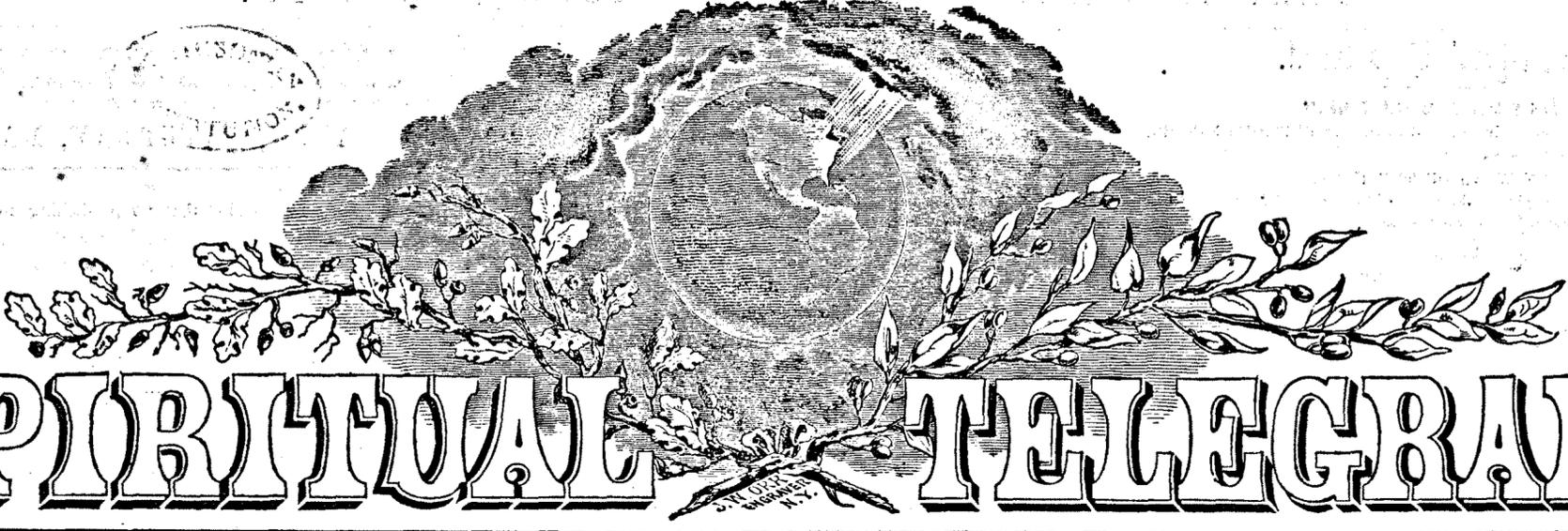


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SEE the advertisement, in another column, of the specific remedies prepared by these gentlemen. One of the proprietors of this paper having frequently employed their medical services in his family, can fully testify to their accomplished intelligence and practical skill in their professional department.

Olcott and Vail's Farm School.

FROM a personal knowledge of the intelligence and abilities of these enterprising gentlemen, we can confidently commend them to those who have need of their professional services. Their advertisement will be found in another place, to which we invite the attention of such of our readers as may be interested in improvements in the agricultural art.

J. B. CONKLIN, the Medium, left this city last Monday, for Syracuse, designing to travel for some time in the West. He has accordingly given up his rooms in this city, and will probably be absent through the entire summer. For the present he desires to be addressed at Dobbs' Ferry, N. J.

Offices to Let.

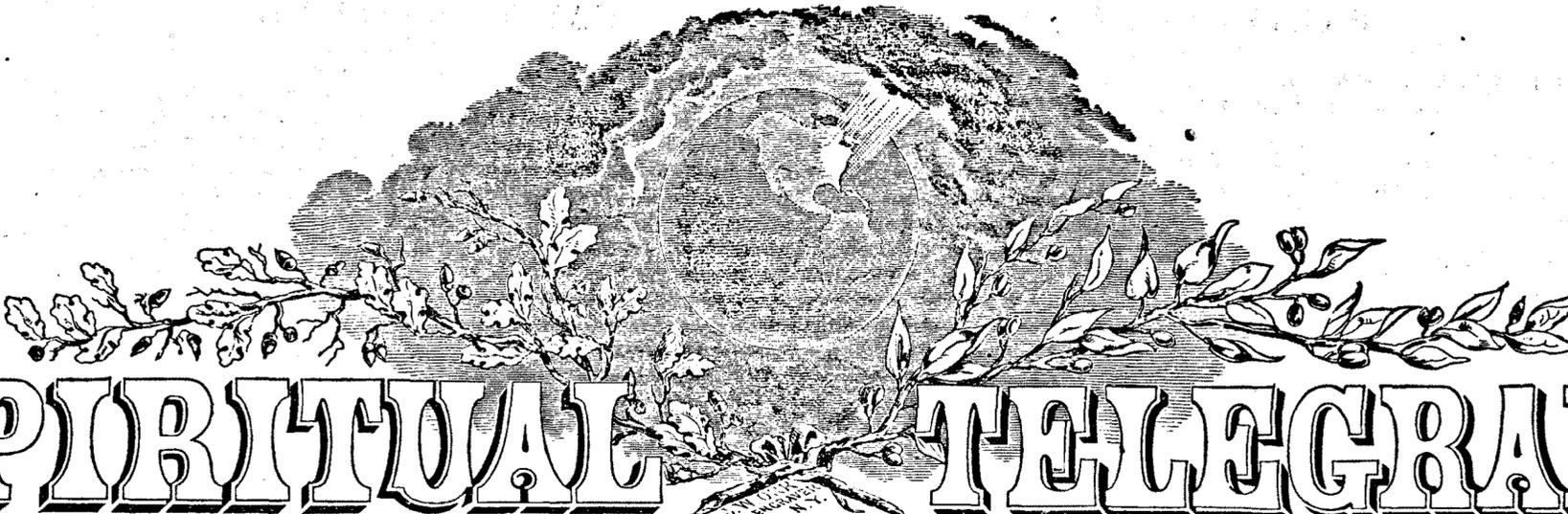
SEVERAL convenient rooms, suitable for offices, are to let in the TELEGRAPH BUILDINGS, 342 Broadway. Possession given immediately. Apply at this office.

Stringer and Townsend, Publishers.

We invite the attention of our readers to the advertisement of this enterprising Firm, which will be found in the appropriate department of our present issue. They have succeeded in procuring copyrights or privileges of publishing some of the best works of the best and most popular authors. The reading community are especially indebted to them for the issue of a complete and uniform edition of Cooper's novels, as well as for contributions to the departments of belles lettres, history, etc.

Tiffany's Monthly.

We regret to say that in consequence of an accident in the stereotype foundry by which several of the plates of this Magazine were marred, the publication of the May number for a few days. It is now, however, ready for delivery. Owing to the crowded state of our columns, we are obliged to defer a specific notice of its contents till our next issue.



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. 2.

NEW YORK, SATURDAY, MAY 10, 1856.

WHOLE NO. 210.

The Principles of Nature.

EVIDENCES OF IMMORTALITY.

CONTINUED FROM LAST WEEK'S ISSUE.

IN my previous article under the above title, I called attention to the phenomena and analysis of man before and after death, to ascertain whether any phenomenon or constituent element of his being determines the question of his immortality. We found by an analysis of his body, that death produces no change in its constituent elements; so far as human skill, aided by the material sciences, can determine. Accordingly man is, as to his body, but dust, and unto dust returns. The wisdom of man never has been able to detect, hold, and analyse the soul, intelligence, motive power, or spirit. All knowledge of the interior or soul-nature previous to modern Spiritual developments, consisted in observations of their phenomena produced through human organizations. When and where these became hushed and stilled in death, then and there were buried in doubt and despair our hope and confidence of further existence, and this sepulcher of our cherished hopes was sealed by the fact that if Spirits exist and know our doubts and anxieties, none returned to satisfy them.

To say that Christ opened the way, and that no Spirit-friend has availed itself of that way to return and tell his anxious, weeping brethren of his existence and condition, but aggravates our grief, and confirms our doubts of his existence; for he having felt the anguish for others which we still feel for him, if he can come to us, and does not, it follows that (if he really exists) he is a monster, not a man. Immortality never has been and never can be rationally predicated on such hypotheses and arguments. It never can be accepted through threats, the excitation of fears, or arguments which place the Spirit in relations incongruous with an existence in the earth-sphere, but must be accepted, if at all, through identical reproductions of the man, his being and action, in the human earth-form. Hence, in my previous article I narrated my observations of Spirits' feet and hands as evidence of the presence of Spirits. Since it has been shown that we have no other evidence of the presence of Spirits, even in living men, than their physical form and its phenomenal action, I maintain that whenever we see a foot, hand or any other portion of the human body duplicating the capabilities of such members of our bodies while in the earth form, we are equally bound to believe that a human Spirit pervades and produces its action, as we are to believe that my own or the reader's Spirit is the cause of our own mental and physical action.

It may be said that in the case cited, only human feet and hands being seen, we have no right to predicate the presence of a Spirit. I answer that this objection is as unsound as it would be to presume that the Spirit of a leg or hand is lost or annihilated, because the corporeal form of that leg or hand has been cut off—notwithstanding the contrary testimony of those who have unfortunately lost the corporeal portions of their feet and hands, yet are conscious of their spiritual presence, and the corroborat-

ing declarations of clairvoyants and others who say they see the Spirit of these dismembered parts. But I will proceed with my

FACTS PROVING IMMORTALITY.

I mentioned in the previous communication that a knife was presented to us held by the Spirit-hand. Toward the close of our session this knife was thrown upon our table, slightly grazing the top of the head of one of the members of the circle. It proceeded from a portion of the room outside of our circle and behind those who sat on one side of the table, and hence in front of those who sat near me on the opposite side. It descended diagonally apparently from near the ceiling on one side of the room, the direction differing from that from which the letter came, as spoken of in the previous article. In the direction whence it came there was no visible person, and thus it was seen to move without any visible cause; neither does it seem possible, as we sat at the table, that any person present in the earth-form could have given the knife its diagonal movement from the point whence it evidently started. The blade of this knife was open when previously seen, but at this time, when it struck the table, the blade was shut and no person, to the knowledge of any one present, had closed it.

Another singular thing occurred which seems improbable to have been done by any person present, even if capable of practicing deception. During our session some person asked me if I had ever witnessed such strange and interesting phenomena. I answered that I had not witnessed any precisely like them, but that all I had seen of spiritual phenomena had been interesting to me; and in this connection I incidentally related what occurred in my presence at the house of Dr. Gray. I stated that while we were witnessing various spiritual manifestations in his parlors, (mediums being present,) the Doctor was called for, and went to the door to go out, and found it locked. He went to another door and found that locked also, and the keys of each had been taken out. He asked his wife and others of his household present, why they had locked the doors and taken out the keys. They each disclaimed having done so, or knowing that the doors were locked—a thing seldom if ever done. Search was then instituted on the carpets and about the rooms, for the keys, until finally the Spirits spelled out by raps that they had locked the doors and put the keys in the Doctor's pocket; and feeling in his pocket Dr. G. found them there.

Immediately upon my relating this the Spirits spelled out by raps, "We will do it;" and probably not more than one or two minutes elapsed before the Spirit-hand (more fully described in my previous communication) presented itself in the aperture holding up between its thumb and fingers a brass key. I took the key from this hand and examined it, and passed it round to each person to ascertain whether it had been taken from their pockets or belonged to them. When it had passed about half way round our circle, it came to a lady who also examined it and said it looked like the key to the door of her room, and she would go and see. She observed that her child was sleeping

there, and she had locked the door and left the key on the hall side, before taking a seat at the table. She was persuaded to wait until some one or more should go with her for the purpose of seeing the condition of the door. The key was finally handed back to me, and I was directed to the door—the lady and several others following. The lady had become considerably excited for the safety of her child. I approached the door first and found it ajar, with no key in it. I applied the key and found it fitted the lock. The lady rushed in and found her child quietly sleeping, and nothing disturbed in the room. We then made an examination as to how it could have been brought into our room by Spirits or mortals after the circle was formed, for no person up to this time had left his seat at the circle, and no person had come into the room after the circle was formed—neither had any door or window been opened, but there we had all sat in bright candle and lamp light. In order to reach the door of the lady's room we had to open the door of our room into the hall, and pass some ten or twelve feet through the hall before coming to it. Perceiving the impossibility of the key having been conveyed into our room by mortal hands after our circle was formed, we continued our examination and found the window sash in the wall which separated the sleeping room from the one in which we were seated, was slightly down from the top, sufficient to permit the key to pass over it. We next considered whether under the circumstances it would have been possible if the lady had the key in her pocket, to have passed it to the aperture where it was presented to us. We found that it would have been impossible, as she sat at the end of our oblong circle, and the key was presented in the center, some six or seven feet from her. As to an accomplice being under our tables, it was quite out of the question, since we had first examined the tables and discovered nothing strange. Beside, the table legs and the feet of the persons seated either side of the table would have prevented and disclosed any such trick; and it is hardly presumable that any one would have expected me to relate the incident of the keys and be prepared to thus duplicate it in two minutes.

In this manifestation were exhibited a human Spirit-hand, human intelligence, power, and adaptation to the exigencies of the moment. I present this fact as one of the many which are more rationally explained by the spiritual hypothesis than any other, independent even of its own spiritual claims. I do not ask for the acceptance of the spiritual hypothesis as the explanation of these phenomena on the ground simply that they will admit of no other explanation. The facts of spiritual manifestations are direct, positive, and competent in themselves to carry conviction of their origin to the most determined rational skeptic.

Other duties will prevent my resuming this subject in next week's issue, but I would not have any one consider my task done, until I find and make up the man who went out of the form and proved his identity by mental and physical characteristics, by which he was known among men.

CHARLES PARTRIDGE.

FACTS FROM DR. CRAGIN.

GEORGETOWN, D. C., May 1, 1856.

MY DEAR BRITTAN :

Having a little leisure and a few facts at my disposal, I use them for the benefit of your readers. May their circle ever extend!

Two years this spring, when your well-known and well-trusted medium, Conklin, was for a few days in Washington, I visited him with a lady of our city, well known to the Catholic portion of our countrymen for her contributions to their literature, and who was totally unknown by name or otherwise, to the medium. First, a very large and heavy square-walnut table, with the leaves spread, tipped away from the medium, sitting with one hand laid flat on the top, spelling out a message to her from a brother lost on board the "Grampus" some years since, ending with these words: "Kate is here." She was much astonished, recognizing at once the Spirit called "Kate," but saying she had not thought of her for some time. After some familiar conversation with her brother, testing his identity by a variety of questions to her satisfaction, the medium's hand was suddenly agitated in a strange way, and seizing a pencil, he dashed off nearly a page with incredible velocity, commencing with "My child," and ending with "C. A. McK." Here a noteworthy incident occurred, which proved how much the medium's own mind knew of what he was the instrument of writing. In the signature, the letter C very much resembled G, from the rapidity of the writing, and was so read by him. It was apparently from an intelligent will, or person, that claimed to be the mother of the lady who had lost her mother some years before in Norfolk, Va., and who was totally unknown to the medium, and to myself also. The lady observed that she knew nobody whose initials were "G. A. McK.," and taking the paper we observed that the letter was really and obviously a "C," but made to resemble the "G" by a slight mistake of the pencil, as if dashed along. These were truly her mother's initials, and the message was peculiarly appropriate to her. Much amazed, she thought there was some diablerie in the affair, and so expressed herself, when the medium's hand was again moved in that singular manner and dashed off another communication, addressing and mildly rebuking that feeling and thought, signed "Bishop England," a well-known and most excellent Catholic Bishop, who died in Charleston, S. C., some years since. His very name was unknown to the medium, but he had been a very friendly counselor of the lady, and much interested in her, though the fact was unknown to me that she had ever personally known him. Just before leaving, another message was written addressed to her and signed "K. T." This was the "Kate" mentioned by the brother, who lived and died in Baltimore, who was an intimate friend of the lady, but totally unknown to any in our little circle but herself.

Should any wish to know the name of this Catholic lady for the sake of verifying these facts, I entrust it to you Mr. Brittan, for their benefit. She is a good Catholic, but is as much of a Spiritualist as I am, though she does not like to say so.

The following dilemma I have never seen demolished. The Catholic Church claims to be infallible and that their clergy have power to exorcise all evil Spirits. In many instances, in France and elsewhere, and in our very midst, they have totally failed to exorcise the Spirit by all their efforts; consequently the Church is either mistaken in its assumption of infallibility, or these Spirits in such cases were not evil. I commend this dilemma to Doctor Bronson and other logical Catholics.

I have lately witnessed some interesting facts at the house of Thomas Jewell, Esq, one of our most worthy citizens, and well known to all our community for his integrity and intelligence. The medium was his amiable and excellent lady, who, very much to her surprise, lately found herself a medium for the sounds and moving of tables.

About the 20th of March, after finishing the sitting, it was asked if there were any other Spirits present beside the one who always communicated with them. Soon three sounds announced another Spirit. Upon calling the alphabet "James Townsend Anderson" was spelled out. He further said that he departed this life on the "4th of March," in "Louisville, Ky.," of "congestion of the lungs." This name was entirely unknown to any person present, except to Mrs. J., who had had a slight acquaintance with him and his family, some years before, in Baltimore, where she then resided, and where she supposed this young man still to be. But the invisible Intelligence declared he was

no longer in our sphere, and that he wished them to regard the communication as a test of his own personal veracity and identity. Not recollecting on what day of the week the 4th of March came, the Spirit was asked that question, when "Tuesday" was spelled out. None of us knew, but on looking at the almanack, it was found to be right.

A fortnight after this Mr. and Mrs. J. visited Baltimore, where they ascertained that the family had left that city for the North; but that this "James Townsend Anderson" had gone to Louisville, Ky., where he had died on the 4th of March of pneumonia. The Spirit still insists that he did not die of "pneumonia," but of "congestion of the lungs;" and from my own medical experience the past winter and this spring, I have no doubt he is right.

At a small circle at this gentleman's house this very week, composed of Mr. and Mrs. J., Dr. Bohrer, the oldest practicing physician in the district, and who had never seen anything of the kind before, Mr. Hughes editor of the Georgetown Advocate, and myself, rapping was distinctly made upon a very heavy walnut table, when all were sitting back a foot from it, and no one touching it. Then, in the same situation, it was moved back and forth in all directions, with considerable force, as declared by the Dr. and Mr. Hughes, who separately tried to restrain it. Then as a test of intelligence distinct from all minds in the circle, this was spelled out: "For there is not a just man on the earth that doeth good and sinneth not." Mr. and Mrs. Jewell declared (and the fact was obvious to all of us) that they did not know what was to be spelled out, and not one of us could tell where it was to be found in the Bible. The Spirit then spelled out "Ecclesiastes, 7th chapter and 20th verse." Mr. J. turned then to the Bible and there found the verse given to us. To those who do not know the character of Mr. and Mrs. J. and their standing in this community; this may be of no weight; but to all of us who know them the evidence of a rational will, distinct from us all who were visibly present, was irresistible.

CHARLES H. CRAGIN.

"SIC ITER AD ASTRA."—VIRG.

BY EBENEZER ALLAN.

O, MARKED ye where, at distances
Unmeasured and immeasurable,
Blend their soft fires—the Pleiades,
With radiance most beautiful,
Taurus from his gemmed forehead throws,
Orion from his girdle flings,
Shed whence thy car, Auriga, glows,
And where soft Leda spreads her wings.
At eve—Aquarius bearing sway,
Marked ye those fires, that radiance—say
Refined and pure, from far, O far
Beyond the twin-fires that gird
Earth and her cloud-encumbered air—
Effluence of the creative Word,
Those rays, commingling with the beams
Where suns pour out their golden urns,
Where many a hairy comet gleams,
And many a circling system burns,
Earth-ward along their arrowy track,
Began their journey ages back
Dimly and faintly seem those rays
To fall upon the outer sight,
And image on dull retinas
Few splendors from their founts of light.
They come—the shafted messengers!
From realms in Ether's boundless seas,
Bright heralds of a universe,
Electric winged resplendences!
They utter speech, as day to day,
Forth—forth and greet them as ye may!
Their mission is to man addressed;
Its import learn and understand;
For thus is God's divine behest
Forever borne from land to land;
And these are his avant courriers,
Joyous, who sun-born coursers urge
Through the vast deep of ancient spheres,
To where Creation's outer verge
And cradled being's infant eye
View their new heaven's proximity!
What news, celestial Mercuries,
From your fair earths and fairer suns?
Make known your errand if you please,
What seek ye, bright and shining ones?

They answer, and their words of fire
Impress the soul with boundless thought,
And glowing bliss and winged desire,
And love's sweet image inly wrought,
And prescience of far-seeing eye,
And fancy of the bow-spanned sky.

"How fair," they say, "your earthly bowers,
Your plains and prairies spread afar,
Your groves and vales that pour their showers
Of fragrance through the upper air;
The aroma of unnumbered worlds,
That round the fathomless abyss
In clouds of rising incense curls,
Like those soft showers that rise from this;
And, through the flight of countless years,
Form brighter worlds and lovelier spheres!"

"Aye, worlds of many-mansioned homes,
Fair vistas and parterres divine,
Of gorgeous temples, towers and domes,
And flowers that bloom and gems that shine,
Of sparking streams o'er diamond sands,
And grottoes cool and shady groves,
And realms replete with fairy lands
Of roseate bowers and glowing loves,
Where fadeless youth and beauty bright
Dwell, 'neath soft skies, in climes of light!"

"Ah! sown in weakness, like to seeds
Of tender germ, whose fragile blades,
Rooted in beds of noxious weeds,
For light, must pierce their sickly shades
So, child of man, thy embryo powers
Struggle for life and light below,
Where heavenly food in manna showers,
Should fall as free as waters flow;
But where the bigot holds his throne,
And gives thee, asking bread, a stone!

Yet, know that speedy victory
Awaits the hero-bands, arrayed
In the stern conflict to be free,
From chains by tyrant priesthoods made,
And so imposed in times of old,
That men have won them unawares,
And nations in their clankless hold,
Deemed boundless liberty was theirs,
And wisps, the breaths of church-yards fan,
The light that lighteth every man!

"From many a firmament that spans
Its sphere-encircled universe,
Gather to earth our mystic bands,
Where terror reigns—not death—a curse!
We lift the curtain that your vision,
Undimmed by pitiless despair,
With joy may view the fields Elysian,
And 'Morning's Sons' unfallen there;
And where immortal ye may sing—
'Grave, where's thy victory!—Death—thy sting!'"

GALVESTON, April, 1856.

Original.

EXHORTATION FROM A SPIRIT.

MRS. E. A. A., MEDIUM.

BLESS God, dear friends, for the assurance now given, that though ye are separated for a time from those ye have so dearly loved, yet ye will share with them an eternity of happiness, even forever and forever; for as the soul proves itself to be immortal, the desires that constitute it must be immortal also. To us who have passed the valley and shadow of death, the boon of eternal life is unspeakably dear; since we live in the blissful certainty of being reunited to those still on the earth, and who by attractional forces we are drawing to us. If to us this is blissful, how should it cheer and elevate your souls, that the Giver of all good has permitted the dawning of the morn of spiritual illumination to shine upon you? Ye need no longer feel that you are pilgrims, treading an uncertain and dreary pathway to the tomb. Ye need no longer feel that you are strangers to the bright Spirit-world, since an intercommunion is established. Ye need no longer sigh over the severed links in family chains; rather rejoice and welcome the night of death that closes forever the sorrows and cares, and pains and griefs of human life, and be ye found waiting to hail the morn that ushers in the godlike beauties of immortality.

Believe, my dear friends, that there is divine wisdom in the removal of those you love. When an idol is placed on the heart's altar, and ye bow in love to that shrine, fostering pride and vanity, and forgetting that which is of more value, the idol will be dethroned, the altar will be covered with the dark pall of mourning, and the avenues leading thereto will be closed against

the sweet influences of the Spirit of Peace. Arm yourselves against such enemies to your peace; put on the armor of heaven, and place yourselves as warriors on the field, battling manfully for truth and right. Thus shall you receive your reward; for around you bright banners shall rally the dear ones of other days—the silent forms of the buried dead, blessed children of better hours—unbroken links between the living and the dead. Ye will feel that we are near—that we sympathize in your conflict and rejoice in your victory; and as your banners float above you, so shall your souls be lifted above the sublunary things of earth to a foretaste of the heavens beyond.

Look kindly on the failings of the great brotherhood of man—let your noblest efforts be directed from selfish considerations to the elevation of those who are still on a lower plane. Spread before them the spiritual food, and spiritual light which is so freely given to you, and the path of the poor will grow light with hope; the smiles of peace will enter the desolate heart, and downfallen humanity will receive at your hands an impulse to rise above the circumscribed orbit of human existence, to the reality of another and a better world.

If you but knew what a full tide of pleasure flows back upon the heart at every act of brotherly love, each retreating tide would go full laden with well-directed efforts to assist those beyond the stream. Man would know and commiserate the wants of his fellow-man; they would see each other as eye to eye and face to face; the heart would not then be a cloister for the living burial of want. The strong should help the weak, the rich pour from their treasures the silver and the gold, the gifted in mind open their store-houses of talents and dispense them freely as they received them. The healthy should lay hands on the weak and suffering body, and impart to it its own vitality.

My friends, the dark night of ignorance is passing away and the bright morning of wisdom is dawning. To you, on whom God in his mercy has bestowed his various gifts, look well to it that ye hide not his light nor waste the substance he bestowed.

GLEANINGS FROM THE SPIRITUAL PRESS.

ANGELS MEETING THE DYING ONE.—A correspondent (E. F. Curtis) communicates to the *Spiritual Universe* the following beautiful instance of a happy death scene, caused by a sensible angelic visitation to the departing one:

About three years since, Mrs. Pormelia Jones Campbell, of West Greenvile, Pa., passed to the Spirit-land. It was an hour of terrible anguish. A young husband, an infant child, an aged parent, and numerous brothers and sisters surrounded the bedside, opposing the "grim monster" with a world of affection, that would gladly hold the loved one to earth, for then only the light of old theology illumined the future. * * * And now shorter and shorter grows the breath; a smile is seen playing upon that death-struck face; it deepens and deepens till the distinct laugh is heard. Half pleased and half terrified that such a scene should occur under such solemn circumstances, a sister addressed the dying one, "Why, Sis, what are you laughing at?" "I see angels," was the reply: and with these words passed away to add another to the bright throng above.

A CONCLUSIVE FACT.—The *New England Spiritualist* publishes the following statement as received from a perfectly reliable source:

At the house of Dr. Main, in this city, one of his assistants (Mrs. Jenness) being one evening in a trance, said that a Spirit whom she saw present wished to communicate something by writing. Her hand was then moved to write as follows: "A letter, asking for a medical prescription, containing a lock of hair and money, has been sent from Norwich, Conn., but has never been received by you." Mr. George, to whom the communication was made, inquired of the Spirit how the fact could be ascertained. "Write to Mr. Guilford Parker, of Norwich," was the answer. Neither Mr. G. nor any of the family knew that any such person existed; but he immediately forwarded a letter to that address. In due course of mail an answer was received from Norwich, signed Guilford Parker, and stating that he had some weeks before sent a letter to Dr. Main, with contents as described, but had received no return. The Spirit, in answer to inquiries, stated that he was present with Mr. Parker when the letter was prepared, and knew that it had not come to hand, though he was unaware what had become of it.

In the soul of man are certain signs which testify to his celestial origin and his glorious destination. If he had been created for a day, what would signify that insatiability of the Spirit which searches everywhere, resting nowhere—that curiosity of the mind which knows no limits—that immense capacity of suffering—that noble enthusiasm for truth and virtue—those profound reveries at the aspect of the grand in Nature—images of infinite greatness, and also that indomitable energy of the passions, so inconsistent with our fragile and perishing envelope.

New-York Conference.

SESSION APRIL 23.

MR. PARTRIDGE again recurred to the subject, as to whether the current phenomena embraced by the term modern Spiritualism, are to be ascribed wholly or in part only to Spirits. He said the difficulty was mainly confined to what is usually denominated mental manifestations. There is a broad distinction between sight and perception. We get a wrong idea when clairvoyants say they see this, that or the other. It would be more correct to say they perceive so and so; that is, they are impressed by a Spirit and made to perceive that which they represent as seeing themselves. All the facts he has yet heard cited were susceptible of a spiritual explanation. He related two. (See the article entitled "Spiritual Dynamics" in another part of this paper.) One occurred in this room while T. L. Harris was lecturing. Two persons in the audience agree simultaneously in the adaptation of a certain idea expressed by Mr. Harris, to a certain person; and this is cited as an instance of mental telegraphing. The other is, that a person in this city wished to impress an apology for his failure to keep an appointment, upon the mind of a friend in Williamsburgh, and was successful in doing so. Twenty years ago, perhaps, this might have been set down as a fair case of mental impression by mundane Spirits; but not now, since the agency of Spirits out of the form in such matters is so clearly demonstrated. These persons were impressible at any rate; and to him it was more rational to conclude that the Spirit friends of the parties did it, than to admit that a man could span the East River with a thought so potent as to pierce all obstacles, and finally lodge point blank in the brain of another human being whose exact position at the time would have to be guessed at. It appears further from the statement, that the friend in Williamsburgh not only received the impression, but at the same time saw the form of the party in New York. This would seem to remove it still farther from the sphere of human capacity as at present generally understood. For ordinary people it takes a ferry boat, or at least a wire to carry their thoughts across the river. It is therefore probable, to say the least, that equally potent agencies were used in this case.

Dr. Young said: The hypothesis is not self-sustaining in all its parts. Mr. Partridge alleges a spiritual origin for the phenomena under consideration, and predicates Spiritualism itself on the basis of mere distance. He thought it ought to have a more solid foundation than the East River to rest upon, or in the end it might be found as "unstable water." It is strange, to the degree of a miracle, that we can impress each other with a thought at all; but this once admitted, fifty feet or fifty thousand miles has nothing to do with it. Hence there is about as much use in taking a third power or Spirit into the problem as there would be in getting a fifth wheel to a vehicle that goes very well on four. But we can never prove Spiritualism, so called, by the fact of impression. Therefore it never should be mixed up with the solid facts upon which it must either stand or fall. It only casts a shadow over a momentous subject, which of itself it can never establish.

Dr. WELLINGTON has demonstrated over and over, that under a divine and universal law, as applicable here as elsewhere, to men in the body as well as as out of it, *Spirit can impress Spirit!* That is the first thing to settle, and it is well settled. He does not see why a man may not act, to some degree, the part of a Spirit now as well as after changing his clothes and place of residence. There are persons present whom he can impress, and who in turn can impress him; is influenced by the mental state of the audience he is addressing; every eye turned kindly to him helps his thought. So it is everywhere. A circle of friends meet: one more impressible than the rest is influenced by Spirits; but any thought of the circle may be impressed upon the medium as well. Mr. Partridge may be correct, wholly or in part, but it is Spirit after all—Spirit everywhere. He is convinced that undeveloped, and so to speak, outside Spirit influence plays its part, too, in the drama of spiritual intercourse. Dr. Wellington ended with an admonition to cultivate less selfishness and a more genial feeling for humanity.

A hirsute biped with a wandering eye, was kind enough here to congratulate the Conference on the steady progress it had made since it had been his self-constituted duty to mount guard over it in former days, toward that "nebulous and chaotic" state in which things were reduced to a common value, and out of which everything might be hoped for. He was also pleased to find an increase rather than a diminution of *cant* since his former supervision over us. As to the incidents of Mr. Partridge, he could explain them by a potent little word of two syllables, much better than any cause, natural or supernatural. It would be found, too, a universal panacea for all similar difficulties, and though discovered by him at great sacrifice of brain and body, he willingly laid it on the public altar by way of blessing to his fellow-creatures. His explanation was "guessing." He was not in a condition to affirm anything or to deny anything, simply because he did not know anything; but the loose method of doing things here does not please him. The Marine Court or other equally learned tribunals, unhappily to be found with other offal in the vicinity of our public markets, might serve as models for the investigation of truth. These learned functionaries received nothing as Gospel without an appeal to the Bible, through the sanctified formula of an oath. Here a man is left to tell his own story without swearing to it, which leads to error. Here our friend made a face as though he sniffed duty in some other direction, and so, like a "number-ten dip" in a gust of wind, suddenly went out.

Mr. DRESSER could not think spiritual phenomena a grand masquerade. He had listened to utterances from the lips of mere children which would rival the sublimity of ancient sages and seers. He had

heard glowing poetry from men who were not poets. He had seen graceful dancing by those who had never learned the first step, and music from the piano by those who knew not how to finger its keys. Another takes the pen and writes whereof he knows not—or the pencil, and paints without the benefit of a master. In witnessing these things he felt himself *en rapport* with that sublime epoch when inspiration sat upon the brow of man as a triumphal wreath, and monarchs trembled at its divine mandates. Are these things a masquerade? One thing he does know, come they from whence they may, they are entirely above the intellectual *status* of the individual through whom they come. The gentleman who preceded him had alluded to the law and its careful collection of testimony. A tythe of what can be produced in support of the phenomena of Spiritualism would determine the truth in judgment of any court in Christendom. There may be false witnesses over there, but the rules of evidence hold good notwithstanding. With regard to thought-reading, the 14th of 1st Cor., 24th and 25th verses is in point. There the seeing of "the secrets," that is, reading the thoughts of the unbeliever by these mediums or prophets as they are styled, is plainly set forth.

Mr. PARTRIDGE intimated that much valuable leather was thrown away in mending holes in his hypothesis, which did not exist. He would not afford Dr. Young an inch of space—no not so much as a mathematical part, on which to rest his lever of impression to overturn it. He denied, *in toto*, the power of one human being to impress a thought upon another without the aid of a Spirit. That which is carried, must have a messenger, whether it be a thought or a ton of coal.

Mr. I. B. DAVIS was glad to hear the subject thoroughly discussed, but sorry to see so much sensitiveness on the part of some. If mind-reading be true, we can well afford to spare it from our wealth of proofs that Spirits live and communicate. There is such a power doubtless, and the objection of skeptics that all Spirit communication is mere psychical impression, would, in his judgment, be fatal, if there were no better evidence than the statements furnished by mere impressional mediums. But there was proof enough of both propositions—and they might very well live together in mutual affinity. Adjourned.

R. T. HALLOCK.

A TRUE PICTURE.—Mr. George W. Curtiss has lately delivered in Boston one of the course of the Lowell Lectures, entitled "Contemporary Literature." In it we find a description of Wm. Harrison Ainsworth, one of the "blood and thunder" school of novelists, in London: "There was an ingenious professor in Cambridge who had calculated in cold blood that for every certain number of miles traveled by railroad, a man, according to the statistics of railroad accidents, should receive a certain injury. Thus—a man who had traveled five thousand miles, owed a broken arm, to keep the statistics straight; another who had gone ten thousand, was liable for both of his legs; while some unfortunates whose profession or pursuits, such as lecturers, compelled them almost to live in the cars, were in arrears the whole body—so that by these terrible statistics we might be traveling alongside a man, who, by a careful calculation, ought to have broken his neck several years before. (Laughter.) This calculation might be made of Ainsworth's works. Every ten pages, a thumbscrew; every chapter or two, a State procession or black intrigue; every book, poison, daggers, dungeons, and the rattling of armor; and for every volume, the assassination, execution, or marriage of all the characters who were not reserved to satisfy the rigorous imprisonments, racks, weddings, and scaffolds of the last volume. The names of his stories were suggestive only of old armor, a sinful aristocracy, and beautiful foot-pads. [Laughter and applause.]

CURIOSITIES OF WATER.—Water exists around us to an extent and under conditions, which escape the notice of cursory observers. When the dyer buys of the dry salter one hundred pounds each of alum, carbonate of soda, and soap, he obtains in exchange for his money no less than forty-five pounds in the second, and a variable quantity, sometimes amounting to seventy-three and a half pounds, in the third. Even the transparent air we breathe contains, in ordinary weather, about five grains of water diffused through each cubic foot of its bulk, and thus rarefied water no more wets the air than the solidified water wets the lime or opal in which it is absorbed. Of a plaster of Paris statue weighing five pounds, more than one good pound is solidified water. Even the precious opal is solidified water, combined in the proportion of nine grains of the earthy ingredient to one of the fluid. Of an acre of clay land a foot deep, weighing about one thousand two hundred tons, at least four hundred tons are water; and even of the great mountain chains with which the globe is ribbed, many millions of tons are water solidified into earth.

THE GREAT ARTESIAN WELL IN PARIS.—This extraordinary well is bored in the centre of the Court of the Abbator, goes 1700 feet into the bowels of the earth, and the column of water, nine inches in diameter, rises in copper tube 112 feet above the surface. From this elevation it descends by means of another tube to the ground, and is conducted to the reservoir at the Pantheon, whence it is distributed for the use of the inhabitants. The temperature of the water is constantly 80 deg. Fahr. It holds several salts in solution, among the rest iron, which colors glass submitted to its action—and is highly charged with carbonic acid gas. This is the deepest well yet bored, and the facts connected with it serve to explode the old doctrine that such wells were mere examples of a jet of wet having its head on some mountain or high table land passing under ground and springing through the outlet up to the height of its head. The supply of water from this well is 3,400,800 gallons in twenty-four hours.



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

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, MAY 10, 1856.

A MORNING IN THE COUNTRY.

Rondout, Sunday, May 4th.

THE cold dark storm is over, and the dense clouds which have veiled the blue heavens for three days now break and pass away. The shadows of the departing night went before them. It is Morning! The sun shines gloriously over mountain and river. Nature calls me with many voices to worship in her temple. The willing spirit answers, and I go forth into the great Fane that is consecrated by the Divine presence. No sexton stands at the open portals to point me to the lowest place, and accordingly I will go up and stand on the pinnacle. The chime of the waters as they gush from the sides of the hill is like the music of silver bells, as from some lofty spire the notes descend through the still air to track the silent halls of sense. It is the Sabbath! yet all Nature violates the statute and works without interruption. She is weaving virgin robes for the renovated earth to wear. The village, reposing beneath at the foot of the hill, looks like a silent worshiper on bended knee, before the high altar whereon we will offer the incense of our grateful joy.

Spring is here! I feel her balmy breath on this brow and her pulses in these veins. Nature's great heart beats under my feet and over my head. Electric currents run through every nerve of her mighty frame and every fiber moves. They play over the delicate pinions of the swallow, and he cuts the air with arrow-like swiftness; they dance in the throat of the robin and the blue-bird, and then come to me in music on every breath of the Morning. The currents of the all-pervading Life flow into every form of the natural world, and therefore all forms partake of the Divine energy. They are beautiful because in and through them we perceive the light and life of the Omnipresent ONE. These green aisles, O Nature! are hallowed by the footsteps of Deity. GOD IS HERE, and the quick soul feels his presence in the midst of his temple. The great dome is radiant with his light, and these emerald halls were fashioned and garnished by his hand. He touches the majestic mountains, and they are arrayed in soft robes of living beauty. He smiles on the valleys, and they blossom and offer grateful incense. Surrounded by all this beauty and harmony I look and listen, and am silent—speechless with admiration, and with the fulness of joy that seeks no earthly mode of expression.

Let me muse awhile by this grove of young pines. This is consecrated ground. The forms of the departed repose beneath these shades. Here and there, through the evergreen boughs, the white stones are visible—pale emblems by which affection marks the places where its treasures lie buried. Ah, how many have a vague and terrible apprehension that their friends thus sleep in the realms of dark forgetfulness, and how few realize that the departed, even now, possess the boon of conscious and happy existence! These pines wave with a graceful and reverent motion, as the aerial currents from the adjacent hills flow through the numberless branches. Nature's airy halls are filled with weird strains of sweet and solemn music. By that white slab kneels a pale mourner; with her tears she moistens the grave of her buried hopes, while her subdued moan blends with the low cadence of the murmuring woods. But my spirit rejoices even here and now; for I know that all that is vital in man still lives, and must live forever. All life, as it is presented for human contemplation, is the Divine presence made visible in outward forms. The great Spirit is the source of life; God is self-existent and eternal; therefore, all life is of necessity immortal. This doctrine is taught here, above these graves. Every tree that spreads its branches over the earth; every leaf that unfolds itself to the sun; every flower that exhales its perfume on the air, and every blade of grass that points toward the heavens, is an eloquent and instructive minister, ordained of God to preach the Resurrection and the Life.

THE INNER LIGHT.

It is well known that the ordinary somnambule, and, indeed, every person endowed with a faculty of prevision or a power of clairvoyance, is qualified to perceive and comprehend many things which wholly transcend the mind's capacity, while it is restricted to the sphere of its mundane relations. This truth is daily illustrated by many startling phenomena. I have known an uneducated youth who was totally ignorant of all arts and sciences; yet in ten minutes, even by the aid of a human magnetizer, he became a sage—was familiar with different languages, and at home in every department of scientific philosophy. Fools jeered at him, but wise men wondered at his wisdom. Not only did he exhibit a familiarity with the profoundest principles of Nature and the various acquisitions of the human mind, but there was no limit to his vision. The most solid substances were transparent as ether; immeasurable distances opposed no barrier to his observations; the forgotten Past was unveiled before him, and he had power to unlock the mysterious Future, and to read from the book of destiny!

Thus the great realm of the Spiritual opens around and within us in proportion as our natures are refined and exalted. The thoughts which startle the world with their vastness, power and beauty, are not born of corporeal elements. On this point we must respect the actual experience of inspired minds rather than the skepticism of those who are incapable of any similar experience. The latter class should be reminded that it is as truly the privilege of the eagle to *soar* as it is the province of meaner things to *crawl*. The dusty speculations of material philosophers on a question of this nature, are entitled to no credence, since they are obviously as destitute of Truth as they are devoid of all incentives to heavenly aspiration and a divine life. If such men have no intercourse with superior intelligences, the fact shows clearly enough that they themselves are earthly and sensual; but it does nothing to prove that others are like them, much less that the common faith of the world is to be regarded as an illusion.

The ancient Day was glorious, but its light grew dim when the early apostles and seers and philosophers went to their rest. Since that day there has been a long, long night; and many a doubting mortal has watched his brief hour, and thought that night would never end. And when the hour—the sad, short hour—of earthly being had passed, with no light but the faint glimmering of the silent stars, the watcher went to his repose; and another—lonely and desolate—sat in his place. Thus wore the night away until Spirits from the Invisible came to herald the dawn. We witness the beginning of a New Era in which intercourse with the Spiritual World is becoming general, and those who have not yet seen the evidence of their own immortality shall soon have the witness in themselves. New lights now glimmer in the spiritual firmament, and the great Stars whose effulgence

"—made the old time glorious,"

appear in the upper heavens, while the mists of ignorance and unbelief break and pass away, to obscure the world no more!

SPIRITUAL ELEMENT IN LITERATURE.

CAMPBELL employs the spiritual element in his poems, of which we have an example in the interview between the Seer and the warlike chief of the Camerons. The latter is on his way to join the standard of Charles Stuart when he is met by the Seer who predicts his overthrow. Lochiel denounces him as a vile wizard, and the Seer, insisting that he can not hide the terrible vision, says:

"For dark and despairing, my sight I may seal,
But man can not cover what God would reveal:
'Tis the sunset of life gives me mystical lore."
And coming events cast their shadows before."

The Seer proceeds to give a graphic description of the catastrophe. The field and the conflict are before him; and as the Pretender and his legions fly in vision from the bloody scenes of Culloden, the prophet invokes the "wild tempests"—as though the elements themselves were governed by spiritual powers—to rise and "cover his flight."

Philip James Bailey includes numerous Spirits and Angels in the *dramatis personæ* of his remarkable poem. Festus thus describes the manner in which the celestial visitors appear:

"Light as a leaf they step, or arrowy
Floating of breeze upon a waveless pool;
Sudden and soft, too, like a waft of light,
The beautiful immortals come to me."

Festus is interrogated respecting the general subjects of which the Angels discourse, and answers the fair questioner thus:

"Some say most

About the future, others of the gone,
The dim traditions of Eternity,
Or Time's first golden moments. One there was
From whose sweet lips elapsed as from a well,
Continuously, truths which made my soul
As they sank into it, fertile with rich thoughts—
Spake to me oft of Heaven, and our talk
Was of Divine things alway—angels, Heaven,
Salvation, immortality, and God;
The different states of Spirits and the kinds
Of being in all orbs, or physical,
Or intellectual. I never tired
Preferring questions, but at each response
My soul drew back, sea-like, into its depths
To urge another charge on him. *This Spirit
Came to me daily for a long, long time,*
Whene'er I prayed his presence. Many a world
He knew right well which man's eye never yet
Hath marked, nor ever may mark while on earth;
Yet grew his knowledge every time he came.
His thoughts all great and solemn and serene,
Like the immensest features of an orb,
Whose eyes are blue seas, and whose clear broad brow,
Some cultured continent, came ever round
From truth to truth—day bringing as they came.
He was to me an all-explaining Spirit,
Teaching divine things by analogy
With mortal and material."

Irving, in his *Midnight Musings*, is inclined to credit the idea that spiritual beings

"walk the earth
Unseen, both when we wake and when we sleep."

The following brief extract is a significant expression of his views of the general subject:

"Is then this space between us and Deity filled up with innumerable orders of spiritual beings, forming the same gradations between the human soul and divine perfection, that we see prevailing from humanity down to the meanest insect! It is a sublime and beautiful doctrine inculcated by the fathers, that there are guardian angels appointed to watch over cities and nations, to take care of good men, and to guard and guide the steps of helpless infancy. Even the doctrine of departed Spirits returning to visit the scenes and beings, which were dear to them during the body's existence, though it has been debased by the absurd superstitions of the vulgar, in itself is awfully solemn and sublime."

This testimony from one of the most distinguished American authors should humble the pride and rebuke the ignorant self-conceit of that numerous class of inferior writers who arrogantly denounce the very idea as a wicked imposture, and its realization as utterly impossible. This difference in the judgment of men is heaven-wide, but it is scarcely wider than the abyss which separates the judges and the spheres of their intellectual and moral life.

MISS JAY'S LECTURES IN BINGHAMPTON.

EMMA FRANCES JAY has recently delivered several lectures before large audiences assembled at Bingham Hall in the village of Binghampton. The Editor of the *Daily Republican*, who is not a Spiritualist, gives a lengthy and apparently candid statement respecting the character of the performance. The phenomena presented on the occasion referred to were sufficiently extraordinary to interest the general reader, and we therefore copy the *Republican's* account, omitting the introductory portion:

FROM THE BINGHAMPTON REPUBLICAN OF APRIL 30, 1856.

She was soon in a trance state—her eyes closing and her whole appearance and manner undergoing an evident transformation. She arose and, in a voice different from that in her natural or normal state, answered the questions as they were successively presented to her, with an affluence and correctness of language, logic, method and frequently, profundity of thought and extent of information, clearness and impressiveness of utterance, and grace and propriety of manner, truly astonishing. She confined herself with a remarkable continuity to the letter and bearing of the questions, immediately comprehending their scope and object; and, at the conclusion, requested that if they were not answered fully and satisfactorily, any deficiency or obscurity might be pointed out for further elucidation. She states, both in her normal and trance conditions, that Spirits speak through her, as a conditional medium, employing her vocal organs and brain for their utterance; that she has no control over the language or thoughts, and that the speaking appears to her precisely like the speaking of any person to whom she was giving sufficient attention to listen.

We have no hesitation in saying, from the investigation that we have been able to make by seeing her both in private and public circles, in

her normal as well as in her trance conditions, that she is no impostor—that her statements and manifestations are truthful and reliable; and that while in her normal condition she possesses no extraordinary education, is a lady of genteel and agreeable manners, of cheerful spirits and modest and truthful deportment, in her trance condition she exhibits extraordinary powers of language and thought, and is truly an extraordinary woman.

We are free to say that, in our opinion, it would puzzle a Webster, or a Choate, or the most gifted clergyman in the land to speak on spiritual, religious or moral subjects, impromptu and extemporaneously, with equal fluency, beauty, intelligence and power. Could we speak with equal ability we should be loth to give any Spiritual influence the credit of it, and would be inclined to take it to ourselves, and not modestly, like her, appropriate it to others! On the common principles of human nature, we adduce her extraordinary exhibitions, in connection with her assumption of their cause and origin, as one of the strongest proofs of her truthfulness and honesty. On Monday night, in answer to a question, she gave the whole theory of electricity, of the magnetic batteries, etc., in a manner of which no chemist or natural philosopher would have cause to be ashamed; and she informs us that she had never studied the science. But another extraordinary test was given by her last night, which not only excited the sympathy of the audience, but convinced many a previous skeptic of her truthfulness. Exhausted by fatiguing, previous labors, and the close, unventilated and depressing condition of the Hall, she suddenly stopped in the midst of an impassioned utterance, and remarked to the audience that the Spirit would have to withdraw for the present on account of the exhaustion of the medium.

Taking her seat she exclaimed, in her own normal voice, that she was faint and immediatly sank to the floor in a complete state of syncope, from which it required several minutes to arouse her. When restored to consciousness and sufficient strength, she again arose and took up her line of thought and language precisely where she had left it, and concluded with perfect harmony and continuity her remarks! Such a feat, we venture to suggest, would tax the powers and address of any ordinary fainter. It would be both a faint and a *feint*, in which they could not well succeed. At the conclusion of speaking she sings, still in a *trance* state, in an operatic style, and with remarkable clearness, sweetness and occasional power and compass of voice.

We have thus plainly and freely given the results of our investigations and our impressions. We are not yet a believer or disbeliever in Spiritualism, but we do believe in mesmerism and electricity, and these agencies or elements Miss Jay informs us the Spirits employ in making their manifestations. We are willing to be a learner in all things, and to follow the sacred injunction, "Prove all things and hold fast that which is good." When we arrive at any fixed belief, we shall have no hesitation, from any fear of ridicule or doubt by *uninvestigating* ignorance or conceit, from frankly avowing and defending our belief.

MISS C. M. BEEBE IN BOSTON.

MISS BEEBE has recently delivered four lectures to the Spiritualists of Boston, in the Music Hall of that city. There, as in every other place where she has spoken, she seems to have commanded the attention and earnest admiration of intelligent and cultivated minds, among both the friends and opponents of the New Revelation. A writer in the *New England Spiritualist*, who is vouched for by the Editor as "highly qualified to pronounce upon the merits" of her discourses, thus speaks of her:

There is a freshness, an electric vitality in the lecturer's style of thought and expression which delights the imagination, and at the same time convinces the reason. A gentleman, present in the afternoon, of legal eminence and literary culture, who is entirely skeptical with regard to Spiritualism and Inspiration, and who was there for the first time—but we trust not the last—heard a discourse on the subject, expressed astonishment and admiration at Miss Beebe's remarkable powers, comparing her poetic imagery and diction to that of his friend CHOATE.

The Editor of the *Spiritualist*, who subsequently heard two of her lectures, gives the following emphatic testimony to their rare excellence:

We had the pleasure of listening to the reading of two lectures, by Miss C. M. BEEBE, on Sunday last, which were productions of no ordinary merit. That of the afternoon was entitled, "The Ideal realized in the Actual," and was an earnest and eloquent appeal for a true life—that is, a life divested of sham and seeming, and true to one's highest ideal of duty and goodness, in which the external shall correspond to the internal, and the heart dare to show itself in the life. At the close of the address, the speaker was unexpectedly entranced, and made to breathe forth an impromptu invocation to the Infinite Spirit, expressed in verse, and so far as we could judge, as faultless in rhythm as it was impressive and elevating in sentiment.

The evening discourse was of "Unity in Diversity," and illustrated the propriety and necessity, as the outworking of a universal law—of the different religious faiths which have obtained among mankind—showing that notwithstanding their diversities in form and phase, yet there is essential unity, a broad basis of eternal Truth underlying all, which makes of humanity a real brotherhood in spiritual as well as in physical relations.

No abstract that we could furnish would give the reader any just idea of the excellence of these productions. That of the evening especially presented a wealth of poetic imagery, a felicity of illustration, a

power of condensed and terse, yet easy and felicitous expression, a playful but dignified humor, a breadth of intellectual scope, a keenness of spiritual insight, and a catholicity of feeling, which we have seldom if ever found excelled by any living orator or writer. This may sound over enthusiastic, but it is our well considered estimate, after a careful reading of the lecturer's manuscript since hearing its delivery. Without intending anything invidious by the comparison, we would say, that Mr. R. W. Emerson is now engaged in the delivery of a course of his characteristic lectures in this city, to crowded and delighted audiences, composed of the very *élite* in intellectual culture of this modern Athens; we have heard several of these, and have partaken of the universal gratification they afford; but never even in his best moods have we known the transcendental philosopher to equal in all its points of excellence this production.

This expression will not, of course, be taken as flattery of Miss B.,—since she makes no claim to the authorship. She professes to be only an amanuensis and mouth-piece for another mind, or minds, which have cast off the clogs of mortality.

THE MORNING LAND.

We have of late copied from American journals several commendatory notices of Mr. Harris' poems, and we will here introduce a brief extract from an extended review which is now in course of publication in succeeding numbers of the *London Spiritual Herald*. We copy from the April Number, the "Morning Land" being the work under review;

Whatever else might be thought of Mr. Harris, the medium of these poems, it might have been supposed that, to all unprejudiced lovers of song, he would have been regarded as, at least, an *improvisatore* of the rarest, and in this age, and among the Anglo-Saxon descendants, of the most unique order. For, granting that he were mistaken in affirming that his verse actually descends from the skies, and from certain lyrical heavens there, whose existence every true poet ought to desire most fervently, yet abating this pretension, here at least is an honest and gifted man who pours forth unpremeditated floods of song not approached in its kind, from a very deep well of genius, such as has not before been opened in the world's history. We say it might have been supposed that critic and sublunary poet would have looked a little at this phenomenon. Yet, in supposing this, we were mistaken; for the great world, all adrought as it is for want of such waters, will not approach the well. The critics treat it as a monstrosity, or else with silence; and the small poets can see nothing but a hollow dress left standing about a vanished ghost's locality, in these gorgeous robes which a "strong angel" wears; in fact, the Spirit-poems are their scarecrows. The truth, therefore, dawns upon us, that even the celestial muses, when they come down here, have their own way to make before they can be anybody in this world's Red Book.

Our first selection shall be the *prelude* to the poem; and we will ask the reader, when he has well read it, where, in the English language, any pipe of song was ever half so musical, so deep, so easy, or so perfect. It lies unobtrusively before us like dewy flowers, grown, not made, and seen when the heart is deepest and the mind clearest, in the early morning, when walking and praying are commingled:

Why is the red rose sweet?
Say, canst thou tell?
Say, how do glad hearts beat
In earthly shell?
No outward wisdom knows,
No tongue can tell.
No, no, no.
Hearts with love that glow
Roses while they blow,
Each in twilight dell,
Hid away
From the day,
Neither may
Disclose the spell.
Tell me, tell me where
In the sky,
Perfumes rich and rare
Pass and fly?
We alone, who hide
Where the perfumes glide,
Where the Angels dwell,
We alone can tell.

We have not the space to extract the *Herald's* quotation entire, but will add the Editor's concluding words:

It is most evident that a fountain is here opened which is of import to the nations of the world, and through speech, and its highest form, poetry, revelation and revolution, hand in hand, are about to walk the earth. A crowd of hopes press upon us, as that grand and long-desired pair of visitants show us once more their celestial faces. And prosaic thought itself walks forth with a new step of dignity, after regarding the lineaments of these sweet and terrible choral angels.

Not so Fast.

A PROPHECY.—Mrs. Porter, a spiritual medium in New York, has prophesied that the steamer *Ericsson* will be burned to the water's edge before the 26th of the present month. Just "make a note of it."
—*Exchange*.

Not so. The invisible intelligences, speaking through Mrs. Porter, have, it is true, predicted the destruction of the *Ericsson* in the manner alleged, but they have never fixed on any time when this occurrence may be expected. Make a note of this, also.

TIFFANY'S MONTHLY FOR MAY.

This magazine for the present month, is now ready for delivery, having been delayed for a few days by an accident which occurred in the stereotype foundry. Each number of this publication, consists of ninety six octavo pages, of substantial, instructive reading matter; and the present number comprises articles bearing the following titles: "Formation and Duration of Character;" "Modern Mysteries Explained and Exposed;" (continuation of Review of Mahan;) "Forms of Expression." "Nature and Consequences of Sin;" "The ultimate Destiny of Man;" "Modern Spiritual Developments;" "Responsibility;" "A Record of Wonders;" "Propositions;" "Current Items."

From the article entitled "Formation and Duration of Character," we present the following extract as exhibiting the author's views relative to the connection existing between human character found in this life, and the condition of the Spirit in the other world.

The individuality consists of its perceptions and affections, or loves, whatever they may be, and it only knows itself in such character; and if on entering the Spirit-world, it did not take with it its perceptions or affections, it would not take its individuality; if it were not in its exterior loves and delights, not being in the inmost or divine, it would be in no affection or love at all. Consequently the spirit would be without love and delights; consequently without affinities; consequently without sphere.

But the individual takes his exterior character to the Spirit-world, for that is what constitutes the individual and makes him the entity of which he is conscious; and the character of his individualization determines the character of the entity, whether it be in harmony or in antagonism with the divine character. The character of that individualization determines his ruling loves, and his ruling loves determine his affinities, and they determine his sphere. "To whom ye yield yourselves servants to obey, his servants ye are."

The principles of affinity are the same in all spheres. The great law of spiritual attraction is that of RESPONSE. That which responds to desire, love or delight, attracts; and the question of response is determined by the condition and character of the individualization. Upon this principle he who in the loves and delights of his individuality harmonizes with, or responds to, the divine, is attracted to the divine. So he who is in the loves and delights of an opposite character, is thereby repelled; as falsehood and deceit are repelled by truth, impurity is repelled by purity, etc.

So then the character which man forms here will endure, and attend him into the Spirit-spheres. Every principle of the growth and development of the Spirit demonstrates it; every fact from the Spirit-world affirms it. The duration of this character in the Spirit-world will depend upon circumstances, for it is still subject to the influence of externals, and is liable to be affected favorably or otherwise by them. The laws of spiritual growth and development undergo no change at physical death; and the darkest and most undeveloped Spirit in its inmost is still divine; that is, the divine is never excluded; for should it be, the Spirit would cease to exist. All Spirits are connected with the divine in being, if not in perception and affection. Their life is from God, although the loves and delights may be from that which to them is evil and false.

There is nothing immutable except the absolute. External character changes for better or for worse, according to loves and delights, and according to circumstances attending them, while conscious being or continued self-consciousness, remains unaffected. This we know from the experiences of this life. During the formation of character, and all the changes thereof through life, we never cease to be conscious of continued identity. The unfortunate one who has departed from the paths of innocence and purity, and is wandering in the darkest ways of pollution and crime, feels her identity with the virtuous being of earlier days. She still feels conscious of continued being, although not of continued character. So also with the reformed and regenerate; they feel their identity with the being formerly clothed upon by those forsaken vices and crimes. Thus it is that character may change. Exterior character *must* change—everything exterior must mutate. The loves and delights of the individual will vary as he progresses or recedes.

The Shepherd and his Mutton.

It is recorded of Father Richard, a Catholic priest who departed this life at Detroit, in 1834, that he found it extremely difficult to acquire a familiar knowledge of the English language, notwithstanding he was a fine linguist and otherwise distinguished for his scholarship. One day he selected as the foundation of his discourse the words, "I am the good shepherd." The venerable Father insisted that what was true of the blessed Saviour in his time, was still true of every faithful pastor. "I am your shepherd," said he; and then, proceeding with more reason than prudence to what doubtless appeared to be a logical and inevitable conclusion, he added, "And ye are my mutton!" It is said that this argument of the good Father occasioned an unusual sensation among the lambs of the flock, and that several old sheep—these had been closely sheared—looked around to see if the door of the fold was open.

THE SPIRITS IN CONSTANTINOPLE.

We extract the subjoined letter from a late number of the *Tribune*. The facts are not devoid of interest, though the writer's manner of treating them sufficiently indicates that he has only the most superficial, crude and contradictory views of the whole subject.

SPIRITUAL RAPPINGS IN TURKEY.

CONSTANTINOPLE March 17, 1856.

For more than a year or so past, news of the turning tables have been well-known here, and tried with entire success by several individuals, young and old, credulous and incredulous, nervous as well as those of strong frames and powerful nerves, to the utter amazement of the spectators. More recently spiritual rappings have been experimentalized in this city, with equal success and as little understood.

An Armenian physician, Dr. Shishman, a pupil of the seminary of the Rev. Mr. Hamlin [American Missionary] of Bebek, on the Bosphorus, lately returned here from Paris, where he had gone to perfect his medical studies. While in this capital, Dr. S. either heard of, or saw, experiments of rappings and animal magnetism, and explained the results to some of his countrymen of this place—much no doubt to their surprise and curiosity.

Since his arrival, private individuals have endeavored to ascertain whether or not they possessed the power of magnetism, and succeeded entirely. One, a young Armenian lady of Galata, of a very nervous temperament, (it has been now clearly ascertained) can serve as a medium between invoked Spirits and human beings still of this life. Startling as this assertion seems, the facts which I shall detail will serve to support it.

But first allow me to state that I am strongly incredulous. First: Because I believe there never has been and never will be any intercourse between the beings of this existence and the souls of the spiritual world; and secondly, because of the unspiritual manner in which it is supposed, the latter communicate with living men and women in this life.

The young lady in question had, until recently, a nervous indisposition. She became frequently attacked with hysteria, and suffered much from a feeble frame. She was placed under Dr. S.'s care, who has succeeded in curing her almost entirely. She experimented with the tables with extraordinary success, and at the request of the Doctor she consented to make an attempt at serving as a medium between invoked Spirits and those who choose to ask for them. For this purpose she seats herself near any small circular table supported by a tripod. She rests her right hand upon this table, and any person present being decided to ask whether a certain Spirit—say of Napoleon, Lord Byron, or Mirabeau—will respond to his or her question, makes the request in an ordinarily loud voice. If the Spirit is disposed to accede to the request, a knocking is distinctly heard upon one of the three feet of the table. The request must be made in the language which the Spirit must have spoken (his native tongue) while in this life.

Many of the responses have filled all those present with surprise. The incredulous have been greatly embarrassed by them, and like myself all feel that there must be either some deception, or some result of magnetism thus brought into action, heretofore unknown. Most of the Spirits invoked have been those of the departed Armenians, and consequently the language spoken is the Armenian, with which I am wholly unacquainted. One Spirit replied that it was a cherubim. None seemed disposed to give any information as to the future. What they have been, and still are, is freely mentioned. The Spirits of M. Carabet Duy Oglon, an uncle of the young lady serving as a medium, was one evening invoked, and she had to be cut off immediately from her condition of medium, or she would have fainted, so much was she affected by it. To do this it is only necessary for a stranger to touch the hand placed upon the table. On Lord Byron's Spirit being invoked the rappings on the table were most violent, and so alarmed those present that the medium had to be cut off immediately.

One of the Spirits has stated that there are twelve persons in this place who have the faculty of serving as mediums. Some of them are known. One is a married lady of rank, who has tried an experiment with entire success, but, as well from her own repugnance as from that of her friends and relations, she has determined not to attempt it again.

I would add that one of my particular friends, a young Armenian full of conscientious convictions and of a probity and morality beyond all suspicion, has a brother a priest at the Armenian College of St. Lazarus in Venice, to whom he is greatly attached. As an experiment he asked whether the "guardian Spirit" of this brother would manifest itself to him. It did so, and said that it was no human Spirit but a "cherubim."

The impression which these facts—for such they certainly are—have made in Constantinople, is very great. Animal magnetism has, however, been practiced here by some of the dervishes for many, many years, for the curing of diseases and allaying of pain. I have witnessed this a hundred times, and fully believe in its efficacy. It is nothing more than manipulation of the part affected. I verily believe that the operator is wholly unacquainted with all magnetism as a science and ascribes it to the superhuman powers given him by Allah or the Prophet in recompense for his piety and constant mention or contemplation of the name of Allah.

LITTLE passions do not profoundly disturb the soul; they are like the breezes which ripple the face of the waters. Great passions, stormy tempests, agitate the sea even to its depths; oft wreck the vessel and the mariner, sometimes carrying them afar off into newly discovered regions.

Original Communications.

VOICES OF THE INVISIBLE.

THEY are there—and each blessed voice I hear,
Kindly, and joyous, and silvery clear;
But under tones are in each that say—
It is but a dream, it will melt away.
And away, like a flower's passing breath 'tis gone,
And I wake more sadly, more deeply lone!
Oh! a haunted heart is a weight to bear—
Bright faces, kind voices, where are ye—where?
Mrs. Heman's "Land of Dreams."

THE RESPONSE.

O, it was not a dream—those voices I heard
Which swept o'er my soul and so thrillingly stirred
The deep fount of feeling—stole out from the strand
Of my sweet, happy home, the bright Spirit land.
No, it was not a dream—those soft melting lays,
That wrapt my whole being in Heaven's own praise,
Came, wafted afar, from the land of the blest,
And struck the sweet Spirit-chords strung in my breast.
I have found them all here—the loved and the lost,
The care-worn and weary, so tremblingly tossed
On life's troubled ocean, have here found a home,
No longer to sorrow, no longer to roam.
I have found them all here—the tendrils of love,
That lay torn and bleeding, nor upward could move,
Are healed by the breath of affection's deep sigh,
And bid to spread upward their branches on high.
I hear their sweet voices, soft echoed through bowers,
All mingled with harp-notes that float 'mid the flowers,
All rising, commingled, a sweet flood of song,
While Angels low bending the anthem prolong.

SPIRITUAL DYNAMICS.—TWO FACTS.

BY E. H. BROWN.

At the close of my late article I pledged myself to give such facts as I relied upon to support my theory of mental telegraphing. In pursuance of that promise I submit the two following facts.

I extract them from the *SPIRITUAL TELEGRAPH*, of October 6, 1855. The reader will observe that the first fact took place in the office of the *Spiritual Telegraph* in New York. Brother Partridge desired that I should not give any facts which took place in England, or some other remote part of the globe; I therefore give him a fact which is at home. The second fact also took place in New York, and is vouched for by the Editor of this paper, who, I presume, is well acquainted with all the parties.

FROM THE *SPIRITUAL TELEGRAPH* OF OCTOBER 6, 1855.

MENTAL TELEGRAPHING.—Some two months since the writer conditionally promised Miss J., a remarkably clear impressionist, clairvoyant, and medium, who was then a sojourner under his roof, that he would accompany her to a spiritual Conference at the Stuyvesant Institute. The approach of evening, however, found the writer at the office of the *SPIRITUAL TELEGRAPH*, absorbed in unexpected duties which he was obliged to perform before he left for home. Seeing that these duties would detain me until beyond the time fixed for the meeting, and not willing to be thought indifferent as to the performance of my promise, it occurred to me that I would endeavor to place myself *en rapport* with Miss J., and tell her mentally the reason why I could not get home in time to accompany her to the Conference. I accordingly threw myself in an arm-chair, abstracted my mind, brought her before me in thought, and mentally said, "Miss J., I am unavoidably detained at the office reading proof-sheets of a book, and can not go with you to the Conference to-night."

About nine o'clock I returned home and commenced apologizing to Miss J., for not fulfilling my promise, and was about to tell her the reason, when she stopped me and said, "You need not tell me about it; I know the reason; you were detained at the office reading the proof of a book." She had told my wife the same thing in the early part of the evening, when I was still expected home, and, as nearly as I could ascertain, about the moment I sent her the telegraphic impression. It was very unusual for me to be detained with duties at the office on that evening of the week, and no one in my family knew that I was then superintending the publication of a book. Miss J. declared that when she received the impression she even *saw* me sitting in my arm-chair in the office.

THOUGHT READING.—On Sunday morning last, as the writer was sitting in the Stuyvesant Institute listening to the eloquent discourse of Bro. T. L. Harris on the mediatorial character of Christianity, we seemed distinctly to hear or rather feel, as if spoken within the brain, a lady say, at the close of a noble sentence uttered by Mr. Harris, "*That suits Mr. Fishbough.*" We thought the lady had whispered these words to a gentleman, who sat next to her, though, she being on the opposite side of the hall, it would have been impossible for us to have heard the whisper with the external ear. The words, however, being so clearly and distinctly impressed, we took out our pencil and wrote them, and after the services, went and showed them to the lady (Mrs. W.) and asked her if she had whispered them to Mr. I. during the meeting. She

said she had not whispered them to any one, but that those words were distinctly on her mind for some time, and that she had said them in spirit. There was no circumstance that could possibly have caused us to imagine that these words were, at that time, on the mind of Mrs. W. or any one else; and we mention the fact as (to us) a most convincing case of personal experience in thought-reading.

REMARKS.

Bro. Brown, I trust, will excuse me for observing in this connection, that the ordinary and well-understood phenomena of life ought not to be magnified or misappropriated to the building up of new and extraordinary theories. Also, that phenomena occurring in Stuyvesant Institute, or the office of the *SPIRITUAL TELEGRAPH*, New York, or in the *Spiritual Herald* office, London, which are equally susceptible of explanation by several hypotheses, cannot properly be cited as *proof* of mental telegraphing.

As to the fact said to have occurred in the office of this paper, I observe, first, that both parties who participated in its occurrence claim to be impressible by Spirits, and that prior to such mediumship they were not conscious of any such experience as that cited, which fact is presumptive evidence of spiritual agency in the production of the phenomena referred to.

Second: Mental and perceptive phenomena produced by Spirits, and their duplicates, which some claim are produced through the action of mind on mind in this mundane sphere (if there be any of the latter class), are so similar that no discrimination as to their origin can with certainty be made. Spiritual phenomena at all times indicate that every individual has what is termed "attendant spirits," "familiar spirits," "guardian angels," and several other terms used to signify Spirits who are constantly with us, and are in unison with our desires and persuasions, and ever ready to aid and do our bidding.

It is highly probable, in the cases under consideration, that these Spirits perceiving the desires of these persons, conveyed them from one, and impressed them on the other; and to make the party understand from whom the communication came, the Spirit impressed Miss J. with Mr. Fishbough's presence, and apparently to see his position and features. This is a mode often adopted by Spirits to indicate identity, and it is done with the same facility with which impressions are given of words or names.

As to the other fact, in which the individual seemed distinctly to hear, or rather feel, as if spoken within the brain—a lady says, at the close of a noble sentence uttered by Mr. Harris, "*That suits Mr. Fishbough.*"—I observe that this is no new or strange phenomenon, and needs no extraneous theory to account for it. There is probably no person in the habit of attending lectures or religious meetings that has not felt that such "noble sentences" particularly suited their own or some other person's peculiar state of mind. Hence it may be observed, that in such meetings persons are constantly casting their eyes over the audience to see who is hit or pleased. This furnishes no evidence of mental telegraphing; on the contrary, these "noble sentences" are applied by virtue of our knowledge of what persons are and believe. The fitness of the utterance to any individual suggests the form of expression which would convey the conception of the seeming applicability, or accord with the person's predilections. This furnishes to my mind no more evidence of mental telegraphing than the two buckets, one of which goes down in the well to dip water while the other is bringing water up. I am sorry any theory claims to be connected with modern Spiritualism which is based on facts (if they may be called so) like these. I feel compelled to repudiate and solemnly protest against every theory which does not rest on a better basis. I am unwilling to circumscribe, stretch, or misapply any phenomenon to suit my own or any body's predilections. Truth is what I want, and such evidences of it as shall carry conviction to every rational mind. I still call for facts; but I want facts which belong to the theory, and not those which are more rationally ascribed to spiritual interposition.

CHARLES PARTRIDGE.

ARTIFICIAL CRYSTALS.—Two savans, Senormant and Becquerel, have obtained surprising results in the artificial formation of crystals and minerals. Some among their specimens of crysolite and crysoberyl are hard enough to cut glass. They have also found that glass containing arsenic, though at first transparent, becomes cloudy and opaque, then waxy, and finally crystalline. Another discovery by them is, that pounded loaf sugar, mixed with sulphuric acid, forms a glutinous substance, which when dry, detonates like gun cotton.

MORTIMER L. HARRIS IN TEXAS. GALVESTON, April 14, 1856.
 MESSRS. PARTRIDGE AND BRITTON:

Gentlemen—We have just been favored by a visit of the Rev. Thomas L. Harris, accompanied by his amiable and accomplished wife. They remained only about seven days, during which Mr. Harris delivered three public lectures before large audiences at the Marian Hall in this city. We have never before had among us a *professed preacher* of the doctrines of the *New Dispensation*. The great objects of Spiritualism—its influence in the harmonious development of the moral and intellectual faculties of men; the resistless energy with which it proposes to inspire the common mind in its onward march of social and individual perfectibility; its elevated practical uses in inculcating a knowledge of God; of the immortality of the soul; of the resurrection of the body in all the strength and beauty of its glorious spiritual identity, "when this corruptible shall have put on incorruption;" its further uses in bringing us into actual and social communion with our relatives and friends who have "gone down to the grave" before us; in enforcing and illustrating the sublime truths of the Bible, the doctrines of Christianity, the precepts of Jesus, and in planting upon the "outer wall" of human progress, the banner of all-conquering laws—all these were but dimly perceived and imperfectly appreciated by the mass of our intelligent citizens. Their minds had not been accustomed to view "Spiritualism" in the light of such objects, influences and uses. On the contrary, they had contemplated it as confined to the narrow sphere of mere physical manifestations, the mysterious movements of tables, the production of sounds from musical instruments, rappings, etc. They had supposed the great end of Spiritualism attained by the accomplishment of these (independently considered) unimportant phenomena.

How completely were these ideas dissipated even by the first few sentences uttered by the Lecturer! Those who came seeking amusement merely—the gratification of a morbid curiosity by looking and laughing at strange sights, went away disappointed.

Mr. Harris is truly one of the chosen apostles of Spiritualism. Its attractive beauties, its heaven-ward tendencies, its glorious results, its happy influence upon mundane life, both individual and social, its advocacy of the cause of political and religious liberty, are delineated by him with a power that challenges conviction, and an eloquence not surpassed by that of Paul himself when "he preached Christ in the synagogues." The immediate effect of his lectures here has been to arouse many intelligent and cultivated minds heretofore indifferent, to a serious consideration of the claims of Spiritualism—its history, its facts, its practical bearings, its teachings, its philosophy and its truths. The fire of investigation thus kindled, can not be quenched; and incalculable good will doubtless result from this visit of Mr. Harris.

He is now on a tour into the interior of the State, and on his return we hope to furnish you with a more full report of the success attending his labors. Nothing could have been more timely than this visit, and we feel the highest confidence that he will not have erred in obeying the impressions which prompted it. Yours truly,

EBENEZER ALLEN.

SPIRITUALISM IN DEATH.

BYRON, N. Y. April 28, 1856.

EDITOR TELEGRAPH:

Our most beloved brother, NATHAN TUTTLE, experienced his spiritual birth on Sunday the 13th instant. He was one of the early settlers of this Genesee country; was possessed of a powerful physical organism which enabled him to arrive at the age of 77 years before the dissolution of the partnership between the body and the Spirit. He was emphatically one of the salt of the earth; was surrounded by a large circle of relations and friends, by all of whom he was dearly beloved, and by whom his memory will long be cherished. He was a practical illustration of a Christian father, letting his light shine from day to day, and year to year, both by precept and example. He was a member of a Christian church for many years until he outgrew the limits allowed by the creeds, when he arose above the mere form of godliness, and asserted the truth in its spiritual interpretation, and that thereby mankind should be made free. The clerical guillotine long since beheaded him for his republicanism in theological matters.

It is hardly necessary to add that such a man was a Spiritualist; and yet such he has been for years, and it has been his delight to meet with and hold sweet communion with those of kindred views, and to receive messages of attention and encouragement from those in the higher life. He could with propriety say with one of old, "As for me and my house we will serve the Lord; for in so extensive a family of children and other relatives, by whom he was reared as a father, I know of no approach to that harmony and similarity of sentiment prevailing in his.

This large family "mourn not as those without hope." Ah, no! Here comes the glory and triumph of Spiritualism. It furnishes the evidence on which this hope is founded, and "like an anchor to the soul, is sure and steadfast." It "entereth into that which is within the veil," and "from the hidden things maketh manifest that which is and shall be."

Could you have been present at an assemblage of a few of the relatives and friends on the evening after his funeral, you might have received an answer to the oft-repeated question, "What good does Spiritualism do?" When in prosperity and affluence pretending friends are numerous, but when adversity comes their sincerity will be put to the test. If then they remain true and reliable, they are more precious than rubies. So with the sects of the day—in externals they are grand and magnificent, "clothed in purple and fine linen, and fare sumptu-

ously every day;" but when the hour of trial comes, they do not furnish that living, tangible evidence on which the mourning, doubting, seeking soul may rely for consolation and hope. Their ministrations to the afflicted seems much to me like the parent who, when importuned by his famishing child for bread, says, "Peace, my child; be still; for we are assured that the children of Israel were abundantly fed with quails and manna, and that a multitude were feasted on a few loaves and fishes; therefore let your hunger be stayed by Faith in the joyous experience of the fathers." No assuring, soothing word is allowed to come from the absent one, but faith in the experience of others is demanded as the sole foundation of the hope and consolation of the mourning soul. Not so with the Spiritualist; when the child cries for bread he is not "fed with a stone," but that which is adapted to satisfy the cravings of his nature is freely bestowed, and he is fed and nourished indeed.

An illustration of this was exhibited on the evening before referred to, where some of the family and friends were assembled to listen to a message from him who had recently been a sojourner with them, and when their souls were gladdened by a message of affection from him. He assured them of the realization of the hopes by which he had been animated in former years; that the beauties and glories of the spiritual spheres far surpassed his conception; that he was welcomed and received with open arms by dearly loved ones who had preceded him to those climes, and by whom he had been watched over as by guardian angels during his illness; that it was his privilege to attend the funeral on that day; that he listened to the discourse with much satisfaction, and finally that it was with joy indescribable that he again improved the opportunity of meeting with those he loved and cherished on earth, exhorting them to lives of purity, holiness and harmony while here, and a preparation for a bright and glorious resurrection into the higher light.

Yours in the bonds of spiritual brotherhood, J. W. SEAVER.

DOCTOR ROBINSON'S REVELATIONS.

In answer to the question, Do animals have an objective existence in the Spirit-world? he raps,

"If there are any, I have not advanced to that position that I can see them. I have not had a disposition to have any with me; perhaps this is the reason—I do not feel at present as though any kind of animal would become congenial."

Q. Have you ever seen any saw-mills, shoe-shops, or patent churns, as described by some?

A. "I have not been into any shoemaker shops or dairies; as I have seen no signs out, I should not know how to find them."

Q. Any evidence of mechanical operation?

A. "I find that our servants and their intellects, their hands, feet etc., are all composed and exist within our own brains; that what we do not know how to do, we must learn, and the elements and every principle within them. The whole atmosphere existing in space, is impregnated with the most obedient servants that could be wished by the Lord over all, (which we surely are.) There is but one thing but what we have the power to command—and that is our fellow-man. I find myself able to create from particles all of those beauties which we see around us. I can create forms of the animal, but when it comes to giving it intuitive or intelligent, motive, active life, I am done."

Q. Have you seen Plato?

A. "No."

Q. Or any other personages known on the earth as great?

A. "First I met Pizarro, I found him a high-minded, intelligent Spirit, well versed in perception. The reflective intelligence of his Spirit I have not been able to span, and I can tell you I stretched out my intellect until it lost itself in confusion. Second, Calhoun; but I could not feel the great man I had been led to anticipate. Next, Franklin; and here I felt that I stood in the sun's brightest rays; this is all. Each of these is in the second sphere and fourth circle, but on different degrees of advancement; that is, one excels the other on different points, and still relatively they are equally advanced."

He was a great admirer of Plato, and often thought that his appreciation of him would enable him to reach him at once. He now says that he can not reach him, and that he is so far in advance, he never expects to attain it.

Yours, A. MILTENBERGER.
 OLD FORCE CIRCLE, No. 5, St. LOUIS, April 25.

WITHOUT light, we often love that which is not worthy of our love fancies of a weak intelligence. A more attentive examination soon discovers the error; with the illusion the sentiment vanishes, and we grieve because of a void. We perceive another object of love, another object of admiration, so much the spirit of love is ardent in the heart of man; hence, this sad inconstancy so derived, may sometimes result from reflection and wisdom. To change is often to have experienced the imperfection of things in attaining to a better life.

HARMONY is an essential condition of Nature; it is that peculiar agreement and adaptation existing between parts which result in a perfect whole, and is conspicuous in the attributes of Deity, and the economy of Nature. Harmony is inseparable from the stupendous productions of the Divine Mind. Worlds and systems, in number incomprehensible, have for an infinitude of ages, sailed through unbounded space with an undeviating precision; thus the most perfect order is attendant upon his laws, and their operations are beautifully harmonious. From the sublimest movements of Nature to her innumerable detailed expressions, the mind can not but perceive the same unvarying order and perfection.

Interesting Miscellany.
 THE CROSS AND ITS SIGNIFICANCE.

BY A. E. NEWTON.

SITTING one evening with Mrs. N.—one other individual who had casually come in, being present—she became unexpectedly conscious of the approach of a spiritual being, whom she described as a female; and exclaiming in brightness and beauty. The interview which succeeded was substantially as follows: "The angel says, 'I am a messenger from the seventh circle. I come as a representative from the abode of harmony and peace, to unfold to you a new and more glorious pathway to this abode than has ever yet been open to your conceptions.' She leads on, and I follow. We are ascending a pathway. There are mountains on either side; and the scenery, the flowers, the rocks, the trees, everything, as we pass along, is full of significance, but I can not fully perceive nor describe its meaning. The atmosphere is purer as we advance, and now it seems more refined than I ever breathed before. Now we have reached an eminence, and my guide bids me pause and look. I see before me representations of the scenes, first of Jesus in the garden of Gethsemane, and then on the cross of Calvary. How vivid and impressive! But I am called to pass on. Now we have ascended a much higher eminence, from which, as I look down, the whole world appears spread out before me with all its people and their busy avocations. I see that in all the varied paths of human life, crosses are erected on almost every eminence. There are great numbers of them—one for each individual. I see many human beings, who are, apparently, voluntarily ascending these crosses, and crucifying themselves. Each one is assisted by bright attending angels, who, though invisible to the sufferers, have walked with them through the rugged pathway of their lives, and who appear to hold one hand as each ascends the cross. Nails appear to be driven through from the backside of the wood, so that on their sharp protruding points each one can suspend himself. Now I see that when the agony of crucifixion is over, and death has apparently ensued, the kind angels take them down, and gently lay them in the sepulcher. Soon I behold them risen, looking more spiritual than before; they pass out of the sepulcher by another door; as they come forth they are clad in beautiful and shining garments; and, O, they look so happy and so angel-like! But I am told that even these are not the most beautiful robes they will wear; still brighter garments will be given them as they advance. Paths open before them, leading yet onward and upward toward bright summits in the far distance. Some I see have toiled onward till they have reached the top of a distant mountain; and there they receive other and more shining garments as a reward for their toils. But they rest not here; they travel still onward and upward; they reach still loftier summits, and are clad in still brighter robes, till at length they disappear amid the splendors of the Celestial Mountains! And I see that all along their ascending way, as a beacon-light, and as a guide to their footsteps, have been borne those same crosses on which they crucified themselves on earth, "changed into brilliant crosses of light."

"The angel now gives me the explanation. It is this: The great mistake in the church, in whose teachings you have been instructed, has been that of looking for a future salvation as the purchase for you of the sufferings of another, and expecting to receive it by passively trusting to what another has done in your behalf. Instead of this, all who would be followers of the Christ, and attain the benefits of his salvation, must themselves be crucified—must voluntarily and for themselves ascend the cross, pass through the sepulcher, and be raised to a new life, as was Jesus the Nazarene. In other words, in proportion as the lower or grosser nature—selfishness, lust, pride, love of ease, of wealth, of worldly distinction, everything which would degrade and hold in check the spiritual nature—in proportion as these are curbed, denied, or crucified, to that extent does each one rise to a higher life, and enjoy a constant salvation. This is the true salvation—a deliverance from sin, from grossness, from all lower forms of enjoyment, and an elevation to that which is higher and purer; and it is to be realized in the present, and not put off to a distant future. These crucifixions and resurrections may take place daily, hourly; and the more thoroughly their purifying work is done, the more completely will you live in heaven, even while you stay on earth.

"This is the salvation which Jesus taught by both precept and example. He said, 'He that believeth on me hath everlasting life.' During all his earthly career he crucified the lower nature; that is, he denied all gross and sensual enjoyments, and lived the inner and higher life. And his death at the last, on a cross of wood, was but the shadow, the external symbol of what his whole life had been. Neither his death nor his life can save others, except so far as they follow his example, walk in his footsteps, become 'crucified unto the world,' make his life and sufferings their own, and thus partake with him of the joys and rewards which crown with glory all such worthy lives. Thus is Jesus truly the Savior of men, and only thus are they saved by him. Thus is he truly the bread of life to the soul; and not merely in the external symbols of eating bread and drinking wine, in what is termed the communion-service, but in every sacrifice that is made, daily and hourly, for the good of others, or in obedience to the Father's will, does the true soul have communion with Jesus, and partake of his divine life.

"Those who thus become partakers of his life, his sufferings, his death, also rise with him, or, as he did, to newness of life; and this is the resurrection—the only resurrection in which these mortal bodies can ever partake. And as mortals thus crucify themselves, by renouncing all that is earthly and base, and by aspiring to the lofty and the spiritual, the good angels, whom the Father sends to have charge over them in all their ways, are ever nigh to lend their aid. Gently they lay

the pierced and bleeding ones in the sepulcher of external joys, and then assist them to rise to higher and nobler lives; they bring them garments of purity and light, and point to the pathway of endless attainment, which reaches on and up amid the Celestial Hills, ever bearing before them, as a beacon of encouragement and of light, the resplendent symbol of THE CROSS."

Such was the lesson of this "bright messenger from the abode of harmony and peace." The reader will form his own estimate of its truthfulness and value; but to the writer it presented that ancient symbol of Christianity in a new radiance. The cross, as thus interpreted, was seen to be the fitting emblem of all spiritual progress—the grand central idea, not merely of Christianity in its restricted sense, but of all redeeming truth.

CLOUD-LAND.

Among the most beautiful of the indications of returning fine weather, are the white cumulous clouds which now on every fair afternoon, pile themselves up in the blue dome of heaven. Very beautiful they are, so dense and bright,

"Cloud above cloud, a glorious sight,
Contrasting with the dark blue sky."

It requires but little effort of the fancy to see in them

"Isles with cities filled—
With spires and turrets gleaming there,
Just like the castles in the air
We often build."

Indeed the clouds, in all their diversity of form, are beautiful and grand. What variety do they give to the face of heaven, representing there the movements of Nature's forces, as the play of feeling on the human face indicates the workings of the passions. Distributors of light and shade, what glorious pictures do they make, and how monotonous would the blue vault be without them! They hang about the gates of morning the radiant banners of the sun; and make his purple couch at night, wrapping him to soft rest behind curtains of amber and rose. We talk of the beauties of the landscape, but there are pictures in the many-tinted heavens—*skyscapes*, if we may call them so—scarcely less beautiful, to which we are too often blind. We should gain much in many ways, by more often looking upward.

Of all the varieties of cloud-forms, cumuli are the most magnificent. They are creatures of the sunshine, day-clouds; usually heaping up their massive piles about the hour of noon, and disappearing with the setting sun. Their towering spires and swelling domes when illuminated by the sun behind with gorgeous hues of purple and gold, contrast most beautifully with the deep blue of the sky above.

Then there are the fleecy curl-clouds, whose home is in the highest heaven, and which spread over the sky a feathery net work, through whose meshes the stars peer down, flecking the earth with soft light and shade, till the rents made wider by the midnight wind—

"the calm rivers, lakes and seas,
Like strips of the sky fallen through from on high,
Are each paved with the moon and these."

The nimbus, or rain-cloud, too, has its dark majesty of form. Seen approaching from a distance, with its pattering feet upon the earth, and its frowning head half lost in the gray obscurity of its vapors, it is a grand and awe-inspiring spectacle. It has the grandeur of action, in contrast to the beauty of repose, seen in the cumulus clouds.

Nor are the low creeping mists of night, which come up from river and lake, without this beauty-work power. They rise like the spirits of the waters—"ghosts of the fallen rain"—and busy themselves in the silent hours with hanging upon every leaf and blade of grass bright jewel-drops of dew, to gladden the coming morn.

The clouds serve many uses, and it is one of the evidences of the goodness of God, that so much of beauty mingles with them all. They might have done their work of distributing the waters and the winds invisibly, but for man's delight they are made to combine the beautiful with the useful, spreading the heavens with ever-varying colors. How beautiful does Shelley describe the offices of the Cloud—

"I bring fresh showers for the thirsty flowers,
From the seas and the streams;
I bear light shade for the leaves when laid
In their noon day dreams."

From my wings are shaken the dews that waken
The sweet birds every one,
When rocked to rest on their mother's breast,
As she dances about the sun."

I wield the flail of the lashing hail,
And whiten the green plains under
And then again, I dissolve it in rain,
And laugh as I pass in thunder."

The subject of meteorology is now attracting much attention, and the discoveries of a Maury and others have greatly aided the interests of commerce and agriculture. All the apparently uncertain movements of the atmosphere are resolving themselves into regular evolutions, marked out by unchanging laws. The circuits of winds are known, and mapped out like the currents of the sea. Man finds in the atmosphere new regions to explore, new paths to follow, and while he is thus pursuing the useful it is well to pause a moment and admire the beauty which encircles all.—*Portland, Me., Transcript.*

For low spirits, we recommend a clear conscience, fresh air, lots of exercise, and a taste for a flute. "And it came to pass when the evil spirit was upon Saul, that David took a harp and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him." In treating diseases of the mind, music is not sufficiently valued. In raising the heart above despair an old violin is worth four doctors and two apothecary shops.

CONDITION OF MOUNT VERNON.—Horace Greeley has been to Mount Vernon. He writes: "I doubt whether five hundred dollars' worth of building, fencing, repairing or renovating have been bestowed on the estate since General Washington died, more than fifty-six years ago. All the fences in sight from the mansion are in the last stage of decay; the plants and shrubbery have sadly fallen away; the negro huts and barns are very far gone, and the whole place has an aspect of forlorn neediness which no description can adequately paint. Even the new and spacious brick tomb—the contribution of a patriotic and opulent Philadelphian twenty odd years ago—is beginning to crumble away, whether from faulty construction or mere sympathy with all around, I will not say. The tasteful marble sarcophagi in which reposes the mortal remains of George and Martha Washington alone maintain their freshness, but let the protecting structure crumble away, and they too must yield to the tooth of time. The woods which closely approach the tomb are full of fallen, decaying trees, as well as tangled with briars; the soil of the garden and level untimbered grounds, was evidently once fertile and productive, but now it is in the last stage of exhaustion and sterility. The mansion (which in good part was kindly thrown open to us) is in a little better preservation; the carpets and floor-cloth are evidently those on which the Father of his Country trod; some paintings and engravings which were familiar to him still line the walls of a room which was only open to a few of us; the key of the Bastille still hangs in the hall, with an engraving of the storming of that dungeon by its side, and some other mementos of the heroic days of our republic precious mainly from our consciousness that the noblest American once regarded them as his own; but the house itself is old and faded; it sadly needs paint and vigorous renovation, in default of which it must soon pass away. If left to take its chance, I doubt its continuing habitable twenty-five years longer.

SYMPATHY FOR THE FALLEN.—For my part I confess that I have not the heart to take an offending man or woman from the general crowd of sinful, erring beings and judge them harshly. The little I have seen of the world and know of the history of mankind, teaches me to look upon the errors of others in sorrow, not anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed, the brief pulsations of joy, the feverish inquietude of hope and fear, the tears of regret, the feebleness of purpose, the pressure of want, the desertion of friends, the scorn of the world that has but little charity, the desolation of the soul's sanctuary, and threatening voice within, health gone, even hope that stays longest with us, gone, I have little heart left for aught else but thankfulness that it is not so with me, and would fain leave the erring soul of my fellow-being with Him from whose hands it came.

"Even as a little child,
Weeping and laughing in its childish sport."

INGENUITY OF THE BEE.—It is interesting and amusing, at times, to watch the motions of a working bee, in its busy pursuit after the two things which constitute its treasures, the pollen and the honey. The visit which it pays to each flower is of short duration, and, according to our experience, it invariably helps itself to pollen first, and to honey, if there be any, which is not always the case, afterward. Honey, indeed, in the proper sense of the word, it does not get at all from the flowers; but it sucks a sweet fluid, which is afterward elaborated into honey in its own stomach, and thence regurgitated into the waxen cells of the hive. We may add, moreover, that the bee does not collect the wax, as some suppose; the wax being nothing more than a secretion from its own body, a provision of nature for the exigencies of its architecture.

FATAL RESULT—PREDICTION FULFILLED.—The *Woonsocket Patriot* says that Major Washington Hunt, who was severely burnt by the explosion of alcohol at the store of Dr. Fillmore, in that town, last week, died on Monday last. Being burnt inwardly, his injuries were more serious than at first supposed. He was seventy years of age. A short time prior to his death, Mr. Hunt was conversing with a lady far gone in consumption, when to encourage her, he used the following remarkable words: "Madam, don't despond; you will probably live longer than I—I in apparently robust health, and you on a sick bed. When I go, it will be suddenly."

In old times the bills of lading commenced as follows: "Shipped, by the grace of God, in good condition," etc. Dr. Franklin used to print and sell bills of lading, and some pious persons objecting to the usual heading, he advertised that he sold bills of lading "with or without the grace of God."

An editor in Iowa has become so hollow from depending upon the printing business alone for bread, that he proposes to sell himself for a stove-pipe.

"My brethren," said Swift, in a sermon, "there are three sorts of pride; of birth, of riches, and of talents. I shall not now speak of the latter, none of you being liable to that abominable vice."

It affords us pleasure to be able to state that Mrs. Jennie E. Kellogg has recovered from her recent and somewhat protracted illness, and that she will now be happy to receive the calls of her friends who may desire to renew, through her mediumship, their intercourse with the Spirits.

Lamarque Hall.

DR. BOYLE will deliver a Lecture before the Association, at Lamarque Hall, corner Twenty-ninth-street and Eighth Avenue, on Sunday, May 11th, at half-past 2 o'clock, P. M.

The public is respectfully invited to attend.

PROGRESSIVE FRIENDS' CONVENTION.

"THE PROGRESSIVE FRIENDS" is the title assumed by a body composed principally of liberalized Quakers, who have virtually seceded from the Hicksite and Orthodox branches of the Quaker Fraternity. They are distinctively characterized by a spirit of free investigation which regards nothing as sacred but Truth, and which avows its antagonism to churchcraft and priestcraft in all the diversified forms. Some of the leading spirits of this fraternity have been long known in the world of reform, and the public proceedings of the Association have been uniformly characterized by a genial and humanitarian spirit. They have just issued a call for their fourth annual convocation, which we here subjoin:

PENNSYLVANIA YEARLY MEETING OF PROGRESSIVE FRIENDS.

Upon the undersigned devolves the pleasant duty of inviting the friends of Truth, Purity and Progress, without distinction of sect or name or nation, to attend the Fourth Annual Convocation of Progressive Friends, to be held in the Meeting-house at Longwood (between Hamorton and Kennett Square), Chester Co., Pa., commencing on First day, the eighteenth of Fifth month, 1856, at 10 o'clock, A. M., and continuing as long as circumstances may seem to require—probably for three days.

The Progressive Friends have no creed as the basis of association. Their object is not to build up a Sect armed with ecclesiastical power, and endowed with authority to define the boundaries of thought and restrain the freedom of speech and action, but to unite persons of every shade of theological opinion, in ONE SPIRIT OF LOVE, to "do good unto all men as they have opportunity;" to cultivate in themselves whatsoever is pure, generous and ennobling; to worship God in the service of Humanity; to investigate those questions of individual and social duty, which the experiences of daily life and the conflicts of sects, parties, classes and nationalities are perpetually evolving; to vindicate the primordial rights of man, and plead the cause of the poor, the ignorant, the degraded, and the oppressed; to testify against those systems of popular wickedness which derive their support from a false Church and a corrupt Government; to promote the cause of "pure and undefiled religion," by a firm resistance to the impositions of Churchcraft and Priestcraft; to elevate the standard of public morals, by teaching men to revere, as paramount to all human codes, the law written by the finger of God in their own minds and hearts; to exemplify the spirit of Universal Brotherhood, and to proclaim the evangel of "Peace on earth, good will to men."

All those who desire to co-operate with us, and those we represent, in this work of beneficence and love, are earnestly invited to meet with us, at the time and place above named. Nay, more—in the language of the Hebrew prophet, we say, "Whosoever WILL, let him come."

JOSEPH A. DUGDALE,	RUTH DUGDALE,
SIDNEY P. CURTIS,	WILLIAM BARNARD,
H. M. DARLINGTON,	LIZZIE M'FARLAN,
ROWLAND JOHNSON,	JOSIAH WILSON,
HANNAH PENNOCK,	OLIVER JOHNSON,
SALLIE C. COATES,	AMELIA JACKSON,
ISAAC MENDENHALL,	Committee of Arrangements.

BORN INTO THE SPIRIT WORLD.

On the 19th of April, CHARLES E., son of Minah Sparry, Augusta, Oneida county, N. Y., aged 38 years.

In this case we have additional evidence of the salutary effect of spiritual manifestations on the skeptical mind. During the earlier years of his life, he occasionally expressed strong doubt, and sometimes entire unbelief, in a future existence, and this, too, in the midst of the blazing light of the Gospel.

Some three years ago, consumption took a strong hold of his frame, and life soon became to him a burden. Not long after, his sister, now about nineteen years of age, was developed as a healing medium, and of course became his doctor. She watched by his couch day and night; and through her attention and influence as a medium he was kept alive and comparatively comfortable for nearly three years. His mind was uniformly tranquil, under the influence of that faith which works by love, and purifies the heart. As she became by degrees a better medium, he became more thoroughly convinced that his former views were erroneous; and as death approached he looked forward with happy anticipations, and was permitted for a short season to enjoy a sweet foretaste of those joys which awaited him, and then to return and give some slight expressions of his delightful experience, though he was physically too weak to express his feelings in words. His sister, the medium, was allowed to enjoy a sight which we should all have rejoiced to witness. She saw the Spirit leave the body.

In Winstead, Conn., on the morning of April 12th, after an illness of fourteen days, of scarlet fever, EDGAR W., son of Mr. RODNEY and Mrs. E. E. MOORE, aged two years and five months.

He was a remarkably intelligent and beautiful child, admired by all who knew him, and the highest hope and joy of the family. But though the fond parents mourn the disappearance of the external form, they feel abundantly sustained in their affliction by the precious assurance that his spirit lives in a brighter and happier home; and though unseen by the external eye, is privileged to revisit them day by day, bringing influences of peace and of heaven. The morning after the little spirit had emerged from the fleshy encasement, the sorrowing parents were consoled by receiving the following communication from the spirit of a highly esteemed friend of Mrs. Moore.

COMMUNICATION.

DEAR FRIEND:—I was with you in that hour of trial, and with a circle of sympathizing Spirits, I received your darling little Eddie to my home and his. We will care for him, and teach him. His Spirit is now far progressed; he is not as a child; the form was not developed enough for him to dwell in, and he burst the fetters and left it for a home where he might be himself. We do not tell you to dry your tears now, for do we not know that they relieve the bursting heart and ease it of its weight of woe? But there will come a time when we can cheer you, when the bitterness will have in a measure passed by; then we will come and bring him with us. Then, dear friends, look upward—not in the grave where they lay the beautiful form. The Spirit is far more lovely and will live forever.

Your Spirit sister,

R. BANNING.

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 Philosophico-Theological and Practical Subjects. All letters should be addressed to Mr. Brittan, at this office.

WILLIAM FISHBOUGH, 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.

MRS. URIAH CLARK, who has frequently discoursed to the Spiritualists of New York, Brooklyn, Newark, and elsewhere, always to the entire satisfaction of her audiences, holds herself in readiness to answer the calls of those who may desire her services as a speaker upon the subject of Spiritualism. Address, care of PARTRIDGE & BRITTAN, this office.

MRS. C. M. BEBER, 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, now a resident of this city, is at present engaged delivering lectures on The Harmonical Philosophy (which includes the phenomenal departments of Spiritualism as he defines them), in the city of Brooklyn every Sunday afternoon.

MARY F. DAVIS also lectures on the various questions so interesting to all lovers of spiritual growth and human happiness. Their residence is 147 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. TOOHEY, Editor of the *Christian Spiritualist*, will respond to the calls of those who desire his services as a lecturer on the general themes of Spiritualism. Address, Office of the *Christian Spiritualist*, No. 553 Broadway, New York.

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.

WEEKLY JOURNALS DEVOTED TO SPIRITUALISM.

SPIRITUAL TELEGRAPH; Editor, S. B. Brittan; publishers and proprietors, Partridge & Brittan, 342 Broadway, N. Y. Terms, \$2 per annum.

CHRISTIAN SPIRITUALIST; Editor, J. H. W. Toohy; publishers and proprietors, Society for the Diffusion of Spiritual Knowledge, 568 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 UNIVERSE; 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. 30 Sixth-street, Cincinnati, O. Terms, \$2 per annum.

THE TRUTH SEEKER; Editors and proprietors, A. P. Bowman, and E. B. Louden, Angola, Steuben Co., Indiana. Terms, \$1 50 per annum.

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

SPIRITUAL MAGAZINES.

TIFFANY'S MONTHLY. Editor and proprietor, Joel Tiffany; publishers, Partridge & Brittan, 342 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. Bailliere, 219 Regent-street, London, and 220 Broadway, New York. Price sixpence (sterling) per number.

To our Subscribers.
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.

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MRS. CAROLINE E. DORMAN is now at No. 82 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.

MRS. M. J. MABIN, M.D.

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