of Spiritual presence, identity and communion, together with diagnoses of disease and treatment are given. Hours, from 10 A. M. to 2 P. M., and from 4 to 10 P. M. Residence, No. 361 Sixth Avenue, near Twenty-Second-street. 215-1f

### CLAIRVOYANT EXAMINATIONS AND TREATMENT.

A. B. SMITH, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection. Each letter in which the writer requires such an examination must enclose one dollar. Each prescription, if the medicine be furnished, one dollar additional. 215-10f

### INVESTIGATE AND BELIEVE!

Is the soul of man immortal? Do the Spirits of the Dead commune with and influence the living? Hundreds of persons who have visited the Rooms of Mrs. Seabring, 477 Broadway, as obstinate skeptics, now frankly answer the above questions in the affirmative. Hours 10 A. M. to 12, 2 to 5 P. M., and 7 to 10 P. M. 209

### MRS. HAYES.

Clairvoyant and Healing Physician, Office 176 Grand-street. Wonderful cures by her clairvoyant powers. Terms: Examination, including prescription, \$1. Satisfactory examinations given, remember, or no pay taken. 209 DR. HAYES, Electrician.

### CLAIRVOYANCE AND PSYCHOMETRY.

TERMS—For Medical Examination and Prescription..... \$3.00  
For Psychometrical Delineation of Character, including conjugal adaptation, 2.00  
209 Address, R. P. WILSON, Cleveland, Ohio.

### PHONOGRAPHIC INSTRUCTION.

T. J. ELLINWOOD, Phonographic Teacher and Reporter, may be seen or addressed at the office of this paper. Instructions in Phonography given on reasonable terms, either in classes, in private, or through the mail.

### BOARDING.

A few Spiritualists can obtain a pleasant residence at Mrs. J. M. Hall's, 125 Sands-street, Brooklyn. Elegant house, good neighborhood, and within three minutes walk of Roosevelt-street Ferry. Terms moderate. 212-4f

### ELOCUTION.

LESSONS IN ELOCUTION, by an English Lady, celebrated as a Reader and Teacher for the Platform and the Stage. Apply to the Principal of the New York Musical Academy, 533 Broadway, from 11 till 5. 212-4f

### MUSICAL ACADEMY.

THE New York Musical Academy is now open. Principal, Miss Emma Hardinge Vocalists invited to join the Evening Classes for Oratorios, Glees, Yacht Songs, etc. Apply at the Academy, 533 Broadway, from 11 till 5. 212-4f

### THE NERVE-SOOTHING VITAL FLUIDS.

A New Medicine Purely Vegetable.

PREPARED ENTIRELY BY SPIRIT-DIRECTION, THROUGH

MRS. E. J. FRENCH, MEDIUM.

THESE Fluids are divided into classes adapted to the diseases specified under each number, and are separately or in combination a safe and certain cure for all the diseases named under the respective heads, many of which have for ages baffled the skill of the learned, among which are St. Vitus's Dance, Tic Doloireux, Neuralgia, Rheumatism in all its varied forms, Locked Jaw, Epilepsy, or Falling Sickness, Palsy, Nervous and Sick Headache, Dyspepsia, Diseases of the Kidneys and Liver, Diarrhoea, Irregularities of the Female System, Tetters, and all Cutaneous Diseases, Chills and Fever, Cramp, Colic, Cholera-morbus, Cholera, Quinsy, Influenza, and all Acute Pains and Nervous Diseases. These Fluids have not failed to give relief in any of the above cases where they have been fairly tested, and we have now a number of living witnesses to whom we can refer.

Also the Lung and Cough Syrup, a safe and invaluable remedy for Croup, Coughs, Colds, Sore Throats, and Bronchial affections—a sure cure for Bleeding of the Lungs and Consumption in its first stages.

For further particulars address T. CULBERTSON, Agent, 443 Broadway, New York.

### MRS. METTLER'S MEDICINES

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

### MRS. METTLER'S RESTORATIVE SYRUP.

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

### MRS. METTLER'S DYSENTERY CORDIAL.

A STOMACH AND BOWEL CORRECTOR. This important remedy has always proved successful when properly used, and the directions strictly carried out, and no family should be without it. It is a remarkable medicine, and has never failed to cure in upward of 300 cases here in Hartford.

### MRS. METTLER'S CELEBRATED ELIXIR.

For Cholera and severe Choleric Pains, Cramps of the Stomach and Bowels, Rheumatic and Neuralgic Pains, Bilious tendency of the Stomach, Fever and Ague, and severe pains induced by internal injuries. This will be found to be equally good for the purposes to which it is especially adapted.

### MRS. METTLER'S NEUTRALIZING MIXTURE.

This is the best of all remedies for Bilious Obstructions, Acidity of the Stomach, Dyspepsia, Constipation of the Bowels, Headache, Febrile symptoms occasioned by Colds or Worms. In ordinary derangement of the bowels it should be used with my Dysentery Cordial, a teaspoonful of each mixed together, once an hour. If the case be urgent, the quantity may be increased, and the dose administered with greater frequency. This remedy is indispensable in families, from the great prevalence of Dyspeptic and Bilious attacks, in all classes of the community; it will prove to be the best remedy in use, and no family should be without it.

### MRS. METTLER'S PULMONARIA.

An excellent remedy for Colds, irritation of the Throat and Lungs, Hemorrhage, Asthma, Consumption, Whooping Cough, and all diseases of the Respiratory Organs.

### MRS. METTLER'S HEALING OINTMENT.

For Burns, Scalds, Fresh Cuts and Wounds of almost every description, Boils, Salt Rheum, Blisters, Swelled and Sore Breasts or Nipples, Glandular Swelling, Piles, Chapped Hands or Chaffing.

### MRS. METTLER'S REMARKABLE & UNPRECEDENTED LINIMENT

Which supplies a deficiency long felt, respecting cases of Lameness and Weakness of several parts of the human system, Contracted Muscles and Sinews, Rheumatic, Inflammatory and Neuralgic Affections, Callous and Stiff Joints, Spasmodic Contractions, etc., etc.

JAMES McCLESTER, Proprietor.

A. ROSE, Agent, Hartford, Connecticut.

PARTRIDGE & BRITTAN, Agents for New York.

### Agents for the Sale of Mrs. Mettler's Clairvoyant Medicines.

Abraham Rose, Hartford, Conn.; Partridge & Brittan, 312 Broadway, New York; Bela Marsh, 15 Franklin-street, Boston; Samuel Barry, 221 Arch-street, Philadelphia; L. Ward Smith, Cleveland, Ohio; Stephen Albro (*Age of Progress*), Buffalo, N. Y.; James M. Barnes, Lockport, Pa.; W. H. Hatchings, 82 Canal-street, New Orleans; S. F. Chatfield, Albany, N. Y.; Isaac Post & Co., Rochester, N. Y.; S. Bulkeley Norwich, Conn.; William B. Dyer, Bridgeport, Conn.; John A. Weed, Norwalk, Conn.; Charles R. Bennett, Glens Falls, N. Y.; E. Waters, Troy, N. Y.; Upham & Co., Poughkeepsie, N. Y.; Sands Seely, Stamford, Conn.; Miss Bronson, Winsted, Conn.; Burnham, Federhen & Co., 13 Court-street, Boston; Christopher Woodbridge & Co., South Manchester, Conn.; Charles P. A. Mason, Providence, R. I.; Mrs. M. Hayes, Brooklyn, N. Y.; Charles Clark, Worcester, Mass.; Henry Sherburne, Esperance, N. Y.; B. K. Bliss & Haven, Springfield, Mass.; Thomas Lord, Bridgeport, Conn.; James Mettler, 124 Warren-street, N. Y.; C. L. Hubbard, West Meriden, Conn.; H. G. Fowler, Auburn, N. Y.; D. M. Eddy, Cleveland, Ohio; Daniel N. Trull, Lyndon, Vt.; A. B. Hill & Co., Newark, N. J.; Octavius King, 634 Washington-street, Boston; W. W. Whipple & Co., Portland, Me.; T. W. Hayes, Brooklyn, N. Y.; Hill & Rouse, Saratoga, N. Y.; J. T. Pease, Thompsonville, Conn.; C. S. Clay, Kingston, N. J.; J. D. Tallmadge, Cincinnati, O.; W. M. Saning, Baltimore, Md.; A. D. Tyler, Camden, Me.; John S. Gilman, Newburyport, Mass.; Mayberry & Blake, Lowell, Mass.; S. B. Nichols, Burlington, Vt.; Stephen A. Spencer, New Haven, Conn.; Dr. A. E. Noble, Port Huron, Mich.; Pratt, Hayden & Co., Essex, Conn.; Charles Bogue, West Meriden, Conn.; Daniel Norton, Southington, Conn.; Captain Hurt, Middle Haddam, Conn.; John Quincy Adams, Warehouse Point, Conn.; W. H. Wells, Southold, L. I.; Loomis & Co., Sudfield, Conn.; B. D. Stevens, Fulton, N. Y.; Mrs. Terre, Westfield, Mass.; William H. Cogswell, Rockville, Conn.; Hiram Rogers, McHenry, Ill.; Borden & Tew, Taunton, Mass.; Amos Watrous, Mystic Bridge, Conn.; H. Simeoneaus, Detroit, Mich.; Joseph Woods, Knightstown, Ind.; George Nichols, Wickford, E. I.; E. R. Squier, Kalamazoo, Mich.; A. B. Hill & Co., Newark, N. J.; Thomas Shields, San Francisco, California; E. Foster, Carthage, South America. 106-1f

### THE HOUSE OF HARMONY.

OR A NEW SYSTEM OF ARCHITECTURE, superceding, mostly, the Straight Line and the Angle by the Curve Line, or "Line of Beauty," modelled after the Human Body, and embracing the practical trinity—Economy, Convenience, Beauty.

The undersigned having been much engaged for some time past (under the instruction of philosophic and practical architects of the Spirit Life) in elaborating plans of a wholly new style of building, answering to the above, now invites all persons who contemplate erecting structures the coming season to call and examine his Diagrams. Those living at a distance can communicate through the mail; and to cover the bare incidental expense of preparing and sending sketches of plans, such should enclose from \$1 to \$3, according to the elaborateness of the plan desired. They can have a large or small house, few rooms or many, as they wish, costing from \$1,000 to \$20,000, more or less. About the number of rooms desired should always be stated. Address, S. C. HEWITT, 15 Franklin-street, Boston, Mass.

\* Those desiring to see Diagrams, in connection with myself, personally, can notify me of the day and hour they will meet me at 15 Franklin-street. 212-1f



Partridge & Brittan

KEEP CONSTANTLY ON HAND AND FOR SALE,

At the Publishers' prices, the Books comprehended in the following list, together with other Spiritual publications. Careful examination of the list, and orders at the readers' convenience are respectfully solicited.

Natty a Spirit.

Allen Putnam, Esq., Roxbury, Mass., is the author and compiler of this Narrative and Communication. The book contains an interesting narrative of the production of the Spirit's likeness by an artist on canvas through spiritual visions, communications, directions, etc. 175 pages. Price, muslin bound, 63 cents; postage, 8 cents.

**Compendium of the Theological and Spiritual Writings of Swedenborg.** Being a Systematic and Orderly Epitome of all his Religious Works. With an appropriate introduction. Prefaced by a full Life of the Author, with a brief view of all his Works on Science, Philosophy, and Theology. PARTRIDGE & BRITTAN, General Agents. Price, \$2; postage, 45 cents.

Buchanan's Anthropology.

Being Outlines of Lectures on the Neurological System of Anthropology, as discovered, demonstrated and taught. By Joseph R. Buchanan, M.D., in four parts. Price, \$2; postage, 23 cents.

Now Testament Miracles and Modern Miracles.

The comparative amount of evidence for each; the nature of both; testimony of a hundred witnesses. An Essay read before the Divinity School, Cambridge. By J. H. Fowler. Price, 30 cents; postage, 5 cents.

The Lily Wreath

of Spiritual Communications, received chiefly through the mediumship of Mrs. J. S. Adams. By A. B. Child, M.D. Price, 55 cents, \$1, and \$1 50, according to the style of the binding. Postage, 15 cents.

Spiritualism Explained.

By Joel Tiffany. Twelve Lectures delivered in the city of New York, entitled, The Demonstration of Truth, The Sphere of Lust, The Second or Relational Sphere; Communications; Philosophy of Progression; Mediumship; Spiritual Healing; Condition of the Spirit; Organization; Individualization; What Constitutes the Spirit, etc. Price, \$1; postage, 12½ cents.

Spiritual Herald:

A London Monthly, devoted to the Exposition of the Phenomena of Spiritual Manifestations, and their application to Human Welfare. Published by H. Balliere, 219 Regent-street, London. For sale by PARTRIDGE & BRITTAN, 342 Broadway, New York. Price, 18½ cents; postage, 2 cents.

Comte's Positive Philosophy.

Translated by Harriet Martineau. A new and elegant edition in one volume. Price, \$3 00. This work is in one splendid octavo of 838 pages, large type, elegant paper, and neatly bound in cloth. Printed verbatim from the London edition. For sale at this office.

Philosophy of Mysterious Agents,

Human and Mundane; or, the Dynamic Laws and Relations of Man. By F. Rogers. Bound: price, \$1; postage, 24 cents.

Light from the Spirit-World.

Being written by the control of Spirits. Rev. Charles Hammond, Medium. Price 75 cents; postage, 10 cents.

The Boquet of Spiritual Flowers;

Received chiefly through the mediumship of Mrs. J. S. Adams. By A. B. Child, M.D. Price, 85 cents; postage, 13 cents.

The Macrocasm;

Or the Universe Without. By William Fishbough. Paper, bound, price, 50 cts; muslin, 75 cents; postage, 12 cents.

Spirit-Intercourse.

By Herman Snow, late Unitarian Minister at Montagu, Massachusetts. Price, 60 cents; postage, 10 cents.

Biography of Mrs. Samantha Mettler,

And an account of the Wonderful Cures performed by her. By Frances H. Green, Price, paper, 25 cents; muslin, 38 cents; postage, 6 cents.

Spirit-Manifestations.

Being an Exposition of Facts, principles, etc. By Rev. Adin Ballou. Price, 75 cents; postage, 10 cents.

Reply to a Discourse.

Of Rev. S. W. Lind, D.D., President Western Theological Institute, Covington, Ky. By P. E. Bland, A.M., St. Louis. Price, 15 cents; postage, 2 cents.

Beecher's Report on the Spiritual Manifestations.

To the Congregational Association of New York and Brooklyn. Price, paper, 25 cents; muslin, 38 cents; postage, 3 and 6 cents.

Review of Beecher's Report.

Review of Rev. Charles Beecher's opinion of the Spirit-Manifestations. By John S. Adams. Price, 6 cents; postage, 1 cent.

Spiritual Instructor.

Containing the Facts and Philosophy of Spiritual Intercourse. Price, 38 cents; postage, 6 cents.

The Spiritual Teacher.

By Spirits of the Sixth Circle. R. P. Ambler, medium. Price, 50 cents; postage, 7 cents.

Messages from the Superior State.

Communicated by John Murray through J. M. Spear. Price, 50 cents; postage, 8 cents.

The Great Harmonia. Vol. IV.

The Reformer. By A. J. Davis. Concerning physiological vices and virtues, and the Seven Spheres of Marriage. Price, \$1; postage, 19 cents.

The Great Harmonia, Vol. I.

The Physician. By A. J. Davis. Price, \$1 25; postage, 20 cents.

The Great Harmonia, Vol. II.

The Teacher. By A. J. Davis. Price, \$1 00; postage, 19 cents.

The Great Harmonia, Vol. III.

The Seer. By A. J. Davis. Price, \$1; postage, 19 cents.

A Treatise on the Peculiarities of the Bible.

Being an Exposition of the Principles involved in some of the most remarkable Facts in Revelation. By Rev. E. D. Rendell. Price, 75 cents; postage, 17 cents.

Dr. Esdaille's Natural and Mesmeric Clairvoyance.

With the Practical Application of Mesmerism in Surgery and Medicine. (English Edition.) Price, \$1 25; postage, 10 cents.

Fascination;

Or, the Philosophy of Charming. By John B. Newman, M.D. Price, 40 cents; postage, 10 cents.

Rivulet from the Ocean of Truth.

An interesting narrative of advancement of a Spirit from Darkness to Light. By John S. Adams. Price, 25 cents; postage, 5 cents.

ASTOUNDING FACTS FROM THE SPIRIT-WORLD.

Witnessed at the house of J. A. Gridley, Southampton, Mass. Illustrated with colored diagram. Price, 63 cents; postage, 9 cents.

Philosophy of Creation.

Unfolding the laws of the Progressive Development of Nature. By Thomas Paine, through Horace G. Wood, Medium. Price 38 cents; postage, 6 cents.

The Conflict of Ages;

Or, the Great Debate on the Moral Relations of God and Man. By Edward Beecher, D.D. Price, \$1 25; postage, 28 cents.

Epitome of Spirit Intercourse.

Being a condensed view of Spiritualism in its Scriptural, Historical, Actual and Scientific Aspects. By Alfred Cridge. Price, 48 cents; postage, 6 cents.

Spirit-Ministrel.

A collection of ninety familiar Tunes and Hymns, appropriate to Meetings for Spiritual Intercourse. Paper, 25 cents; muslin, 38 cents.

Spirit-Voices—Odes.

Dictated by Spirits, for the use of Circles. By E. C. Henck, medium. Price, muslin, 38 cents; postage, 6 cents.

Elements of Animal Magnetism;

Or, Process and Application for relieving Human Suffering. By Charles Morley. Price, 12½ cents; postage, 3 cents.

Answers to Seventeen Objections

Against Spiritual Intercourse. By John S. Adams. Paper, 25 cents; muslin, 37 cents; postage, 7 cents.

Millennium Dawn;

A work on Spiritualism. By Rev. C. K. Harvey. Price, 50 cents; postage, 7 cents.

Library of Mesmerism,

By Newman, Snell, Dr. Dodd, Williams, and others. Price, \$1 50 per volume, postage, 20 cents.

The Ministry of Angels Realized.

By A. E. Newton, Boston. Price, 15 cents; postage, 3 cents.

Spirit-Works Real, but not Miraculous.

A Lecture. By Allan Putnam. Price, 25 cents; postage, 3 cents.

The Harmonial Man;

By Andrew Jackson Davis. Price, 30 cents; postage, 6 cents.

Night Side of Nature.

Ghosts and Ghost Seers. By Catherine Crowe. Price, \$1 25; postage, 20 cents.

The Philosophy of Special Providence.

A Vision. By A. J. Davis. Price, 15 cents; postage, 3 cents.

Free Thoughts on Religion.

A. J. Davis. Price, 15 cents; postage, 3 cents.

Mrs. M. B. Randall's Address on Spiritualism.

Price, 6 cents; postage, 1 cent.

Evangel of the Spheres.

By D. J. Mandella. Price 30 cents; postage 6 cents.

A Synopsis of Spiritual Manifestations.

Through John S. Williams, medium. Price, 5 cents; postage, 1 cent.

Correspondence between Spiritualists in St. Louis and Rev. Dr. N. I. Rice.

Price, 12 cents; postage, 3 cents.

A Letter to the Chestnut Street Congregational Church, Chelsea, Mass.

By John S. Adams. Price, 15 cents; postage, 4 cents.

Elements of Spiritual Philosophy.

R. P. Ambler, medium. Price, 25 cents; postage, 4 cents.

Voices from the Spirit-World.

Isaac Post, medium. Price, 50 cents; postage, 10 cents.

Also, Mesmerism in India.

By the same author. Price, 75 cents; postage, 13 cents.

The Science of the Soul.

By Haddock. Price, 25 cents; postage, 5 cents.

Sorcery and Magic.

By Wright. Price, \$1 25; postage, 19 cents.

The Philosophy of Spiritual Intercourse.

By A. J. Davis. Price, 50 cents; postage, 8 cents.

Emanuel Swedenborg,

As a Man of Science, Civilian, Seer, and Theologian. Price, 30 cents; postage, 8 cents.

Religion of Manhood; or, the Age of Thought.

By Dr. J. H. Robinson. Price, 75 cents; postage, 12 cents.

Shadow-Land;

Or, the Seer. By Mrs. E. Oakes Smith. Price, 25 cents; postage, 5 cents.

Humanity in the City;

A series of Lectures by E. H. Chapin. Price, \$1; postage, 14 cents.

Bible, is it a Guide to Heaven?

By Geo. B. Smith. Price, 25 cents; postage, 3 cents.

Spiritual Experience of Mrs. Lorin L. Platt.

Price, 25 cents; postage, 3 cents.

Principles of Human Mind,

Deduced from Physical Laws. By Alfred Snell. Price, 25 cents; postage, 3 cts.

Proceedings of the Hartford Bible Convention.

Reported phonographically by Andrew J. Graham. Published for the Committee. 838 pages, 12mo. Price, 75 cents; postage, 13 cents.

The Healing of the Nations,

Through Charles Linton, Medium, with an elaborate Introduction and Appendix by Gov. Tallmadge. Illustrated with two beautiful steel engravings. Contains 550 pages. Price, \$1 50; postage, 30 cents.

Modern Spiritualism.

Its Facts and Fanaticisms; its Consistencies and Contradictions; with an Appendix. By E. W. Capron. Price, \$1; postage, 20 cents.

PARTRIDGE & BRITTAN, Publishers.

SPIRITUAL MEDIUM.

Mrs. Rogers, Writing, Sight and Healing Medium, may be consulted daily from 8 A.M. to 9 P.M., on the above-named subject, at No. 286 Fulton Avenue, Brooklyn, N. Y. To those afflicted bodily, she will tell the seat of the disease; also, what cure in curable cases; otherwise, what will give temporary relief. Price 50c.

Tuesday and Friday evenings devoted to the investigation of, and further information upon, this great and ever-glorious Truth. Admission, 25 cents. A party of five persons, \$1.

COUNTRY BOARDING.

Two or three Families can be accommodated with genteel Board at Sing Sing, about ten minutes' walk from the Railroad Depot and Steamboat Landing; situation commanding an extensive river view. Spiritualists preferred, as there is a Medium in the house. Refer to S. B. Brittan, Esq., or a line to Box 28 Sing Sing Post Office, will be attended to.

DR. A. G. FELLOWS AND U. CLARK.

Test-examinations and Treatment by Spiritual and Healing Mediumship, for disease, and all other human needs. Central Office, 195 Bowery, N. Y. Hours 10 A.M. to 5 P.M. Residence, 6 Lewis Place, Second-street, Williamsburg, N. Y. Address, care of Partridge & Brittan, office of TELEGRAPH. Persons writing will remit from \$1 to \$10, according to their means or the service they ask.

MRS. M. J. HAIN, M.D.

No. 37 Lafayette Place, New York. Office hours, 10 A.M. to 1 P.M., exclusively for ladies, and from 2 to 5 P.M. for gentlemen, Wednesdays excepted. All other hours by appointment.

Persons applying by letter must state the name, sex, and age of the patient, together with the leading features of the case. Examinations made in the interior, not the clairvoyant state.

TIFFANY'S MONTHLY.

The subscriber will publish a Monthly, devoted to the investigation of the Philosophy of Mind in its being, action and manifestation in every plane of development, including the Philosophy of Spiritual Manifestations.

He will demonstrate the principles by which all the phenomena connected with Spiritualism can be understood, and by which all the apparent antagonisms may be harmonized.

He will trace the DIVINE METHOD in all things natural and spiritual, showing the true relation of the FINITE to the INFINITE; and will investigate the laws of Divine manifestation in the light of axiomatic truths.

He will demonstrate the existence of a religious nature in man, point out its needs and the Divine method of supplying them.

He will give the Philosophy of Christianity in its adaptedness to the redemption and salvation of man.

He will teach the method of truly translating the ACTUAL and REAL into the PERCEPTIVE and IDEAL, by means of which the mind is truly unfolded in LOVE and wisdom, thereby begetting in man true action in respect to himself, his NEIGHBOR and his GOD.

To be published at the office of the SPIRITUAL TELEGRAPH, New York. Each number to contain ninety-six octavo pages, Small Pica type. To commence on the 1st of March, 1886, and be issued monthly, at \$5 per annum, in advance. Subscriptions and remittances received by PARTRIDGE AND BRITTAN, Telegraph Office, 342 Broadway, New York. JOEL TIFFANY.

MRS. E. J. FRENCH.

CLAIRVOYANT AND HEALING PHYSICIAN, OFFICE 780 BROADWAY, SECOND FLOOR, FRONT ROOM.

The morbid conditions of the Human organism delineated and prescribed for with unparalleled success.

TERMS—For examination and prescription \$5, when the patient is present; if absent \$3. All subsequent examinations \$2. Terms strictly in advance. In order to insure prompt attention some of the leading symptoms must be given when sending a lock of hair.

Hours from 10 to 1 and from 2 to 4, except Saturdays and Sundays. 219-1f

WATER CURE AND INFIRMARY.

FOR THE RECEPTION AND CURE OF INVALID FEMALES.

No Males received. Displacements treated with remarkable success. Such patients, whether bed-ridden or not, will find our course of treatment a cure, when medication has entirely failed. Our method must and will supersede all others, in the treatment of this class of patients. Terms \$7 and \$10 per week. Address W. SHEPARD, M.D., Columbus, O.

UPHOLSTERY.

MR. AND MRS. D. G. TAYLOR, formerly of 474 Broadway, are ready to wait on customers, as formerly, at their own dwellings, to cut, make and repair carpets and curtains. Present residence, 145 West Sixteenth-street, between Sixth and Eighth Avenues.

N.B.—Loose covers cut and made in the best possible manner. 213-1f

PIANOS, MELODEONS AND MUSIC.

HORACE WATERS, agent for the best Boston and New York Pianos, is now selling, at 333 Broadway, an entirely new stock of superior Pianos, Melodeons and all kinds of Musical Merchandise, at greatly reduced prices. No better opportunity to secure great bargains was ever offered. Second hand Pianos at very low prices. A fine assortment of Pianos for rent, and rental allowed on purchase. Pianos for sale on monthly instalments. 210-16f

ELECTRO-CHEMICAL FOOT-BATH.

"Dr. S. B. SMITH—Dear Sir—I have cured with your Bath one of the worst cases of Fever and Ague I ever saw, of about eleven months standing."

Dr. J. C. KNAPP, Worcester, Mass. Manufactured by Dr. S. B. SMITH, 77 Canal-street, New York. Price \$30. For sale, also, the Direct and To-and-Fro Current Magnetic Machine, price \$12. All orders punctually executed. Payment can be made to Express Agent on delivery of apparatus.

DECISIVE EXPERIMENT.

Just Published, the result of a Galvanometric Experiment, demonstrating that the electric current does not pass through the body of a person immersed in a bathing-tub, but passes along and near the surface of the water, hence a foot-bath, and not a body-bath, should be used. Address as above. 216-1f

CLAIRVOYANCE.

Mrs. J. A. JOHNSON still continues to practice the healing art, and attend to calls from all parts of the country, by letters enclosing a lock of hair—giving a perfect diagnosis of disease, accompanied with full written prescriptions. Terms as heretofore, \$5. Examinations at her office, 431 Green-street, below Twelfth, daily, and patients in any part of the city promptly visited. PHILADELPHIA, April 26, 1886. 202-10w

PHILADELPHIA SPIRITUAL BOOK STORE.

Dr. HARRIS' great Book, demonstrating Immortality and Intercourse between Spirits and Mortals, for sale at the publishers' prices, \$1 75; postage, 25 cents, at the Philadelphia Spiritual Book and Periodical Depot, 221 Arch-street, above Sixth. Also all other books illustrative of spiritual phenomena.

SPIRITUAL MEDIUM.

Mrs. Beck, 328 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium. Any sincere person wishing to investigate Spiritualism can have the opportunity by calling on her from ten to twelve A. M., or from three to five P. M., Sundays excepted. Mrs. B. will also attend private circles evenings, when timely notice is given her. 210-3m

TO NERVOUS SUFFERERS.

A RETIRED CLERGYMAN, restored to health in a few days, after many years of great nervous suffering, is anxious to make known the means of cure. Will send (free) the prescription used. Direct the Rev. JOHN M. DAGNALL, No. 59 Fulton-street Brooklyn, N. Y. 200-12f

C. W. KELLOGG & CO.,

PRODUCE COMMISSION MERCHANTS, NO. 44 WATER-STREET, NEW YORK, CHARLES W. KELLOGG. 209 EDWARD H. KELLOGG.

H. SCHUBAUM

Offers his most faithful services as OPTICIAN AND MANUFACTURER OF SCIENTIFIC INSTRUMENTS. Office, 390 Broadway, up stairs. 209

TO THE DISEASED.

MR. AND MRS. C. POLLARD Clairvoyant and Magnetic Physicians, No. 18 Post-office Building, (north side) Hartford, Conn., devote themselves to the relief of the sick and afflicted, consumption not excepted. Address Dr. C. Pollard, Hartford, Conn. 215-10f

A. J. Brady, Printer, 342 Broadway, New York.