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. 52. NEW YORK, SATURDAY, APRIL 25, 1857. WHOLE NO. 260.

The Principles of Nature.

PHILOSOPHICAL INVESTIGATIONS.

MRS. HATCH, MEDIUM.

A session of a circle for spiritual investigation, through Mrs. Hatch as medium, was holden at 309 Fourth Avenue, on Thursday evening, Jan. 27. Present: Charles Partridge, A. Miltenberger, and others. The investigations commenced by the

Question.—Will the Spirits tell us if disembodied spirits have anything similar to clothing, or are fed and housed like us?

Answer.—We will give our opinion and knowledge: Spirit, in its individualized form, as manifested in man, signifies the substance, life, or controlling power of man's identity. That substance, life, or controlling power outworks or forms for itself a physical organism, manifesting the various capacities and functions of the Spirit, outworking through the brain thoughts, and through the capacities renewed powers of activity and life. This proves that the Spirit makes the form, or aggregates it, outworks it, instead of the form outworking the Spirit. The Spirit must be in form what the body is. Through the external organism the Spirit comes in contact with the external combinations of the earth, and creates for itself garments, food, and sustenance, not for the Spirit, but for the body while the body remains inhabited by the Spirit. The body is susceptible to the influences of the atmosphere, to the changes of the climate; but the Spirit is not—is not clothed by external garments, perceives not the changes of the atmosphere, except as through the physical senses, these being the means which the Spirit employs in coming in contact with external matter. It will, therefore, be evident that the Spirit possesses a form analogous in appearance to the physical form; that its thoughts outwork its functions in its new existence; that it clothes itself with the elements of that new existence, that existence being quite as real and tangible as this external existence—quite as sensible as the elements of the external atmosphere. So the condition of the Spirit in its unfoldment, development, purification, determines the character of its garments or its clothing. If the Spirit is identified, there must be elements in which it exists; and through the thoughts and capacities of the mind the Spirit imbibes the elements of that existence.

What is the Spirit of the fruit, of the grain, the vegetable? It is the life-principle or the essential combinations which outwork capacities within the germ. The Spirit of Man comes more directly in contact with the Spirit of Nature, perceives and appropriates more refined elements of Nature, and sustains itself upon those elements.

Q.—Have Spirits organs of digestion, a heart, lungs, etc., as we have?

A.—Else they are not in form what you are.

Q.—So that when we eat a peach, for instance, what is taste with us is retained by Spirits, while they reject the refuse?

A.—Every combination in the external world is a corresponding combination of elements on the internal, and your spiritual senses come in contact with those spiritual combinations. Therefore, if Spirit exists in its identified form, it sustains *all* the capacities, or none, and retains them.

Q.—Are animals seen in the Spirit-world in an objective or subjective condition?

A.—We speak only of our personal knowledge. Animals have a Spirit-world, else they have not a natural world; it may be within, around, or on, the natural world, yet there must be Spirit to have an external form. Therefore we may see objectively the forms of the Spirits of animals; but in the development of thought, in the acquirement of knowledge, in the phases of Spirit-life, in the combinations of spiritual investigation, they may serve as aids to penetrate and analyze more interior forms, substances and principles, which renders their existence not objective but subjective. For this reason, when we penetrate the combinations of the earth, we find them traced to certain principles. Beyond these principles external philosophers have not penetrated; yet they may be said to have penetrated beyond thought, or into the truth of which external philosophy is only the effect. Therefore we see the absolutism of existence in proportion as we ourselves are more nearly allied to that absolute existence, which is the receding or withdrawing from external effects and combinations of truths. When we perceive animals, we perceive them only so far as we perceive the truths and principles which form animals on your earth, or on any earth where there may be supposed to be animal existence.

Q.—Do flowers exist in the same way?

A.—In the same way. We are glad you refer to flowers. It is a frequent and favorite expression of Spirits to refer to garlands of flowers—flowers of love, of life, of truth—which they bring to scatter upon the shrines of your hearts, or bind around your brows. Flowers in the spiritual world are conceived to be a combination of harmonies, of beauties, which resolve themselves into classifications, colors and hues, which present beauties to the eye, as the reflection of each hue is borne to the external senses. When we speak of flowers, we speak of harmonious combinations of thought and knowledge; when we speak of music, we speak of the controlling tones and utterances of spiritual wisdom and love, which vibrate the sensibilities of our nature, as does the music of external art vibrate the senses of your external capacities. Therefore you perceive they are real to us as are the combinations of color in the floral kingdom to you, but the distinction is readily perceived, ours being simply in thought, in figure, yet no less in reality.

Q.—Do Spirits hear echoes?

A.—In the same relation that we hear sound, being the combinations of the spiritual as well as external atmosphere.

Q.—Does the Spirit hear my voice, or simply perceive it by reflex spiritual action?

A.—While I control the medium I hear with her external capacities, feel with her external senses, perceive, if I desire, with her external sight. The Spirit does not do this; it sees, or perceives perhaps, not vibrations of the atmosphere, but more likely the vibration of thought in the convolutions of your brain. It perceives not your external form, but more likely, the motives and principles which govern your Spirit; yet the one, being the type of the other, is not less real.

Q.—Do Spirits who have committed suicide possess a different spiritual body from those who die a natural death?

A.—We do not know what you term natural death. Disease is said not to be natural.

Q.—Old age then?

A.—The great majority pass from earth by disease; although it may not be as sudden, yet it is none the less unnatural. Hence the suicide retains as perfect a Spirit-form as if he had lingered by gradual suicidal operations with regard to his physical form.

Q.—Does that hold true with regard to those beheaded?

A.—Yes; we do not think that deprives the Spirit of its head, any more than we conceive that the taking off of a limb also takes off the Spirit-limb, for it does not.

Q.—Is the disembodied Spirit in all respects of the same size as while on earth?

A.—Changes affect the size of individuals here—climate, atmosphere, frequently changes of diet—all produce effects upon the physical organism. The general physical organs must certainly be the same; although not in quantity, yet the same in quality.

Q.—Does a Spirit who has lived to the age of ninety, have the same appearance in the Spirit-world as one who has died in the prime of life?

A.—Spirit we consider not susceptible to the changes of decay. Why? If the Spirit creates or outworks for itself the physical organism—as in all nature—there must be ultimately a time when that Spirit must gradually recede from that physical organism—when the purposes of identification reach their ultimate as far as the form is concerned, and the withdrawal of the Spirit is seen in the hair turning gray; sometimes this is dependent upon the amount of activity in the brain, and sometimes results from disease. But the general decay of the physical form is caused by the withdrawal of the Spirit—not the decay of the Spirit. Thus, it is like the throwing off of an old garment, or like the butterfly when it bursts its shell and becomes the caterpillar. Then it frees itself from that form; it is not susceptible to its decay.

Q.—Sometimes Spirits are described as being a little shorter than while on earth—is it so?

A.—It is quite possible; however, we have never noticed the destruction. If the Spirit be substance—the life-substance of the body—then it pervades the whole body, and must be just as tall, just as large, in every department.

Q.—Does the form of the brain determine the quality and powers of the Spirit?

A.—It is the figure of the Spirit in its operations through the external brain, through the external life-principle. We conceive that that constitutes the form of the Spirit, although the Spirit

may possess latent capacities and powers which may never have been called forth, but which, when developed, may change those conformations, as the developments of man's brain change their physical conformations while on the earth.

Q.—Clairvoyants, in describing Spirits, often refer to malformations, or scars, or loss of a limb; does that pertain to the Spirit?

A.—We answer not. Clairvoyance, as we define the term, is the perception of physical and spiritual substances in relation to the present and the past, sometimes the future, depending upon their susceptibility, as their condition is induced by psychological impressions or influences; therefore their clairvoyance may be a perception of the past, of the present, or the future. So clairvoyant persons are psychologized by the inquirer, by the Spirit, or by the intelligence which communicates through them. Spirits show and identify themselves through that psychological influence; they cause the perceptions of things in the past to mingle with the present; they see in the present what constituted the prominent characteristics of the Spirit in the past.

Q.—What is the precise difference between each of the states known as the psychological, mesmeric and spiritual states?

A. We shall be most happy to answer that. In the past, in the development of animal magnetism, so called, and mesmerism, very little distinction has been made between the two. But we consider magnetism and mesmerism just as distinct as we do mesmerism, psychology and Spiritualism—each being as different from the other as any two substances or qualities in Nature. Therefore we will define animal magnetism first, that you may not get it confounded with mesmerism. We conceive animal magnetism—magnetism in general—to be the operation of distinct forces, called positive and negative, in Nature, pervading and operating upon all external formations, whether mineral, vegetable, animal or human; that this magnetism is that which brings the Spirit of matter in connection, or in *rapport*, with the matter itself—it enables it to outwork forms, and afterward enables the one to act and react upon the other. Remember, this pervades all creations; it is confined to no classification or substance, but is the pervading and generalizing principle of external Nature.

Mesmerism first commences in man—in human intelligence—being the operation of that manhood manifested through the external form, upon the manhood or womanhood in another human organism—the one being the positive, the other the negative principle. The operation of will-power, through physical contact, is what we define as mesmerism. It is never done aside from the action of those forces brought into operation by physical contact. Afterward it may be induced without contact, but first must be the contact of the two elements to act and react upon each other.

Psychology we conceive to be, in its distinctive definition, the operation of mind upon mind, of a positive mind upon one less positive. It is the controlling principle, socially and intellectually, of human life—which is manifested through the human intellect in the powers of adaptability to music, poetry, mathematics—in every action of every human being. Then it must be psychology which gives to the human organism the powers and capacities of mesmerism; it is simply a fact, of which psychology may be conceived to be a deeper fact—simply an effect, of which psychology is still a deeper effect, or cause, speaking in relative terms. Therefore, after the physical contact of mesmerism, the psychological influence is called into play; and it is then no longer mesmerism, but psychology. But after a subject has been influenced by mesmerism, psychology may control him for years. Thus the influence of a word, a glance, a gesture, upon multitudes is, derived from psychology. You are all controlled by psychology—you are all psychologized by each other; you live in a world of psychology; you look to some person as your leader, as your chief, with distinct capacities and powers. You remain under their psychological influence until you reach the point that they occupied when they psychologized you. Then you may remain independent until you are psychologized by a superior mind.

Spiritualism, or spiritual influence, is the life-principle or cause—the absolutism—of all these capacities—psychology, mesmerism and magnetism. In other words, it is the truth, of which the others are only the effects; for if you had not a Spirit, you could do none of these. Mesmerism is the operation of the intellect upon the physical form; psychology is the operation of the intellectual upon the brain, thus outworking itself in mesmerism. Spiritualism is the capacities, attributes, functions, inherent powers of the Spirit, which were derived from a source which neither mesmerism nor psychology can fathom.

Q.—Have you this medium psychologized as we psychologize subjects here?

A.—No, sir; not in the present condition. She is not psychologized, but spiritualized, to use the proper sense of that term; that is, we do not control her thoughts, or influence her ideas, to express ours. They are not under our control; her present actions, thoughts or motions are not subject to our control. We take upon ourselves the capacity of acting upon her brain, instead of acting upon her Spirit; in other words, the action of her Spirit is distinct at the present time, while ours is operating individually through her organism. Of course we are controlled by the capacities of her organism, but that is not psychology. When we psychologize mediums, we infuse our ideas into their minds, and render theirs subservient to ours. When we leave this medium, it may require a longer time for her to agree with our ideas than for one psychologized. If we had psychologized her, she would be quite subservient to our wishes and ideas; but now her Spirit outworks them individually. Still we may hasten that outworking, which is simply the stimulating of those capacities, but is not psychologizing them.

Q.—While the Spirit who now uses the organism of the medium, apart from her own Spirit, claims the action of the organism of the medium to be put to the greatest capacity that it can be used by its own Spirit, beyond the perception of the Spirit of the medium, does it leave that organism so configured by that operation that, on the Spirit of the medium returning to consciousness, it can repeat what before it could not have been cognizant of, owing to this operation of having it used for a higher purpose?

A.—We leave the impress of our thought upon the brain. Each idea creates its own revolution in that brain, and outworks a new capacity. When the Spirit of the medium returns, it may not recognize those capacities distantly or immediately, but we hasten the perception by leaving the impression—not a psychological impression—and allowing it to work itself out. Why? Because our Spirit is more sublimated in its present condition than while she is manifesting it through the external form. Therefore there is a double operation, both upon the physical and upon the Spirit, consequently giving new powers to the capacities within the brain. She will perceive them of herself when her Spirit becomes assimilated with the new condition of her brain.

Q.—Is this physical change of the organism brought about by the Spirit possessing the medium, analogous to the change between childhood and manhood?

A.—Certainly—as this brain, or this form, has not yet arrived at its ultimate, consequently not to its highest susceptible form. Therefore we may hasten her Spirit form, as her Spirit has done in its own control. But, as we said before, we hasten the development of her brain, and her own condition hastens the development of the Spirit in its capacities; hence there is a double action.

Q.—Can this change in the organism be caused to occur after the form has passed the period of middle age?

A.—Many persons do not arrive at the ultimate of their powers at middle age. Never can it be done after those powers have reached their fullest development.

Q.—What effect does the use of tobacco have upon the Spirit in its future life?

A. It may not have any immediate effect upon the Spirit, only as it retards its manifestation and identification. Everything that you do, imbibe, eat—everything you have around you—has its influence upon the future.

Real Estate.—The total value of the real estate belonging to the corporation of New York, is $41,625,639, of which $15,475,000 is used for the Croton Aqueduct Department, $14,761,526 for public parks, $2,400,000 for bulkheads, wharves and piers, $1,200,000 for ferry purposes, and an equal amount for common schools, $1,150,000 for market purposes, $1,250,000 for the Governors of the Alms House, etc. *Public Squares.*—There are eighteen public squares, comprising an aggregate of 900 acres. The largest are Central Park, 776 acres; Observatory Place, 25 acres; Manhattan Square, 19 acres; Mount Morris, 20 acres and Hamilton Square, 15 acres.

Expenses of Preaching.—The following estimate has been made of the probable amount which it costs the individual members of the different churches in the United States to sustain their respective churches. The estimate is founded upon the last United States Census. A Baptist or Methodist, three dollars and forty cents; a Presbyterian, seven dollars; a Congregationalist, ten dollars; a Roman Catholic, fourteen dollars; an Episcopalian, eighteen dollars; a Reformed Dutch, twenty-two dollars; a Unitarian, twenty-three dollars.—*Ex.*

AN EXPLANATION.

BY E. J. B.

Messrs. Editors.

In the Telegraph of March 28, Mr. L. L. Wilson, who is a stranger to me, requests an explanation of two texts of Scripture, which he has brought forward as objections to the main doctrine of that part of my article of January 10, embraced under the caption, *Christ's doctrine concerning the condition of the dead.* In that I investigated the subject of Jesus' refutation of the Sadducees, as recorded in Matt. 22:23–33; Mark 12:18–29; Luke 20:27–40. As, when Christ proved that the dead were existing in another sphere, immortal and angelic, "the multitude were astonished at his doctrine," so it seems the same doctrine is at this day a matter of astonishment.

The writer embodies what he objects against in the following, which is a sort of compilation of quotations from different paragraphs of my article. "Thus we see that he (Christ) teaches that all the dead are living in a superior sphere, not that they *shall live*, but *do live now*; and also that the idea of a general resurrection, or rousing up of the mortal bodies of mankind, at one and the same time, was unknown at the time Christ discoursed with the Sadducees." This contains two facts, one doctrinal, and one historical. The doctrinal, that Christ taught that the dead are not unconscious, but are in a state of conscious existence; the historical, that the doctrine of a general resurrection of these mortal bodies at the end of the world, was unknown at the time among the Jews.

The writer brings forward two texts as in opposition to the preceding, Dan. 12:2, and Rev. 20:11–15. After quoting the first, he says, "Hence we see that these views of a general resurrection are not confined to our time alone, but existed 534 years, at *least*, before Christ." But I must confess I can not see that doctrine in the text; Mr. Wilson never learned it from the text; and I will add, that no efforts can ingraft this doctrine into that text. Let us "stick to the text."

I. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

What is there in all this about a *general raising* or rousing up of the *mortal bodies of all mankind at the end of the world?* Please re-examine the text, reader, and place your finger on the words. If you have done as I requested, you are now ready to attend to my remarks.

1st. This prediction is concerning Daniel's people, the Jews, and does not relate to the Gentiles, or the world generally, as is so often taken for granted. The angel which came to make this revelation to Daniel, of which the text is a part, declared this to be the object of his mission: "Now am I come to make thee understand what shall befall THY PEOPLE, [not the Gentiles, not all the world,] in the latter days," 11:14. And, pursuing his uninterrupted narration, the angel says, 12:1, "And at that time shall Michael stand up, the great prince that standeth for the children of THY PEOPLE; and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time THY PEOPLE [not a Gentile is included,] shall be delivered, [delivered from what? That *time of trouble*, not *misery in eternity*.] every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

2d. Not only is this limited to the Jews, but it does not include even all of them. It says, "*many* of them," not *all* of them. The text does not contain the first word or sentence, "to show that the idea of a pretty general resurrection, or the rousing up of the mortal bodies of mankind, at some particular time, was entertained even in Daniel's time." It can not be pointed out.

> "Any man with half an eye
> What is before him may espy,
> But optics sharp it needs, I ween,
> To see what never will be seen."

3d. Not only is the text limited in its application to a part of Daniel's people, (and all the Jews are only a small fraction,) but it does not mention a *resurrection* at all. It mentions *sleep* and *waking* out of sleep, and nothing more. So the only way in which it can be pressed into the service of teaching a *general literal resurrection*, is, by saying it teaches this *figuratively*. And this assertion, too, must be made without any evidence, and in defiance of the subject; for the subject is not the dead and their present or future condition at all. If it was, there might be propriety in saying that sleep was used for death. But the

subject is the fate of Daniel's people here among the nations, "during a time of trouble, such as never was since there was a nation, even to that same time." Now what, in the name of wonder, can all this have to do with a general resurrection at the end of the world! It can have no more to do with that than with building railroads.

The representation of the text is not that of a death and resurrection, but of multitudes of Daniel's people, like an army, sleeping on the ground; and in this time of trouble they are awakened from their sleep in the dust to some crisis or struggle. Some of them manfully triumph—awake to life; others, under this panic, gain no honor, but are covered with shame and everlasting contempt. The text can well be a strong prophetic description of scenes among nations, but not of a literal resurrection. So much for the resurrection.

II. A few words on *the time* of the fulfillment of this prediction. Mr. W. says on this, "The context clearly indicates that a special time for the consummation of these events was set apart, which is generally believed to be at the end of the world." True; but why is this generally believed to be at the end of the world! Because those who do this, pay no regard to the time which the context points out, and the application made by Christ of portions of this prophecy.

1st. This resurrection, as it is groundlessly assumed to be, was fixed by the angel to be at "the time of trouble, such as never was since there was a nation." Christ applied this to the destruction of Daniel's people by the Romans, and added to it his own prophetic declaration, that there would never be another such time of trouble, Matt. 24:21, "For then shall be great tribulation, such as was not since the beginning of the world, no, nor ever shall be." The prophecy in Daniel was to be fulfilled at the time of the greatest national tribulation, and Christ said the greatest tribulation of that kind would be at the destruction of the Jews by the Romans. This fixes the time that the context clearly indicates.

2d. Verse 7th shows that this awaking was to be at the time of the destruction and dispersion of the Jews. In answer to the question, verse 6, "How long shall it be to the end of these wonders?"—after giving the period in prophetic time, it was added, "and when he shall have accomplished to scatter the power of the holy people, *all these things shall be finished.*" This was completed about A. D. 70. For then the Jews, who were taken by the First Covenant, "a holy people unto the Lord above all people upon the face of the earth," were destroyed and scattered by the Romans, so that they have never collected their scattered power since.

3d. In further explanation of the time to Daniel, as he "heard, but understood not," it was added, verse 11, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Here are two events mentioned, the taking away of the daily sacrifice, and the setting up of the abomination that maketh desolate. So we see from the first event, that the prediction concerns the Jews while they were living as a nation or people, *at the time of taking away their daily sacrifice.* The setting up of the abomination Christ has applied to the besieging of Jerusalem. Matt. 24:15–17, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place, (who so readeth, let him understand,) then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house," etc.

The conclusion is unavoidable, that the text does not afford the least evidence that the doctrine of a *general* resurrection "was entertained even in Daniel's time." And certainly there is no mention of it in any of the succeeding prophets down to Malachi, for a hundred and thirty years afterward, to the close of the Old Testament.

We see, then, that the text must have received its complete fulfillment at the time pointed out; and has nothing in it that relates to the future life. Whatever that awaking may mean, (for there is no resurrection,) it transpired at that period. The everlasting life to which some then awoke, will apply well to that life of the gospel to which those of Daniel's people attained by believing when they heard it preached; and by which they were saved from that "great tribulation" which followed. And the shame and contempt will also apply to that everlasting shame and contempt in which the unbelieving portion of the same people were involved by the destruction that overwhelmed them, spiritual and moral darkness that covered them, and the captivity into which they were carried away. If any one knows of a more appropriate application, that will meet the *time and place* pointed out in the prophecy, I will not object.

In further explanation of the doctrines of the Jews, I will add, that, in Christ's time, they did not *believe in a general resurrection.* Such an article was not ingrafted into their creed until after Christ. During Christ's ministry, they were divided into three sects, the Sadducees, the Essenes and Pharisees. The Sadducees did not believe in any future existence. The Essenes believed that the Spirit survived the body; but they did not believe in any resurrection of the body. The Pharisees believed also in the immortality of the soul, and that the Spirits of the just were permitted at times to return to earth again, and live another earthly life, by becoming the Spirits of other bodies; while the Spirits of the wicked were detained in an everlasting prison. Prideaux, vol. 2, pages 222 and 223; Josephus Ant., B. 18, chap. 1, par. 3; Wars. B. 3, chap. 8, par. 5; Against Apion, B. 2, par. 31.

Christ's argument with the Sadducees must have been directed to prove, (as I have before shown,) the condition of the dead after death—not after a *general resurrection*—showing what state is attained to after death—not what will be after a general resurrection. The Jews believed nothing about a general resurrection for the Sadducees to get up a discussion about. Dr. Geo. Campbell has well said, in justification of his having translated *anastasin, future life*, instead of "resurrection":

> Not only is the version here given a juster representation of the Sadducees' hypothesis, at the same time that it is entirely conformable to the sense of the word; but it is the only version which makes our Lord's argument appear pertinent, and levelled against the doctrine he wanted to refute. In the common version, they are said to deny the resurrection, that is, that the soul and body shall hereafter be united; and our Lord brings an argument from the Pentateuch to prove—What? Not that they shall be re-united, (to this it has not even the most distant relation,) but that the soul survives the body, and subsists after the body is dissolved.

III. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things that were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged, every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—*Rev.* 20:11, 15.

I can not possibly spare the time now to trace out and make an application of the symbols of this text; and I do not deem it necessary, as the following will be enough for the present, at least.

1st. Mr. W. brings this forward as teaching a general, literal resurrection. But why should he? There is nothing said in the whole passage about a *resurrection*, any more than in Dan. 12:2. He "saw the dead, small and great, standing before God;" but he saw them *as dead*, mind ye, in the state of the dead, not as *resurrected.* "The sea gave up the dead which were in it; and death and Hades delivered up the dead which were in them;" but they were all *dead* yet; there was no change wrought in them by their being brought to view before John; they were still living as the dead live.

2d. Why take a symbolical vision, where none of the sights seen are to be taken as literal realities, to do away with the plain doctrine of a discourse upon a subject, that of the state of the dead, which was presented to Christ by infidels for him to prove and explain to them?

3d. Though there may be many events transpiring at the same time, they can only be related or predicted by one person in succession. So this Revelation, or rather, these revelations to John, are divided into several parts or scenes. The last division or scene commences with this text, and was symbolizing things that were to be *immediately fulfilled.*

> And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which *must shortly be done.*—Revelation, chap. 22, v. 6.
>
> And he saith unto me, Seal not the sayings of the prophecy of this book; *for the time is at hand.*—Verse 10.
>
> And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.—Verse 12.

Then that reward was to be given here immediately, and not deferred to the future existence. The text has nothing to do with the end of the world, or with the other world.

IV. The writer has brought forward these texts as presenting another doctrine concerning which he wants some explanation—that of punishment.

1st. He quotes these texts as showing "also that erring man will be required to pass through a more trying ordeal than that of a 'superior sphere,' in expiation of his deeply dyed crimes." I am not aware that any believer in Revelation, and Spiritualism has disputed, and ever doubted, this. I certainly have not in any thing that I have written for the TELEGRAPH, and indeed do not. But after one has passed through a "more trying ordeal" in an inferior sphere, he may rise to a "superior sphere." And as fast as he progresses in all that is necessary, he may continue to rise. My views of the nature and design of punishment have been given in my articles of August 30, under the caption ETHICS. If the principles there presented are correct, then there is nothing in the Scriptures that ought to be construed in opposition to them.

2d. He complains of a want of unity and clearness among the Spiritualists on this subject.

> There is, perhaps, no one question in connection with modern Spiritualism which is the source of so much controversy as that relative to punishment for transgression; and as yet it has met with no permanent solution."

As the Spiritualists do not recognize me as one of them, they will attend to this matter. As an "outsider," I may say, it seems to me that the subject of punishment is not a "source of so much controversy" among the Spiritualists as among us Christians, on all points connected with it. Christendom is contending whether a person is punished for believing wrong among more than five hundred ways that are pronounced right, and saved for believing right among the same five hundred ways all pronounced wrong; whether one is damned for not doing right, and not being born right; for following their spiritual guides, or for not following them. Then, as to the nature of the punishment, whether it is literal fire, or darkness, or banishment, or horror of conscience; or consists in fighting, quarrelling, and "cutting up" generally, as Dr. Dick writes; or in riding a comet, as Dr. McKnight (if I mistake not) suggested; whether punishment is eudless or limited, tremendously severe, or not so horribly vindictive, or purely disciplinary; whether it is in this world, the next, or "all over." Then they are pointing out hundreds of means to escape damnation, and quarrelling over and denying the validity of every one of those means. And of each one of these questions, "it seems, as yet, to have met with no permanent solution that they will generally receive." It appears to me that the doctrines of the Spiritualists generally on the cause, nature, design, and result of punishment, are tolerably harmonious. They believe in progression; and the more they investigate and explain their views on these subjects, the more they seem (as Mr. W. desires some one to do) "to harmonize these *seemingly* incongruous elements."

3d. He adds—

> Something more than a year since, Mr. R. H. Brown, of Detroit, made the attempt, by asserting that every succeeding sphere was a heaven to its antecedent. Common sense teaches that transgression can never be expiated in such a manner.

I may not understand what the writer means by "common sense," for this is said to teach, and not to teach, a great many discordant things. But this one thing is certain: good sound sense teaches that a person can not expiate his errors by being kept in the same low sphere or condition, and prevented from rising to a superior sphere, any more than he can expiate his ignorance by being always retained in the same ignorant sphere; or a child become a man by being kept in the state of childhood, because he is now a child and unprepared for the sphere of manhood. The idea that each succeeding sphere should be a heaven compared with its antecedent, is in strict conformity with the progressiveness of the works of God. Each succeeding period of the creation made the earth a heaven compared with its antecedent state. The covenant with Noah was superior to that with Adam; the Mosaic better than the Noahic; and the Christian dispensation a heaven compared with its antecedent. So Christ has taught that the next state of existence is superior to this. And Paul says: "The law having a shadow of good things to come—not evil things, or a worse state—so, under the Gospel, Christ being come a high priest of good things to come, —not of evil things, as a more wretched state of existence hereafter would be."

SPIRITUAL TELEGRAPH

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

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, APRIL 25, 1857.

A CIRCULAR TO OUR READERS.

This Messenger of Modern Spiritualism was started on its evangelizing mission, by Charles Partridge in May, 1852, since which time it has made regular weekly visits to its numerous friends and patrons, with messages concerning the nature, relations, duty and destiny of mankind.

The Telegraph will enter on the sixth year of its publication May 2, 1857. It has hitherto been chiefly devoted to the presentation of the Facts and Philosophy, and to the Defense, of Modern Spiritualism; and while we would by no means neglect these in the future, we feel that they are so well established in the public mind, as to warrant a step in advance, viz., the consideration and application of the New Gospel to Science, Philosophy, Theology and to Practical Life. Here are immense fields of exceeding interest and usefulness comparatively unexplored, into which, in the coming volume, we shall invite our readers. Whoever has comprehended the deep significance, the revolutionary and reformatory elements, of Modern Spiritualism, may expect here to be intensely interested and surprised at its power to bless and elevate mankind. To carry out these humanitary purposes, and to meet the exigencies of our endeavors, we have made, and are still negotiating, arrangements to bring into the field the most discreet, earnest co-workers, deepest thinkers and brightest intellects, of our time and faith. We hope to present the deepest, truest and most practical thought and action on all subjects of human interests, and we think the prospect before us warrants us in promising our readers "a rich feast of fat things." The Telegraph will be diversified hereafter with a brief digest of the stirring news of the day, with such comments as the light of our faith may suggest.

We trust none of our patrons will desert us in these humanitary endeavors, but will use their influence to increase our usefulness by efforts to extend our list of subscribers. Indeed, we mean to furnish such a paper, that those persons having ordinary interest in human affairs, including the professed Christian and the Reformer, will feel that they can not *afford* to be without the Spiritual Telegraph.

We desire to have as many subscribers as possible start with us at the commencement of the Sixth Volume, on the 2d of May; and our patrons will render us and the Cause essential service by getting together in each town and village, and adopting some systematic method of extending the circulation of the Telegraph. But we shall feel especially thankful to those earnest persons who may *at once* constitute themselves a Canvassing Committee to extend our circulation and usefulness.

If our friends will furnish us with the address of such persons as they think will subscribe for the Telegraph on receipt of a specimen number, we will mail one to them gratuitously.

No name will be entered on our mail-books except payment be made in advance.

Subscription for One Year..... $2 00
" for Six Months..... 1 00

Those who neglect to have their letters containing money, registered, are expected to assume the risk of its safe arrival.

We will take the risk of the transmission of all money inclosed in letters which are *registered*, and addressed to

Charles Partridge, New York.

Our Closing Volume.

With the copious Index accompanying this number of the Spiritual Telegraph, we bring our labors of another year to a conclusion. The Index will be found to add greatly to the value of the work, as it furnishes a complete list of incidents and subjects noticed in it, thus rendering the various contents of the volume easily accessible for future reference and use to all those who have been so thoughtful as to preserve their numbers for binding.

A glance at this table of contents will show that the ground gone over during the year, is far more extensive and important than that occupied by any history, however voluminous; or any newspaper or sectarian journal of the times, however liberal; embracing, as our paper has, in its scope and endeavor, the realms of Matter and Mind—the entire vast fields of the Material and Spiritual Universe—so far as the knowledge and intuition of Man have yet been able to reach. The volume will be found to contain an array of facts, gathered from all parts of the world, and of opinions from many of the best minds of the age, calculated to shed light on the dearest interests of Humanity—on the great questions of Life, Man's Life and Destiny, here and hereafter—and furnishes, we think we may say, the fullest Text-Book of the Phenomena and Progress of Modern Spiritualism, during the last twelve months, to be found in any quarter.

A year has now passed since we changed our folio sheet of four pages, to our present quarto of twelve. The fifty-two numbers of the year make a handsome and convenient volume; and this, as well as the intrinsic worth of the matter contained, and the importance of saving it to the world, will suggest to subscribers the propriety of placing the present and succeeding volumes of the Telegraph, so far as possible, in a condition for preservation, by having them bound. For those who may want, we will here add, we have a few copies of volume five, bound, price three dollars.

ON WHAT BASIS DO WE STAND?

The Spiritualism of our day invites the attention and credence of mankind, as the most important and sublime of facts, set like a beacon on a rock, where all can see it; and is sustained in its claims by the affirmations of *all* History and *all* Philosophy. It is not alone by its "signs and wonders" that it would be judged; but it appeals for proof to the records of every nation, and of every age, since the world has stood. On this question sacred and profane History agree. Both affirm in all their pages, that Spirits and Mortals are not separated by an impassable, adamantine wall, but that they may and do meet and converse together. Such is the testimony of the old nations of Asia, back in the beginning of time. Such is the testimony of old Egypt, of dead Thebes, Carthage and Babylon; of the Jews, of the Greeks and Romans, and of modern Europe and America. When the New World was discovered, the same belief and evidences were found there, among its scattered tribes; and as commerce brought to light the Islands of the Seas, the same was found there. The icy wastes of Patagonia and Greenland could not shut it out; nor the torrid heats of Africa, nor the distance and seclusion of Australia and New Zealand. Wherever ships have penetrated, and the form of Humanity has been found, there has this belief also been found; and sustained always by the same evidence—the sight, hearing, or touch of some spiritual immortal. The old philosophers believed it; the old poets sung of it; the old historians recorded its manifestations; and the old Pagan, Jewish and Christian prophets taught it, and experienced its mysteries themselves. The Oriental, Greek, Roman and Scandinavian Mythologies are built upon it; and every religion which the ancient or modern world has known, rests on Spiritualism as its corner stone and foundation.

The candid truth-seeker might here, with great propriety, inquire, if these things be so, why is Spiritualism so frequently scouted at and rejected by the intelligent and wise of *our* day? The answer is not difficult. The existing spiritual dynasties—the Roman, Greek and Protestant churches—if they have lost their spiritual vitality, have not lost their pride of opinion and their love of power. In the hands of their dignitaries and followers, these effete organizations are still the instruments of emolument, aggrandizement, and dominion. Each one of them is a power in society and the state, and its chief men are princes. Can these be expected voluntarily to resign their scepters and thrones? Nay—nay. We wish them no harm; and individuals among them we respect and love; still, we predict, that the future will be as the past—that the clergy, and those in authority in the churches, will be the last to hear the sonorous and jubilant peals of the great bell which is ringing through the world, and ushering in the new dispensation.

With another class—the men of science—the motives for rejection and unbelief are the same; with the addition of a skepticism, which leads them to doubt and deny everything which has not stood the test of the hammer and the crucible. They have dissected men, animals, and plants; and by the action of fire have dissipated metals and crystals into gases; and have never found a Spirit yet. The knife discloses matter, and beyond it *nothing*; and all additions and multiplications of *nothing* ultimate in *nothing!* But stay, ye men of the alembic and the knife! A little time ago, and the body on which you have been displaying the extreme niceness of your skill, was walking about, and full of thought and intelligence like yourselves. What has gone out of it? The mind—the source of reason and motion—and this is what we call Spirit. Like all life, and every force in nature, it is invisible, intangible. Show us gravity, electricity, caloric! Show us the force that balances the world, keeps it whirling on its axis, and wheeling in its unchangeable orbit! Show us the means by which the great sun is kept flaming in the sky! The case of a Spirit is no more incomprehensible than these. All of them alike are beyond the scope of the natural senses, and we know of them only by their effects.

We have said that the truth of Spiritualism is affirmed by *all* History and *all* Philosophy. If a man can find no evidence to *him* in the Records of the Past; and if in addition, his skepticism is of so inveterate a kind, that he can not believe his neighbors and his friends, or even the testimony of his own senses; and if he still have left him the ability to think and to reason, we advise him to commence a careful and honest investigation into the *nature of man.* Here, after all, is to be found the evidence in chief—evidence irrefragible, that can not be rebutted or buried—of the truth of Spiritualism in all ages—of to-day, yesterday, and all time. By this course it will be seen to be *true*, for the reason that it can not be *false*—because it is a necessary accessory and deduction from the human faculties and powers; because it is a corollary from the laws established in nature, and accepted by science.

The action of mind on mind, as exhibited in mesmeric and psychological experiments, is now generally admitted. If still disputed by some, it has nevertheless been demonstrated to be true; as clearly demonstrated as any mathematical certainty whatever; and those who persist in denying it, can only be classed in the category with that dogged German, who, within the last quarter of a century, maintained against the world, that the earth, in order to produce day and night, actually careers daily round the sun. The fact, admitted, that mind can act on mind without a contact of the body—that the magnetizer and psychologist can impress their thoughts on their subjects without touching them—and all the philosophy involved, at once wheels round, and ranges itself on the side of Spiritualism. We have here a common law of mind—a universal law—applicable to mind on this plane, and every plane—to mind in the body, and out of the body. Can science object to this? Nay; honest science confirms it; for what is to prevent the magnetizer, on dropping his body and becoming all mind, from still exercising the same influence, and impressing his thoughts, on the mind of his subject, as before?

Let science answer to the philosophical point, and theology to the historical, as we have set them forth in this brief article; consistently with a denial of the truth of Spiritualism, if they can. For ourselves, we find an abundant basis in these considerations alone, for still cherishing the inspiring and consoling belief, that heaven and its angels—the pure spirits of our departed friends and race—are *not* shut away from this sinful, suffering world; but are here in our midst, strong and sympathizing workers, for our regeneration and relief.

Tiffany's Monthly.

In the April number of this Magazine, the Editor gives an excuse to his subscribers, for delays in the publication of his work, in which he seems to imply some censure upon us.

It is known by this time to most of the subscribers for the Monthly, through its instrumentality, that there has been a difficulty between Mr. Tiffany and us, in regard to our contract with him. By the advice of our friends, we submitted our difficulty to the arbitration of three persons chosen by them. To their determination we submitted, for the sake of peace, and performed it on our part, and supposed there was an end of the matter. In this, it seems we were mistaken, if the article to which we refer, was written since that arbitration. We will wait patiently and see. For, fully conscious of our own integrity in this matter, to which the arbitrators with entire unanimity bore unequivocal testimony, we can afford to wait for time to do us justice, even without any effort on our part. If we are disappointed in this expectation, we shall in due time do it ourself, that all may know the real truth of this whole matter.

CHARLES PARTRIDGE.

☞ Notwithstanding Mr. Brittan has retired from the Telegraph, he has permitted his name to remain until this time, in order to preserve the uniform appearance of the volume.

Lecture in Brooklyn.

Judge Edmonds will lecture for the Society of Spiritualists, at Clinton Hall, corner of Atlantic and Clinton streets, Brooklyn, on Sunday April 26, at half-past 3 P. M.

FINANCIAL STATEMENT.

AVERSE as I am to rummage over the dusty past, and to speak of my own pecuniary investments, or feeble efforts to make my existence here of service to humanity, my promise to work in the cause of Spiritualism without money and without price, seems to demand of me, from time to time, an account of my stewardship.

In the first number of the SPIRITUAL TELEGRAPH, issued five years ago, I said:

"Our other business resources preclude the necessity of our depending upon this enterprise for support, nor will I accept of any pecuniary profit that may accrue from its publication, but will, from time to time, so increase the issue or size of the paper, or reduce its price, as to graduate the terms to the standard of its actual cost, that the subscribers may have the full benefit of their money, and feel a personal interest in its wide circulation."

The close of this Volume, and the changes which have transpired, seem to suggest this as the proper time to report, which I proceed to do as briefly as is consistent with the rights and interests of the parties concerned.

The undersigned commenced the publication of the SPIRITUAL TELEGRAPH on his own responsibility, May 8th, 1852, and engaged Mr. S. B. Brittan, at a stipulated price, to edit the same. At the close of the volume, on the 30th of April, 1853, a financial statement was published, showing a loss of $518.17.

At this time, Bro. Brittan desired to become interested with me in publishing the TELEGRAPH, *Shekinah*, and books devoted to Spiritualism; which desire I acceded to, on his promising to pay interest on one half the money I should advance in the business, and share equally with me in profit and loss. The business was to be thenceforth carried on under the name and firm of Partridge and Brittan. Since then we have diligently labored together for the advancement of modern spiritual unfoldings, and the best interests of mankind; and I regret to be under the necessity of reporting that the financial condition of the firm is not commensurate with the labors we have bestowed, and the great good we flatter ourselves we have done to humanity.

To meet the pecuniary necessities of Bro. Brittan, and relieve the firm as much as possible in its financial department, Bro. B. has been absent lecturing considerable of the time, especially during the last two years, the proceeds of which accrued to his exclusive benefit.

The firm of Partridge and Brittan was dissolved by mutual consent on the twentieth day of March, 1857; and, to avoid all disagreements or dissatisfaction between the parties and their friends at the time or subsequently, Bro. Brittan and myself agreed in writing to submit all our business affairs, including books and accounts, to the examination and decision of three men, mutually agreed upon; and after a full statement from both parties, and an exhibit and examination of the accounts of the firm, and ascertaining the wishes of Bro. B., the umpires made the following award:

THE AWARD.

To all to whom these presents shall come or may concern:

Send Greeting, John F. Gray, S. W. Britton and A. S. Gibbs, to whom were submitted, as arbitrators, the matters in difference existing between Charles Partridge and S. B. Brittan, both of the city of New York, as by their submission in writing, bearing date the 20th day of March, 1857, more fully appears; now, therefore, know ye that we, the arbitrators mentioned in said submission, having heard the respective parties and examined the matters in difference by them submitted, do make this award in writing, that is to say:

First. Mr. Partridge is to have the whole property of the late firm of Partridge & Brittan, including books, stereotype plates, stock, the paper called the SPIRITUAL TELEGRAPH, its good will, title, cuts, vignettes, &c., subject to the option to be exercised by Mr. Brittan, as hereinafter provided for.

Second. Mr. Partridge is to pay all the outstanding debts and liabilities of said firm, and is to receive to his own use all debts and claims due and owing to the said firm.

Third. Mr. Partridge is to deliver up to Mr. Brittan all the evidences of debt which he holds against him, and also the steel plates belonging to the *Shekinah*.

Fourth. Mr. Brittan shall have the option, for thirty days next ensuing the rendition of this award, of purchasing the property of the late firm, as described in the first article of this award, except the debts due said firm, which said Partridge shall retain, at the stipulated sum or price of eight thousand dollars, payable in cash at the time of purchase, or in a note or notes, at twelve months from the first day of May next, bearing interest at the rate of seven per cent. per annum, and secured in a manner satisfactory to Mr. Partridge.

Fifth. If Mr. Brittan elect to make the said purchase, and comply with the terms thereof as above provided for, he is to have absolutely all moneys that may be paid in after the rendition of this award, on account of the SPIRITUAL TELEGRAPH, and he is to supply all copies of the TELEGRAPH that may be, or become due to the subscribers thereof.

In witness whereof, we have subscribed these presents this twenty-eighth day of March, in the year one thousand eight hundred and fifty-seven.

JOHN F. GRAY.
S. W. BRITTON.
A. S. GIBBS.

In presence of JAMES S. WOODS.

In pursuance of the above award, the business of the late firm and the accounts of the parties, as between themselves, were settled on the books by one of the referees, who was also the head clerk of Partridge and Brittan.

The evidences of indebtedness held by the writer against Mr. B., mentioned in the award, were notes for money loaned him in 1851–'2, prior to our copartnership, amounting to $668.58. This, added to $6,893.75, which Bro. Brittan drew out of the establishment during his connection with it, amounts to $7,562.33, which he has received. Mr. Partridge has neither made any charge, nor received anything from the concern for his services or otherwise, but has put money into the establishment, which is still due him, amounting to $8,255.75. The debits and assets of the firm, taken at a fair valuation, show a deficiency or loss amounting to $5,138.32, which the undersigned will bear without a murmur; thankful to the numerous patrons who have so well appreciated our endeavors. If Bro. Brittan takes the property at the sum stipulated in the award, I shall still sustain a loss of $4,669 65. If the deficiency is not made up in the future economical prosecution of the business, I shall consider it a contribution to the best cause in which humanity was ever engaged.

In this connection I beg to say to the friends, Don't be frightened at this loss! I assure you I am not. Men and organs devoted to this cause may be compared to the *material* body which may suffer, be crucified, and buried, while the Spirit survives and rises triumphant.

The SPIRITUAL TELEGRAPH will continue its weekly mission, and it is believed with an equal interest to Spiritualists, and cheer for every noble and humanitary endeavor, as heretofore. Several of the most intelligent and prominent friends of the cause in this city have come forward as voluntary contributors and advisers; and from the ample arrangements made for its future issue, both as to matter and appearance, we hazard nothing in assuring our friends at home and abroad, that the ability and interest of the TELEGRAPH will be fully sustained.

And in conclusion, we have only to request those noble friends who have shared the benefits of our humble and gratuitous labors, and money contributions, to continue to it their confidence and support, and to unite with us in the effort to extend still farther its influence and its usefulness. CHARLES PARTRIDGE.

STATISTICS OF SPIRITUAL PERIODICALS.

We give below an important table, as complete as the information we have been able to collect would admit, of the journals and other periodicals which modern Spiritualism has called into being. It will be seen that the whole number is thirty-nine; that several lived but a few weeks, and twenty-one have ceased to exist. But notwithstanding the great mortality which has attended the establishment of a spiritual periodical literature, it is not to be concluded that any of these efforts have been without their effect. Though the soldier die on the field of his first battle, he may still have contributed important aid toward the final victory.

The Shekinah, New York, quarterly; commenced May 1850, edited and published by S. B. Brittan. It was changed to a monthly, May 1852, and was published by Partridge and Brittan from that time until May 1854, when it was discontinued.

The Spirit World, Boston, weekly; Le Roy Sunderland publisher and editor. Its first number was issued July 1, 1850; it was discontinued with its 78th number, in November 1851.

The Spirit Messenger, Springfield, Mass., weekly; Apollos Munn and R. P. Ambler, publishers and editors. Its first number was issued August 10, 1850. Mr. Munn resigned the whole charge to R. P. Ambler in consequence of ill health, in January 1851, and Mr. Ambler continued the *Messenger*. In October it was removed to New York, and took the name of the *Spirit Messenger and Harmonial Advocate*, and was discontinued April 9, 1853.

Disclosures from the Interior, published by the Auburn Circle, Auburn, N. Y.; semi-monthly. Commenced February 20, 1851; discontinued September 23, 1851.

Spiritual and Moral Instructor, Auburn, N. Y.; semi-monthly. I. S. Hyatt, editor. Commenced June 5, 1851, discontinued Nov. 11, 1851.

The Spiritual Era, Ripley, Ohio, weekly; published and edited by O. Baker; commenced November 1, 1851, and recently discontinued.

The Spiritual Telegraph, New York, weekly; Charles Partridge, publisher; S. B. Brittan, editor; issued its first number May 8, 1852. Since May 1853 it has been published by Partridge and Brittan. Its issues have been regular. it will commence its 6th Vol. May 2, 1857.

Mountain Cove Journal and Spiritual Harbinger, Mountain Cove, Fayette Co., Virginia, weekly; commenced August 12, 1852; discontinued October 20, 1853. Published by J. L. Scott and T. L. Harris.

Light from the Spirit-World, St. Louis, weekly; W. H. Mantz publisher and editor; it commenced October 10, 1852, and was continued about one year.

The Journal of Progress succeeded the *Spirit Messenger and Advocate* April 30, 1853, and was published by the Harmonial Association in New York, R. P. Ambler and others being contributors. Fifteen numbers were issued, and it was discontinued in October 1853.

The Spirit-World, London, England; W. R. Hayden, editor; commenced in May 1853. But a few numbers were issued.

The New York Reformer, weekly; was published and edited by Isaac C. Pray; it was commenced July 28, 1853, and closed with the 18th number.

The New Era, Boston, weekly; S. C. Hewitt publisher and editor; was commenced about October 1, 1853; superseded by the *New England Spritualist* in March 1855.

Messenger of Light. New York, weekly; Conklin and Whitney; commenced in March 1854, issued twelve numbers, when it was changed to the *Christian Spiritualist*.

Sacred Circle, New York, monthly; Judge Edmonds, Dr. Dexter, and O. G. Warren. Commenced in May 1854, and is still continued.

Christian Spiritualist, New York, weekly; published by the Society for the Diffusion of Spiritual Knowledge; commenced in May 1854, and was discontinued in May 1857.

The Age of Progress, Buffalo, N. Y.; Stephen Albro editor and publisher; commenced in September 1854, and still continues.

Spiritual Universe, Cleveland, Ohio, weekly. Published and edited by S. Ward Smith; commenced in October, 1854. Subsequently edited by L. S. Everett, and is still continued.

The New England Spiritualist, Boston, weekly. Published and edited by A. E. Newton; commenced in March, 1855, and still continues.

Public Circle, New York. R. W. Heurtley, publisher. Commenced April, 1855; continued eighteen months.

The Truth Seeker, Williams Center, Ohio, weekly; commenced October 1, 1855. A. P. Bowman and I. P. E. Whedon, editors and proprietors. Still continued by A. P. Bowman, at Angola, Ind.

Spiritual Messenger, Cincinnati, Ohio, weekly; E. Mead, M. D., editor and proprietor. Commenced in November, 1855; discontinued a few months ago.

North Western Orient, monthly, conducted by a committee of Spiritualists. Chicago and Waukegan, Ill. Commenced November, 1855, and continued one year, when it was merged into the *North Western Excelsior*.

The Spirit Advocate, Rockford, Ill., weekly; G. Haskell, publisher and editor. Commenced December 1855; was merged in the Excelsior.

Tiffany's Monthly, N. Y.; Joel Tiffany, editor and publisher; commenced February, 1856, and still continues.

The Spiritual Herald, monthly, H. Balliere, London, England; commenced February, 1856, and was discontinued after the publication of some six or seven numbers.

The Medium, and Reformer's Companion, weekly, Conneaut, Ohio, commenced in April, 1856; James M. Barnes and S. W. Smith, proprietors and editors. Merged into the *Mediator*.

North Western Excelsior, Waukegan, Ill., weekly, Ira Porter and J. C. Smith, editors and proprietors. Commenced November, 1856, and still continues.

Spiritual Clarian, Auburn, N. Y., Mr. and Mrs. Uriah Clark, editors and proprietors; commenced in Nov., 1856, and continues.

The Weekly Mediator, Conneaut, O.; commenced in May, 1856; published by the Progressive Liberal Printing Association; edited by J. M. Barnes.

Journal de l' Lame, monthly, Docteur Rœssinger, Geneva, Switzerland; commenced July, 1856, and is still continued.

El Spiritualista, monthly, Seth Driggs, Caracas, Venezuela, South America, November, 1856, and is still continued.

Le Spiritualiste de la Nouvelle Orleans, monthly, Jos. Barthet, New Orleans, commenced January, 1857, and is still continued.

The Principle, N. Y., weekly, J. B. Conklin, proprietor and editor; commenced in February, 1857, and still continues.

The Vanguard, Dayton, Ohio; William Denton, proprietor and editor; commenced February, 1857, and continues.

The Yorkshire (England) Spiritual Telegraph, commenced some eighteen months or two years ago. We only received a few numbers at this office, and have not learned its fate.

Practical Christian, weekly, Hopedale, Mass., is in its 17th volume. This paper was an early advocate of modern Spiritualism, and continues to favor the same doctrine. It is published and edited by Adin Ballou, Wm. H. Fish and Wm. S. Hayward.

Herald of Light. T. L. Harris, editor; commenced May 1, 1857. Published by the New Church Publishing Association, No. 447 Broome street, New York.

Mrs. Hatch at the Tabernacle.

In the crowded state of our columns, we have only room to say, that a very large audience assembled at the Tabernacle, on Friday evening of last week, to listen to Mrs. Hatch. She acquitted herself with her usual ability. The Rev. Mr. Harvey took the stand against her, on a question he proposed at the time: Is the soul of man a part of God? The Spirit utterance declined to take either the positive or negative, without explanation; but stated its opinions as follows: The soul, considered as man's most interior principle, is a part of God. It is an emanation from him, but after becoming individualized as a finite, self acting, spiritual and earthly being, it is no more a part of God, than a planet which emanates from the sun, after becoming separate and individualized, is still a part of the sun.

SPIRITUAL TELEGRAPHING.

AT the Conference at Dodworth's Hall, on Sunday, the 5th inst., Mrs. French related some interesting incidents in her experience, which occurred to her on the occasion of her recent visit to Philadelphia, and lectures at Sansom-street Hall.

She arrived at Philadelphia in the evening, where Dr. Z. was to meet her at the wharf and accompany her to the place selected for her temporary home. But she did not know Dr. Z.; and while in some perplexity, and in the midst of a crowd of other passengers who were making their way from the boat to the shore, an invisible guide (the Spirit of her mother,) took her by the arm, and whispered in her ear that the friend she desired to find was close by her left hand. She turned, and seeing a strange gentleman there, accosted him as Dr. Z. He answered to the name, and proved to be the individual she sought; who, with as little external light to guide him as herself, was also seeking her.

On the following day (Sunday), as Mrs. F., in company with another lady, also a medium, was proceeding to fulfill her engagement in Sansom-street, she remarked to her companion that she perceived a friend of hers from New York was in the Hall. The lady laughed incredulously; but a moment after affirmed that the gentleman alluded to was really there, for she could see him sitting in the room, with a shawl pinned about his shoulders. On entering the Hall, the lady, who did not know the gentleman, immediately pointed to an individual wrapped in a shawl, saying, "There he is!" And there indeed he was, as both of them had interiorly discovered.

Having returned to her private room, after her morning lecture, Mrs. French felt a desire to know how her family at home were getting on; and accordingly composing herself with the opened vision, she was able to discover them seated around the dinner table, and to note particularly the several dishes of which the repast was composed. By a friendly Spirit, she sent them a message.

Meanwhile, at that particular hour, as Mrs. French perceived, her family in New York were at dinner, with the table spread as she saw it. Among the party was a medium. Suddenly the company was interrupted by the arrival of the Spirit-courier, who delivered the message from Mrs. F. in the following words: "*Good morning! Love to all! Good bye!*" The medium then becoming entranced, gave the subject and heads of Mrs. French's morning discourse.

This message was despatched from Philadelphia on Sunday the 29th of March, at ten minutes past one o'clock P.M., (New York time), and was received in New York, and delivered verbatim, with no perceptible variation of time. O.

FREEDOM AND PLAYFULNESS OF SPIRITS.

NOTHING perhaps, in the whole range of the modern phenomena, has struck even Spiritualists with more surprise than the freedom of remark, the playfulness and repartee, (where mundane circumstances would seem to warrant it,) often indulged in by the Spirits themselves. The old ideas of the Spirit-world have been modeled after the modern Church, with its stiff decorum, its long faces, its longer prayers and prosy sermons. Not so is it with the Angel men and women, and the Schools of the Prophets above. There, we have reason to believe, though teaching and prayers are by no means set aside, that entire freedom, and cheerfulness and smiles, are deemed appropriate to the most sacred occasions, and decorate and wreathe with pleasure the performance of every duty.

The clear-seeing eye of the medium, on penetrating the veil and scanning the superior planes and their inhabitants, discovers there, on every hand, in the midst of scenery glowing with beauty and delight, the union of uses and pleasure. Duties become joys; and every eye, and face, and word, gives token of the peace and happiness dwelling within. There little children are seen playing together, among gardens and fruits and flowers, accompanied by doves and lambs, as emblems of themselves; and in accordance with the nature of childhood—which is the same there as here—indulging in wild romps, laughter and innocent stratagems and games, while their angelic guardians and teachers not only look on with approval, but often join them in their sports. Where all is transparent, and nothing possible to be hid, there is no longer the need of a precise external manner to indicate or conceal the condition of affairs within. The cloak of Hypocrisy, in the Spirit-world, becomes threadbare and thin; even in the undeveloped spheres, sooner or later, its uselessness is discovered, and it is laid aside. In the advanced life, man stands out in his true nature, bare to the inspection of all; and as he finds a desire for freedom and social enjoyment planted in his very soul, and discovers that mirthfulness and wit, instead of unsightly excresences, are organic qualities of his mind, he emancipates himself from his old bonds, and gives these faculties and aspirations their full and equal play. O.

TRIAL OF JOHN CARUTHERS, FOR HERESY.

BY an oversight, we have neglected to notice the trial, a few weeks since, of Mr. John Caruthers, of Bridgeboro', New Jersey, before the Church (Methodist,) of which he is a member, on a charge of "Holding intercourse with the Spirits of the Dead."

The allegation was fully sustained; indeed, Mr. Caruthers confessed its truth, and entered into a labored and triumphant defense of his doctrines and his acts in that connection. He denied that Spirit Communion is contrary to the Scriptures, or the doctrines of the Methodist Church. He asserted, from the evidence of the Scriptures themselves, that Spirits have always communicated with men; and if they were ever permitted to do so by God, they may, and can, do so in these days. He declared that Angels and Spirits are the same, on Bible proof; and referred his judges to the case of the Angels, called men, who appeared to Abraham and Lot, and talked, and ate and drank like men. The Angel that appeared to Cornelius is also called a man; and the Angel that showed John the holy city, the New Jerusalem, announced himself as the Spirit of a man. To these cases Brother Caruthers adds references to all parts of the Bible, and informs his brethren that if they still deny that the Bible teaches Spirit Communion, in his opinion it would be difficult to convince them even "though one rose from the dead."

The next point of the defence was, that John Wesley was a believer in Spiritual Manifestations. Here, as before, Brother Caruthers put his accusers to the blush. He read from a sermon of Mr. Wesley, on Heb. 1:14, in which that eminent divine advocates the doctrine of the presence and intervention of Angels and ministering Spirits, saving us probably from a thousand bodily dangers. Men of the world, says Mr. Wesley, will always impute such deliverances to accidents or second causes. To these, possibly, some of them might impute the preservation of Daniel in the lions' den. "But he himself ascribes it to the true cause. 'My God hath sent his Angels, and hath shut the mouths of the lions.'" Diseases also, says Mr. Wesley, which suddenly give way, even when supposed incurable, are probably relieved by the ministry of Angels. He also acknowledges his adhesion to "divine dreams" or visions; and in support of their truth, outside of the Bible, he refers to the case of Marcus Antoninus, the emperor and heathen philosopher, who, in the writings he has left behind him, "thanks God for revealing to him, when he was at Cajeta, in a dream, what totally cured the bloody-flux, which none of his physicians were able to heal."

Mr. Caruthers closed this branch of his defense by reading some extracts from the journal of Mr. Wesley relating to his own experience in Spiritualism, (matter with which the readers of the TELEGRAPH are well acquainted), which were listened to doubtless by some with pleasure, but by others, as would appear, with disgust. One brother inquired if John Wesley was the author of that! Another, a class-leader, said he would not listen to such nonsense, and quit the church; while the preacher said he would not accept John Wesley as authority to govern the Methodist Church in these days!

Mr. Caruthers' last point was, the Methodist Hymn Book, from which he read to show that Spirit communion was fully recognized and asserted in the musical as well as the preaching department of their Church.

At the conclusion of the inquest, it appearing a matter of delicate question whether, according to the Scriptures and the rubrics of the Church, the Church itself ought not to be expelled, rather than the brother on trial, in accordance with the adage that "discretion is the better part of valor," the subject was prudently dropped, and Brother Caruthers allowed to retain his standing in the Church. O.

GOOD GRACIOUS!—An ecstatic lover "Down East," thus appeals to his tender-hearted Dulcina for a parting smack: "Terribly tragical and sublimely retributive will be the course pursued by me, if you do not instantly place thine alabaster lips to mine, and enrapture my immortal soul by imprinting angelic sensations of divine bliss upon those indispensable members of the human physiognomy, and then kindly condescend to allow me to take my departure from the everlasting sublimity of thy thrice glorious presence!"—*Saratoga Republican.*

A NEW SPIRITUAL BOOK.

THE WISDOM OF ANGELS.

THIS wonderful work, given through the mediatorial agency of Rev. T. L. Harris, which has excited immense interest, not only among Spiritualists, but also in the literary world, will be published on the first of May. It makes a beautiful 12mo. volume of 220 pages.

The following table of its contents will serve as an indication of the mental repast which its readers may expect:

CHAP. 1.—Origin of ideas, arts and sciences in the spiritual world. Visit to the heaven of Grecian Spirits. Interview with Socrates. Introduction to Angels of the Grecian heaven. Discourse of a Grecian Spirit concerning spiritual manifestations among the Greeks and Romans, and also among the ancient Egyptians. Interview with an angel of the Golden Age. Poetry of the Celestial Heaven. Angelic wisdom concerning the first inhabitants of earth. Their home in Eden. Ancient physical condition of the globe. Intellectual, moral and physical condition of the first men. Ancient knowledge concerning Deity. Ancient knowledge concerning the planets and their inhabitants, and also of the sun. Ancient communications with angels from the sun and with Spirits from the planet Mercury. Nature of the primeval language. Origin of the science of correspondences. Ancient knowledge concerning the unfoldings of planets, the origin of planetary Heavens and the law of their harmonic development. The nature of spiritual substance. Temples, palaces and landscapes of the Heavens. Origin of Ancient ideas concerning Sylphs, Gnomes and Fairies. Origin of the tradition concerning the Phœnix. Spiritual Music and its influence.

CHAP. 2.—Interview with Socrates, Plato, Liewenhock and Swedenborg. Discourse of Swedenborg concerning celestial, Spiritual and infernal influx. Diagrams illustrative of the operation of the celestial, spiritual and ultimate Heavens upon the human brain. Origin of conjugial love. Origin of adulterous love. Ultimations of spiritual force in the human form. Operations of the Divine Love upon the human mind. Spiritual psychometry. Soul-analysis of Byron, Moore and Rousseau. Spiritual origin of amatory verse.

Visit to the Spiritual Paradise of the planet Saturn; scenery, plants, birds and animals described. Interview with Saturnian Angels. Origin of celestial poetry. Spiritual powers of the human voice. Origin of celestial marriage. Poem, the nuptials of Paradise.

CHAP. 3.—Return to the Heaven of Grecian Spirits. Discourse of an angel concerning the spiritual knowledge of the ancients. Clairvoyance of the Golden Age. Celestial visions received in sleep. The guardian angels of the first men. Spiritual fruit and flowers, and their effect upon the human soul. The vortical organization of the human brain. Animal knowledge concerning the vortical system of the Universe. Ancient knowledge concerning the degrees in creation. Ancient truths concerning Deity. Modes of intercourse with celestial spiritual angels. Talismanic virtues of precious stones. Spiritual jewels. Spiritual birds made visible to the natural senses; method of their ultimation. Uses of flowers in the heavens. Visit to the Heaven of the North American Indians. Interview with Indian Spirits. The wisdom, simplicity and beauty of the angels of that race; their specific traits and peculiarities.

CHAP. 4.—Return to the Heaven of Grecian Spirits. Discourse of an angel concerning spiritual-manifestations in the first ages of the world. The excellence and use of the present spiritual dispensation vindicated. Knowledge of Spirit-rappings among the ancients. Law of the production of spiritual concussions. Methods of discrimination between true and false communications. Perfumes and their correspondences. Modes of spiritual-manifestation through odors. Correspondences of perfumes. Divination concerning future events. Origin of prophecy. Spiritual-manifestations among the ancient Druids. Mediums in the ancient British race. Correspondence between the Divine Attributes and the organs of the human form. The music of the spheres. Divine appearances in the Heavens. Modes of mediatorial development existing in remote antiquity. Interview with sorcerers from the infernal abodes. The effects of magic upon departed Spirits. Origin of bird-worship. Impure birds and their correspondences. Evil Spirits who personate ferocious birds. Interview with conjugial angels. The origin of celestial birds. Origin of the music of birds on earth. Poem, the birds of Heaven, sung by a celestial virgin. Beauty and melody of heavenly birds. Bird trees. Birds the mediums of angels. A celestial banquet.

CHAP. 5.—Intromission into the sacerdotal mysteries of heaven. Sacredness of worship among angels. Religious rites and ceremonies in heaven. The religion of angels. Conjugial love in heaven. Relations of the sexes in heaven. Ancient angelic manifestations to conjugial consorts. Spiritual laws of birth. Angelic spheres and their operation upon unborn infants. Angelic poem; song of the affections of maternity. The wisdom of angels concerning celestial visitations to mothers. Occult modes whereby mothers communicate with angels. Origin of mental and moral peculiarities. Origin of genii. Childbirth without pain; its method and law. The innocence of children. Presence of celestial angels with children. Origin of ideas in the Spirit of the embryo. Origin of conjugial love for the counterpart Spirit in the internal mind of unborn infants. The divine tabernacle in the soul. Betrothals of unborn Spirits. The origin of evil. Evil spheres and their operation in the most ancient times.

CHAP. 6.—Visit to the library of a celestial Heaven. Nature of the books of angels, their substance, form and use. Writings in Heaven concerning earth and its history. Lives of men written by their guar-

dians angels. Telegraphic communications between the human mind and heaven. Contents of an ancient book found in Heaven. Visit to the world of unhappy Spirits. The rivers and deserts of the lower spheres. An ancient sojourner calling himself Seneca, the philsopher. Worship of Nature practiced by his associates. Goat worship and its correspondence. A banquet of sorcerers. House of the enchantress Melucina. Return to the celestial heaven. Appearances of morning and evening in Heaven. Stars of angels in the heavenly firmament. The Divine Sun. Celestial garments—their use and nature. A tropical Paradise in Heaven. Angels of the crimson dove. Interior delights in Heaven. The language of Heaven. The fruits of Heaven. A festival in Heaven. Conversations in Heaven. Painting, music, sculpture, poetry and architecture in Heaven. Loveliness of female dress in Heaven. Marriage joy in Heaven. Beauty, grace, delicacy, love and wisdom of the female sex in Heaven. The external beauty and youth of Heaven. Evening hymn of angels. The seasons of Heaven. The Sabbath in Heaven.

CHAP. 7.—Repose in the celestial world. The sleep-state of the angels. Interview with an Hierophant of the Heavens. The Divine faith of Heaven. The Divine Word in Heaven. The kingdom of the Divine Spirit. Modes of instruction among angels. The origin of Nature, viewed from the standpoint of angels. Interior truths of Heaven. Interview with an ancient angelic teacher. Origin of the interior knowledges of angels. The Divine presence with angels. Books in the celestial and spiritual Heaven. The letter and the spirit of the Bible, their distinction and their relation. Typical forms of Nature. Interview with a Celestial maiden. A book of celestial hymns. Sabbath morning in Heaven. A morning walk in Heaven. Palaces, orchards, gardens, fountains and statues in Heaven. Swans in Heaven with human voices. Trees and flowers with living music in their speech. The celestial birds and their mediatorial use. Interview with an angel of the Copper Age. Transformations of angels and their transfigurations. Angelic wisdom concerning the Golden, the Silver, and the Copper Age. Heavenly societies which correspond to animals. Mediatorial animals on earth. The worship of animals and its origin. Revelations concerning faith and charity in Heaven. The process by which man becomes an angel. Interview with a celestial consort of the Copper Age. A king in Heaven. Beauty and grace of his conjugial associate; her speech and mode of dress. A morning banquet with angels. The wisdom of angels concerning the future of America. Interview with the wives of three angels. Temples of Worship in the Heavens. Orchestral and vocal music in the Heavens. Angelic prophecies concerning the renovation of the human race.

CHAP. 8.—Visit to the sphere of Antichristian Spirits. Magicians and their fallacies of doctrine. Hatred of Christianity. A Bible convention there. Discussion concerning Nature Worship. Their theories of the orgin of man in Nature. Christ an inversionist. Doctrine of Natural development. Holiness of self-love. Man angular in his first progression. Errors of the Bible. The Bible superseded by higher revelations. Discussion concerning materialism and supernaturalism. Opposite views. The Bible owned and vindicated as a Divine Revelation. Discourse concerning the origin of the Bible, by an Angelic Spirit. Reply to the Angel. Man developed from the Animal. Brutality and ignorance of the first progenitors of the human family. All men parts of God. The Bible condemned and buried. Summary of the doctrines entertained concerning Man, Nature and Deity in the lower spheres. Interview with a murderess of unborn infants. Interview with the Spirit of a woman of ill-fame. Spiritual consequences of child murder and adultery. Return to a Celestial paradise.

CHAP. 9.—Interview in Heaven with John Milton and his angelic consort. A poem by Milton's wife. Introduction to a society of lyrical angels from the Morning Land. Poem of the Nuptials of Divine Wisdom and Divine Love. The laws of poetic inspiration. Admission to a temple in the Heavens. Dante and Milton there associated. The wonders of Celestial worship. Order and sublimity of the worship of Angels. The Divine Word and its interior sense. Hymns of Worship sung by Angels. Transfiguration of Angels in the Divine Image. Modes of communication between the innumerable societies of Heaven. A discourse concerning the degrees of Heaven, by an Angelic Sage. Interview with Spirits from an Asiatic Nation. Parting words from the Angelic Teacher. Conclusion.

This synopsis includes but a portion of the subjects treated of in this book. It was dictated entirely in the interior condition. It makes no claim upon the credence of the reader, save as in his holiest intuitions he is convinced that wisdom is contained within its leaves. It is a novelty in literature, dealing with many subjects which have not been handled within the memory of man. It will, at least, sustain its claim to genuine originality. While many of its subjects address themselves to the holiest feelings of the heart, others deal with world-problems which have baffled the sages of many generations. The book is pervaded by a general spirit of frankness and genuine sincerity. It is evident that the author really believes in the genuiness and reliability of his illumination. Few, perhaps, will be able to accept it in all its details. Many of the problems contained within it require more extensive information in order to their solution, than is possessed by many of the most profound scholars of the age; but there are portions which will be felt as true in the inmost reason. It is a book of the soul, and only through soul-culture can its contents be fully estimated.

The price of the book is seventy-five cents plain muslin, or one dollar gilt. The postage by mail is twelve cents.

A number of devout and ardent Spiritualists, of ample pecuniary ability, have formed a society under the name of the "New Church Publishing Association," for the publication of works in the higher ranges of spiritual literature. This work is the first issued from their press. They also publish the HERALD OF LIGHT, a monthly journal of seership and illumination, devoted to the more interior truths of the spiritual philosophy and its manifestations. The price of this journal is $1 50 per annum, payable in advance. Those of our readers who may desire to procure either of these publications, will forward their orders to the New Church Publishing Association, 447 Broome-street, N.Y.

AN ALLEGORICAL VISION.

RIPON, FOND DU LAC CO., WIS., *February* 24, 1857.

MR. BRITTAN:

Sir—I wish to communicate to the readers of your paper, a vision seen by G. M. Henderson, medium, this evening while sitting in a home circle, there being no one present but the members of the family, and one lady medium, with whom I think you are acquainted—Miss A. T. Richards.

I would merely state, regarding this medium, by whom the vision was seen, that he possessed from birth the gift called by his countrymen, "second sight;" and that for three or four years past he has often been entranced, giving minutely correct descriptions of Spirit friends to those present; also delivering lectures of two and three hours' length, which were as highly interesting and instructive as anything yet given to the world. In fact, many things of import, both prophetic and instructive, have been given through him, which have never found their way to the public prints, but which have proved to be strikingly truthful.

The vision lasted for three hours. The medium was entranced during the time, and dictated the following, in substance:

I see a large wreck—it looks like a steamship—off the coast of Nova Scotia or Canada: I see it is between two large cities, stranded on rocks. There seems to be an island there. Those cities are far apart; I think one is New York, and the other an English port; it must be Halifax. Many lives are lost: I see many Spirits hovering over the vessel. They say, "Death should be called more life, or, better life!" Now I see many more wrecks all along the coast from that point to Florida. How many! There must have been an awful storm; or, may be, war. Now I feel a dreadful oppression in the atmosphere; the air is in a state of stagnation; what can be the matter? I see every house has black crape window curtains; everybody seems to be mourning; business is suspended; corpses are lying everywhere.

The medium then seemed to rise above the earth.

Ah! now I see! there is a thick cloud like brass, as it were, resting upon the earth, but it is thinner in places; it seems to confine the gases and exhalations from the earth and its inhabitants so that nothing can escape, and the people are dying in thousands from the stagnation of the atmosphere. Myriads of Spirits from all spheres have gathered to see this calamity. I see them walking on the top of this cloud; many, who seem less grown, are running to and fro to find means of scattering this cloud and to thus avert the calamity; but others, who carry more calmness and dignity in their countenances, seem to be looking at the *good* which is to result, conscious that nothing can be done to prevent the evil. Oh! what mortality! People seem to rot even before death; I see them stricken in the streets and everywhere. "Let not him who is in the field return," or "him who is on the house-top come down," for there is no hiding-place! I see in many places they have whitewashed their houses; and something white like lime is scattered all through the walks and streets, and about the houses; but it will do no good. I see the cloud is most dense over the large cities. It does not seem so dense as it stretches away to the west; and as it reaches the "far west" it seems more like a vail. It is fearful over the New England States and the sea coast cities. It is not confined to this Continent. I see men walking through the streets seemingly on errands of mercy; they do not seem to be physicians, as we term them, but men of science and philosophy. They all wear long beards. They seem to be less affected for some cause. I see many mediums, particularly in New York, who are feeling a presentiment of this calamity, but they do not speak to each other of it. One man in particular, I see there, who stands apart looking at it; he sees its approach, but is calmly looking on, and endeavoring to penetrate its causes. He sits, during the fearful raging of the disease, where a ray of light and warmth seems to penetrate the cloud; and there he is calmly looking on.

In speaking of individual families, he, the medium, describes the disease thus:

I see Ellen sick: she is very black about the mouth; her tongue is black, and about her eyes, and down by the sides of the nose and neck. Another person; I see him laid out. Oh! how black he is."

Near the close, he said:

This seems to be caused by some refining process the earth and elements are experiencing. This cloud has been gathering a long time I see detached portions of it coming from the Eastern Continent; from over the ocean, from the south; from all parts of the heavens. It seems to form in the atmosphere. This calamity I see is in warm weather; this cold season seems to pass away, and then I see this before the next cold season; it may be a little longer, but it does not appear so to me. I see the cloud now gathering; I see the Spirits now consulting about it; I see the fruits of the earth are not ripe; the grain is fallen to the ground; there is no one to harvest it. It seems to pass to the South as cold weather comes on, and goes off at the southern extremity of South America. I now see the clouds scattered into fragments. *Oh! what a commotion* in the elements! *How the ocean heaves!* It must be this causes the wrecks I saw; I can not see clearly, but somehow they are connected with the calamity.

Now the storm has passed over; how pure the air is! How much milder the climate. It seems as if the people were more refined and better fitted for a higher life. I see communion with other spheres is much more easy and less obstructed. The minds of men are better prepared to receive truth. The earth-sphere seems fitted and made meet by a perfecting process, to mingle with spheres above.

JANE M. HENDERSON.

In giving place to the foregoing, we deem it proper to remark that, considering it as really a vision projected from the interior world, we do not, in view of all its several particulars, consider it as admitting consistently any interpretation which would forbode the *physical* catastrophy which the language would express when taken in its literal import; but it certainly seems a fitting representation of the storms, tempests, shipwrecks of faith, spiritual pestilences, &c., which have been and are now actually in progress as incident to the passing away of an old world of theology and philosophy, and the inauguration of a new. We shall hope for that "better time coming," when the moral atmosphere shall be clear and pure. F.

"LITERAL INTERPRETATION."

MESSRS. EDITORS:

Under the above caption, in your paper of the 7th inst., there is an article copied, without comment, from the *Boston Investigator*. The article contains *eighteen* lines, and about eighteen blunders or mistakes—some of which, for the cause of sacred science and truth, I hope you will allow me to correct.

1st. The writer of said paragraph asserts that many divines of the present day have been *driven* to concede that a large portion of the Bible is not to be understood literally.

It is sufficiently known that, in every age, both before and since Christ, our ablest divines have believed that a large portion of the Bible must be taken *figuratively*.

2d. Said writer says that Sirius shines by light borrowed from the sun. He appears perfectly ignorant of astronomy, as every astronomer knows that Sirius, with all the "fixed stars," are suns, each the center of a system of worlds equal to the solar system; and that Sirius is, at least, equal to *sixty* of our central sun.

3d. He says it would take a cannon-ball *half a million of years* to move from Sirius to our earth, and that, therefore, Sirius must have been created half a million of years since; and, of course, as Sirius borrows his light from the sun (according to our learned savan of the *Boston Investigator*), our *sun must have been created half a million of years ago.*

The learned editor *should* know that light outmoves a cannon-ball "considerably," as we say here in Hoosierdom; and it would take light only six or seven years to fly from Sirius to the earth; so that, according to analogy drawn from the said writer's mode of argument, it can only be concluded that Sirius was created six or seven years prior to the first perception of his light, and that the sun was made about eight minutes before his light was first seen—since light comes from our sun to our earth in about that time.

Much might be said about the loose and ridiculous blunders of said paragraph, but it boots not.

The fixed stars *may* have been (and probably were) created octillions of years ago, and so of our sun; but it is an indeterminate question, and quite immaterial to the morality and theology of the Bible, and quite foreign to human investigations, and, certainly, irrelevant to man's interests or destiny.

From the first agitations in this country relative to animal magnetism, up through all the assumed phases of its concomitants and its final transcendental philosophy, I have been an anxious spectator, examining all, and trying to analyze all that was seen, heard or done. I am a member of the Methodist church; I am also a Spiritualist. Both the Bible and human philosophy assure me that we are constantly surrounded by Spirits, good and bad, *sapient* and ignorant, and by ever-acting spiritual influences. I have been much pleased, instructed and benefited by the perusal of many spiritual works, and more especially by a pamphlet (a most philosophical production) written some years ago on the divine government, by the Rev. Wm. Fisbough, my good cousin that was—a man really eminent as an analyst, as a metaphyscian, and as an ontologist, but whose perceptions are too much of the *interior* and too little of the *exterior* world. True and learned Spiritualists can never repudiate the Bible with beneficent results to themselves or to mankind. I know the Bible and Christianity is but little understood, and must be so for ages; but it is the greatest, by far, of all books.

J. N. TERWILLIGER, A.M.

ANDERSON, IND., *March* 14, 1857.

INDEX TO VOLUME V.

A.

About bees . . . 363
Abuse of eminent talents . . . 192
Advice to young ladies . . . 104
Aerial excursion in a balloon . . . 216
Affecting incident . . . 184
Affecting remonstrance . . . 264
Africa, Central . . . 136
African Spiritualism . . . 192
Age of the charter oak . . . 384
Ague, Cause of the, discovered. Ed. . . . 6
All depends on the religion . . . 160
Ambler, R. P. . . . 20
" " at Portland. M.A.B. . . . 262
Amusements, Dr. Bellows on . . . 358
American beggar in luck . . . 136
Ancient and modern manifestations. S. B. Brittan . . . 204
Ancient Chinese discovered . . . 280
Ancient customs . . . 256
Ancient remains in California . . . 112
Ancient silver coin found . . . 344
Anecdote of Dr. Beecher . . . 56
Anecdote of Rothschild . . . 40
Anecdotes of Napoleon . . . 304
Angel home, The . . . 259
Angelic ministry, Illustrations of . . . 325
Angels called her home . . . 124
Announced her own death. I. G. Atwood . . . 239
Another side of the story. Thos. White . . . 71
Answering the doctors. B. . . . 357
Antiquities of America, Supposed . . . 216
Apology for my belief . . . 173
Apostrophe to Truth. W. A. R. . . . 55
Apparition, An. David Fisher . . . 47
Apparition, a singular . . . 54
Apparitions of living persons. James Rogers . . . 398
Apparition of a sick person. E. M. M'Graw . . . 231
Arabs, the . . . 264, 384
Arab superstition . . . 80
Archæological discoveries in Scinde . . . 96
Artesian well in Paris . . . 11
Artesian well, or medicated spring . . . 153
Artificial crystals . . . 14
Art of happy daily life . . . 304
Asiatic mysteries . . . 144
Aspirations for light . . . 213
Assertion and evidence. F. J. B. . . . 35
Association, Dr. Dignowity on . . . 55
Asylum, N. Y. Juvenile. Chas. Partridge . . . 372
Atlantic telegraph, soundings for . . . 240
Atheism, Thoughts on secular. W. S. Andrews . . . 54
Audience with Mrs. Mabin and the Spirits. S. B. Brittan . . . 180
August. Wm. Fishbough . . . 117
Austrian domination in Italy . . . 344

B.

Bankok, Siam, Budhism . . . 264
Battle of the ants . . . 184
Beebe, Miss C. M. . . . 118
Beebe, Miss, at Morris, Otsego Co. A. Stevenson . . . 351
" " in Central N. Y. . . . 277
" " " Boston . . . 13
" " " New England . . . 86
" " " Glen's Falls . . . 150
Beauties of the deep . . . 280
Beautiful sentiment . . . 88
Beauty . . . 360
Behmen's (Jacob) idea of God . . . 115
Bees and quails . . . 128
Belle Brittan at confessional . . . 168
Benefits of Spiritualism. Mary F. Davis . . . 8
Benefit to Mrs. French . . . 21, 28
"Be not wise above what is written." P. G. Young . . . 278
Bible and Spiritualism. Geo. C. Wood . . . 166
Bible, discrepancies in. J. R. Perry. . . . 359
Bible, lost books of the . . . 400
Bible, new Arabic version of . . . 408
Bible, the . . . 256
Bird omens . . . 203
Birth of the animal kingdom. Professor Hare. . . . 8
Bland's reply to Rev, N. L. Rice. S. B. Brittan . . . 314
Blooming Paradise . . . 174
Book-making in America . . . 264
Book, the oldest . . . 48
Books, early publication of . . . 256
Boomerang, the . . . 271
Bonaparte love letter . . . 168
Bond, Dr., a Spirit medium B. . . . 293
Bones found . . . 343
Bordentown, N.J., events at. W. Fishbough . . . 125
Borrowers, three rules for . . . 239
Brisbane on the human passions . . . 314
British and American ladies . . . 88
Broken heart, a . . . 64
Brown's spiritual dynamics. W. J. Young. . . . 47
Buffalo, my visit in. B. F Hatch . . . 135
Bunyan's flute . . . 144
Burglars alarmed by Spirit interposition . . . 181
Burned to cinders . . . 36

C.

California, letter from. John H. Lewis. . . . 351
Call for facts . . . 189
Call from Ohio. O. J. Phelps . . . 71
Camels, the . . . 70
Can Spirits act upon matter. C. H. Craigin . . . 49
Capital story, a . . . 112
Case of somnambulism . . . 256, 358
Catholic apostolic church, the . . . 39
Cause in Salem, Mass.] J. A. Bassett. . . . 399
Cause in Troy, N. Y. B. S. . . . 319
Cause in Utica. Lyman L. Curtiss . . . 291
Caution, a. Dr. Hare . . . 278
Cedars of paramount importance. S. B. Brittan . . . 156
Cedars, mighty, of California . . . 168
Certainty of spiritual intercourse. J. W. Edmonds and legal gentleman . . . 345
Change in meaning of words . . . 296
Chapin's eloquence . . . 200
Characteristics of the Kaffirs . . . 224
Charter oak, the . . . 166
Children, the seven . . . 40
China, affairs in . . . 248
China, perverted Christianity in . . . 196
Chinese, inventions of the . . . 240
Chinese potato . . . 216
Choir at Dodworth's . . . 365
Choir turned out of church . . . 408
Christian church—its rise and fall . . . 135
Christian Spirit seers. F. . . . 261
Circles in Galveston. Ebenezer Allen . . . 75
Churches, city . . . 400
Clairvoyance. Benjamin Walker . . . 163
Clairvoyance a common faculty. Benjamin Walker . . . 199
Clairvoyance, natural (Zschokke) . . . 6
Clairvoyance of children . . . 152
Clairvoyance, test of. W. J. Peterschen . . . 119
Clairvoyant diagnostics. E. W. S. . . . 267
Clay watch, a . . . 56
Clergy, the New York . . . 392
Clergyman broken loose. H. Slade . . . 382
Clergyman convinced, another. B. Hall . . . 223
Clergyman's testimony, a . . . 133
Clerical doubts and queries . . . 206
Clerical irregularities, gross, in Boston . . . 196
Clothing of Spirits . . . 207
Cloud land . . . 16
Coal, the days before . . . 400
Coffee, how it came to be used . . . 176
Coinage of the United States] . . . 151
Coincidence, a singular . . . 136
Cold of space . . . 395
Comet, reappearing of the great . . . 184
Comet of 1556 . . . 208
Communication from Cotton Mather. T. H. De Lee . . . 287
Communication, spiritual . . . 179
Communication through a boy . . . 279
Communication to the Jews. W. H. Maddocks . . . 287
Compressing electricity . . . 344
Compensation for lectures. S. B. Brittan . . . 156
Complaint heard W. Fishbough . . . 61
Concerning the investigating class. J. F. Walker, Rm. Chas. Partridge . . . 335
Conclusive manifestations. W. F. . . . 261
Conditions of progress in truth. W. Fishbough . . . 372
Conference, New York, April 23—11; May 4—22; May 11—30; July 9—93
Confessions of Spirits. E. A. . . . 265
Concert by Spanish Spirits . . . 151
Coral island, the completed . . . 232
Consolations of Spiritualism . . . 132
Constantinople, the Spirits in . . . 11
Consumption, extraordinary cure of (spiritual) . . . 140
Contrast presented. S. B. Brittan . . . 188
Conscience, how far is it reliable. J. R. Orton . . . 388
Contributions from the Spirits. T. L. Harris . . . 37
Convention at Fowlerville. David T. Wood . . . 222
Convention in Vermont . . . 143
Convention in South Royalton, Vt. R. T. Hallock . . . 158
Convention, N. Y. Herald on the. S. B. B. . . . 148
Conversions to Catholicism. H. . . . 404
Conversions to Spiritualism. R. H. Miller . . . 271
Convincing circumstance . . . 320
Corns . . . 360
Correspondence between Judge Edmonds and a legal gentleman . . . 233
Correspondence, foreign. Andrew Gardner . . . 190
Correspondence on Spiritualism. A. Sturtevant . . . 378
Correspondence on Spiritualism. J. W. Storrs . . . 46
Council and action. Ed. . . . 61
Courage in a lady . . . 360
Courtney, the genuine and the counterfeit . . . 78
Cox, Dr., and the Baptists . . . 408
Credibility of spiritual phenomena . . . 319
Criminal reforms . . . 280
Criticism on the Bible. J. R. Perry . . . 273
Cross, the, and its significance. A. E. Newton . . . 15
Cure, a remarkable . . . 31, 173, 205
" " " through Mrs. French . . . 175
Cure of a clergyman (Chas. Hammond, by Mrs. Mettler) . 376
Cure of paralysis (spiritual). R. A. . . . 119
Cures—spiritual—cases. U. Clark . . . 199
Curious facts of natural history . . . 288
Curious dying scenes . . . 313
Curious story . . . 336
Curiosities of water . . . 11
Curious case. R. Post . . . 391
Curious superstition . . . 32
Customs of the Germans . . . 96
Cutting and breaking . . . 195
Cry is "still they come." J. W. Edmonds . . . 398

D.

Damascus . . . 320
Danger from the Catholic Church. Theodore Parker . . . 347
Dangerous ignorance of ministers . . . 360
Dangerous recoil, a. S. B B. . . . 156
Daniel (Hume) in the lions' den. S. B. B. . . . 52
Dark Spirits. B. F. Hatch . . . 394
Davenports, the, at Lockport. G. M. Slayton . . . 118
Day and night work. R. T. Hallock . . . 7
Death and futurity . . . 296
Death and sleep . . . 59
Death announced by Spirits . . . 149
Death from old age . . . 120
Death of the old and birth of the new. C. . . . 308
Death painless . . . 379
Decadence of public morality. C. D. Stuart . . . 52
Decline of Catholicism . . . 64
Decline of Mohammedism . . . 144
Defense of Dr. Sanford. M. H. . . . 191
Demoniacal possession 200 years ago . . . 82
Dissertation, a. F. J. B. . . . 329
Desolation of Palestine . . . 313
Desperate conflict . . . 384
Development theory. W. S. Andrews] . . . 211
Development vs. Deity. Geo. B. Smith . . . 267
Devil among the Spirits . . . 72
Devil man, the . . . 144
Devotion to knowledge . . . 408
Difference in isomeric compounds. Prof. Mapes . . . 306
Disaster prevented by a Spirit . . . 76
Discourse on Spiritualism. Rev. Wm. C. Heyer . . . 97
Discourses, Mr. Harris' . . . 165
Discoveries . . . 306
Discoveries, Dr. Livingstone's . . . 313
Discoveries in Science . . . 360
Discovery, curious, in Iowa . . . 64
Discovery, important . . . 390
Distinction, a . . . 323
Distinguished heretics . . . 336
Divinity, geometry and language. W. F. . . . 229
Dog, an imitative . . . 199
Dog story, a good . . . 112
Dove on the coffin . . . 360
Draining the human system . . . 392
Dramatic and musical . . . 293, 332
Dream, a. W. Whipple . . . 247
Dream, triple, verified . . . 110
Dream verified . . . 64
Drowned persons, reanimation of . . . 152
Dudley, Stephen, departure of. W. F. . . . 133
Dudley, Stephen. S. B. Brittan . . . 140

E.

Early reminiscences . . . 116
Echo, the . . . 313
Editorial correspondence. S. B. Brittan . . . 68, 108, 116, 124, 132, 220, 228, 244, 252, 268, 276, 285, 292
Effects of civilization on heathen population . . . 192
Egyptian or mummy corn . . . 240
Elders bearing false witness . . . 69
Electrical eel . . . 64
Electricity as a motor . . . 116
Emerson, R. W., and the Spiritualists . . . 118, 150
Emerson in the English Gallery . . . 192
Emperor and artist . . . 288
Engines, fuel and oil. S. B. Brittan . . . 141
English countess astray . . . 72
English language . . . 40
English vs. American girls . . . 48
Enlightened judge . . . 288
Entertainment, intellectual (Mrs. Clark) Ed . . . 5
Epidemic . . . 400
Evening with Spirits, an, F . . . 237
Events in the illness of Mrs. Hatch. B. F. Hatch . . . 407
Examination of Spiritualism by the N. Y. P. Society . . . 257
Executive ability of women . . . 200
Exercise out of doors . . . 64
Exhortation from a Spirit. Mrs. E. A. A., a medium . . . 10
Experiences, interesting spiritual. E. C. B. . . . 103, 100
Experience, interesting. Chas. Cathcart . . . 209
Experiences, miscellaneous spiritual. S. B. B. . . . 44
Experience with a healing medium. E. S. Cooper . . . 63
Experience with Spirits. E. W. Sidney . . . 254
Experience, personal, of Mr. Whitney . . . 156
Experiment, curious, by a Spirit . . . 157
Experiment with the Davenport boys . . . 348
Explanation wanted. Locklin M. Wilson . . . 383
Extinction of races . . . 144
Extraordinary occurrence . . . 289
Extraordinary Spirit sight U. C . . . 87

F.

Fable of the Wandering Jew . . . 288
Fact, a. A. Miltenberger . . . 287
Fact, a . . . 358
Facts. A. Miltenberger . . . 271
Fact in the life of Rev. Mr. Tennent . . . 29
Facts about the presidents . . . 264
Facts about our country . . . 136
Facts about thunderstorms . . . 72
Facts and communings. W. H. W. . . . 239
Facts and incidents, curious. S. B. Brittan . . . 37
Facts and reflections. E. W. H. Beck . . . 386
Facts and tests, L. S. Beck . . . 215
Facts are stubborn things. B . . . 371
Facts for those who need them . . . 200, 208
Facts from Dr. Cragin . . . 10
Facts in Augusta, Me. Isaac H. Hunt . . . 23
Facts in Bordentown, N. J. W. F. . . . 117
Facts in Harrisburgh, Pa. Luke B. C. Hopkins . . . 374
Facts in Madison county, N. Y. A. Hogeboom . . . 407
Facts in New Haven. D. C. Mitchell . . . 47
Facts in Philadelphia. F. L. J. . . . 39
Facts in Springfield, Ill. A. O. Millington . . . 39
Facts in Waukesha, Wis. W. D. Holbrook . . . 39
Facts, interesting in Spiritualism . . . 68
Facts, more test. Zina K. May . . . 375
Facts. Spirits in Albany. G. Rosenberg . . . 66
Fallen angels, more . . . 125
Falling church, the. (Vision by Mrs. Sidney) . . . 119
Fantom fighting. B. . . . 357
Fascination, singular . . . 376
Fate of the Apostles . . . 360
Faults . . . 128
Female form, the . . . 280
Ferguson, J. B. . . . 110
Financial and spiritual . . . 101
Fine preaching . . . 240
Finney, Mr. C. P. . . . 293
Fishbough's Macrocosm and Microcosm . . . 46
Fisherman's luck . . . 360
Fish. Fruitfulness of . . . 248
F. J. B. on Prof. Hare . . . 65, 137, 154, 182, 225, 290
F. J. B.'s defense of Moses. K . . . 153
Flogging a witch to death . . . 328
Flood, the, a fable or a fact. C. A. W. . . . 147
Flood, a fable or a fact. W. S. Andrews . . . 187
Flowers in windows, Cultivation of . . . 136
Former Spiritualists and mediums. W. F. . . . 260
Fossil Eggs, Discovery . . . 222
Found by spiritual direction . . . 30
Franklin and his customer . . . 232
Franklin's only son . . . 256
Fourth of July celebration . . . 84
Freedom of speech. S. B. Brittan . . . 53
Freedom, intellectual, and spiritual. S. B. Brittan . . . 100
Free spiritual platforms. Chas. Partridge . . . 253
Friends from the West . . . 325
Frightful inhabitant of the African woods . . . 152
From the far West. J. C. . . . 31
Fruits of Spiritualism . . . 91
Functions of moral and spiritual musicians . . . 132
Funeral document . . . 319

G.

Gas manufacture . . . 280
General laws. W. S. Andrews. . . . 27, 83
German supernaturalism . . . 256
Ghost story, a . . . 224
Giant skeleton found . . . 344
Gilbert a'Becket . . . 200
"Give to him that asketh" . . . 189
Glass and its phenomena . . . 120
Gleaned from our correspondence. S. B. B. . . . 132
Gleanings from the spiritual press . . . 11
God and the universe. M. Van Every . . . 73
God, the existence of. W. S. Andrews . . . 337
God, the presence of. H. . . . 234
Goethe, works of . . . 392
Going the easiest way . . . 168
Gold and silver in the world . . . 64
Golden age, the . . . 359
Gold diggers, the. Vision by Mrs. Sidney . . . 111
Gone to the angel world. . . . 85
Gong, the . . . 384
Good and evil of human actions. S. B. B. . . . 84
Gospel of attractive labor . . . 85
Gospel of the harmonies. S. B. B. . . . 356
Gray, Dr., on Mr. Hume's conversion . . . 69
Grandeur of nature . . . 360
Gratitude of Spirits . . . 223

Great country for a lazy man 128
Great secret let out. S. B. B. 316
Greek affection for foreigners 120
Green tea drinkers 358
Grizzly bear, how to meet a 80
Growth of corals 384

H.

Hair snake 399
Hard hit, a 104
Hardinge, Emma's, entertainment 320, 341
Hare, Dr., Communication from 163
" " Replies to F. J. B. 94, 105, 113, 193, 227, 241, 249, 259
" " Reply to Rhode's letter 81
" " Reply to "Courier and Enquirer 187
" " Quarrel with the Bible. J. S. 169
" " J. S., on. Wm. Fishbough 172
" " Strictures, on. F. 210
" " " " F.'s reply 213
" " On F., with remarks by F. 238
" " On scientific convention 150
" " On Count Gasparin's book 401
Hand the most beautiful 319
Harris, Rev. T. L. Ed. 44
" " " in Texas. Ebenezer Allen 15
" " " Return of 157
" " " At Dodworth's Hall 188
Harris' lectures—Practical movement 221
" closing discourse 237
Harmonial Philosophy. L. J. Pardee 202
Harmonial Philosophy, the. A. Miltenberger . . . 96
"Hartford Times," kind words with the. S. B. B. . . 6
Hatch, Mrs., in Baltimore 189
Hatch, Mrs. C. L. V. in Baltimore. W. A. Danskin . 309
Hatch, Mrs., at Stuyvesant Institute. C. P. . . . 320
Hatch, Mrs., lectures 381
Healing of frozen limbs 399
"Healing of the Nations." W. F. 37
"Healing of the Nations." J. M. Blakesley . . . 367
Heath to attain 296
Heavens, the inward. C. 324
Help yourself 191
Heresies at Andover 196
Higher law, argument on the. J. M'K. 199
Hogarth, anecdote of 264
Home, the blessed 192
Hope Dale home school 382
Hope, the, of humanity. Henry James 123
Horrible story 408
Horrors of African superstition 40
Horrors of war 71
How far Spirits can aid us. S. B. Brittan 180
How Spirits regard the erring. L. Judd Pardee . . 207
How the world is destroyed and renewed 205
How to try the prophets' 78
How we grow 383
Human hair, superstitions respecting 264
Human magnetism, Phenomena of 352
Hume, Daniel D., in Paris 381
Husbandry of God, the 96
Huntley, Mrs. Chas. J. Hempel, M.D. 382

I.

Idea for the Bloomers 53
Ideas of Life. S. B. B. 20, 28, 36, 44
Ideas of God's inspiration. J. Wilde 58
Idolatry in the U. States. Ed. 61
If you have got anything to do, do it 72
Immortality of the human Spirit. S. D. H. . . . 42
Immortality, evidences of. Charles Partridge . . 1, 9
Immortality of the soul. J. H. 57
Important Discovery 240
Impression, a true Spirit. J. Wamond 247
Incident in a Spirit-room. M. Nevins 31
Incidents from Mahan and others. W. H. Lamdin . 47
Incidents of travel. Dr. Hallock, . 126, 134, 142, 145, 159, 162
Incredible tales. C. Partridge 262
Industry and instruction. Ed. 6
Indian dream, an 56
Indian superstition 56
Indian Spirits' express 68
Indiana two generations ago 88
Infinite unfolding, the R. P. Ambler 3
Infant's appeal, the 344
Ingenious prophetess 168
Inner light, the S. B. B. 12
Inquiry, an Thomas H. Perkins 55
Insect powers 120
Inspiration and language. S. B. Brittan 196
Instincts of plants, curious 112
Instruments in their uses 132
Intelligence of a deaf mute 72
Interview with Spirits. D. Kelly 87
Interview with a distressed Spirit. F. L. B. . . . 103
Interview with "Old Put". 134
Intolerance and proscription at Rome 196
Investigating Class:
Is there an objective natural world? . . . 277, 284
What is man? 294
Is there a God? 301, 311
Is there a soul or a Spirit-world? . . . 317, 325
What is life, and what its origin? . . . 333, 343
What is death? 342, 349
Are there such things as mortal and immortal? 358, 366
What was the origin of man? . . . 366, 373, 406, 407
What are the purposes of man's creation? . . 389
What are the attributes of an immortal being? . 397
What influence has the earth-life on the life beyond? 405
Invitation from a Spiritualist. B. F. Hatch, M.D. . . 383
Investigation in Harrison Co. O. J. M. Webster . . 407
Iron, no, among the Egyptians 112
Is it humbug? 269
Italy. Free thoughts in. O. P. Hatfield 278

J.

Jay, Miss, Lecture in Binghampton 12
" " " " Poughkeepsie 36
" " " " Saratoga 44
" " " " Western tour 45
" " " " Rochester 55
" " " " Jackson, Mich. J. C. W. . . . 111
" " " " Waukegan. Wm. A. Boardman . 215
Jay, Emma Francis 293, 363
" " " at the West. O. 230
" " " Lectures in Indiana 357
" " " Illness of 84
" " " Marriage of 381
Jeu d'esprit 249
Jews, the present condition of 243
John Caruthers, trial of, for heresy 414
Jokes, one of Webster's 168
Judge not 344
Jugglers, East India 80
Jugglers, juvenile 79
Justice in Turkey 104
Justification and criticism 149

K.

Kellogg, Mrs. Jenny E. 325
Kind, be, to one another 175
Kindness and peace principles tested. Mrs. Child . . 224
Koran of Mohammed 304

L.

Labyrinth 240
Labyrinth, the Egyptian, of Herodotus 239
Lake Erie in the clouds 80
Lamartine 64
Lamartine, Alphonse de, ... 93
Language, refinements of 176
Lapland love-making 160
Largest clock in the world 355
Last theory of the manifestations. S. B. B. . . . 381
Law of mental habit. C. 332
Law of prophecy. Egbert W. Rogers 162
Law of prophecy. Samuel E. Massy 195
Law of prophecy. Wm. Fisbough 204
Law of right, the. S. B. B. 164
Law of spiritual influx. W. Fishbough 348
Laws, general, of nature, and miracles. W. S. A. . . 371
Laws of nature and spirit. J. McLeod 261
Lazarus in his grave-clothes 64
Leaders and followers. S. B. B. 357
Learned fogies in the convention 176
Leather from porpoise skins 54
Lecturers and physicians, to. G. I. Locke . . . 94
Lecturers, their mission. H. H. T. 221
Lecturers at Dodworth's Hall, Miss Beebe's . . . 181
Lessons in hospitality and humanity 336
Lessons of the past. Wm. Fishbough 91
Lessons from the birds 80
Letter from Arkansas. D. W. Harris 231
" a troubled Spirit. Remarks by C. P. . . 230
" Dr. Cragin 71
" England. J. Jones 206
" Governor Tallmadge 252, 261
" Hon. Chas. Cathcart 379
" Humboldt 38
" Mr. Harris 22
" J. B. Dods 214
" J. B. Wolf 151
" Iowa. John Bentley 151
" Ireland. Roger Casement 190
" Jonathan Koons 395
" Maine. T. M. Gower 214
" Mr. Partridge 109, 116, 129, 138
" South Carolina. J. E. Churchill 47
Letters against Spiritualism 215, 223, 230, 239
Leo Miller, exploits of. R. T. H. 376
Life in the prairies 248
Life saved; Miss C. M. Beebe's 349
Lightning 248
Literal interpretation. Answer to Dr. Hare . . . 415
Literary antiquity 240, 327
Literary and professional (review of Tator's book) . . 197
Literal interpretation 360
Live man, a 38
Living on souls 64
Logical reason 320
Longevity of the patriarchs. W. S. Andrews . . . 145
Longevity, wonderful 376
Long nose 96
Looks before he leaps 117
Lord's Prayer, spirit of the 80
Lost soul, the 358
"Louder!" 232
Loved and lost are found. J. M. Jackson 147
Love of Christ 120
Love, the spirit of 96
Lying signs and wonders. Charles Partridge . . . 405
Lying Spirits. A. Miltenberger 118

M.

McCallum and Erie railroad. S. B. B. 316
Macey, Hon. J. B., lost from the Niagara. N. P. T. . 197
MacMahon, Mrs. S. B. B. 341
Magnetic needle, the 80
Magnetism 176
Magnetism and Spiritualism in France. W. F. . . . 205
Maiden's first love 24
Main point, the. W. S. Courtney 308
Man and his attributes 192
Manifestations in England. J. Jones 151
" in Laporte Co., Ind. S. 281
" " " " C. W. Cathcart . 305
" in New Jersey. J. C. 183
" in Michigan. Benjamin Leavitt . . . 375
" spiritual, in California 83
" in Utica. L. Philleo? 223
" in Virginia. T. J. Kilby 278
" in Winchester, N. H. R. Follett . . . 247
Man in his relations to infinity. Wm. Fishbough . . 212
Man, physical aspects of 248
Marseilles Hymn, history of 232
Marriage of A. J. Davis. W. Green, Jr. 60
Married, not mated (review R. T. H.) 38
Martin Luther's Spiritualism. W. F. 252
Martyr to science 40
Marvelous conjuror 296
Marvelous story 280
Marvels of the microscopic world 8
Medium lectures in Batavia, N. Y. J. J. Denslow . . 279
Mediums and circles, ancient and modern. F. W. Evans . 41
Mediumship in North Carolina. Theresa J. Cirtain . . 376
Meetings at Academy Hall 357
Meetings at Dodworth's 357
Melancholy affair. W. F. 252
Memory 104
Mental Telegraph. S. C. Hewitt 43
Mental telegraph again. Samuel Poole 25
Merchant and Quaker, the 88
Mesmerizer nonplussed 184
Mexican priesthood 280
Michael Angelo 208
Milkey way at sea 359
Millennium of Spiritualism 363
Millionares, N. Y. 400
Milton, the daily life of 128
Mind and matter. Spirits 387
Miracle. W. F. 174
Miracles, a couple of. Luther Slayton 295
Miracles of healing, and Spirit tests, U. C. . . . 55
Miracles, more modern 76
Miraculous chirography and drawing 133
Misrepresentation 276
Mission of Spiritualism. (Discourse by Miss C. M. Beebe) 177
Missouri 408
Model dun 320
Mohammedan honesty 168
Monument builders, true. C. D. Stuart 60
Moon and the weather, the 264
Monks of Mount Athos 152
Moral influence of literary taste 392
Moral, theological and religious. S. B. Brittan . . 196
More about dogs 296
More fruits of insanity. S. B. B. 300
More's Utopia 168
More test facts 279
Mormons in Denmark 216
Morning and music in the country 132
Morning in the city 27
Morning in the country, a 12
Morning land, the. 13
Moses and the Midianite virgins. F. J. B. 363
Mount Ararat 254
Mount Vernon, condition of 16
Moving of the waters at Baltimore. W. A. Danskin . 207
Mozart, Wolfgang. S. B. B. 149
Mrs. M. B. Gourlay 47
Mrs. Waldo's Spiritualism 127
Mule fifty-nine years old 384
Mundane development. W. H. L. 31
Murdered infant gives warning. Dr. A. H. Tauberth . 375
Muses going by steam 116
Music, as stimulant to mental action 200
Musical fish 192
Musical phenomena 215
Musical practice among birds 240
Musical Spirits. S. B. B. 36
Multum in parvo 392
Mysterious knockings in Killingly, Conn. E. H. Bugbee 262
Mysterious intervention 408
Mysterious profession 379
Mysteriously disappeared 349
Mystery, the great 242

N.

Names of God 86
Nature accused of Sabbath breaking 101
Nature and infidelity 144
Nature's definition of her laws. K. . 217, 274, 289, 331, 377
Nature and the mind 360
Nature and law of worship. B. 380
Napoleon, (Louis,) and Spiritualism. F. . . . 389
Napoleon's English letter 264
Napoleon's shadow 339
Newfoundland dog putting out a fire 40
New Church logic. Ed. 60
New Church Herald and Repository 133
New Publications—Reason for rejecting the creed . 174
" Painting with both hands 174
" La Spiritualisme 174
" Tator's Hercules 206
" Le Spiritualiste de la Nouvelle Orleans . . 372
" The Doctrine of Inspiration. B. 381
" Philosophical Grammar of the English Language 381
" Review of Tator's Eureka 197
" The Wanderer 102
" The Devil's Pulpit 102
" Mr. Spragues' Sporting Tour 102
" Gems of Spanish Poetry 102
" El Espiritualista 347
" The Spiritual Herald 118
" Psalms of Life 365
" The Golden Age 389
" The Weekly Spiritualist 397
" Journal of the Soul 398
Newspaper, a 88
New book against Spiritualism, (Gordon's.) A. Miltenberger 222
New key, the 232
New spiritual papers 269
New Zealand, Growth of 272
New theory of the rappings. B. 324
New Litany 252
New style of barometer 408
Night scene in New London 24
Niter Lakes of Egypt 40
Night scene in a young lady's bed chamber . . . 128
Nile, sources of the 240
Noble deed 358
No Maelstrom 383
Notes by an Itinerant. Benj. Greaves. 90, 119, 127, 167, 179
Not dead but changed. Ed. 101
Novel license law. 395
Novel illustration of science 360
Novel meteorological theory 358
Now living 336
Nubian damsel's wardrobe 80
Number of the stars 304

O.

Objects of life, five great 48
Odylic force installed 101
Old man and youth, the 88
Old Fish 376
Old English manners 259
Old dog Tray 272
Ole Bull broken down 352
On what basis do we stand? Dr. Orton 412
One secret of a happy death 232
One vote, Importance of 240
Onward wave, the J. R. Orton 396
Open vision in the hour of death 228
Oracles, prophecies, visions, etc. of the past . . 89
Oration. Dr. Hallock's 101
Organs of combativeness. 128
Organization of the spiritual. S. B. B. 172
Origin of the universe. A. J. Davis. 304
Ostrich catching 392
Ostrich, the 384
Our mantle gone. S. B. B. 164
Our friend of the Excelsior. B. 357
Our faith 383
Our lakes 408

P.

Paley 120
Paper, white, from Reeds 128
Papal bigotry 128
Parables from Krummacher 32
Partridge, Chas., from Pigeon Cove 129
Parting hawsers among the icebergs. Dr. Kane . . 232
Parker, Theodore, on Spiritualism 295
Pattern, the perfect 248
Paul and Virginia 264
Peace 138
Penetralia, the (with extracts) 85
Pensive admirers preferred by the ladies 128
People and their clothes. S. B. Brittan 92
Personal spheres. W F. 309
Petrified ship 64
Petrified human body 400
Petitioning for Husbands 352
Peter Nassau 408
Phantom Train 108
Phenomena, interesting spiritual 45
Phenomena, extraordinary. S. B. Brittan 76
Phenomenon, singular 184
Philosophy of Providence. A. C. T. 280
Philosophical Investigations 314, 321
Philosophical and spiritual. Jacob Stauffer . . . 322
Phonography and German through a boy. Francis North 399
Photographical investigation. Mrs. Hatch . . . 409
Photographing under water 136
Physical power of Spirits. E. J. D. 86
Physiological curiosity 112
Physical manifestations. A. Miltenberger . . . 157
Picture. A true 11
Pic-nic, spiritualist. W. F. 109, 133, 149
Pig and mocking bird 80
Pigeons in Texas 400
Pillar of fire 160
Piloted by Spirits. J. D. Meeker 191
Pithy illustrations 296
Plato 211
Plato and Christianity 219
Poets and Artists 72
Poetry from a Spirit. B. 300
Poet in a professor's chair. Ed. 197
Poisoned Valley 78
Pompeii, city of 120
Poor John Fitch 248
Popular superstition 352
Portland, state of things in 124
Portraits of immortals. A. Miltenberger 158
Powers, the sculptor 88
Power of sea-breakers 390
Practical Spiritualism. G. A. Redman 191
Preference for foreign facts 325
Premonitions. J. W. F. Mitchell 71
Premonition of death 133
Premonitions, singular. Neh. Merritt 135
Presentiment, singular death by lightning . . . 134
Presentiments, singular 147, 240
Presentiments 35, 272
Presentiment, Grimaldi's 128
Present and Future 395
Primitive Spiritualism. F. 260
Principles which govern the development of Forms. E. A. W. 130
Professor Hare's book 21
Profits of grapes 267
Progress of Spiritualism 24
Profits of authorship in England 408
Progress of religious ideas 48
Progress of religious ideas. (Ext. from Mrs. Child) . 121
Progress. B. 357
Progress of Spiritualism in Vermont. E. A. Simmons . 398
Progressive Development, queries about K. . . . 119
Progressive religious experience 132
Progression by changes of state. Courtney . . . 308
Project of Benevolence. C. P. 213
Promise redeemed. Henry Rosseau 111
Promised reply to Bro. Partridge. W. Fishbough . . 253
Prophecies of Nostradamus 202
Prophecy, a 80
Prophecy, the law of. W. Fishbough 165
Prophetic dreams 356
Prophet's tomb, the 272
Protestantism in Turkey 235
Protestantism softening. C. D. Stuart 70
Providence, the question of. Wm. Fishbough . . . 29
Providences 274
Provisions for animals and men 183
Psychometric portrait. (Mrs. Kellogg,) 22
Psychological curiosity 88
Psychological and Spiritual. A. N. W. 269
Publish the good deeds 102
Punching the Fossils and the French 174
Putrid sea, the 240

Q.

Quakers in the United States 78
Questions for elucidation 276
Queries and strictures. Dr. Hare 333

R

Racy valedictory . . . 358
Railroads in India . . . 136
Railroad incident . . . 80
Rappings, mysterious . . . 150
Raps, why they cease . . . 174
Reality. Emerson . . . 227
Reason, a . . . 320
Recent conclusions . . . 335
Receipt for making every day happy . . . 32
Recognition in Heaven . . . 64
Religious defection in England . . . 120
Religious instruction from Spirits . . . 157
Religious liberty, progress of. W. F. . . . 173
Religion on the stage . . . 216
Religion. S. Kissfy, M.D. . . . 241
Reliability of Spirit communications. C. A. W. . . . 235
Remarkable occurrence . . . 128, 152
Remarkable escape from injury. J. D. Meeker . . . 191
Remarkable experience in Spiritualism. T. C. Constantine 367
Remarkable tests. O. . . . 405
Remedy wanted. John Reynolds . . . 142
Reptiles in Texas . . . 112
Response to Dr. Reynold's inquiry. T. S. Culbertson . 153
Resurrection of Truth . . . 198
Resurrection flower . . . 72
Retribution . . . 392
Revelations, Dr. Robinson's. A. Miltenberger . . . 15
Revelation and science, harmony of . . . 272
Reverie, a spiritual. John F. Coles . . . 43
Reynolds, Mr., returned . . . 380
Richest community in the world . . . 398
Robinson's (Dr.) article . . . 41
Roman spear, that . . . 112
Roads, ancient and modern . . . 208
Romantic story . . . 392
Romantic love story . . . 224
Roots of plants, action of light on . . . 272
Rogers, the poet . . . 344
Russian peasants . . . 358

S.

Sabbath question in England . . . 196
Sabbath, the . . . 240
Sabbath in Greenwood. James Flagler . . . 107
Sacred symbolism. G. C. S. and F. . . . 309, 373
Sacred Circle, the . . . 320
Sacred Circle for February . . . 349
Sacred band of friends . . . 352
Salaries in England . . . 152
Sand storm, a . . . 128
Saved him from a flood . . . 157
Saving by a failure. S. B. B. . . . 300
Saying grace . . . 351
Scarlet Fever . . . 392
Scenes on the ocean floor . . . 400
Science . . . 104
Science and Spiritualism. S. B. Brittan . . . 148
Science of sound . . . 224
Science vs. Spiritualism . . . 269
Science vs. Spiritualism. R. B. . . . 277, 366
Scientific men, value of . . . 400
Scientific church music . . . 352
Schism. Charles Partridge . . . 245
Sectarian fusion. C. D. Stuart . . . 78
Secret societies. C. D. S. . . . 92
Secret of warm feet . . . 280
Serpent, the . . . 240
Shaker matters. F. W. Evans . . . 25
Shakspeare and Dante . . . 208
Shepherd and his mutton, the . . . 13
Sight . . . 320
Silk made cheaper than cotton . . . 24
Silver chamber . . . 315
Singular phenomenon . . . 256
Singular case . . . 152, 160
Singular proof of Spirit power . . . 206
Singular scientific fact . . . 361
Singular fascination . . . 384
Sleeping in a volcano . . . 96
Sleep . . . 64
Smart boy . . . 200
Snake story, the Amesbury . . . 77
Snake charmed boy . . . 168
Socrates and Criteas . . . 51
Socrates and his successors . . . 208
Social visit at Cannonsburgh, Mich. L. B. Brown . . . 391
Society of the sexes . . . 224
Solomon Priestley. Melinda A. Ball . . . 114
Solidified milk . . . 392
Some nose . . . 64
Somnambulism, utilitarian aspects of . . . 86
Somnambulism, cause of . . . 170
Soul music in solitary places . . . 46
Source of the muddy waters. S. B. B. . . . 293
Soul and its manifestations. L. A. Griffiths . . . 79
Sowing in stony places . . . 357
Spanish story . . . 336
Spear's Levy (J. M.) . . . 48
Speaking medium, remarkable. E. W. Lewis . . . 103
Sperm whale . . . 384
Spheres. Mrs. Hatch, medium . . . 175
Spirit communion. S. . . . 19
Spirit writing upon the arm. C. Hammond . . . 79
Spirit theory, a . . . 199
Spirit hands and tests . . . 206
Spirit seeing and writing. W. P. Gates . . . 214
Spirit visitants . . . 399
Spirit communications in Iowa. O. T. Fox . . . 238
Spirit cure in Iowa. M. S. J. Newman . . . 247
Spirit communications (Baltimore circle) . . . 250
Spirit bird, a . . . 253
Spirit identified. Orris Barnes . . . 255
Spirit saw-filing, dancing, healing. H. H. Ladds . . . 255
Spirit communications. C. Partridge . . . 246, 262, 270
Spirit phenomena in Niles, O. E. W. Lenning . . . 270
Spirit seen. Pauline W. Kinsey . . . 279
Spirit cures. Martha Hewitt . . . 287
Spirit message. P. . . . 295
Spirit personations. C. P. . . . 301
Spirit babe, the . . . 349
Spirit manifest in the flesh . . . 360
Spirits, freedom and playfulness of. Dr. Orton . . . 414
Spirits expelling the serpent . . . 53
Spirits, an evening with. E. Allen . . . 62
Spirits seeing material things. F. . . . 70
Spirits in Wilbraham, Mass. . . . 102
Spirits and the Eastern Argus . . . 124
Spirits discussing with learned doctors. C. P. . . . 396
Spirits in California . . . 253
Spirits at a gaming table . . . 277
Spirits at St. Paul . . . 303
Spirits in Texas . . . 325
Spirits at Cathcart's grove . . . 381
Spiritual element in literature . . . 12
Spiritual dynamics, two facts. R. M. B. and C. P. . . . 14
Spiritual quackery again. J. H. Robinson . . . 18
Spiritual state unchanged by death. C. P. . . . 45
Spiritual revelations in Fitchburg . . . 63
Spiritual telegraphing . . . 71
Spiritual stimulations. K. . . . 79
Spiritual media . . . 112
Spiritual providences. J. and M. J. Fowler . . . 207
Spiritual facts in Owego. M. Bliss . . . 214
Spiritual communications from the living. W. F. . . . 286
Spiritual investigations in Waverley Place . . . 301
Spiritual Telegraph "sold." S. B. B. . . . 341
Spiritual experience, Mr. Good's . . . 354
Spiritualism in death. J. W Seaver . . . 15
Spiritualism in Caracas. S. Driggs . . . 23, 143, 167, 194, 270
Spiritualism in Massachusetts . . . 24
Spiritualism in Newark, N. J. W. F. . . . 61
Spiritualism in Reading, Pa. . . . 86
Spiritualism in Arkansas. E. W. Lewis . . . 103
Spiritualism in Texas. E. Allen . . . 110
Spiritualism at the West . . . 127
Spiritualism in Memphis, Tenn. . . . 151
Spiritualism at St. Catherine's . . . 154
Spiritualism at Chicopee, Mass. . . . 175
Spiritualism in Boston . . . 181
Spiritualism in Newport, R. I. C. B. Peckham . . . 190
Spiritualism in Windsor, Ct. L. S. Merrit . . . 191
Spiritualism in Baltimore. B. F. Hatch . . . 207
Spiritualism and reform. Charles Partridge . . . 388
Spiritualism in Africa. J. R. O. . . . 398
Spiritualism in Alexander. G. W. Covell . . . 399
Spiritualism in Batavia. J. J. Denslow . . . 231
Spiritualism in Putnam, Ct. B. S. and A. P. . . . 235
Spiritualism in Venezuela. Seth Driggs . . . 238
Spiritualism in Boston. B. F. Hatch . . . 247
Spiritualism in Newport. C. B. Peckham . . . 259
Spiritualism in Medina, O. R. P. Wilson . . . 263
Spiritualism from an orthodox pulpit. G. Whitcomb . . . 263
Spiritualism unfavorable to Atheism. Dr. Hare . . . 267
Spiritualism not responsible. H. H. Tator . . . 271
Spiritualism in Dummerston, Vt. M. . . . 312
Spiritualism and its opposers . . . 317
Spiritualism at fault. B. . . . 341
Spiritualism not sectarian. S. B. B. . . . 357
Spiritualism and reform. Chas. Partridge . . . 364
Spiritualism and Miss Sprague in Troy . . . 358
Spiritualism in Pulaski, N. Y. A. French . . . 382
Spiritualists' Relief Association . . . 301, 332
Spiritualists in Williamsburgh . . . 332
Spiritualist paper in South America . . . 347
Statue of Daniel Webster . . . 176
Statue one thousand years old . . . 240
Stockings, the Press on. B. . . . 349
Strictures on "J. S." Dr. Hare . . . 218
Strychnine . . . 144
Sublimely ridiculous . . . 168
Successful treatment by Spirits . . . 68
Suicide, the late . . . 261
Sun pictures, Seeley and. B. . . . 348
Superstition, Arab . . . 80
Surnames in England . . . 136
Surgical operations by Spirits. E. W. Stevens . . . 239
Suspension of hostilities (review of Harris' poems) . . . 5
Swiss courting . . . 88
Sydney Smith's generosity . . . 313
Syracuse convention, our apology. S. B. B. . . . 325

T.

Talking and reading . . . 56
Tallmadge, Gov., to New C. Herald . . . 59
Taxes, a State without . . . 344
Telegraph wires, a curious effect . . . 344
Temple of Solomon, the . . . 88
Temperature of the earth . . . 408
Tenacity of life, extraordinary . . . 240
Tertullian on patience . . . 168
Test facts, more. T. . . . 8
Test, the, or how I became a Spiritualist . . . 17
Test, a double . . . 76
Test facts, decisive. W. F. . . . 101
Test through Mrs. Gourlay . . . 133
Test, a good . . . 173
Test communications. Francis H. Smith . . . 201
Tests from a Spirit child. J. W. Storrs . . . 391
Test fact, another . . . 221
Test communications. A. S. Gibbs . . . 242
Test facts, several. Lucy H. Phinney . . . 246
Tests through a boy. Francis North . . . 263
Test, a. J. R. Orton . . . 279
Test, letters on the arm. J. B. Rogers . . . 287
The god Fashion . . . 112
Thoughts during a night of sorrow . . . 211
Thoughts of Heaven . . . 360
Tiffany's Monthly for May (with exts.), 13—July (with ext.), 79—October (with ext.), 198—December (with ext.), 261.
Tiffany's lectures . . . 173
Time and the duty, the. S. B. B. . . . 4
"Times" (the New York), illustrating its principles. S. B. B. . . . 28
Titles of firms . . . 128
Toll-gate of life . . . 104
Touching scene . . . 344
Tower of Babel, discovery of . . . 336
Travels and observations. Charles Partridge . . . 153
Traveling palace . . . 272
Traces of Sir John Franklin . . . 408
Treadwell's (Dr.) legacy to Harvard University . . . 176
Treasures of the saints. Ed. . . . 6
Treatment of drowned persons . . . 306
Tree of God, the . . . 56
Trees, healthy effect of . . . 272
Tribute to Genius (Seth Cheney). S. B. B. . . . 173
Trinity chimes, the. J. R. Orton . . . 328
Trojans, the, awake and active. B. S. . . . 67
True Spiritualism and sorcery. Wm. Fishbough . . . 212
True Spiritualism and sorcery. Charles Partridge . . . 236
True and false mirrors. S. B. B. . . . 292
Tubs, the two . . . 64
Turks, the, and their allies . . . 104
Turkish story-teller . . . 32

U.

Ultimate truth. B. F. Hatch, M.D. . . . 275
Universe, the, and its author. Wm. Fishbough . . . 33
Universe, immensity of . . . 200
Universology. Stephen Pearl Andrews. 333, 342, 353, 387, 393, 400, 403
Use, what is the, of Spiritualism? . . . 124
Useful and beautiful, the . . . 128
Utah . . . 400

V.

Valedictory. S. B. Brittan . . . 404
Valuable remedy. J. M. Blakesly, M.D. . . . 303
Valuable table . . . 304
Very awkward . . . 360
Vindication of the Rights of Woman (book notice) . . . 55
Vineyards in Cincinnati . . . 394
Visible spiritual form J. R. O. . . . 405
Vision of the last hour . . . 132
Vision, strange—discovery of a theft . . . 205
Vision, a significant. M. H. C. . . . 324
Vision, an allegorical . . . 415
Visions. Mrs. Sidney . . . 79, 87, 111, 119
Visit to Northport, L. I. . . . 111
Visionary character . . . 304
Visitations, modern, in England. James Smith . . . 77
Visitation, singular spiritual. S. B. B. . . . 140
Voice from the Occident. John H. Lewis . . . 390
Vulgar romancing at Saratoga . . . 184

W.

Waggish doctor . . . 336
Want of ministers . . . 196
Wants of Spiritualism. Wm. Fishbough . . . 365
Warning, a . . . 32
Warning, a strange . . . 200
Warning, a. Pauline W. Kinsey . . . 263
Wars and their cost . . . 80
Was it merely a coincidence? . . . 32
Washington's last moments . . . 152
Water. S. B. B. . . . 272
Watches, how made in Switzerland . . . 144
Weller, Mr., and the New Church. S. B. B. . . . 300
Wesley family, manifestations in . . . 203
Western annoyances . . . 256
Whale fight, singular . . . 240
What is electricity? J. F. Coles . . . 70
What working-men have done . . . 200
Where the opening is . . . 163
Where the ass got the lion's skin . . . 165
Wholesome regulations . . . 263
Who would not be a farmer? . . . 384
Wife-beating according to Scripture . . . 313
Wild man seen again . . . 56
Wisdom of Angels, the, a new work. T. L. Harris . . . 414
Witness, the little . . . 164
Witchcraft in New England . . . 299
Witty . . . 336
Woman's wits, a . . . 67
Women of fashion . . . 72
Wonders of Spiritualism (an hour among the mediums) . 40
Wonders of the Universe . . . 88
Wonderful manifestation by a piano. R. . . . 215
Wonderful Methodist vision . . . 309
Wonderful coincidence . . . 408
Worcester, state of things in . . . 116
World upside down Ed. . . . 4
World made for all . . . 305
World's progress, the. S. B. B. . . . 316
Worshipping the image . . . 21
Worship of relics. S. B. B. . . . 48
Wreck of the "Atlantic" . . . 96

Y.

Yellow fern, precautions against. E. C. H. . . . 147

BORN INTO THE SPIRIT WORLD.

Charles E. Sparry . . . 19
Edgar W. Moore . . . 14
Lemuel Chapin . . . 48
Stephen Dudley . . . 153
Ella Amelia Moore . . . 160
Walter K. Wanzer . . . 175
Wm. B. Wandell . . . 215
Miss Esther C. Henck . . . 223
Rufus Crosby Kemp. C. P. . . . 239
Alvira L. Partridge. C. P. . . . 248
Dr. Joseph Pollock, I. R. . . . 256
Amelia Starr Sweezy. E. . . . 271
Eliza Ann Dale . . . 287
Hiram Leavenworth. C. B. Thompson . . . 358
James L. Paine . . . 375
Mrs. Tallmadge. S. B. B. . . . 380
Benjamin F. McCartney. W. A. Peffer . . . 407

POETRY.

No God. Lydia H. Gourney . . . 3
Muses in mischief . . . 6
Melody of mourning W. H. C. . . . 7
"Sic iter ad astra. Ebenezer Allen . . . 19
Voices of the invisible . . . 14
Man and the worlds (Golden Age) . . . 19
Voices of the departed. T. L. Harris . . . 23
The two interpreters . . . 32
The mother to her child. J. A. S. . . . 39
To Rev. Mr. —— . . . 40
Passing away. Aelfrede . . . 47
The dead . . . 51
Inspiration from a star . . . 55
James Gates Percival. W. H. Hosmer . . . 56
Sir Walter Raleigh in prison. Mrs Sigourney . . . 60
From the poet's heaven. (E. A. Poe, through T. L. Harris) 92
Let me die in summer time. A. V. Bentley . . . 63
When will ye think of me? (Mrs. Heman's through Thomas L. Harris) . . . 72
The Queen of May. Geo. P. Morris . . . 72
Absent friends of J. S. Freeleigh . . . 78
American church architecture. John A. Saxe . . . 80
Ida's song of welcome. Mrs. A. Atwell . . . 86
Meeting of the Spirits. R. T. Hallock . . . 90
A child to the mother. Mr. E. Atwell . . . 95
A death scene . . . 112
The child and the sunbeam . . . 120
Judge not . . . 128
An invocation. G. . . . 134
Immortality. T. T. Watts . . . 136
Death. F. H. Stauffer . . . 142
What's true worship. R. H. Brown . . . 144
God. H. . . . 152
Fancies about an Autumn leaf. F. H. Stauffer . . . 155
The house wherin I dwell. Aelfrede . . . 158
Spurn not the guilty. Mrs. C. M. Sawyer . . . 160
Night Thoughts. P. E. F. . . . 166
Spirit voices . . . 174
The two households . . . 176
Hymns by T. L. Harris. (Looking into Heaven; Music from the Spirit shore; Love in Heaven; Sabbath evening) . . . 189
The good angels. B.S.W. . . . 190
Gems from a Spirit . . . 191
A dream of flowers. H. C. Preuss . . . 198
Daybreak. Aelfrede . . . 206
There's enough to do . . . 208
Drifting. Aelfrede . . . 214
"How old art thou?" L. H. Sigourney . . . 216
All have an angel side. Wesley Knox . . . 308
Fancies. Mrs. C. L. V. Hatch . . . 222
Autumn . . . 224
Our Home. M. L. R. . . . 230
When in the quiet of my lonely hours . . . 247
Inner communion. F. H. Stauffer . . . 247
To our lost sister Maggie . . . 255
The angel's visit. Amelia . . . 271
Tears. Hattie . . . 275
Colloquy between Christ and St. Peter . . . 278
Time never had beginning . . . 279
The phantom throng. Melinda A. Ball . . . 287
The land of dreams. H. S. Cornwall . . . 288
First love. Byron . . . 289
Lines to my far-off friend. Virginia . . . 313
Death of the old year. Alfred Tennyson . . . 323
Closing the ledger. Henry Morford . . . 336
The glorious clime . . . 343
The light at home . . . 352
Old King Storm. S. B. Brown . . . 358
Go forth. S. B. Brown . . . 358
Beauty. Annette Bishop . . . 360
Alone. A. D. Dubois . . . 368
Stand from under . . . 376
Sonnet to the fearless and free . . . 382
The land of dreams. W. C. Bryant . . . 384

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. 52. NEW YORK, SATURDAY, APRIL 25, 1857. WHOLE NO. 260.

The Principles of Nature.

PHILOSOPHICAL INVESTIGATIONS.

MRS. HATCH, MEDIUM.

A session of a circle for spiritual investigation, through Mrs. Hatch as medium, was holden at 309 Fourth Avenue, on Thursday evening, Jan. 27. Present: Charles Partridge, A. Miltenberger, and others. The investigations commenced by the

Question.--Will the Spirits tell us if disembodied spirits have anything similar to clothing, or are fed and housed like us?

Answer.—We will give our opinion and knowledge: Spirit, in its individualized form, as manifested in man, signifies the substance, life, or controlling power of man's identity. That substance, life, or controlling power outworks or forms for itself a physical organism, manifesting the various capacities and functions of the Spirit, outworking through the brain thoughts, and through the capacities renewed powers of activity and life. This proves that the Spirit makes the form, or aggregates it, outworks it, instead of the form outworking the Spirit. The Spirit must be in form what the body is. Through the external organism the Spirit comes in contact with the external combinations of the earth, and creates for itself garments, food, and sustenance, not for the Spirit, but for the body while the body remains inhabited by the Spirit. The body is susceptible to the influences of the atmosphere, to the changes of the climate; but the Spirit is not—is not clothed by external garments, perceives not the changes of the atmosphere, except as through the physical senses, these being the means which the Spirit employs in coming in contact with external matter. It will, therefore, be evident that the Spirit possesses a form analogous in appearance to the physical form; that its thoughts outwork its functions in its new existence; that it clothes itself with the elements of that new existence, that existence being quite as real and tangible as this external existence—quite as sensible as the elements of the external atmosphere. So the condition of the Spirit in its unfoldment, development, purification, determines the character of its garments or its clothing. If the Spirit is identified, there must be elements in which it exists; and through the thoughts and capacities of the mind the Spirit imbibes the elements of that existence.

What is the Spirit of the fruit, of the grain, the vegetable? It is the life-principle or the essential combinations which outwork capacities within the germ. The Spirit of Man comes more directly in contact with the Spirit of Nature, perceives and appropriates more refined elements of Nature, and sustains itself upon those elements.

Q.--Have Spirits organs of digestion, a heart, lungs, etc., as we have?

A.--Else they are not in form what you are.

Q.--So that when we eat a peach, for instance, what is taste with us is retained by Spirits, while they reject the refuse?

A.—Every combination in the external world is a corresponding combination of elements on the internal, and your spiritual senses come in contact with those spiritual combinations. Therefore, if Spirit exists in its identified form, it sustains *all* the capacities, or none, and retains them.

Q.—Are animals seen in the Spirit-world in an objective or subjective condition?

A.--We speak only of our personal knowledge. Animals have a Spirit-world, else they have not a natural world; it may be within, around, or on, the natural world, yet there must be Spirit to have an external form. Therefore we may see objectively the forms of the Spirits of animals; but in the development of thought, in the acquirement of knowledge, in the phases of Spirit-life, in the combinations of spiritual investigation, they may serve as aids to penetrate and analyze more interior forms, substances and principles, which renders their existence not objective but subjective. For this reason, when we penetrate the combinations of the earth, we find them traced to certain principles. Beyond these principles external philosophers have not penetrated; yet they may be said to have penetrated beyond thought, or into the truth of which external philosophy is only the effect. Therefore we see the absolutism of existence in proportion as we ourselves are more nearly allied to that absolute existence, which is the receding or withdrawing from external effects and combinations of truths. When we perceive animals, we perceive them only so far as we perceive the truths and principles which form animals on your earth, or on any earth where there may be supposed to be animal existence.

Q.--Do flowers exist in the same way?

A.—In the same way. We are glad you refer to flowers. It is a frequent and favorite expression of Spirits to refer to garlands of flowers—flowers of love, of life, of truth—which they bring to scatter upon the shrines of your hearts, or bind around your brows. Flowers in the spiritual world are conceived to be a combination of harmonies, of beauties, which resolve themselves into classifications, colors and hues, which present beauties to the eye, as the reflection of each hue is borne to the external senses. When we speak of flowers, we speak of harmonious combinations of thought and knowledge; when we speak of music, we speak of the controlling tones and utterances of spiritual wisdom and love, which vibrate the sensibilities of our nature, as does the music of external art vibrate the senses of your external capacities. Therefore you perceive they are real to us as are the combinations of color in the floral kingdom to you, but the distinction is readily perceived, ours being simply in thought, in figure, yet no less in reality.

Q.—Do Spirits hear echoes?

A.—In the same relation that we hear sound, being the combinations of the spiritual as well as external atmosphere.

Q.--Does the Spirit hear my voice, or simply perceive it by reflex spiritual action?

A.—While I control the medium I hear with her external capacities, feel with her external senses, perceive, if I desire, with her external sight. The Spirit does not do this; it sees, or perceives perhaps, not vibrations of the atmosphere, but more likely the vibration of thought in the convolutions of your brain. It perceives not your external form, but more likely, the motives and principles which govern your Spirit; yet the one, being the type of the other, is not less real.

Q.—Do Spirits who have committed suicide possess a different spiritual body from those who die a natural death?

A.—We do not know what you term natural death. Disease is said not to be natural.

Q—Old age then?

A.—The great majority pass from earth by disease; although it may not be as sudden, yet it is none the less unnatural. Hence the suicide retains as perfect a Spirit-form as if he had lingered by gradual suicidal operations with regard to his physical form.

Q.—Does that hold true with regard to those beheaded?

A.—Yes; we do not think that deprives the Spirit of its head, any more than we conceive that the taking off of a limb also takes off the Spirit-limb, for it does not.

Q.—Is the disembodied Spirit in all respects of the same size as while on earth?

A.—Changes affect the size of individuals here—climate, atmosphere, frequently changes of diet—all produce effects upon the physical organism. The general physical organs must certainly be the same; although not in quantity, yet the same in quality.

Q.—Does a Spirit who has lived to the age of ninety, have the same appearance in the Spirit-world as one who has died in the prime of life?

A.—Spirit we consider not susceptible to the changes of decay. Why? If the Spirit creates or outworks for itself the physical organism—as in all nature—there must be ultimately a time when that Spirit must gradually recede from that physical organism—when the purposes of identification reach their ultimate as far as the form is concerned, and the withdrawal of the Spirit is seen in the hair turning gray; sometimes this is dependent upon the amount of activity in the brain, and sometimes results from disease. But the general decay of the physical form is caused by the withdrawal of the Spirit—not the decay of the Spirit. Thus, it is like the throwing off of an old garment, or like the butterfly when it bursts its shell and becomes the caterpillar. Then it frees itself from that form; it is not susceptible to its decay.

Q.—Sometimes Spirits are described as being a little shorter than while on earth—is it so?

A.—It is quite possible; however, we have never noticed the destruction. If the Spirit be substance—the life-substance of the body—then it pervades the whole body, and must be just as tall, just as large, in every department.

Q.—Does the form of the brain determine the quality and powers of the Spirit?

A.—It is the figure of the Spirit in its operations through the external brain, through the external life-principle. We conceive that that constitutes the form of the Spirit, although the Spirit

may possess latent capacities and powers which may never have been called forth, but which, when developed, may change those conformations, as the developments of men's brains change their physical conformations while on the earth.

Q.—Clairvoyants, in describing Spirits, often refer to malformations, or scars, or loss of a limb; does that pertain to the Spirit?

A.—We conceive not. Clairvoyance, as we define the term, is the perception of physical and spiritual substances in relation to the present and the past, sometimes the future, depending upon their susceptibility, as their condition is induced by psychological impressions or influences; therefore their clairvoyance may be a perception of the past, of the present, or the future. So clairvoyant persons are psychologized by the inquirer, by the Spirit, or by the intelligence which communicates through them. Spirits show and identify themselves through that psychological influence; they cause the perceptions of things in the past to mingle with the present; they see in the present what constituted the prominent characteristics of the Spirit in the past.

Q.—What is the precise difference between each of the states known as the psychological, mesmeric and spiritual states?

A. We shall be most happy to answer that. In the past, in the development of animal magnetism, so called, and mesmerism, very little distinction has been made between the two. But we consider magnetism and mesmerism just as distinct as we do mesmerism, psychology and Spiritualism—each being as different from the other as any two substances or qualities in Nature. Therefore we will define animal magnetism first, that you may not get it confounded with mesmerism. We conceive animal magnetism—magnetism in general—to be the operation of distinct forces, called positive and negative, in Nature, pervading and operating upon all external formations, whether mineral, vegetable, animal or human; that this magnetism is that which brings the Spirit of matter in connection, or in *rapport*, with the matter itself—it enables it to outwork forms, and afterward enables the one to act and react upon the other. Remember, this pervades all creations; it is confined to no classification or substance, but is the pervading and generalizing principle of external Nature.

Mesmerism first commences in man—in human intelligence—being the operation of that manhood manifested through the external form, upon the manhood or womanhood in another human organism—the one being the positive, the other the negative principle. The operation of will-power, through physical contact, is what we define as mesmerism. It is never done aside from the action of those forces brought into operation by physical contact. Afterward it may be induced without contact, but first must be the contact of the two elements to act and react upon each other.

Psychology we conceive to be, in its distinctive definition, the operation of mind upon mind, of a positive mind upon one less positive. It is the controlling principle, socially and intellectually, of human life—which is manifested through the human intellect in the powers of adaptability to music, poetry, mathematics—in every action of every human being. Then it must be psychology which gives to the human organism the powers and capacities of mesmerism; it is simply a fact, of which psychology may be conceived to be a deeper fact—simply an effect, of which psychology is still a deeper effect, or cause, speaking in relative terms. Therefore, after the physical contact of mesmerism, the psychological influence is called into play; and it is then no longer mesmerism, but psychology. But after a subject has been influenced by mesmerism, psychology may control him for years. Thus the influence of a word, a glance, a gesture, upon multitudes is, derived from psychology. You are all controlled by psychology—you are all psychologized by each other; you live in a world of psychology; you look to some person as your leader, as your chief, with distinct capacities and powers. You remain under their psychological influence until you reach the point that they occupied when they psychologized you. Then you may remain independent until you are psychologized by a superior mind.

Spiritualism, or spiritual influence, is the life-principle or cause—the absolutism—of all these capacities—psychology, mesmerism and magnetism. In other words, it is the truth, of which the others are only the effects; for if you had not a Spirit, you could do none of these. Mesmerism is the operation of the intellect upon the physical form; psychology is the operation of the intellectual upon the brain, thus outworking itself in mesmerism. Spiritualism is the capacities, attributes, functions, inherent powers of the Spirit, which were derived from a source which neither mesmerism nor psychology can fathom.

Q.—Have you this medium psychologized as we psychologize subjects here?

A.—No, sir; not in the present condition. She is not psychologized, but spiritualized, to use the proper sense of that term; that is, we do not control her thoughts, or influence her ideas, to express ours. They are not under our control; her present actions, thoughts or motives are not subject to our control. We take upon ourselves the capacity of acting upon her brain, instead of acting upon her Spirit; in other words, the action of her Spirit is distinct at the present time, while ours is operating individually through her organism. Of course we are controlled by the capacities of her organism, but that is not psychology. When we psychologize mediums, we infuse our ideas into their minds, and render theirs subservient to ours When we leave this medium, it may require a longer time for her to agree with our ideas than for one psychologized. If we had psychologized her, she would be quite subservient to our wishes and ideas; but now her Spirit outworks them individually. Still we may hasten that outworking, which is simply the stimulating of those capacities, but is not psychologizing them.

Q.—While the Spirit who now uses the organism of the medium, apart from her own Spirit, claims the action of the organism of the medium to be put to the greatest capacity that it can be used by its own Spirit, beyond the perception of the Spirit of the medium, does it leave that organism so configured by that operation that, on the Spirit of the medium returning to consciousness, it can repeat what before it could not have been cognizant of, owing to this operation of having it used for a higher purpose?

A.—We leave the impress of our thought upon the brain. Each idea creates its own revolution in that brain, and outworks a new capacity. When the Spirit of the medium returns, it may not recognize those capacities distantly or immediately, but we hasten the perception by leaving the impression—not a psychological impression—and allowing it to work itself out. Why? Because our Spirit is more sublimated in its present condition than while she is manifesting it through the external form. Therefore there is a double operation, both upon the physical and upon the Spirit, consequently giving new powers to the capacities within the brain. She will perceive them of herself when her Spirit becomes assimilated with the new condition of her brain.

Q.—Is this physical change of the organism brought about by the Spirit possessing the medium, analogous to the change between childhood and manhood?

A.—Certainly—as this brain, or this form, has not yet arrived at its ultimate, consequently not to its highest susceptible form. Therefore we may hasten her Spirit form, as her Spirit has done in its own control. But, as we said before, we hasten the development of her brain, and her own condition hastens the development of the Spirit in its capacities; hence there is a double action.

Q.—Can this change in the organism be caused to occur after the form has passed the period of middle age?

A.—Many persons do not arrive at the ultimate of their powers at middle age. Never can it be done after those powers have reached their fullest development.

Q.—What effect does the use of tobacco have upon the Spirit in its future life?

A. It may not have any immediate effect upon the Spirit, only as it retards its manifestation and identification. Everything that you do, imbibe, eat—everything you have around you—has its influence upon the future.

Real Estate.—The total value of the real estate belonging to the corporation of New York, is $41,625,639, of which $15,475,000 is used for the Croton Aqueduct Department, $14,761,526 for public parks, $3,400,000 ior bulkheads, wharves and piers, $1,200,000 for ferry purposes, and an equal amount for common schools, $1,150,000 for market purposes, $1,250,000 for the Governors of the Alms House, etc. *Public Squares.*—There are eighteen public squares, comprising an aggregate of 900 acres. The largest are Central Park, 776 acres; Observatory Place, 25 acres; Manhattan Square, 19 acres; Mount Morris, 20 acres and Hamilton Square, 15 acres.

Expenses of Preaching.—The following estimate has been made of the probable amount which it costs the individual members of the different churches in the United States to sustain their respective churches. The estimate is founded upon the last United States Census. A Baptist or Methodist, three dollars and forty cents; a Presbyterian, seven dollars; a Congregationalist, ten dollars; a Roman Catholic, fourteen dollars; an Episcopalian, eighteen dollars; a Reformed Dutch, twenty-two dollars; a Unitarian, twenty-three dollars.—*Ex.*

AN EXPLANATION.

BY F. J. B.

Messrs. Editors.

In the Telegraph of March 28, Mr. L. L. Wilson, who is a stranger to me, requests an explanation of two texts of Scripture, which he has brought forward as objections to the main doctrine of that part of my article of January 10, embraced under the caption, *Christ's doctrine concerning the condition of the dead.* In that I investigated the subject of Jesus' refutation of the Sadducees, as recorded in Matt. 22:23–33; Mark 12:18–20; Luke 20:27–40. As, when Christ proved that the dead were existing in another sphere, immortal and angelic, "the multitude were astonished at his doctrine," so it seems the same doctrine is at this day a matter of astonishment.

The writer embodies what he objects against in the following, which is a sort of compilation of quotations from different paragraphs of my article. "Thus we see that he (Christ) teaches that all the dead *are* living in a superior sphere, not that they *shall live*, but *do live now*; and also that the idea of a general resurrection, or rousing up of the mortal bodies of mankind, at one and the same time, was unknown at the time Christ discoursed with the Sadducees." This contains two facts, one doctrinal, and one historical. The doctrinal, that Christ taught that the dead are not unconscious, but are in a state of conscious existence; the historical, that the doctrine of a general resurrection of these mortal bodies at the end of the world, was unknown at the time among the Jews.

The writer brings forward two texts as in opposition to the preceding, Dan. 12:2, and Rev. 20:11–15. After quoting the first, he says, "Hence we see that these views of a general resurrection are not confined to our time alone, but existed 534 years, at *least*, before Christ." But I must confess I can not see that doctrine in the text; Mr. Wilson never learned it from the text; and I will add, that no efforts can ingraft this doctrine into that text. Let us "stick to the text."

I. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

What is there in all this about a *general raising* or rousing up of the *mortal bodies of all mankind at the end of the world?* Please re-examine the text, reader, and place your finger on the words. If you have done as I requested, you are now ready to attend to my remarks.

1st. This prediction is concerning Daniel's people, the Jews, and does not relate to the Gentiles, or the world generally, as is so often taken for granted. The angel which came to make this revelation to Daniel, of which the text is a part, declared this to be the object of his mission: "Now am I come to make thee understand what shall befall thy people, [not the Gentiles, not all the world,] in the latter days," 11:14. And, pursuing his uninterrupted narration, the angel says, 12:1, "And at that time shall Michael stand up, the great prince that standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people [not a Gentile is included,] shall be delivered, [delivered from what? That *time of trouble*, not *misery in eternity*,] every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

2d. Not only is this limited to the Jews, but it does not include even all of them. It says, "*many* of them," not *all* of them. The text does not contain the first word or sentence, "to show that the idea of a pretty general resurrection, or the rousing up of the mortal bodies of mankind, at some particular time, was entertained even in Daniel's time." It can not be pointed out.

"Any man with half an eye
What is before him may espy,
But optics sharp it needs, I ween,
To see what never will be seen."

3d. Not only is the text limited in its application to a part of Daniel's people, (and all the Jews are only a small fraction,) but it does not mention a *resurrection* at all. It mentions *sleep* and *waking* out of sleep, and nothing more. So the only way in which it can be pressed into the service of teaching a *general literal resurrection*, is, by saying it teaches this *figuratively*. And this assertion, too, must be made without any evidence, and in defiance of the subject; for the subject is not the dead and their present or future condition at all. If it was, there might be propriety in saying that sleep was used for death. But the

subject is the fate of Daniel's people here among the nations, "during a time of trouble, such as never was since there was a nation, even to that same time." Now what, in the name of wonder, can all this have to do with a general resurrection at the end of the world? It can have no more to do with that than with building railroads.

The representation of the text is not that of a death and resurrection, but of multitudes of Daniel's people, like an army, sleeping on the ground; and in this time of trouble they are awakened from their sleep in the dust to some crisis or struggle. Some of them manfully triumph—awake to life; others, under this panic, gain no honor, but are covered with shame and everlasting contempt. The text can well be a strong prophetic description of scenes among nations, but not of a literal resurrection. So much for the resurrection.

II. A few words on *the time* of the fulfillment of this prediction. Mr. W. says on this, "The context clearly indicates that a special time for the consummation of these events was set apart, which is generally believed to be at the end of the world." True; but why is this generally believed to be at the end of the world? Because those who do this, pay no regard to the time which the context points out, and the application made by Christ of portions of this prophecy.

1st. This resurrection, as it is groundlessly assumed to be, was fixed by the angel to be at "the time of trouble, such as never was since there was a nation." Christ applied this to the destruction of Daniel's people by the Romans, and added to it his own prophetic declaration, that there would never be another such time of trouble, Matt. 24:21, "For then shall be great tribulation, such as was not since the beginning of the world, no, nor ever shall be." The prophecy in Daniel was to be fulfilled at the time of the greatest national tribulation, and Christ said the greatest tribulation of that kind would be at the destruction of the Jews by the Romans. This fixes the time that the context clearly indicates.

2d. Verse 7th shows that this awaking was to be at the time of the destruction and dispersion of the Jews. In answer to the question, verse 6, "How long shall it be to the end of these wonders?"—after giving the period in prophetic time, it was added, "and when he shall have accomplished to scatter the power of the holy people, *all these things shall be finished.*" This was completed about A. D. 70. For then the Jews, who were taken by the First Covenant, "a holy people unto the Lord above all people upon the face of the earth," were destroyed and scattered by the Romans, so that they have never collected their scattered power since.

3d. In further explanation of the time to Daniel, as he "heard, but understood not," it was added, verse 11, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Here are two events mentioned, the taking away of the daily sacrifice, and the setting up of the abomination that maketh desolate. So we see from the first event, that the prediction concerns the Jews while they were living as a nation or people, *at the time of taking away their daily sacrifice.* The setting up of the abomination Christ has applied to the besieging of Jerusalem. Matt. 24:15–17, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place, (who so readeth, let him understand,) then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house," etc.

The conclusion is unavoidable, that the text does not afford the least evidence that the doctrine of a *general* resurrection "was entertained even in Daniel's time." And certainly there is no mention of it in any of the succeeding prophets down to Malachi, for a hundred and thirty years afterward, to the close of the Old Testament.

We see, then, that the text must have received its complete fulfillment at the time pointed out; and has nothing in it that relates to the future life. Whatever that awaking may mean, (for there is no resurrection,) it transpired at that period. The everlasting life to which some then awoke, will apply well to that life of the gospel to which those of Daniel's people attained by believing when they heard it preached; and by which they were saved from that "great tribulation" which followed. And the shame and contempt will also apply to that everlasting shame and contempt in which the unbelieving portion of the same people were involved by the destruction that overwhelmed them, spiritual and moral darkness that covered them, and the captivity into which they were carried away. If any one knows of a more appropriate application, that will meet the *time and place* pointed out in the prophecy, I will not object.

In further explanation of the doctrines of the Jews, I will add, that, in Christ's time, they did not *believe in a general resurrection.* Such an article was not ingrafted into their creed until after Christ. During Christ's ministry, they were divided into three sects, the Sadducees, the Essenes and Pharisees. The Sadducees did not believe in any future existence. The Essenes believed that the Spirit survived the body; but they did not believe in any resurrection of the body. The Pharisees believed also in the immortality of the soul, and that the Spirits of the just were permitted at times to return to earth again, and live another earthly life, by becoming the Spirits of other bodies; while the Spirits of the wicked were detained in an everlasting prison. Prideaux, vol. 2, pages 222 and 223; Josephus Ant., B. 18, chap. 1, par. 3; Wars. B. 3, chap. 8, par. 5; Against Apion, B. 2, par. 31.

Christ's argument with the Sadducees must have been directed to prove, (as I have before shown,) the condition of the dead after death—not after a *general resurrection*—showing what state is attained to after death—not what will be after a general resurrection. The Jews believed nothing about a general resurrection for the Sadducees to get up a discussion about. Dr. Geo. Campbell has well said, in justification of his having translated *anastasin, future life*, instead of "resurrection":

> Not only is the version here given a juster representation of the Sadducees' hypothesis, at the same time that it is entirely conformable to the sense of the word; but it is the only version which makes our Lord's argument appear pertinent, and levelled against the doctrine he wanted to refute. In the common version, they are said to deny the resurrection, that is, that the soul and body shall hereafter be united; and our Lord brings an argument from the Pentateuch to prove—What? Not that they shall be re-united, (to this it has not even the most distant relation,) but that the soul survives the body, and subsists after the body is dissolved.

III. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things that were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged, every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—*Rev.* 20:11, 15.

I can not possibly spare the time now to trace out and make an application of the symbols of this text; and I do not deem it necessary, as the following will be enough for the present, at least:

1st. Mr. W. brings this forward as teaching a general, literal resurrection. But why should he? There is nothing said in the whole passage about a *resurrection*, any more than in Dan. 12:2. He "saw the dead, small and great, standing before God;" but he saw them *as dead*, mind ye, in the state of the dead, not as *resurrected.* "The sea gave up the dead which were in it; and death and Hades delivered up the dead which were in them;" but they were all *dead* yet; there was no change wrought in them by their being brought to view before John; they were still living as the dead live.

2d. Why take a symbolical vision, where none of the sights seen are to be taken as literal realities, to do away with the plain doctrine of a discourse upon a subject, that of the state of the dead, which was presented to Christ by infidels for him to prove and explain to them?

3d. Though there may be many events transpiring at the same time, they can only be related or predicted by one person in succession. So this Revelation, or rather, these revelations to John, are divided into several parts or scenes. The last division or scene commences with this text, and was symbolizing things that were to be *immediately fulfilled.*

> And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which *must shortly be done.*—Revelation, chap. 22, v. 6.
>
> And he saith unto me, Seal not the sayings of the prophecy of this book; *for the time is at hand.*—Verse 10.
>
> And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.—Verse 12.

Then that reward was to be given here immediately, and not deferred to the future existence. The text has nothing to do with the end of the world, or with the other world.

IV. The writer has brought forward these texts as presenting another doctrine concerning which he wants some explanation—that of punishment.

1st. He quotes these texts as showing "also that erring man will be required to pass through a more trying ordeal than that of a 'superior sphere,' in expiation of his deeply dyed crimes." I am not aware that any believer in Revelation, and Spiritualism has disputed, and ever doubted, this. I certainly have not in any thing that I have written for the Telegraph, and indeed do not. But after one has passed through a "more trying ordeal" in an inferior sphere, he may rise to a "superior sphere." And as fast as he progresses in all that is necessary, he may continue to rise. My views of the nature and design of punishment have been given in my articles of August 30, under the caption Ethics. If the principles there presented are correct, then there is nothing in the Scriptures that ought to be construed in opposition to them.

2d. He complains of a want of unity and clearness among the Spiritualists on this subject.

> There is, perhaps, no one question in connection with modern Spiritualism which is the source of so much controversy as that relative to punishment for transgression; and as yet it has met with no permanent solution."

As the Spiritualists do not recognize me as one of them, they will attend to this matter. As an "outsider," I may say, it seems to me that the subject of punishment is not a "source of so much controversy" among the Spiritualists as among us Christians, on all points connected with it. Christendom is contending whether a person is punished for believing wrong among more than five hundred ways that are pronounced right, and saved for believing right among the same five hundred ways all pronounced wrong; whether one is damned for not doing right, and not being born right; for following their spiritual guides, or for not following them. Then, as to the nature of the punishment, whether it is literal fire, or darkness, or banishment, or horror of conscience; or consists in fighting, quarrelling, and "cutting up" generally, as Dr. Dick writes; or in riding a comet, as Dr. McKnight (if I mistake not) suggested; whether punishment is endless or limited, tremendously severe, or not so horribly vindictive, or purely disciplinary; whether it is in this world, the next, or "all over." Then they are pointing out hundreds of means to escape damnation, and quarrelling over and denying the validity of every one of those means. And of each one of these questions, "it seems, as yet, to have met with no permanent solution that they will generally receive." It appears to me that the doctrines of the Spiritualists generally on the cause, nature, design, and result of punishment, are tolerably harmonious. They believe in progression; and the more they investigate and explain their views on these subjects, the more they seem (as Mr. W. desires some one to do) "to harmonize these *seemingly* incongruous elements."

3d. He adds—

> Something more than a year since, Mr. R. H. Brown, of Detroit, made the attempt, by asserting that every succeeding sphere was a heaven to its antecedent. Common sense teaches that transgression can never be expiated in such a manner.

I may not understand what the writer means by "common sense," for this is said to teach, and not to teach, a great many discordant things. But this one thing is certain: good sound sense teaches that a person can not expiate his errors by being kept in the same low sphere or condition, and prevented from rising to a superior sphere, any more than he can expiate his ignorance by being always retained in the same ignorant sphere; or a child become a man by being kept in the state of childhood, because he is now a child and unprepared for the sphere of manhood. The idea that each succeeding sphere should be a heaven compared with its antecedent, is in strict conformity with the progressiveness of the works of God. Each succeeding period of the creation made the earth a heaven compared with its antecedent state. The covenant with Noah was superior to that with Adam; the Mosaic better than the Noahic; and the Christian dispensation a heaven compared with its antecedent. So Christ has taught that the next state of existence is superior to this. And Paul says: "The law having a shadow of good things to come—not evil things, or a worse state—so, under the Gospel, Christ being come a high priest of good things to come, —not of evil things, as a more wretched state of existence hereafter would be."

SPIRITUAL TELEGRAPH

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

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, APRIL 25, 1857.

A CIRCULAR TO OUR READERS.

THIS Messenger of Modern Spiritualism was started on its evangelizing mission, by Charles Partridge in May, 1852, since which time it has made regular weekly visits to its numerous friends and patrons, with messages concerning the nature, relations, duty and destiny of mankind.

The TELEGRAPH will enter on the sixth year of its publication May 2, 1857. It has hitherto been chiefly devoted to the presentation of the Facts and Philosophy, and to the Defense, of Modern Spiritualism; and while we would by no means neglect these in the future, we feel that they are so well established in the public mind, as to warrant a step in advance, viz., the consideration and application of the New Gospel to Science, Philosophy, Theology and to Practical Life. Here are immense fields of exceeding interest and usefulness comparatively unexplored, into which, in the coming volume, we shall invite our readers. Whoever has comprehended the deep significance, the revolutionary and reformatory elements, of Modern Spiritualism, may expect here to be intensely interested and surprised at its power to bless and elevate mankind. To carry out these humanitary purposes, and to meet the exigencies of our endeavors, we have made, and are still negotiating, arrangements to bring into the field the most discreet, earnest co-workers, deepest thinkers and brightest intellects, of our time and faith. We hope to present the deepest, truest and most practical thought and action on all subjects of human interests, and we think the prospect before us warrants us in promising our readers "a rich feast of fat things." The TELEGRAPH will be diversified hereafter with a brief digest of the stirring news of the day, with such comments as the light of our faith may suggest.

We trust none of our patrons will desert us in these humanitary endeavors, but will use their influence to increase our usefulness by efforts to extend our list of subscribers. Indeed, we mean to furnish such a paper, that those persons having ordinary interest in human affairs, including the professed Christian and the Reformer, will feel that they can not *afford* to be without the SPIRITUAL TELEGRAPH.

We desire to have as many subscribers as possible start with us at the commencement of the Sixth Volume, on the 2d of May; and our patrons will render us and the Cause essential service by getting together in each town and village, and adopting some systematic method of extending the circulation of the TELEGRAPH. But we shall feel especially thankful to those earnest persons who may *at once* constitute themselves a Canvassing Committee to extend our circulation and usefulness.

If our friends will furnish us with the address of such persons as they think will subscribe for the TELEGRAPH on receipt of a specimen number, we will mail one to them gratuitously.

No name will be entered on our mail-books except payment be made in advance.

Subscription for One Year..... $2 00
" for Six Months..... 1 00

Those who neglect to have their letters containing money, registered, are expected to assume the risk of its safe arrival.

We will take the risk of the transmission of all money inclosed in letters which are *registered*, and addressed to

CHARLES PARTRIDGE, New York.

Our Closing Volume.

WITH the copious Index accompanying this number of the SPIRITUAL TELEGRAPH, we bring our labors of another year to a conclusion. The Index will be found to add greatly to the value of the work, as it furnishes a complete list of incidents and subjects noticed in it, thus rendering the various contents of the volume easily accessible for future reference and use to all those who have been so thoughtful as to preserve their numbers for binding.

A glance at this table of contents will show that the ground gone over during the year, is far more extensive and important than that occupied by any history, however voluminous; or any newspaper or sectarian journal of the times, however liberal; embracing, as our paper has, in its scope and endeavor, the realms of Matter and Mind—the entire vast fields of the Material and Spiritual Universe—so far as the knowledge and intuition of Man have yet been able to reach. The volume will be found to contain an array of facts, gathered from all parts of the world, and of opinions from many of the best minds of the age, calculated to shed light on the dearest interests of Humanity—on the great questions of Life, Man's Life and Destiny, here and hereafter—and furnishes, we think we may say, the fullest Text-Book of the Phenomena and Progress of Modern Spiritualism, during the last twelve months, to be found in any quarter.

A year has now passed since we changed our folio sheet of four pages, to our present quarto of twelve. The fifty-two numbers of the year make a handsome and convenient volume; and this, as well as the intrinsic worth of the matter contained, and the importance of saving it to the world, will suggest to subscribers the propriety of placing the present and succeeding volumes of the TELEGRAPH, so far as possible, in a condition for preservation, by having them bound. For those who may want, we will here add, we have a few copies of volume five, bound, price three dollars.

ON WHAT BASIS DO WE STAND?

The Spiritualism of our day invites the attention and credence of mankind, as the most important and sublime of facts, set like a beacon on a rock, where all can see it; and is sustained in its claims by the affirmations of *all* History and *all* Philosophy. It is not alone by its "signs and wonders" that it would be judged; but it appeals for proof to the records of every nation, and of every age, since the world has stood. On this question sacred and profane History agree. Both affirm in all their pages, that Spirits and Mortals are not separated by an impassable, adamantine wall, but that they may and do meet and converse together. Such is the testimony of the old nations of Asia, back in the beginning of time. Such is the testimony of old Egypt, of dead Thebes, Carthage and Babylon; of the Jews, of the Greeks and Romans, and of modern Europe and America. When the New World was discovered, the same belief and evidences were found there, among its scattered tribes; and as commerce brought to light the Islands of the Seas, the same was found there. The icy wastes of Patagonia and Greenland could not shut it out; nor the torrid heats of Africa, nor the distance and seclusion of Australia and New Zealand. Wherever ships have penetrated, and the form of Humanity has been found, there has this belief also been found; and sustained always by the same evidence—the sight, hearing, or touch of some spiritual immortal. The old philosophers believed it; the old poets sung of it; the old historians recorded its manifestations; and the old Pagan, Jewish and Christian prophets taught it, and experienced its mysteries themselves. The Oriental, Greek, Roman and Scandinavian Mythologies are built upon it; and every religion which the ancient or modern world has known, rests on Spiritualism as its corner stone and foundation.

The candid truth-seeker might here, with great propriety, inquire, if these things be so, why is Spiritualism so frequently scouted at and rejected by the intelligent and wise of *our* day? The answer is not difficult. The existing spiritual dynasties—the Roman, Greek and Protestant churches—if they have lost their spiritual vitality, have not lost their pride of opinion and their love of power. In the hands of their dignitaries and followers, these effete organizations are still the instruments of emolument, aggrandizement, and dominion. Each one of them is a power in society and the state, and its chief men are princes. Can these be expected voluntarily to resign their scepters and thrones? Nay—nay. We wish them no harm; and individuals among them we respect and love; still, we predict, that the future will be as the past—that the clergy, and those in authority in the churches, will be the last to hear the sonorous and jubilant peals of the great bell which is ringing through the world, and ushering in the new dispensation.

With another class—the men of science—the motives for rejection and unbelief are the same; with the addition of a skepticism, which leads them to doubt and deny everything which has not stood the test of the hammer and the crucible. They have dissected men, animals, and plants; and by the action of fire have dissipated metals and crystals into gases; and have never found a Spirit yet. The knife discloses matter, and beyond it *nothing*; and all additions and multiplications of *nothing* ultimate in *nothing!* But stay, ye men of the alembic and the knife! A little time ago, and the body on which you have been displaying the extreme niceness of your skill, was walking about, and full of thought and intelligence like yourselves. What has gone out of it? The mind—the source of reason and motion—and this is what we call Spirit. Like all life, and every force in nature, it is invisible, intangible. Show us gravity, electricity, caloric! Show us the force that balances the world, keeps it whirling on its axis, and wheeling in its unchangeable orbit! Show us the means by which the great sun is kept flaming in the sky! The case of a Spirit is no more incomprehensible than these. All of them alike are beyond the scope of the natural senses, and we know of them only by their effects.

We have said that the truth of Spiritualism is affirmed by *all* History and *all* Philosophy. If a man can find no evidence to *him* in the Records of the Past; and if in addition, his skepticism is of so inveterate a kind, that he can not believe his neighbors and his friends, or even the testimony of his own senses; and if he still have left him the ability to think and to reason, we advise him to commence a careful and honest investigation into the *nature of man*. Here, after all, is to be found the evidence in chief—evidence irrefragible, that can not be rebutted or buried—of the truth of Spiritualism in all ages—of to-day, yesterday, and all time. By this course it will be seen to be *true*, for the reason that it can not be *false*—because it is a necessary accessory and deduction from the human faculties and powers; because it is a corollary from the laws established in nature, and accepted by science.

The action of mind on mind, as exhibited in mesmeric and psychological experiments, is now generally admitted. If still disputed by some, it has nevertheless been demonstrated to be true; as clearly demonstrated as any mathematical certainty whatever; and those who persist in denying it, can only be classed in the category with that dogged German, who, within the last quarter of a century, maintained against the world, that the earth, in order to produce day and night, actually careers daily round the sun. The fact, admitted, that mind can act on mind without a contact of the body—that the magnetizer and psychologist can impress their thoughts on their subjects without touching them—and all the philosophy involved, at once wheels round, and ranges itself on the side of Spiritualism. We have here a common law of mind—a universal law—applicable to mind on this plane, and every plane—to mind in the body, and out of the body. Can science object to this? Nay; honest science confirms it; for what is to prevent the magnetizer, on dropping his body and becoming all mind, from still exercising the same influence, and impressing his thoughts, on the mind of his subject, as before?

Let science answer to the philosophical point, and theology to the historical, as we have set them forth in this brief article; consistently with a denial of the truth of Spiritualism, if they can. For ourselves, we find an abundant basis in these considerations alone, for still cherishing the inspiring and consoling belief, that heaven and its angels—the pure spirits of our departed friends and race—are *not* shut away from this sinful, suffering world; but are here in our midst, strong and sympathizing workers, for our regeneration and relief.

Tiffany's Monthly.

IN the April number of this Magazine, the Editor gives an excuse to his subscribers, for delays in the publication of his work, in which he seems to imply some censure upon us.

It is known by this time to most of the subscribers for the Monthly, through its instrumentality, that there has been a difficulty between Mr. Tiffany and us, in regard to our contract with him. By the advice of our friends, we submitted our difficulty to the arbitration of three persons chosen by them. To their determination we submitted, for the sake of peace, and performed it on our part, and supposed there was an end of the matter. In this, it seems we were mistaken, if the article to which we refer, was written since that arbitration. We will wait patiently and see. For, fully conscious of our own integrity in this matter, to which the arbitrators with entire unanimity bore unequivocal testimony, we can afford to wait for time to do us justice, even without any effort on our part. If we are disappointed in this expectation, we shall in due time do it ourself, that all may know the real truth of this whole matter. CHARLES PARTRIDGE.

☞ Notwithstanding Mr. Brittan has retired from the TELEGRAPH, he has permitted his name to remain until this time, in order to preserve the uniform appearance of the volume.

Lecture in Brooklyn.

Judge Edmonds will lecture for the Society of Spiritualists, at Clinton Hall, corner of Atlantic and Clinton streets, Brooklyn, on Sunday April 26, at half-past 3 P. M.

FINANCIAL STATEMENT.

AVERSE as I am to rummage over the dusty past, and to speak of my own pecuniary investments, or feeble efforts to make my existence here of service to humanity, my promise to work in the cause of Spiritualism without money and without price, seems to demand of me, from time to time, an account of my stewardship.

In the first number of the SPIRITUAL TELEGRAPH, issued five years ago, I said:

"Our other business resources preclude the necessity of our depending upon this enterprise for support, nor will I accept of any pecuniary profit that may accrue from its publication, but will, from time to time, so increase the issue or size of the paper, or reduce its price, as to graduate the terms to the standard of its actual cost, that the subscribers may have the full benefit of their money, and feel a personal interest in its wide circulation."

The close of this Volume, and the changes which have transpired, seem to suggest this as the proper time to report, which I proceed to do as briefly as is consistent with the rights and interests of the parties concerned.

The undersigned commenced the publication of the SPIRITUAL TELEGRAPH on his own responsibility, May 8th, 1852, and engaged Mr. S. B. Brittan, at a stipulated price, to edit the same. At the close of the volume, on the 30th of April, 1853, a financial statement was published, showing a loss of $518.17.

At this time, Bro. Brittan desired to become interested with me in publishing the TELEGRAPH, *Shekinah*, and books devoted to Spiritualism; which desire I acceded to, on his promising to pay interest on one half the money I should advance in the business, and share equally with me in profit and loss. The business was to be thenceforth carried on under the name and firm of Partridge and Brittan. Since then we have diligently labored together for the advancement of modern spiritual unfoldings, and the best interests of mankind; and I regret to be under the necessity of reporting that the financial condition of the firm is not commensurate with the labors we have bestowed, and the great good we flatter ourselves we have done to humanity.

To meet the pecuniary necessities of Bro. Brittan, and relieve the firm as much as possible in its financial department, Bro. B. has been absent lecturing considerable of the time, especially during the last two years, the proceeds of which accrued to his exclusive benefit.

The firm of Partridge and Brittan was dissolved by mutual consent on the twentieth day of March, 1857; and, to avoid all disagreements or dissatisfaction between the parties and their friends at the time or subsequently, Bro. Brittan and myself agreed in writing to submit all our business affairs, including books and accounts, to the examination and decision of three men, mutually agreed upon; and after a full statement from both parties, and an exhibit and examination of the accounts of the firm, and ascertaining the wishes of Bro. B., the umpires made the following award:

THE AWARD.

To all to whom these presents shall come or may concern:

Send Greeting, John F. Gray, S. W. Britton and A. S. Gibbs, to whom were submitted, as arbitrators, the matters in difference existing between Charles Partridge and S. B. Brittan, both of the city of New York, as by their submission in writing, bearing date the 20th day of March, 1857, more fully appears; now, therefore, know ye that we, the arbitrators mentioned in said submission, having heard the respective parties and examined the matters in difference by them submitted, do make this award in writing, that is to say:

First. Mr. Partridge is to have the whole property of the late firm of Partridge & Brittan, including books, stereotype plates, stock, the paper called the SPIRITUAL TELEGRAPH, its good will, title, cuts, vignettes, &c., subject to the option to be exercised by Mr. Brittan, as hereinafter provided for.

Second. Mr. Partridge is to pay all the outstanding debts and liabilities of said firm, and is to receive to his own use all debts and claims due and owing to the said firm.

Third. Mr. Partridge is to deliver up to Mr. Brittan all the evidences of debt which he holds against him, and also the steel plates belonging to the *Shekinah*.

Fourth. Mr. Brittan shall have the option, for thirty days next ensuing the rendition of this award, of purchasing the property of the late firm, as described in the first article of this award, except the debts due said firm, which said Partridge shall retain, at the stipulated sum or price of eight thousand dollars, payable in cash at the time of purchase, or in a note or notes, at twelve months from the first day of May next, bearing interest at the rate of seven per cent. per annum, and secured in a manner satisfactory to Mr. Partridge.

Fifth. If Mr. Brittan elect to make the said purchase, and comply with the terms thereof as above provided for, he is to have absolutely all moneys that may be paid in after the rendition of this award, on account of the SPIRITUAL TELEGRAPH, and he is to supply all copies of the TELEGRAPH that may be, or become due to the subscribers thereof.

In witness whereof, we have subscribed these presents this twenty-eighth day of March, in the year one thousand eight hundred and fifty-seven.

JOHN F. GRAY.
S. W. BRITTON.
A. S. GIBBS.

In presence of JAMES S. WOODS.

In pursuance of the above award, the business of the late firm and the accounts of the parties, as between themselves, were settled on the books by one of the referees, who was also the head clerk of Partridge and Brittan.

The evidences of indebtedness held by the writer against Mr. B., mentioned in the award, were notes for money loaned him in 1851–'2, prior to our copartnership, amounting to $668.58. This, added to $6,893.75, which Bro. Brittan drew out of the establishment during his connection with it, amounts to $7,562.33, which he has received. Mr. Partridge has neither made any charge, nor received anything from the concern for his services or otherwise, but has put money into the establishment, which is still due him, amounting to $8,255.75. The debits and assets of the firm, taken at a fair valuation, show a deficiency or loss amounting to $5,138.32, which the undersigned will bear without a murmur; thankful to the numerous patrons who have so well appreciated our endeavors. If Bro. Brittan takes the property at the sum stipulated in the award, I shall still sustain a loss of $4,669 65. If the deficiency is not made up in the future economical prosecution of the business, I shall consider it a contribution to the best cause in which humanity was ever engaged.

In this connection I beg to say to the friends, Don't be frightened at this loss! I assure you I am not. Men and organs devoted to this cause may be compared to the *material* body which may suffer, be crucified, and buried, while the Spirit survives and rises triumphant.

The SPIRITUAL TELEGRAPH will continue its weekly mission, and it is believed with an equal interest to Spiritualists, and cheer for every noble and humanitary endeavor, as heretofore. Several of the most intelligent and prominent friends of the cause in this city have come forward as voluntary contributors and advisers; and from the ample arrangements made for its future issue, both as to matter and appearance, we hazard nothing in assuring our friends at home and abroad, that the ability and interest of the TELEGRAPH will be fully sustained.

And in conclusion, we have only to request those noble friends who have shared the benefits of our humble and gratuitous labors, and money contributions, to continue to it their confidence and support, and to unite with us in the effort to extend still farther its influence and its usefulness. CHARLES PARTRIDGE.

STATISTICS OF SPIRITUAL PERIODICALS.

We give below an important table, as complete as the information we have been able to collect would admit, of the journals and other periodicals which modern Spiritualism has called into being. It will be seen that the whole number is thirty-nine; that several lived but a few weeks, and twenty-one have ceased to exist. But notwithstanding the great mortality which has attended the establishment of a spiritual periodical literature, it is not to be concluded that any of these efforts have been without their effect. Though the soldier die on the field of his first battle, he may still have contributed important aid toward the final victory.

The Shekinah, New York, quarterly; commenced May 1850, edited and published by S. B. Brittan. It was changed to a monthly, May 1852, and was published by Partridge and Brittan from that time until May 1854, when it was discontinued.

The Spirit World, Boston, weekly; Le Roy Sunderland publisher and editor. Its first number was issued July 1, 1850; it was discontinued with its 78th number, in November 1851.

The Spirit Messenger, Springfield, Mass., weekly; Apollos Munn and R. P. Ambler, publishers and editors. Its first number was issued August 10, 1850. Mr. Munn resigned the whole charge to R. P. Ambler in consequence of ill health, in January 1851, and Mr. Ambler continued the *Messenger*. In October it was removed to New York, and took the name of the *Spirit Messenger and Harmonial Advocate*, and was discontinued April 9, 1853.

Disclosures from the Interior, published by the Auburn Circle, Auburn, N. Y.; semi-monthly. Commenced February 20, 1851; discontinued September 23, 1851.

Spiritual and Moral Instructor, Auburn, N. Y.; semi-monthly. I. S. Hyatt, editor. Commenced June 5, 1851, discontinued Nov. 11, 1851.

The Spiritual Era, Ripley, Ohio, weekly; published and edited by O. Baker; commenced November 1, 1851, and recently discontinued.

The Spiritual Telegraph, New York, weekly; Charles Partridge, publisher; S. B. Brittan, editor; issued its first number May 8, 1852. Since May 1853 it has been published by Partridge and Brittan. Its issues have been regular. it will commence its 6th Vol. May 2, 1857.

Mountain Cove Journal and Spiritual Harbinger, Mountain Cove, Fayette Co., Virginia, weekly; commenced August 12, 1852; discontinued October 20, 1853. Published by J. L. Scott and T. L. Harris.

Light from the Spirit-World, St. Louis, weekly; W. H. Mantz publisher and editor; it commenced October 19, 1852, and was continued about one year.

The Journal of Progress succeeded the *Spirit Messenger and Advocate* April 30, 1853, and was published by the Harmonial Association in New York, R. P. Ambler and others being contributors. Fifteen numbers were issued, and it was discontinued in October 1853.

The Spirit-World, London, England; W. R. Hayden, editor; commenced in May 1853. But a few numbers were issued.

The New York Reformer, weekly; was published and edited by Isaac C. Pray; it was commenced July 28, 1853, and closed with the 18th number.

The New Era, Boston, weekly; S. C. Hewitt publisher and editor; was commenced about October 1, 1853; superseded by the *New England Spiritualist* in March 1855.

Messenger of Light, New York, weekly; Conklin and Whitney; commenced in March 1854, issued twelve numbers, when it was changed to the *Christian Spiritualist*.

Sacred Circle, New York, monthly; Judge Edmonds, Dr. Dexter, and O. G. Warren. Commenced in May 1854, and is still continued.

Christian Spiritualist, New York, weekly; published by the Society for the Diffusion of Spiritual Knowledge; commenced in May 1854, and was discontinued in May 1857.

The Age of Progress, Buffalo, N. Y.; Stephen Albro editor and publisher; commenced in September 1854, and still continues.

Spiritual Universe, Cleveland, Ohio, weekly. Published and edited by S. Ward Smith; commenced in October, 1854. Subsequently edited by L. S. Everett, and is still continued.

The New England Spiritualist, Boston, weekly. Published and edited by A. E. Newton; commenced in March, 1855, and still continues.

Public Circle, New York. R. W. Heartley, publisher. Commenced April, 1855; continued eighteen months.

The Truth Seeker, Williams Center, Ohio, weekly; commenced October 1, 1855. A. P. Bowman and I. P. E. Whedon, editors and proprietors. Still continued by A. P. Bowman, at Angola, Ind.

Spiritual Messenger, Cincinnati, Ohio, weekly; E. Mead, M. D., editor and proprietor. Commenced in November, 1855; discontinued a few months ago.

North Western Orient, monthly, conducted by a committee of Spiritualists. Chicago and Waukegan, Ill. Commenced November, 1855, and continued one year, when it was merged into the *North Western Excelsior*.

The Spirit Advocate, Rockford, Ill., weekly; G. Haskell, publisher and editor. Commenced December 1855; was merged in the Excelsior.

Tiffany's Monthly, N. Y.; Joel Tiffany, editor and publisher; commenced February, 1856, and still continues.

The Spiritual Herald, monthly, H. Balliere, London, England; commenced February, 1856, and was discontinued after the publication of some six or seven numbers.

The Medium, and Reformer's Companion, weekly, Conneaut, Ohio, commenced in April, 1856; James M. Barnes and S. W. Smith, proprietors and editors. Merged into the *Mediator*.

North Western Excelsior, Waukegan, Ill., weekly, Ira Porter and J. C. Smith, editors and proprietors. Commenced November, 1856, and still continues.

Spiritual Clarian, Auburn, N. Y., Mr. and Mrs. Uriah Clark, editors and proprietors; commenced in Nov., 1856, and continues.

The Weekly Mediator, Conneaut, O.; commenced in May, 1856; published by the Progressive Liberal Printing Association; edited by J. M. Barnes.

Journal de l' Lame, monthly, Docteur Rœssinger, Geneva, Switzerland; commenced July, 1856, and is still continued.

El Spiritualista, monthly, Seth Driggs, Caracas, Venezuela, South America, November, 1856, and is still continued.

Le Spiritualiste de la Nouvelle Orleans, monthly, Jos. Barthet, New Orleans, commenced January, 1857, and is still continued.

The Principle, N. Y., weekly, J. B. Conklin, proprietor and editor; commenced in February, 1857, and still continues.

The Vanguard, Dayton, Ohio; William Denton, proprietor and editor; commenced February, 1857, and continues.

The Yorkshire (England) Spiritual Telegraph, commenced some eighteen months or two years ago. We only received a few numbers at this office, and have not learned its fate.

Practical Christian, weekly, Hopedale, Mass., is in its 17th volume. This paper was an early advocate of modern Spiritualism, and continues to favor the same doctrine. It is published and edited by Adin Ballou, Wm. H. Fish and Wm. S. Hayward.

Herald of Light. T. L. Harris, editor; commenced May 1, 1857. Published by the New Church Publishing Association, No. 447 Broome street, New York.

Mrs. Hatch at the Tabernacle.

In the crowded state of our columns, we have only room to say, that a very large audience assembled at the Tabernacle, on Friday evening of last week, to listen to Mrs. Hatch. She acquitted herself with her usual ability. The Rev. Mr. Harvey took the stand against her, on a question he proposed at the time: Is the soul of man a part of God? The Spirit utterance declined to take either the positive or negative, without explanation; but stated its opinions as follows: The soul, considered as man's most interior principle, is a part of God. It is an emanation from him, but after becoming individualized as a finite, self acting, spiritual and earthly being, it is no more a part of God, than a planet which emanates from the sun, after becoming separate and individualized, is still a part of the sun.

SPIRITUAL TELEGRAPHING.

AT the Conference at Dodworth's Hall, on Sunday, the 5th inst., Mrs. French related some interesting incidents in her experience, which occurred to her on the occasion of her recent visit to Philadelphia, and lectures at Sansom-street Hall.

She arrived at Philadelphia in the evening, where Dr. Z. was to meet her at the wharf and accompany her to the place selected for her temporary home. But she did not know Dr. Z.; and while in some perplexity, and in the midst of a crowd of other passengers who were making their way from the boat to the shore, an invisible guide (the Spirit of her mother,) took her by the arm, and whispered in her ear that the friend she desired to find was close by her left hand. She turned, and seeing a strange gentleman there, accosted him as Dr. Z. He answered to the name, and proved to be the individual she sought; who, with as little external light to guide him as herself, was also seeking her.

On the following day (Sunday), as Mrs. F., in company with another lady, also a medium, was proceeding to fulfill her engagement in Sansom-street, she remarked to her companion that she perceived a friend of hers from New York was in the Hall. The lady laughed incredulously; but a moment after affirmed that the gentleman alluded to was really there, for she could see him sitting in the room, with a shawl pinned about his shoulders. On entering the Hall, the lady, who did not know the gentleman, immediately pointed to an individual wrapped in a shawl, saying, "There he is!" And there indeed he was, as both of them had interiorly discovered.

Having returned to her private room, after her morning lecture, Mrs. French felt a desire to know how her family at home were getting on; and accordingly composing herself with the opened vision, she was able to discover them seated around the dinner table, and to note particularly the several dishes of which the repast was composed. By a friendly Spirit, she sent them a message.

Meanwhile, at that particular hour, as Mrs. French perceived, her family in New York were at dinner, with the table spread as she saw it. Among the party was a medium. Suddenly the company was interrupted by the arrival of the Spirit-courier, who delivered the message from Mrs. F. in the following words: "*Good morning! Love to all! Good bye!*" The medium then becoming entranced, gave the subject and heads of Mrs. French's morning discourse.

This message was despatched from Philadelphia on Sunday the 29th of March, at ten minutes past one o'clock P.M., (New York time), and was received in New York, and delivered verbatim, with no perceptible variation of time. O.

FREEDOM AND PLAYFULNESS OF SPIRITS.

NOTHING perhaps, in the whole range of the modern phenomena, has struck even Spiritualists with more surprise than the freedom of remark, the playfulness and repartee, (where mundane circumstances would seem to warrant it,) often indulged in by the Spirits themselves. The old ideas of the Spirit-world have been modeled after the modern Church, with its stiff decorum, its long faces, its longer prayers and prosy sermons. Not so is it with the Angel men and women, and the Schools of the Prophets above. There, we have reason to believe, though teaching and prayers are by no means set aside, that entire freedom, and cheerfulness and smiles, are deemed appropriate to the most sacred occasions, and decorate and wreathe with pleasure the performance of every duty.

The clear-seeing eye of the medium, on penetrating the veil and scanning the superior planes and their inhabitants, discovers there, on every hand, in the midst of scenery glowing with beauty and delight, the union of uses and pleasure. Duties become joys; and every eye, and face, and word, gives token of the peace and happiness dwelling within. There little children are seen playing together, among gardens and fruits and flowers, accompanied by doves and lambs, as emblems of themselves; and in accordance with the nature of childhood—which is the same there as here—indulging in wild romps, laughter and innocent stratagems and games, while their angelic guardians and teachers not only look on with approval, but often join them in their sports. Where all is transparent, and nothing possible to be hid, there is no longer the need of a precise external manner to indicate or conceal the condition of affairs within. The cloak of Hypocrisy, in the Spirit-world, becomes threadbare and thin; and even in the undeveloped spheres, sooner or later, its uselessness is discovered, and it is laid aside. In the advanced life, man stands out in his true nature, bare to the inspection of all; and as he finds a desire for freedom and social enjoyment planted in his very soul, and discovers that mirthfulness and wit, instead of unsightly excresences, are organic qualities of his mind, he emancipates himself from his old bonds, and gives these faculties and aspirations their full and equal play. O.

TRIAL OF JOHN CARUTHERS, FOR HERESY.

BY an oversight, we have neglected to notice the trial, a few weeks since, of Mr. John Caruthers, of Bridgeboro', New Jersey, before the Church (Methodist,) of which he is a member, on a charge of "Holding intercourse with the Spirits of the Dead."

The allegation was fully sustained; indeed, Mr. Caruthers confessed its truth, and entered into a labored and triumphant defense of his doctrines and his acts in that connection. He denied that Spirit Communion is contrary to the Scriptures, or the doctrines of the Methodist Church. He asserted, from the evidence of the Scriptures themselves, that Spirits have always communicated with men; and if they were ever permitted to do so by God, they may, and can, do so in these days. He declared that Angels and Spirits are the same, on Bible proof; and referred his judges to the case of the Angels, called men, who appeared to Abraham and Lot, and talked, and ate and drank like men. The Angel that appeared to Cornelius is also called a man; and the Angel that showed John the holy city, the New Jerusalem, announced himself as the Spirit of a man. To these cases Brother Caruthers adds references to all parts of the Bible, and informs his brethren that if they still deny that the Bible teaches Spirit Communion, in his opinion it would be difficult to convince them even "though one rose from the dead."

The next point of the defence was, that John Wesley was a believer in Spiritual Manifestations. Here, as before, Brother Caruthers put his accusers to the blush. He read from a sermon of Mr. Wesley, on Heb. 1:14, in which that eminent divine advocates the doctrine of the presence and intervention of Angels and ministering Spirits, saving us probably from a thousand bodily dangers. Men of the world, says Mr. Wesley, will always impute such deliverances to accidents or second causes To these, possibly, some of them might impute the preservation of Daniel in the lions' den. "But he himself ascribes it to the true cause. 'My God hath sent his Angels, and hath shut the mouths of the lions.'" Diseases also, says Mr. Wesley, which suddenly give way, even when supposed incurable, are probably relieved by the ministry of Angels. He also acknowledges his adhesion to "divine dreams" or visions; and in support of their truth, outside of the Bible, he refers to the case of Marcus Antoninus, the emperor and heathen philosopher, who, in the writings he has left behind him, "thanks God for revealing to him, when he was at Cajeta, in a dream, what totally cured the bloody-flux, which none of his physicians were able to heal."

Mr. Caruthers closed this branch of his defense by reading some extracts from the journal of Mr. Wesley relating to his own experience in Spiritualism, (matter with which the readers of the TELEGRAPH are well acquainted), which were listened to doubtless by some with pleasure, but by others, as would appear, with disgust. One brother inquired if John Wesley was the author of that! Another, a class-leader, said he would not listen to such nonsense, and quit the church; while the preacher said he would not accept John Wesley as authority to govern the Methodist Church in these days!

Mr. Caruthers' last point was, the Methodist Hymn Book, from which he read to show that Spirit communion was fully recognized and asserted in the musical as well as the preaching department of their Church.

At the conclusion of the inquest, it appearing a matter of delicate question whether, according to the Scriptures and the rubrics of the Church, the Church itself ought not to be expelled, rather than the brother on trial, in accordance with the adage that "discretion is the better part of valor," the subject was prudently dropped, and Brother Caruthers allowed to retain his standing in the Church. O.

GOOD GRACIOUS!—An ecstatic lover "Down East," thus appeals to his tender-hearted Dulcina for a parting smack: "Terribly tragical and sublimely retributive will be the course pursued by me, if you do not instantly place thine alabaster lips to mine, and enrapture my immortal soul by imprinting angelic sensations of divine bliss upon those indispensable members of the human physiognomy, and then kindly condescend to allow me to take my departure from the everlasting sublimity of thy thrice glorious presence!"—*Saratoga Republican.*

A NEW SPIRITUAL BOOK.

THE WISDOM OF ANGELS.

THIS wonderful work, given through the mediatorial agency of Rev. T. L. Harris, which has excited immense interest, not only among Spiritualists, but also in the literary world, will be published on the first of May. It makes a beautiful 12mo. volume of 220 pages.

The following table of its contents will serve as an indication of the mental repast which its readers may expect:

CHAP. 1.—Origin of ideas, arts and sciences in the spiritual world. Visit to the heaven of Grecian Spirits. Interview with Socrates. Introduction to Angels of the Grecian heaven. Discourse of a Grecian Spirit concerning spiritual manifestations among the Greeks and Romans, and also among the ancient Egyptians. Interview with an angel of the Golden Age. Poetry of the Celestial Heaven. Angelic wisdom concerning the first inhabitants of earth. Their home in Eden. Ancient physical condition of the globe. Intellectual, moral and physical condition of the first men. Ancient knowledge concerning Deity. Ancient knowledge concerning the planets and their inhabitants, and also of the sun. Ancient communications with angels from the sun and with Spirits from the planet Mercury. Nature of the primeval language. Origin of the science of correspondences. Ancient knowledge concerning the unfoldings of planets, the origin of planetary Heavens and the law of their harmonic development. The nature of spiritual substance. Temples, palaces and landscapes of the Heavens. Origin of Ancient ideas concerning Sylphs, Gnomes and Fairies. Origin of the tradition concerning the Phœnix. Spiritual Music and its influence.

CHAP. 2.—Interview with Socrates, Plato, Liewenhock and Swedenborg. Discourse of Swedenborg concerning celestial, Spiritual and infernal influx. Diagrams illustrative of the operation of the celestial, spiritual and ultimate Heavens upon the human brain. Origin of conjugial love. Origin of adulterous love. Ultimations of spiritual force in the human form. Operations of the Divine Love upon the human mind. Spiritual psychometry. Soul-analysis of Byron, Moore and Rousseau. Spiritual origin of amatory verse.

Visit to the Spiritual Paradise of the planet Saturn; scenery, plants, birds and animals described. Interview with Saturnian Angels. Origin of celestial poetry. Spiritual powers of the human voice. Origin of celestial marriage. Poem, the nuptials of Paradise.

CHAP. 3.—Return to the Heaven of Grecian Spirits. Discourse of an angel concerning the spiritual knowledge of the ancients. Clairvoyance of the Golden Age. Celestial visions received in sleep. The guardian angels of the first men. Spiritual fruit and flowers, and their effect upon the human soul. The vortical organization of the human brain. Animal knowledge concerning the vortical system of the Universe. Ancient knowledge concerning the degrees in creation. Ancient truths concerning Deity. Modes of intercourse with celestial spiritual angels. Talismanic virtues of precious stones. Spiritual jewels. Spiritual birds made visible to the natural senses; method of their ultimation. Uses of flowers in the heavens. Visit to the Heaven of the North American Indians. Interview with Indian Spirits. The wisdom, simplicity and beauty of the angels of that race; their specific traits and peculiarities.

CHAP. 4.—Return to the Heaven of Grecian Spirits. Discourse of an angel concerning spiritual-manifestations in the first ages of the world. The excellence and use of the present spiritual dispensation vindicated. Knowledge of Spirit-rappings among the ancients. Law of the production of spiritual concussions. Methods of discrimination between true and false communications. Perfumes and their correspondences. Modes of spiritual-manifestation through odors. Correspondences of perfumes. Divination concerning future events. Origin of prophecy. Spiritual-manifestations among the ancient Druids. Mediums in the ancient British race. Correspondence between the Divine Attributes and the organs of the human form. The music of the spheres. Divine appearances in the Heavens. Modes of mediatorial development existing in remote antiquity. Interview with sorcerers from the infernal abodes. The effects of magic upon departed Spirits. Origin of bird-worship. Impure birds and their correspondences. Evil Spirits who personate ferocious birds. Interview with conjugial angels. The origin of celestial birds. Origin of the music of birds on earth. Poem, the birds of Heaven, sung by a celestial virgin. Beauty and melody of heavenly birds. Bird trees. Birds the mediums of angels. A celestial banquet.

CHAP. 5.—Intromission into the sacerdotal mysteries of heaven. Sacredness of worship among angels. Religious rites and ceremonies in heaven. The religion of angels. Conjugial love in heaven. Relations of the sexes in heaven. Ancient angelic manifestations to conjugial consorts. Spiritual laws of birth. Angelic spheres and their operation upon unborn infants. Angelic poem; song of the affections of maternity. The wisdom of angels concerning celestial visitations to mothers. Occult modes whereby mothers communicate with angels. Origin of mental and moral peculiarities. Origin of genii. Childbirth without pain; its method and law. The innocence of children. Presence of celestial angels with children. Origin of ideas in the Spirit of the embryo. Origin of conjugial love for the counterpart Spirit in the internal mind of unborn infants. The divine tabernacle in the soul. Betrothals of unborn Spirits. The origin of evil. Evil spheres and their operation in the most ancient times.

CHAP. 6.—Visit to the library of a celestial Heaven. Nature of the books of angels, their substance, form and use. Writings in Heaven concerning earth and its history. Lives of men written by their guar-

dians angels. Telegraphic communications between the human mind and heaven. Contents of an ancient book found in Heaven. Visit to the world of unhappy Spirits. The rivers and deserts of the lower spheres. An ancient sojourner calling himself Seneca, the philsopher. Worship of Nature practiced by his associates. Goat worship and its correspondence. A banquet of sorcerers. House of the enchantress Melucina. Return to the celestial heaven. Appearances of morning and evening in Heaven. Stars of angels in the heavenly firmament. The Divine Sun. Celestial garments--their use and nature. A tropical Paradise in Heaven. Angels of the crimson dove. Interior delights in Heaven. The language of Heaven. The fruits of Heaven. A festival in Heaven. Conversations in Heaven. Painting, music, sculpture, poetry and architecture in Heaven. Loveliness of female dress in Heaven. Marriage joy in Heaven. Beauty, grace, delicacy, love and wisdom of the female sex in Heaven. The external beauty and youth of Heaven. Evening hymn of angels. The seasons of Heaven. The Sabbath in Heaven.

CHAP. 7.--Repose in the celestial world. The sleep-state of the angels. Interview with an Hierophant of the Heavens. The Divine faith of Heaven. The Divine Word in Heaven. The kingdom of the Divine Spirit. Modes of instruction among angels. The origin of Nature, viewed from the standpoint of angels. Interior truths of Heaven. Interview with an ancient angelic teacher. Origin of the interior knowledges of angels. The Divine presence with angels. Books in the celestial and spiritual Heaven. The letter and the spirit of the Bible, their distinction and their relation. Typical forms of Nature. Interview with a Celestial maiden. A book of celestial hymns. Sabbath morning in Heaven. A morning walk in Heaven. Palaces, orchards, gardens, fountains and statues in Heaven. Swans in Heaven with human voices. Trees and flowers with living music in their speech. The celestial birds and their mediatorial use. Interview with an angel of the Copper Age. Transformations of angels and their transfigurations. Angelic wisdom concerning the Golden, the Silver, and the Copper Age. Heavenly societies which correspond to animals. Mediatorial animals on earth. The worship of animals and its origin. Revelations concerning faith and charity in Heaven. The process by which man becomes an angel. Interview with a celestial consort of the Copper Age. A king in Heaven. Beauty and grace of his conjugial associate; her speech and mode of dress. A morning banquet with angels. The wisdom of angels concerning the future of America. Interview with the wives of three angels. Temples of Worship in the Heavens. Orchestral and vocal music in the Heavens. Angelic prophecies concerning the renovation of the human race.

CHAP. 8.—Visit to the sphere of Antichristian Spirits. Magicians and their fallacies of doctrine. Hatred of Christianity. A Bible convention there. Discussion concerning Nature Worship. Their theories of the orgin of man in Nature. Christ an inversionist. Doctrine of Natural development. Holiness of self-love. Man angular in his first progression. Errors of the Bible. The Bible superseded by higher revelations. Discussion concerning materialism and supernaturalism. Opposite views. The Bible owned and vindicated as a Divine Revelation. Discourse concerning the origin of the Bible, by an Angelic Spirit. Reply to the Angel. Man developed from the Animal. Brutality and ignorance of the first progenitors of the human family. All men parts of God. The Bible condemned and buried. Summary of the doctrines entertained concerning Man, Nature and Deity in the lower spheres. Interview with a murderess of unborn infants. Interview with the Spirit of a woman of ill-fame. Spiritual consequences of child murder and adultery. Return to a Celestial paradise.

CHAP, 9.--Interview in Heaven with John Milton and his angelic consort. A poem by Milton's wife. Introduction to a society of lyrical angels from the Morning Land. Poem of the Nuptials of Divine Wisdom and Divine Love. The laws of poetic inspiration. Admission to a temple in the Heavens. Dante and Milton there associated. The wonders of Celestial worship. Order and sublimity of the worship of Angels. The Divine Word and its interior sense. Hymns of Worship sung by Angels. Transfiguration of Angels in the Divine Image. Modes of communication between the innumerable societies of Heaven. A discourse concerning the degrees of Heaven, by an Angelic Sage. Interview with Spirits from an Asiatic Nation. Parting words from the Angelic Teacher. Conclusion.

This synopsis includes but a portion of the subjects treated of in this book. It was dictated entirely in the interior condition. It makes no claim upon the credence of the reader, save as in his holiest intuitions he is convinced that wisdom is contained within its leaves. It is a novelty in literature, dealing with many subjects which have not been handled within the memory of man. It will, at least, sustain its claim to genuine originality. While many of its subjects address themselves to the holiest feelings of the heart, others deal with world-problems which have baffled the sages of many generations. The book is pervaded by a general spirit of frankness and genuine sincerity. It is evident that the author really believes in the genuiness and reliability of his illumination. Few, perhaps, will be able to accept it in all its details. Many of the problems contained within it require more extensive information in order to their solution, than is possessed by many of the most profound scholars of the age; but there are portions which will be felt as true in the inmost reason. It is a book of the soul, and only through soul-culture can its contents be fully estimated.

The price of the book is seventy-five cents plain muslin, or one dollar gilt. The postage by mail is twelve cents.

A number of devout and ardent Spiritualists, of ample pecuniary ability, have formed a society under the name of the "New Church Publishing Association," for the publication of works in the higher ranges of spiritual literature. This work is the first issued from their press. They also publish the HERALD OF LIGHT, a monthly journal of seership and illumination, devoted to the more interior truths of the spiritual philosophy and its manifestations. The price of this journal is $1 50 per annum, payable in advance. Those of our readers who may desire to procure either of these publications, will forward their orders to the New Church Publishing Association, 447 Broome-street, N.Y.

AN ALLEGORICAL VISION.

RIPON, FOND DU LAC CO., WIS., *February* 24, 1857.

MR. BRITTAN:

Sir—I wish to communicate to the readers of your paper, a vision seen by G. M. Henderson, medium, this evening while sitting in a home circle, there being no one present but the members of the family, and one lady medium, with whom I think you are acquainted—Miss A. T. Richards.

I would merely state, regarding this medium, by whom the vision was seen, that he possessed from birth the gift called by his countrymen, "second sight;" and that for three or four years past he has often been entranced, giving minutely correct descriptions of Spirit friends to those present; also delivering lectures of two and three hours' length, which were as highly interesting and instructive as anything yet given to the world. In fact, many things of import, both prophetic and instructive, have been given through him, which have never found their way to the public prints, but which have proved to be strikingly truthful.

The vision lasted for three hours. The medium was entranced during the time, and dictated the following, in substance:

I see a large wreck—it looks like a steamship—off the coast of Nova Scotia or Canada: I see it is between two large cities, stranded on rocks. There seems to be an island there. Those cities are far apart; I think one is New York, and the other an English port; it must be Halifax. Many lives are lost: I see many Spirits hovering over the vessel. They say, "Death should be called more life, or, better life!" Now I see many more wrecks all along the coast from that point to Florida. How many! There must have been an awful storm; or, may be, war. Now I feel a dreadful oppression in the atmosphere; the air is in a state of stagnation; what can be the matter? I see every house has black crape window curtains; everybody seems to be mourning; business is suspended; corpses are lying everywhere.

The medium then seemed to rise above the earth.

Ah! now I see! there is a thick cloud like brass, as it were, resting upon the earth, but it is thinner in places; it seems to confine the gases and exhalations from the earth and its inhabitants so that nothing can escape, and the people are dying in thousands from the stagnation of the atmosphere. Myriads of Spirits from all spheres have gathered to see this calamity. I see them walking on the top of this cloud; many, who seem less grown, are running to and fro to find means of scattering this cloud and to thus avert the calamity; but others, who carry more calmness and dignity in their countenances, seem to be looking at the *good* which is to result, conscious that nothing can be done to prevent the evil. Oh! what mortality! People seem to rot even before death; I see them stricken in the streets and everywhere. "Let not him who is in the field return," or "him who is on the house-top come down," for there is no hiding-place! I see in many places they have whitewashed their houses; and something white like lime is scattered all through the walks and streets, and about the houses; but it will do no good. I see the cloud is most dense over the large cities. It does not seem so dense as it stretches away to the west; and as it reaches the "far west" it seems more like a vail. It is fearful over the New England States and the sea coast cities. It is not confined to this Continent. I see men walking through the streets seemingly on errands of mercy; they do not seem to be physicians, as we term them, but men of science and philosophy. They all wear long beards. They seem to be less affected for some cause. I see many mediums, particularly in New York, who are feeling a presentiment of this calamity, but they do not speak to each other of it. One man in particular, I see there, who stands apart looking at it; he sees its approach, but is calmly looking on, and endeavoring to penetrate its causes. He sits, during the fearful raging of the disease, where a ray of light and warmth seems to penetrate the cloud; and there he is calmly looking on.

In speaking of individual families, he, the medium, describes the disease thus:

I see Ellen sick: she is very black about the mouth; her tongue is black, and about her eyes, and down by the sides of the nose and neck. Another person; I see him laid out. Oh! how black he is."

Near the close, he said:

This seems to be caused by some refining process the earth and elements are experiencing. This cloud has been gathering a long time I see detached portions of it coming from the Eastern Continent; from over the ocean, from the south; from all parts of the heavens. It seems to form in the atmosphere. This calamity I see is in warm weather; this cold season seems to pass away, and then I see this before the next cold season; it may be a little longer, but it does not appear so to me. I see the cloud now gathering; I see the Spirits now consulting about it; I see the fruits of the earth are not ripe; the grain is fallen to the ground; there is no one to harvest it. It seems to pass to the South as cold weather comes on, and goes off at the southern extremity of South America. I now see the clouds scattered into fragments. *Oh! what a commotion* in the elements! *How the ocean heaves!* It must be this causes the wrecks I saw; I can not see clearly, but somehow they are connected with the calamity.

Now the storm has passed over; how pure the air is! How much milder the climate. It seems as if the people were more refined and better fitted for a higher life. I see communion with other spheres is much more easy and less obstructed. The minds of men are better prepared to receive truth. The earth-sphere seems fitted and made meet by a perfecting process, to mingle with spheres above.

JANE M. HENDERSON.

In giving place to the foregoing, we deem it proper to remark that, considering it as really a vision projected from the interior world, we do not, in view of all its several particulars, consider it as admitting consistently any interpretation which would forbode the *physical* catastrophy which the language would express when taken in its literal import; but it certainly seems a fitting representation of the storms, tempests, shipwrecks of faith, spiritual pestilences, &c., which have been and are now actually in progress as incident to the passing away of an old world of theology and philosophy, and the inauguration of a new. We shall hope for that "better time coming," when the moral atmosphere shall be clear and pure. P.

"LITERAL INTERPRETATION."

MESSRS. EDITORS:

Under the above caption, in your paper of the 7th inst., there is an article copied, without comment, from the *Boston Investigator*. The article contains *eighteen* lines, and about eighteen blunders or mistakes —some of which, for the cause of sacred science and truth, I hope you will allow me to correct.

1st. The writer of said paragraph asserts that many divines of the present day have been *driven* to concede that a large portion of the Bible is not to be understood literally.

It is sufficiently known that, in every age, both before and since Christ, our ablest divines have believed that a large portion of the Bible must be taken *figuratively*.

2d. Said writer says that Sirius shines by light borrowed from the sun. He appears perfectly ignorant of astronomy, as every astronomer knows that Sirius, with all the "fixed stars," are suns, each the center of a system of worlds equal to the solar system; and that Sirius is, at least, equal to *sixty* of our central sun.

3d. He says it would take a cannon-ball *half a million of years* to move from Sirius to our earth, and that, therefore, Sirius must have been created half a million of years since; and, of course, as Sirius borrows his light from the sun (according to our learned savan of the *Boston Investigator*), our *sun must have been created half a million of years ago*.

The learned editor *should* know that light outmoves a cannon-ball "considerably," as we say here in Hoosierdom; and it would take light only six or seven years to fly from Sirius to the earth; so that, according to analogy drawn from the said writer's mode of argument, it can only be concluded that Sirius was created six or seven years prior to the first perception of his light, and that the sun was made about eight minutes before his light was first seen—since light comes from our sun to our earth in about that time.

Much might be said about the loose and ridiculous blunders of said paragraph, but it boots not.

The fixed stars *may* have been (and probably were) created octillions of years ago, and so of our sun; but it is an indeterminate question, and quite immaterial to the morality and theology of the Bible, and quite foreign, to human investigations, and, certainly, irrelevant to man's interests or destiny.

From the first agitations in this country relative to animal magnetism, up through all the assumed phases of its concomitants and its final transcendental philosophy, I have been an anxious spectator, examining all, and trying to analyze all that was seen, heard or done. I am a member of the Methodist church; I am also a Spiritualist. Both the Bible and human philosophy assure me that we are constantly surrounded by Spirits, good and bad, *sapient* and ignorant, and by overseeing spiritual influences. I have been much pleased, instructed and benefited by the perusal of many spiritual works, and more especially by a pamphlet (a most philosophical production) written some years ago on the divine government, by the Rev. Wm. Fishbough, my good cousin that was—a man really eminent as an analyst, as a metaphysician, and as an ontologist, but whose perceptions are too much of the interior and too little of the exterior world. True and learned Spiritualists can never repudiate the Bible with beneficent results to themselves or to mankind. I know the Bible and Christianity is but little understood, and must be so for ages; but it is the greatest, by far, of all books.

J. K. TEEWILLIGER, A.M.

ANDERSON, IND., *March* 14, 1857.

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. 52. NEW YORK, SATURDAY, APRIL 25, 1857. WHOLE NO. 260.

The Principles of Nature.

PHILOSOPHICAL INVESTIGATIONS.

MRS. HATCH, MEDIUM.

A session of a circle for spiritual investigation, through Mrs. Hatch as medium, was holden at 309 Fourth Avenue, on Thursday evening, Jan. 27. Present: Charles Partridge, A. Miltenberger, and others. The investigations commenced by the

Question.--Will the Spirits tell us if disembodied spirits have anything similar to clothing, or are fed and housed like us?

Answer.—We will give our opinion and knowledge: Spirit, in its individualized form, as manifested in man, signifies the substance, life, or controlling power of man's identity. That substance, life, or controlling power outworks or forms for itself a physical organism, manifesting the various capacities and functions of the Spirit, outworking through the brain thoughts, and through the capacities renewed powers of activity and life. This proves that the Spirit makes the form, or aggregates it, outworks it, instead of the form outworking the Spirit. The Spirit must be in form what the body is. Through the external organism the Spirit comes in contact with the external combinations of the earth, and creates for itself garments, food, and sustenance, not for the Spirit, but for the body while the body remains inhabited by the Spirit. The body is susceptible to the influences of the atmosphere, to the changes of the climate; but the Spirit is not—is not clothed by external garments, perceives not the changes of the atmosphere, except as through the physical senses, these being the means which the Spirit employs in coming in contact with external matter. It will, therefore, be evident that the Spirit possesses a form analogous in appearance to the physical form; that its thoughts outwork its functions in its new existence; that it clothes itself with the elements of that new existence, that existence being quite as real and tangible as this external existence—quite as sensible as the elements of the external atmosphere. So the condition of the Spirit in its unfoldment, development, purification, determines the character of its garments or its clothing. If the Spirit is identified, there must be elements in which it exists; and through the thoughts and capacities of the mind the Spirit imbibes the elements of that existence.

What is the Spirit of the fruit, of the grain, the vegetable? It is the life-principle or the essential combinations which outwork capacities within the germ. The Spirit of Man comes more directly in contact with the Spirit of Nature, perceives and appropriates more refined elements of Nature, and sustains itself upon those elements.

Q.--Have Spirits organs of digestion, a heart, lungs, etc., as we have?

A.--Else they are not in form what you are.

Q.--So that when we eat a peach, for instance, what is taste with us is retained by Spirits, while they reject the refuse?

A.—Every combination in the external world is a corresponding combination of elements on the internal, and your spiritual senses come in contact with those spiritual combinations. Therefore, if Spirit exists in its identified form, it sustains *all* the capacities, or none, and retains them.

Q.—Are animals seen in the Spirit-world in an objective or subjective condition?

A.—We speak only of our personal knowledge. Animals have a Spirit-world, else they have not a natural world; it may be within, around, or on, the natural world, yet there must be Spirit to have an external form. Therefore we may see objectively the forms of the Spirits of animals; but in the development of thought, in the acquirement of knowledge, in the phases of Spirit-life, in the combinations of spiritual investigation, they may serve as aids to penetrate and analyze more interior forms, substances and principles, which renders their existence not objective but subjective. For this reason, when we penetrate the combinations of the earth, we find them traced to certain principles. Beyond these principles external philosophers have not penetrated; yet they may be said to have penetrated beyond thought, or into the truth of which external philosophy is only the effect. Therefore we see the absolutism of existence in proportion as we ourselves are more nearly allied to that absolute existence, which is the receding or withdrawing from external effects and combinations of truths. When we perceive animals, we perceive them only so far as we perceive the truths and principles which form animals on your earth, or on any earth where there may be supposed to be animal existence.

Q.--Do flowers exist in the same way?

A.—In the same way. We are glad you refer to flowers. It is a frequent and favorite expression of Spirits to refer to garlands of flowers—flowers of love, of life, of truth—which they bring to scatter upon the shrines of your hearts, or bind around your brows. Flowers in the spiritual world are conceived to be a combination of harmonies, of beauties, which resolve themselves into classifications, colors and hues, which present beauties to the eye, as the reflection of each hue is borne to the external senses. When we speak of flowers, we speak of harmonious combinations of thought and knowledge; when we speak of music, we speak of the controlling tones and utterances of spiritual wisdom and love, which vibrate the sensibilities of our nature, as does the music of external art vibrate the senses of your external capacities. Therefore you perceive they are real to us as are the combinations of color in the floral kingdom to you, but the distinction is readily perceived, ours being simply in thought, in figure, yet no less in reality.

Q.—Do Spirits hear echoes?

A.—In the same relation that we hear sound, being the combinations of the spiritual as well as external atmosphere.

Q.—Does the Spirit hear my voice, or simply perceive it by reflex spiritual action?

A.—While I control the medium I hear with her external capacities, feel with her external senses, perceive, if I desire, with her external sight. The Spirit does not do this; it sees, or perceives perhaps, not vibrations of the atmosphere, but more likely the vibration of thought in the convolutions of your brain. It perceives not your external form, but more likely, the motives and principles which govern your Spirit; yet the one, being the type of the other, is not less real.

Q.—Do Spirits who have committed suicide possess a different spiritual body from those who die a natural death?

A.—We do not know what you term natural death. Disease is said not to be natural.

Q—Old age then?

A.—The great majority pass from earth by disease; although it may not be as sudden, yet it is none the less unnatural. Hence the suicide retains as perfect a Spirit-form as if he had lingered by gradual suicidal operations with regard to his physical form.

Q.—Does that hold true with regard to those beheaded?

A.—Yes; we do not think that deprives the Spirit of its head, any more than we conceive that the taking off of a limb also takes off the Spirit-limb, for it does not.

Q.—Is the disembodied Spirit in all respects of the same size as while on earth?

A.—Changes affect the size of individuals here—climate, atmosphere, frequently changes of diet—all produce effects upon the physical organism. The general physical organs must certainly be the same; although not in quantity, yet the same in quality.

Q.—Does a Spirit who has lived to the age of ninety, have the same appearance in the Spirit-world as one who has died in the prime of life?

A.—Spirit we consider not susceptible to the changes of decay. Why? If the Spirit creates or outworks for itself the physical organism—as in all nature—there must be ultimately a time when that Spirit must gradually recede from that physical organism—when the purposes of identification reach their ultimate as far as the form is concerned, and the withdrawal of the Spirit is seen in the hair turning gray; sometimes this is dependent upon the amount of activity in the brain, and sometimes results from disease. But the general decay of the physical form is caused by the withdrawal of the Spirit—not the decay of the Spirit. Thus, it is like the throwing off of an old garment, or like the butterfly when it bursts its shell and becomes the caterpillar. Then it frees itself from that form; it is not susceptible to its decay.

Q.—Sometimes Spirits are described as being a little shorter than while on earth—is it so?

A.—It is quite possible; however, we have never noticed the destruction. If the Spirit be substance—the life-substance of the body—then it pervades the whole body, and must be just as tall, just as large, in every department.

Q.—Does the form of the brain determine the quality and powers of the Spirit?

A.—It is the figure of the Spirit in its operations through the external brain, through the external life-principle. We conceive that that constitutes the form of the Spirit, although the Spirit

may possess latent capacities and powers which may never have been called forth, but which, when developed, may change those conformations, as the developments of men's brains change their physical conformations while on the earth.

Q.—Clairvoyants, in describing Spirits, often refer to malformations, or scars, or loss of a limb; does that pertain to the Spirit?

A.—We conceive not. Clairvoyance, as we define the term, is the perception of physical and spiritual substances in relation to the present and the past, sometimes the future, depending upon their susceptibility, as their condition is induced by psychological impressions or influences; therefore their clairvoyance may be a perception of the past, of the present, or the future. So clairvoyant persons are psychologized by the inquirer, by the Spirit, or by the intelligence which communicates through them. Spirits show and identify themselves through that psychological influence; they cause the perceptions of things in the past to mingle with the present; they see in the present what constituted the prominent characteristics of the Spirit in the past.

Q.—What is the precise difference between each of the states known as the psychological, mesmeric and spiritual states?

A. We shall be most happy to answer that. In the past, in the development of animal magnetism, so called, and mesmerism, very little distinction has been made between the two. But we consider magnetism and mesmerism just as distinct as we do mesmerism, psychology and Spiritualism—each being as different from the other as any two substances or qualities in Nature. Therefore we will define animal magnetism first, that you may not get it confounded with mesmerism. We conceive animal magnetism—magnetism in general—to be the operation of distinct forces, called positive and negative, in Nature, pervading and operating upon all external formations, whether mineral, vegetable, animal or human; that this magnetism is that which brings the Spirit of matter in connection, or in *rapport*, with the matter itself—it enables it to outwork forms, and afterward enables the one to act and react upon the other. Remember, this pervades all creations; it is confined to no classification or substance, but is the pervading and generalizing principle of external Nature.

Mesmerism first commences in man—in human intelligence—being the operation of that manhood manifested through the external form, upon the manhood or womanhood in another human organism—the one being the positive, the other the negative principle. The operation of will-power, through physical contact, is what we define as mesmerism. It is never done aside from the action of those forces brought into operation by physical contact. Afterward it may be induced without contact, but first must be the contact of the two elements to act and react upon each other.

Psychology we conceive to be, in its distinctive definition, the operation of mind upon mind, of a positive mind upon one less positive. It is the controlling principle, socially and intellectually, of human life—which is manifested through the human intellect in the powers of adaptability to music, poetry, mathematics—in every action of every human being. Then it must be psychology which gives to the human organism the powers and capacities of mesmerism; it is simply a fact, of which psychology may be conceived to be a deeper fact—simply an effect, of which psychology is still a deeper effect, or cause, speaking in relative terms. Therefore, after the physical contact of mesmerism, the psychological influence is called into play; and it is then no longer mesmerism, but psychology. But after a subject has been influenced by mesmerism, psychology may control him for years. Thus the influence of a word, a glance, a gesture, upon multitudes is, derived from psychology. You are all controlled by psychology—you are all psychologized by each other; you live in a world of psychology; you look to some person as your leader, as your chief, with distinct capacities and powers. You remain under their psychological influence until you reach the point that they occupied when they psychologized you. Then you may remain independent until you are psychologized by a superior mind.

Spiritualism, or spiritual influence, is the life-principle or cause—the absolutism—of all these capacities—psychology, mesmerism and magnetism. In other words, it is the truth, of which the others are only the effects; for if you had not a Spirit, you could do none of these. Mesmerism is the operation of the intellect upon the physical form; psychology is the operation of the intellectual upon the brain, thus outworking itself in mesmerism. Spiritualism is the capacities, attributes, functions, inherent powers of the Spirit, which were derived from a source which neither mesmerism nor psychology can fathom.

Q.—Have you this medium psychologized as we psychologize subjects here?

A.—No, sir; not in the present condition. She is not psychologized, but spiritualized, to use the proper sense of that term; that is, we do not control her thoughts, or influence her ideas, to express ours. They are not under our control; her present actions, thoughts or motives are not subject to our control. We take upon ourselves the capacity of acting upon her brain, instead of acting upon her Spirit; in other words, the action of her Spirit is distinct at the present time, while ours is operating individually through her organism. Of course we are controlled by the capacities of her organism, but that is not psychology. When we psychologize mediums, we infuse our ideas into their minds, and render theirs subservient to ours When we leave this medium, it may require a longer time for her to agree with our ideas than for one psychologized. If we had psychologized her, she would be quite subservient to our wishes and ideas; but now her Spirit outworks them individually. Still we may hasten that outworking, which is simply the stimulating of those capacities, but is not psychologizing them.

Q.—While the Spirit who now uses the organism of the medium, apart from her own Spirit, claims the action of the organism of the medium to be put to the greatest capacity that it can be used by its own Spirit, beyond the perception of the Spirit of the medium, does it leave that organism so configured by that operation that, on the Spirit of the medium returning to consciousness, it can repeat what before it could not have been cognizant of, owing to this operation of having it used for a higher purpose?

A.—We leave the impress of our thought upon the brain. Each idea creates its own revolution in that brain, and outworks a new capacity. When the Spirit of the medium returns, it may not recognize those capacities distantly or immediately, but we hasten the perception by leaving the impression—not a psychological impression—and allowing it to work itself out. Why? Because our Spirit is more sublimated in its present condition than while she is manifesting it through the external form. Therefore there is a double operation, both upon the physical and upon the Spirit, consequently giving new powers to the capacities within the brain. She will perceive them of herself when her Spirit becomes assimilated with the new condition of her brain.

Q.—Is this physical change of the organism brought about by the Spirit possessing the medium, analogous to the change between childhood and manhood?

A.—Certainly—as this brain, or this form, has not yet arrived at its ultimate, consequently not to its highest susceptible form. Therefore we may hasten her Spirit form, as her Spirit has done in its own control. But, as we said before, we hasten the development of her brain, and her own condition hastens the development of the Spirit in its capacities; hence there is a double action.

Q.—Can this change in the organism be caused to occur after the form has passed the period of middle age?

A.—Many persons do not arrive at the ultimate of their powers at middle age. Never can it be done after those powers have reached their fullest development.

Q.—What effect does the use of tobacco have upon the Spirit in its future life?

A. It may not have any immediate effect upon the Spirit, only as it retards its manifestation and identification. Everything that you do, imbibe, eat—everything you have around you—has its influence upon the future.

REAL ESTATE.—The total value of the real estate belonging to the corporation of New York, is $41,625,639, of which $15,475,000 is used for the Croton Aqueduct Department, $14,761,526 for public parks, $3,400,000 ior bulkheads, wharves and piers, $1,200,000 for ferry purposes, and an equal amount for common schools, $1,150,000 for market purposes, $1,250,000 for the Governors of the Alms House, etc. *Public Squares.*—There are eighteen public squares, comprising an aggregate of 900 acres. The largest are Central Park, 776 acres; Observatory Place, 25 acres; Manhattan Square, 19 acres; Mount Morris, 20 acres and Hamilton Square, 15 acres.

EXPENSES OF PREACHING.—The following estimate has been made of the probable amount which it costs the individual members of the different churches in the United States to sustain their respective churches. The estimate is founded upon the last United States Census. A Baptist or Methodist, three dollars and forty cents; a Presbyterian, seven dollars; a Congregationalist, ten dollars; a Roman Catholic, fourteen dollars; an Episcopalian, eighteen dollars; a Reformed Dutch, twenty-two dollars; a Unitarian, twenty-three dollars.—*Ex.*

AN EXPLANATION.

BY F. J. B.

MESSRS. EDITORS.

In the TELEGRAPH of March 28, Mr. L. L. Wilson, who is a stranger to me, requests an explanation of two texts of Scripture, which he has brought forward as objections to the main doctrine of that part of my article of January 10, embraced under the caption, *Christ's doctrine concerning the condition of the dead.* In that I investigated the subject of Jesus' refutation of the Sadducees, as recorded in Matt. 22:23–33; Mark 12:18–20; Luke 20:27–40. As, when Christ proved that the dead were existing in another sphere, immortal and angelic, "the multitude were astonished at his doctrine," so it seems the same doctrine is at this day a matter of astonishment.

The writer embodies what he objects against in the following, which is a sort of compilation of quotations from different paragraphs of my article. "Thus we see that he (Christ) teaches that all the dead *are* living in a superior sphere, not that they *shall live*, but *do live now*; and also that the idea of a general resurrection, or rousing up of the mortal bodies of mankind, at one and the same time, was unknown at the time Christ discoursed with the Sadducees." This contains two facts, one doctrinal, and one historical. The doctrinal, that Christ taught that the dead are not unconscious, but are in a state of conscious existence; the historical, that the doctrine of a general resurrection of these mortal bodies at the end of the world, was unknown at the time among the Jews.

The writer brings forward two texts as in opposition to the preceding, Dan. 12:2, and Rev. 20:11–15. After quoting the first, he says, "Hence we see that these views of a general resurrection are not confined to our time alone, but existed 534 years, at *least*, before Christ." But I must confess I can not see that doctrine in the text; Mr. Wilson never learned it from the text; and I will add, that no efforts can ingraft this doctrine into that text. Let us "stick to the text."

I. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

What is there in all this about a *general raising* or rousing up of the *mortal bodies of all mankind at the end of the world?* Please re-examine the text, reader, and place your finger on the words. If you have done as I requested, you are now ready to attend to my remarks.

1st. This prediction is concerning Daniel's people, the Jews, and does not relate to the Gentiles, or the world generally, as is so often taken for granted. The angel which came to make this revelation to Daniel, of which the text is a part, declared this to be the object of his mission: "Now am I come to make thee understand what shall befall THY PEOPLE, [not the Gentiles, not all the world,] in the latter days," 11:14. And, pursuing his uninterrupted narration, the angel says, 12:1, "And at that time shall Michael stand up, the great prince that standeth for the children of THY PEOPLE; and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time THY PEOPLE [not a Gentile is included,] shall be delivered, [delivered from what? That *time of trouble*, not *misery in eternity*,] every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

2d. Not only is this limited to the Jews, but it does not include even all of them. It says, "*many* of them," not *all* of them. The text does not contain the first word or sentence, "to show that the idea of a pretty general resurrection, or the rousing up of the mortal bodies of mankind, at some particular time, was entertained even in Daniel's time." It can not be pointed out.

> "Any man with half an eye
> What is before him may espy,
> But optics sharp it needs, I ween,
> To see what never will be seen."

3d. Not only is the text limited in its application to a part of Daniel's people, (and all the Jews are only a small fraction,) but it does not mention a *resurrection* at all. It mentions *sleep* and *waking* out of sleep, and nothing more. So the only way in which it can be pressed into the service of teaching a *general literal resurrection*, is, by saying it teaches this *figuratively*. And this assertion, too, must be made without any evidence, and in defiance of the subject; for the subject is not the dead and their present or future condition at all. If it was, there might be propriety in saying that sleep was used for death. But the

subject is the fate of Daniel's people here among the nations, "during a time of trouble, such as never was since there was a nation, even to that same time." Now what, in the name of wonder, can all this have to do with a general resurrection at the end of the world? It can have no more to do with that than with building railroads.

The representation of the text is not that of a death and resurrection, but of multitudes of Daniel's people, like an army, sleeping on the ground; and in this time of trouble they are awakened from their sleep in the dust to some crisis or struggle. Some of them manfully triumph—awake to life; others, under this panic, gain no honor, but are covered with shame and everlasting contempt. The text can well be a strong prophetic description of scenes among nations, but not of a literal resurrection. So much for the resurrection.

II. A few words on *the time* of the fulfillment of this prediction. Mr. W. says on this, "The context clearly indicates that a special time for the consummation of these events was set apart, which is generally believed to be at the end of the world." True; but why is this generally believed to be at the end of the world? Because those who do this, pay no regard to the time which the context points out, and the application made by Christ of portions of this prophecy.

1st. This resurrection, as it is groundlessly assumed to be, was fixed by the angel to be at "the time of trouble, such as never was since there was a nation." Christ applied this to the destruction of Daniel's people by the Romans, and added to it his own prophetic declaration, that there would never be another such time of trouble, Matt. 24:21, "For then shall be great tribulation, such as was not since the beginning of the world, no, nor ever shall be." The prophecy in Daniel was to be fulfilled at the time of the greatest national tribulation, and Christ said the greatest tribulation of that kind would be at the destruction of the Jews by the Romans. This fixes the time that the context clearly indicates.

2d. Verse 7th shows that this awaking was to be at the time of the destruction and dispersion of the Jews. In answer to the question, verse 6, "How long shall it be to the end of these wonders?"—after giving the period in prophetic time, it was added, "and when he shall have accomplished to scatter the power of the holy people, *all these things shall be finished.*" This was completed about A. D. 70. For then the Jews, who were taken by the First Covenant, "a holy people unto the Lord above all people upon the face of the earth," were destroyed and scattered by the Romans, so that they have never collected their scattered power since.

3d. In further explanation of the time to Daniel, as he "heard, but understood not," it was added, verse 11, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Here are two events mentioned, the taking away of the daily sacrifice, and the setting up of the abomination that maketh desolate. So we see from the first event, that the prediction concerns the Jews while they were living as a nation or people, *at the time of taking away their daily sacrifice.* The setting up of the abomination Christ has applied to the besieging of Jerusalem. Matt. 24:15–17, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place, (who so readeth, let him understand,) then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house," etc.

The conclusion is unavoidable, that the text does not afford the least evidence that the doctrine of a *general* resurrection "was entertained even in Daniel's time." And certainly there is no mention of it in any of the succeeding prophets down to Malachi, for a hundred and thirty years afterward, to the close of the Old Testament.

We see, then, that the text must have received its complete fulfillment at the time pointed out; and has nothing in it that relates to the future life. Whatever that awaking may mean, (for there is no resurrection,) it transpired at that period. The everlasting life to which some then awoke, will apply well to that life of the gospel to which those of Daniel's people attained by believing when they heard it preached; and by which they were saved from that "great tribulation" which followed. And the shame and contempt will also apply to that everlasting shame and contempt in which the unbelieving portion of the same people were involved by the destruction that overwhelmed them, spiritual and moral darkness that covered them, and the captivity into which they were carried away. If any one knows of a more appropriate application, that will meet the *time and place* pointed out in the prophecy, I will not object.

In further explanation of the doctrines of the Jews, I will add, that, in Christ's time, they did not *believe in a general resurrection.* Such an article was not ingrafted into their creed until after Christ. During Christ's ministry, they were divided into three sects, the Sadducees, the Essenes and Pharisees. The Sadducees did not believe in any future existence. The Essenes believed that the Spirit survived the body; but they did not believe in any resurrection of the body. The Pharisees believed also in the immortality of the soul, and that the Spirits of the just were permitted at times to return to earth again, and live another earthly life, by becoming the Spirits of other bodies; while the Spirits of the wicked were detained in an everlasting prison. Prideaux, vol. 2, pages 222 and 223; Josephus Ant., B. 18, chap. 1, par. 3; Wars. B. 3, chap. 8, par. 5; Against Apion, B. 2, par. 31.

Christ's argument with the Sadducees must have been directed to prove, (as I have before shown,) the condition of the dead after death—not after a *general resurrection*—showing what state is attained to after death—not what will be after a general resurrection. The Jews believed nothing about a general resurrection for the Sadducees to get up a discussion about. Dr. Geo. Campbell has well said, in justification of his having translated *anastasin, future life*, instead of "resurrection":

> Not only is the version here given a juster representation of the Sadducees' hypothesis, at the same time that it is entirely conformable to the sense of the word; but it is the only version which makes our Lord's argument appear pertinent, and levelled against the doctrine he wanted to refute. In the common version, they are said to deny the resurrection, that is, that the soul and body shall hereafter be united; and our Lord brings an argument from the Pentateuch to prove—What? Not that they shall be re-united, (to this it has not even the most distant relation,) but that the soul survives the body, and subsists after the body is dissolved.

III. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things that were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged, every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—*Rev.* 20:11, 15.

I can not possibly spare the time now to trace out and make an application of the symbols of this text; and I do not deem it necessary, as the following will be enough for the present, at least:

1st. Mr. W. brings this forward as teaching a general, literal resurrection. But why should he? There is nothing said in the whole passage about a *resurrection*, any more than in Dan. 12:2. He "saw the dead, small and great, standing before God;" but he saw them *as dead*, mind ye, in the state of the dead, not as *resurrected.* "The sea gave up the dead which were in it; and death and Hades delivered up the dead which were in them;" but they were all *dead* yet; there was no change wrought in them by their being brought to view before John; they were still living as the dead live.

2d. Why take a symbolical vision, where none of the sights seen are to be taken as literal realities, to do away with the plain doctrine of a discourse upon a subject, that of the state of the dead, which was presented to Christ by infidels for him to prove and explain to them?

3d. Though there may be many events transpiring at the same time, they can only be related or predicted by one person in succession. So this Revelation, or rather, these revelations to John, are divided into several parts or scenes. The last division or scene commences with this text, and was symbolizing things that were to be *immediately fulfilled.*

> And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which *must shortly be done.*—Revelation, chap. 22, v. 6.
>
> And he saith unto me, Seal not the sayings of the prophecy of this book; *for the time is at hand.*—Verse 10.
>
> And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.—Verse 12.

Then that reward was to be given here immediately, and not deferred to the future existence. The text has nothing to do with the end of the world, or with the other world.

IV. The writer has brought forward these texts as presenting another doctrine concerning which he wants some explanation—that of punishment.

1st. He quotes these texts as showing "also that erring man will be required to pass through a more trying ordeal than that of a 'superior sphere,' in expiation of his deeply dyed crimes." I am not aware that any believer in Revelation, and Spiritualism has disputed, and ever doubted, this. I certainly have not in any thing that I have written for the Telegraph, and indeed do not. But after one has passed through a "more trying ordeal" in an inferior sphere, he may rise to a "superior sphere." And as fast as he progresses in all that is necessary, he may continue to rise. My views of the nature and design of punishment have been given in my articles of August 30, under the caption Ethics. If the principles there presented are correct, then there is nothing in the Scriptures that ought to be construed in opposition to them.

2d. He complains of a want of unity and clearness among the Spiritualists on this subject.

> There is, perhaps, no one question in connection with modern Spiritualism which is the source of so much controversy as that relative to punishment for transgression; and as yet it has met with no permanent solution."

As the Spiritualists do not recognize me as one of them, they will attend to this matter. As an "outsider," I may say, it seems to me that the subject of punishment is not a "source of so much controversy" among the Spiritualists as among us Christians, on all points connected with it. Christendom is contending whether a person is punished for believing wrong among more than five hundred ways that are pronounced right, and saved for believing right among the same five hundred ways all pronounced wrong; whether one is damned for not doing right, and not being born right; for following their spiritual guides, or for not following them. Then, as to the nature of the punishment, whether it is literal fire, or darkness, or banishment, or horror of conscience; or consists in fighting, quarrelling, and "cutting up" generally, as Dr. Dick writes; or in riding a comet, as Dr. McKnight (if I mistake not) suggested; whether punishment is eudless or limited, tremendously severe, or not so horribly vindictive, or purely disciplinary; whether it is in this world, the next, or "all over." Then they are pointing out hundreds of means to escape damnation, and quarrelling over and denying the validity of every one of those means. And of each one of these questions, "it seems, as yet, to have met with no permanent solution that they will generally receive." It appears to me that the doctrines of the Spiritualists generally on the cause, nature, design, and result of punishment, are tolerably harmonious. They believe in progression; and the more they investigate and explain their views on these subjects, the more they seem (as Mr. W. desires some one to do) "to harmonize these *seemingly* incongruous elements."

3d. He adds—

> Something more than a year since, Mr. R. H. Brown, of Detroit, made the attempt, by asserting that every succeeding sphere was a heaven to its antecedent. Common sense teaches that transgression can never be expiated in such a manner.

I may not understand what the writer means by "common sense," for this is said to teach, and not to teach, a great many discordant things. But this one thing is certain: good sound sense teaches that a person can not expiate his errors by being kept in the same low sphere or condition, and prevented from rising to a superior sphere, any more than he can expiate his ignorance by being always retained in the same ignorant sphere; or a child become a man by being kept in the state of childhood, because he is now a child and unprepared for the sphere of manhood. The idea that each succeeding sphere should be a heaven compared with its antecedent, is in strict conformity with the progressiveness of the works of God. Each succeeding period of the creation made the earth a heaven compared with its antecedent state. The covenant with Noah was superior to that with Adam; the Mosaic better than the Noahic; and the Christian dispensation a heaven compared with its antecedent. So Christ has taught that the next state of existence is superior to this. And Paul says: "The law having a shadow of good things to come—not evil things, or a worse state—so, under the Gospel, Christ being come a high priest of good things to come, —not of evil things, as a more wretched state of existence hereafter would be."

SPIRITUAL TELEGRAPH

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

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, APRIL 25, 1857.

A CIRCULAR TO OUR READERS.

THIS Messenger of Modern Spiritualism was started on its evangelizing mission, by Charles Partridge in May, 1852, since which time it has made regular weekly visits to its numerous friends and patrons, with messages concerning the nature, relations, duty and destiny of mankind.

The TELEGRAPH will enter on the sixth year of its publication May 2, 1857. It has hitherto been chiefly devoted to the presentation of the Facts and Philosophy, and to the Defense, of Modern Spiritualism; and while we would by no means neglect these in the future, we feel that they are so well established in the public mind, as to warrant a step in advance, viz., the consideration and application of the New Gospel to Science, Philosophy, Theology and to Practical Life. Here are immense fields of exceeding interest and usefulness comparatively unexplored, into which, in the coming volume, we shall invite our readers. Whoever has comprehended the deep significance, the revolutionary and reformatory elements, of Modern Spiritualism, may expect here to be intensely interested and surprised at its power to bless and elevate mankind. To carry out these humanitary purposes, and to meet the exigencies of our endeavors, we have made, and are still negotiating, arrangements to bring into the field the most discreet, earnest co-workers, deepest thinkers and brightest intellects, of our time and faith. We hope to present the deepest, truest and most practical thought and action on all subjects of human interests, and we think the prospect before us warrants us in promising our readers "a rich feast of fat things." The TELEGRAPH will be diversified hereafter with a brief digest of the stirring news of the day, with such comments as the light of our faith may suggest.

We trust none of our patrons will desert us in these humanitary endeavors, but will use their influence to increase our usefulness by efforts to extend our list of subscribers. Indeed, we mean to furnish such a paper, that those persons having ordinary interest in human affairs, including the professed Christian and the Reformer, will feel that they can not *afford* to be without the SPIRITUAL TELEGRAPH.

We desire to have as many subscribers as possible start with us at the commencement of the Sixth Volume, on the 2d of May; and our patrons will render us and the Cause essential service by getting together in each town and village, and adopting some systematic method of extending the circulation of the TELEGRAPH. But we shall feel especially thankful to those earnest persons who may *at once* constitute themselves a Canvassing Committee to extend our circulation and usefulness.

If our friends will furnish us with the address of such persons as they think will subscribe for the TELEGRAPH on receipt of a specimen number, we will mail one to them gratuitously.

No name will be entered on our mail-books except payment be made in advance.

Subscription for One Year..... $2 00
" for Six Months..... 1 00

Those who neglect to have their letters containing money, registered, are expected to assume the risk of its safe arrival.

We will take the risk of the transmission of all money inclosed in letters which are *registered*, and addressed to

CHARLES PARTRIDGE, New York.

Our Closing Volume.

WITH the copious Index accompanying this number of the SPIRITUAL TELEGRAPH, we bring our labors of another year to a conclusion. The Index will be found to add greatly to the value of the work, as it furnishes a complete list of incidents and subjects noticed in it, thus rendering the various contents of the volume easily accessible for future reference and use to all those who have been so thoughtful as to preserve their numbers for binding.

A glance at this table of contents will show that the ground gone over during the year, is far more extensive and important than that occupied by any history, however voluminous; or any newspaper or sectarian journal of the times, however liberal; embracing, as our paper has, in its scope and endeavor, the realms of Matter and Mind—the entire vast fields of the Material and Spiritual Universe—so far as the knowledge and intuition of Man have yet been able to reach. The volume will be found to contain an array of facts, gathered from all parts of the world, and of opinions from many of the best minds of the age, calculated to shed light on the dearest interests of Humanity—on the great questions of Life, Man's Life and Destiny, here and hereafter—and furnishes, we think we may say, the fullest Text-Book of the Phenomena and Progress of Modern Spiritualism, during the last twelve months, to be found in any quarter.

A year has now passed since we changed our folio sheet of four pages, to our present quarto of twelve. The fifty-two numbers of the year make a handsome and convenient volume; and this, as well as the intrinsic worth of the matter contained, and the importance of saving it to the world, will suggest to subscribers the propriety of placing the present and succeeding volumes of the TELEGRAPH, so far as possible, in a condition for preservation, by having them bound. For those who may want, we will here add, we have a few copies of volume five, bound, price three dollars.

ON WHAT BASIS DO WE STAND?

The Spiritualism of our day invites the attention and credence of mankind, as the most important and sublime of facts, set like a beacon on a rock, where all can see it; and is sustained in its claims by the affirmations of *all* History and *all* Philosophy. It is not alone by its "signs and wonders" that it would be judged; but it appeals for proof to the records of every nation, and of every age, since the world has stood. On this question sacred and profane History agree. Both affirm in all their pages, that Spirits and Mortals are not separated by an impassable, adamantine wall, but that they may and do meet and converse together. Such is the testimony of the old nations of Asia, back in the beginning of time. Such is the testimony of old Egypt, of dead Thebes, Carthage and Babylon; of the Jews, of the Greeks and Romans, and of modern Europe and America. When the New World was discovered, the same belief and evidences were found there, among its scattered tribes; and as commerce brought to light the Islands of the Seas, the same was found there. The icy wastes of Patagonia and Greenland could not shut it out; nor the torrid heats of Africa, nor the distance and seclusion of Australia and New Zealand. Wherever ships have penetrated, and the form of Humanity has been found, there has this belief also been found; and sustained always by the same evidence—the sight, hearing, or touch of some spiritual immortal. The old philosophers believed it; the old poets sung of it; the old historians recorded its manifestations; and the old Pagan, Jewish and Christian prophets taught it, and experienced its mysteries themselves. The Oriental, Greek, Roman and Scandinavian Mythologies are built upon it; and every religion which the ancient or modern world has known, rests on Spiritualism as its corner stone and foundation.

The candid truth-seeker might here, with great propriety, inquire, if these things be so, why is Spiritualism so frequently scouted at and rejected by the intelligent and wise of *our* day? The answer is not difficult. The existing spiritual dynasties—the Roman, Greek and Protestant churches—if they have lost their spiritual vitality, have not lost their pride of opinion and their love of power. In the hands of their dignitaries and followers, these effete organizations are still the instruments of emolument, aggrandizement, and dominion. Each one of them is a power in society and the state, and its chief men are princes. Can these be expected voluntarily to resign their scepters and thrones? Nay—nay. We wish them no harm; and individuals among them we respect and love; still, we predict, that the future will be as the past—that the clergy, and those in authority in the churches, will be the last to hear the sonorous and jubilant peals of the great bell which is ringing through the world, and ushering in the new dispensation.

With another class—the men of science—the motives for rejection and unbelief are the same; with the addition of a skepticism, which leads them to doubt and deny everything which has not stood the test of the hammer and the crucible. They have dissected men, animals, and plants; and by the action of fire have dissipated metals and crystals into gases; and have never found a Spirit yet. The knife discloses matter, and beyond it *nothing*; and all additions and multiplications of *nothing* ultimate in *nothing!* But stay, ye men of the alembic and the knife! A little time ago, and the body on which you have been displaying the extreme niceness of your skill, was walking about, and full of thought and intelligence like yourselves. What has gone out of it? The mind—the source of reason and motion—and this is what we call Spirit. Like all life, and every force in nature, it is invisible, intangible. Show us gravity, electricity, caloric! Show us the force that balances the world, keeps it whirling on its axis, and wheeling in its unchangeable orbit! Show us the means by which the great sun is kept flaming in the sky! The case of a Spirit is no more incomprehensible than these. All of them alike are beyond the scope of the natural senses, and we know of them only by their effects.

We have said that the truth of Spiritualism is affirmed by *all* History and *all* Philosophy. If a man can find no evidence to *him* in the Records of the Past; and if in addition, his skepticism is of so inveterate a kind, that he can not believe his neighbors and his friends, or even the testimony of his own senses; and if he still have left him the ability to think and to reason, we advise him to commence a careful and honest investigation into the *nature of man*. Here, after all, is to be found the evidence in chief—evidence irrefragible, that can not be rebutted or buried—of the truth of Spiritualism in all ages—of to-day, yesterday, and all time. By this course it will be seen to be *true*, for the reason that it can not be *false*—because it is a necessary accessory and deduction from the human faculties and powers; because it is a corollary from the laws established in nature, and accepted by science.

The action of mind on mind, as exhibited in mesmeric and psychological experiments, is now generally admitted. If still disputed by some, it has nevertheless been demonstrated to be true; as clearly demonstrated as any mathematical certainty whatever; and those who persist in denying it, can only be classed in the category with that dogged German, who, within the last quarter of a century, maintained against the world, that the earth, in order to produce day and night, actually careers daily round the sun. The fact, admitted, that mind can act on mind without a contact of the body—that the magnetizer and psychologist can impress their thoughts on their subjects without touching them—and all the philosophy involved, at once wheels round, and ranges itself on the side of Spiritualism. We have here a common law of mind—a universal law—applicable to mind on this plane, and every plane—to mind in the body, and out of the body. Can science object to this? Nay; honest science confirms it; for what is to prevent the magnetizer, on dropping his body and becoming all mind, from still exercising the same influence, and impressing his thoughts, on the mind of his subject, as before?

Let science answer to the philosophical point, and theology to the historical, as we have set them forth in this brief article; consistently with a denial of the truth of Spiritualism, if they can. For ourselves, we find an abundant basis in these considerations alone, for still cherishing the inspiring and consoling belief, that heaven and its angels—the pure spirits of our departed friends and race—are *not* shut away from this sinful, suffering world; but are here in our midst, strong and sympathizing workers, for our regeneration and relief.

Tiffany's Monthly.

IN the April number of this Magazine, the Editor gives an excuse to his subscribers, for delays in the publication of his work, in which he seems to imply some censure upon us.

It is known by this time to most of the subscribers for the Monthly, through its instrumentality, that there has been a difficulty between Mr. Tiffany and us, in regard to our contract with him. By the advice of our friends, we submitted our difficulty to the arbitration of three persons chosen by them. To their determination we submitted, for the sake of peace, and performed it on our part, and supposed there was an end of the matter. In this, it seems we were mistaken, if the article to which we refer, was written since that arbitration. We will wait patiently and see. For, fully conscious of our own integrity in this matter, to which the arbitrators with entire unanimity bore unequivocal testimony, we can afford to wait for time to do us justice, even without any effort on our part. If we are disappointed in this expectation, we shall in due time do it ourself, that all may know the real truth of this whole matter.

CHARLES PARTRIDGE.

☞ Notwithstanding Mr. Brittan has retired from the TELEGRAPH, he has permitted his name to remain until this time, in order to preserve the uniform appearance of the volume.

Lecture in Brooklyn.

Judge Edmonds will lecture for the Society of Spiritualists, at Clinton Hall, corner of Atlantic and Clinton streets, Brooklyn, on Sunday April 26, at half-past 3 P. M.

FINANCIAL STATEMENT.

AVERSE as I am to rummage over the dusty past, and to speak of my own pecuniary investments, or feeble efforts to make my existence here of service to humanity, my promise to work in the cause of Spiritualism without money and without price, seems to demand of me, from time to time, an account of my stewardship.

In the first number of the SPIRITUAL TELEGRAPH, issued five years ago, I said:

"Our other business resources preclude the necessity of our depending upon this enterprise for support, nor will I accept of any pecuniary profit that may accrue from its publication, but will, from time to time, so increase the issue or size of the paper, or reduce its price, as to graduate the terms to the standard of its actual cost, that the subscribers may have the full benefit of their money, and feel a personal interest in its wide circulation."

The close of this Volume, and the changes which have transpired, seem to suggest this as the proper time to report, which I proceed to do as briefly as is consistent with the rights and interests of the parties concerned.

The undersigned commenced the publication of the SPIRITUAL TELEGRAPH on his own responsibility, May 8th, 1852, and engaged Mr. S. B. Brittan, at a stipulated price, to edit the same. At the close of the volume, on the 30th of April, 1853, a financial statement was published, showing a loss of $518.17.

At this time, Bro. Brittan desired to become interested with me in publishing the TELEGRAPH, *Shekinah*, and books devoted to Spiritualism; which desire I acceded to, on his promising to pay interest on one half the money I should advance in the business, and share equally with me in profit and loss. The business was to be thenceforth carried on under the name and firm of Partridge and Brittan. Since then we have diligently labored together for the advancement of modern spiritual unfoldings, and the best interests of mankind; and I regret to be under the necessity of reporting that the financial condition of the firm is not commensurate with the labors we have bestowed, and the great good we flatter ourselves we have done to humanity.

To meet the pecuniary necessities of Bro. Brittan, and relieve the firm as much as possible in its financial department, Bro. B. has been absent lecturing considerable of the time, especially during the last two years, the proceeds of which accrued to his exclusive benefit.

The firm of Partridge and Brittan was dissolved by mutual consent on the twentieth day of March, 1857; and, to avoid all disagreements or dissatisfaction between the parties and their friends at the time or subsequently, Bro. Brittan and myself agreed in writing to submit all our business affairs, including books and accounts, to the examination and decision of three men, mutually agreed upon; and after a full statement from both parties, and an exhibit and examination of the accounts of the firm, and ascertaining the wishes of Bro. B., the umpires made the following award:

THE AWARD.

To all to whom these presents shall come or may concern:

Send Greeting, John F. Gray, S. W. Britton and A. S. Gibbs, to whom were submitted, as arbitrators, the matters in difference existing between Charles Partridge and S. B. Brittan, both of the city of New York, as by their submission in writing, bearing date the 20th day of March, 1857, more fully appears; now, therefore, know ye that we, the arbitrators mentioned in said submission, having heard the respective parties and examined the matters in difference by them submitted, do make this award in writing, that is to say:

First. Mr. Partridge is to have the whole property of the late firm of Partridge & Brittan, including books, stereotype plates, stock, the paper called the SPIRITUAL TELEGRAPH, its good will, title, cuts, vignettes, &c., subject to the option to be exercised by Mr. Brittan, as hereinafter provided for.

Second. Mr. Partridge is to pay all the outstanding debts and liabilities of said firm, and is to receive to his own use all debts and claims due and owing to the said firm.

Third. Mr. Partridge is to deliver up to Mr. Brittan all the evidences of debt which he holds against him, and also the steel plates belonging to the *Shekinah*.

Fourth. Mr. Brittan shall have the option, for thirty days next ensuing the rendition of this award, of purchasing the property of the late firm, as described in the first article of this award, except the debts due said firm, which said Partridge shall retain, at the stipulated sum or price of eight thousand dollars, payable in cash at the time of purchase, or in a note or notes, at twelve months from the first day of May next, bearing interest at the rate of seven per cent. per annum, and secured in a manner satisfactory to Mr. Partridge.

Fifth. If Mr. Brittan elect to make the said purchase, and comply with the terms thereof as above provided for, he is to have absolutely all moneys that may be paid in after the rendition of this award, on account of the SPIRITUAL TELEGRAPH, and he is to supply all copies of the TELEGRAPH that may be, or become due to the subscribers thereof.

In witness whereof, we have subscribed these presents this twenty-eighth day of March, in the year one thousand eight hundred and fifty-seven.

JOHN F. GRAY.
S. W. BRITTON.
A. S. GIBBS.

In presence of JAMES S. WOODS.

In pursuance of the above award, the business of the late firm and the accounts of the parties, as between themselves, were settled on the books by one of the referees, who was also the head clerk of Partridge and Brittan.

The evidences of indebtedness held by the writer against Mr. B., mentioned in the award, were notes for money loaned him in 1851–'2, prior to our copartnership, amounting to $668.58. This, added to $6,893.75, which Bro. Brittan drew out of the establishment during his connection with it, amounts to $7,562.33, which he has received. Mr. Partridge has neither made any charge, nor received anything from the concern for his services or otherwise, but has put money into the establishment, which is still due him, amounting to $8,255.75. The debits and assets of the firm, taken at a fair valuation, show a deficiency or loss amounting to $5,138.32, which the undersigned will bear without a murmur; thankful to the numerous patrons who have so well appreciated our endeavors. If Bro. Brittan takes the property at the sum stipulated in the award, I shall still sustain a loss of $4,669 65. If the deficiency is not made up in the future economical prosecution of the business, I shall consider it a contribution to the best cause in which humanity was ever engaged.

In this connection I beg to say to the friends, Don't be frightened at this loss! I assure you I am not. Men and organs devoted to this cause may be compared to the *material* body which may suffer, be crucified, and buried, while the Spirit survives and rises triumphant.

The SPIRITUAL TELEGRAPH will continue its weekly mission, and it is believed with an equal interest to Spiritualists, and cheer for every noble and humanitary endeavor, as heretofore. Several of the most intelligent and prominent friends of the cause in this city have come forward as voluntary contributors and advisers; and from the ample arrangements made for its future issue, both as to matter and appearance, we hazard nothing in assuring our friends at home and abroad, that the ability and interest of the TELEGRAPH will be fully sustained.

And in conclusion, we have only to request those noble friends who have shared the benefits of our humble and gratuitous labors, and money contributions, to continue to it their confidence and support, and to unite with us in the effort to extend still farther its influence and its usefulness. CHARLES PARTRIDGE.

STATISTICS OF SPIRITUAL PERIODICALS.

We give below an important table, as complete as the information we have been able to collect would admit, of the journals and other periodicals which modern Spiritualism has called into being. It will be seen that the whole number is thirty-nine; that several lived but a few weeks, and twenty-one have ceased to exist. But notwithstanding the great mortality which has attended the establishment of a spiritual periodical literature, it is not to be concluded that any of these efforts have been without their effect. Though the soldier die on the field of his first battle, he may still have contributed important aid toward the final victory.

The Shekinah, New York, quarterly; commenced May 1850, edited and published by S. B. Brittan. It was changed to a monthly, May 1852, and was published by Partridge and Brittan from that time until May 1854, when it was discontinued.

The Spirit World, Boston, weekly; Le Roy Sunderland publisher and editor. Its first number was issued July 1, 1850; it was discontinued with its 78th number, in November 1851.

The Spirit Messenger, Springfield, Mass., weekly; Apollos Munn and R. P. Ambler, publishers and editors. Its first number was issued August 10, 1850. Mr. Munn resigned the whole charge to R. P. Ambler in consequence of ill health, in January 1851, and Mr. Ambler continued the *Messenger*. In October it was removed to New York, and took the name of the *Spirit Messenger and Harmonial Advocate*, and was discontinued April 9, 1853.

Disclosures from the Interior, published by the Auburn Circle, Auburn, N. Y.; semi-monthly. Commenced February 20, 1851; discontinued September 23, 1851.

Spiritual and Moral Instructor, Auburn, N. Y.; semi-monthly. I. S. Hyatt, editor. Commenced June 5, 1851, discontinued Nov. 11, 1851.

The Spiritual Era, Ripley, Ohio, weekly; published and edited by O. Baker; commenced November 1, 1851, and recently discontinued.

The Spiritual Telegraph, New York, weekly; Charles Partridge, publisher; S. B. Brittan, editor; issued its first number May 8, 1852. Since May 1853 it has been published by Partridge and Brittan. Its issues have been regular. it will commence its 6th Vol. May 2, 1857.

Mountain Cove Journal and Spiritual Harbinger, Mountain Cove, Fayette Co., Virginia, weekly; commenced August 12, 1852; discontinued October 20, 1853. Published by J. L. Scott and T. L. Harris.

Light from the Spirit-World, St. Louis, weekly; W. H. Mantz publisher and editor; it commenced October 19, 1852, and was continued about one year.

The Journal of Progress succeeded the *Spirit Messenger and Advocate* April 30, 1853, and was published by the Harmonial Association in New York, R. P. Ambler and others being contributors. Fifteen numbers were issued, and it was discontinued in October 1853.

The Spirit-World, London, England; W. R. Hayden, editor; commenced in May 1853. But a few numbers were issued.

The New York Reformer, weekly; was published and edited by Isaac C. Pray; it was commenced July 28, 1853, and closed with the 18th number.

The New Era, Boston, weekly; S. C. Hewitt publisher and editor; was commenced about October 1, 1853; superseded by the *New England Spritualist* in March 1855.

Messenger of Light, New York, weekly; Conklin and Whitney; commenced in March 1854, issued twelve numbers, when it was changed to the *Christian Spiritualist*.

Sacred Circle, New York, monthly; Judge Edmonds, Dr. Dexter, and O. G. Warren. Commenced in May 1854, and is still continued.

Christian Spiritualist, New York, weekly; published by the Society for the Diffusion of Spiritual Knowledge; commenced in May 1854, and was discontinued in May 1857.

The Age of Progress, Buffalo, N. Y.; Stephen Albro editor and publisher; commenced in September 1854, and still continues.

Spiritual Universe, Cleveland, Ohio, weekly. Published and edited by S. Ward Smith; commenced in October, 1854. Subsequently edited by L. S. Everett, and is still continued.

The New England Spiritualist, Boston, weekly. Published and edited by A. E. Newton; commenced in March, 1855, and still continues.

Public Circle, New York. R. W. Heurtley, publisher. Commenced April, 1855; continued eighteen months.

The Truth Seeker, Williams Center, Ohio, weekly; commenced October 1, 1855. A. P. Bowman and I. P. E. Whedon, editors and proprietors. Still continued by A. P. Bowman, at Angola, Ind.

Spiritual Messenger, Cincinnati, Ohio, weekly; E. Mead, M. D., editor and proprietor. Commenced in November, 1855; discontinued a few months ago.

North Western Orient, monthly, conducted by a committee of Spiritualists. Chicago and Waukegan, Ill. Commenced November, 1855, and continued one year, when it was merged into the *North Western Excelsior*.

The Spirit Advocate, Rockford, Ill., weekly; G. Haskell, publisher and editor. Commenced December 1855; was merged in the Excelsior.

Tiffany's Monthly, N. Y.; Joel Tiffany, editor and publisher; commenced February, 1856, and still continues.

The Spiritual Herald, monthly, H. Balliere, London, England; commenced February, 1856, and was discontinued after the publication of some six or seven numbers.

The Medium, and Reformer's Companion, weekly, Conneaut, Ohio, commenced in April, 1856; James M. Barnes and S. W. Smith, proprietors and editors. Merged into the *Mediator*.

North Western Excelsior, Waukegan, Ill., weekly, Ira Porter and J. C. Smith, editors and proprietors. Commenced November, 1856, and still continues.

Spiritual Clarian, Auburn, N. Y., Mr. and Mrs. Uriah Clark, editors and proprietors; commenced in Nov., 1856, and continues.

The Weekly Mediator, Conneaut, O.; commenced in May, 1856; published by the Progressive Liberal Printing Association; edited by J. M. Barnes.

Journal de l' Lame, monthly, Docteur Rœssinger, Geneva, Switzerland; commenced July, 1856, and is still continued.

El Spiritualista, monthly, Seth Driggs, Caracas, Venezuela, South America, November, 1856, and is still continued.

Le Spiritualiste de la Nouvelle Orleans, monthly, Jos. Barthet, New Orleans, commenced January, 1857, and is still continued.

The Principle, N. Y., weekly, J. B. Conklin, proprietor and editor; commenced in February, 1857, and still continues.

The Vanguard, Dayton, Ohio; William Denton, proprietor and editor; commenced February, 1857, and continues.

The Yorkshire (England) Spiritual Telegraph, commenced some eighteen months or two years ago. We only received a few numbers at this office, and have not learned its fate.

Practical Christian, weekly, Hopedale, Mass., is in its 17th volume. This paper was an early advocate of modern Spiritualism, and continues to favor the same doctrine. It is published and edited by Adin Ballou, Wm. H. Fish and Wm. S. Hayward.

Herald of Light. T. L. Harris, editor; commenced May 1, 1857. Published by the New Church Publishing Association, No. 447 Broome street, New York.

Mrs. Hatch at the Tabernacle.

In the crowded state of our columns, we have only room to say, that a very large audience assembled at the Tabernacle, on Friday evening of last week, to listen to Mrs. Hatch. She acquitted herself with her usual ability. The Rev. Mr. Harvey took the stand against her, on a question he proposed at the time: Is the soul of man a part of God? The Spirit utterance declined to take either the positive or negative, without explanation; but stated its opinions as follows: The soul, considered as man's most interior principle, is a part of God. It is an emanation from him, but after becoming individualized as a finite, self acting, spiritual and earthly being, it is no more a part of God, than a planet which emanates from the sun, after becoming separate and individualized, is still a part of the sun.

SPIRITUAL TELEGRAPHING.

AT the Conference at Dodworth's Hall, on Sunday, the 5th inst., Mrs. French related some interesting incidents in her experience, which occurred to her on the occasion of her recent visit to Philadelphia, and lectures at Sansom-street Hall.

She arrived at Philadelphia in the evening, where Dr. Z. was to meet her at the wharf and accompany her to the place selected for her temporary home. But she did not know Dr. Z.; and while in some perplexity, and in the midst of a crowd of other passengers who were making their way from the boat to the shore, an invisible guide (the Spirit of her mother,) took her by the arm, and whispered in her ear that the friend she desired to find was close by her left hand. She turned, and seeing a strange gentleman there, accosted him as Dr. Z. He answered to the name, and proved to be the individual she sought; who, with as little external light to guide him as herself, was also seeking her.

On the following day (Sunday), as Mrs. F., in company with another lady, also a medium, was proceeding to fulfill her engagement in Sansom-street, she remarked to her companion that she perceived a friend of hers from New York was in the Hall. The lady laughed incredulously; but a moment after affirmed that the gentleman alluded to was really there, for she could see him sitting in the room, with a shawl pinned about his shoulders. On entering the Hall, the lady, who did not know the gentleman, immediately pointed to an individual wrapped in a shawl, saying, "There he is!" And there indeed he was, as both of them had interiorly discovered.

Having returned to her private room, after her morning lecture, Mrs. French felt a desire to know how her family at home were getting on; and accordingly composing herself with the opened vision, she was able to discover them seated around the dinner-table, and to note particularly the several dishes of which the repast was composed. By a friendly Spirit, she sent them a message.

Meanwhile, at that particular hour, as Mrs. French perceived, her family in New York were at dinner, with the table spread as she saw it. Among the party was a medium. Suddenly the company was interrupted by the arrival of the Spirit-courier, who delivered the message from Mrs. F. in the following words: "*Good morning! Love to all! Good bye!*" The medium then becoming entranced, gave the subject and heads of Mrs. French's morning discourse.

This message was despatched from Philadelphia on Sunday the 29th of March, at ten minutes past one o'clock P.M., (New York time), and was received in New York, and delivered verbatim, with no perceptible variation of time. O.

FREEDOM AND PLAYFULNESS OF SPIRITS.

NOTHING perhaps, in the whole range of the modern phenomena, has struck even Spiritualists with more surprise than the freedom of remark, the playfulness and repartee, (where mundane circumstances would seem to warrant it,) often indulged in by the Spirits themselves. The old ideas of the Spirit-world have been modeled after the modern Church, with its stiff decorum, its long faces, its longer prayers and prosy sermons. Not so is it with the Angel men and women, and the Schools of the Prophets above. There, we have reason to believe, though teaching and prayers are by no means set aside, that entire freedom, and cheerfulness and smiles, are deemed appropriate to the most sacred occasions, and decorate and wreathe with pleasure the performance of every duty.

The clear-seeing eye of the medium, on penetrating the veil and scanning the superior planes and their inhabitants, discovers there, on every hand, in the midst of scenery glowing with beauty and delight, the union of uses and pleasure. Duties become joys; and every eye, and face, and word, gives token of the peace and happiness dwelling within. There little children are seen playing together, among gardens and fruits and flowers, accompanied by doves and lambs, as emblems of themselves; and in accordance with the nature of childhood—which is the same there as here—indulging in wild romps, laughter and innocent stratagems and games, while their angelic guardians and teachers not only look on with approval, but often join them in their sports. Where all is transparent, and nothing possible to be hid, there is no longer the need of a precise external manner to indicate or conceal the condition of affairs within. The cloak of Hypocrisy, in the Spirit-world, becomes threadbare and thin; and even in the undeveloped spheres, sooner or later, its usefulness is discovered, and it is laid aside. In the advanced life, man stands out in his true nature, bare to the inspection of all; and as he finds a desire for freedom and social enjoyment planted in his very soul, and discovers that mirthfulness and wit, instead of unsightly excresences, are organic qualities of his mind, he emancipates himself from his old bonds, and gives these faculties and aspirations their full and equal play. O.

TRIAL OF JOHN CARUTHERS, FOR HERESY.

BY an oversight, we have neglected to notice the trial, a few weeks since, of Mr. John Caruthers, of Bridgeboro', New Jersey, before the Church (Methodist,) of which he is a member, on a charge of "Holding intercourse with the Spirits of the Dead."

The allegation was fully sustained; indeed, Mr. Caruthers confessed its truth, and entered into a labored and triumphant defense of his doctrines and his acts in that connection. He denied that Spirit Communion is contrary to the Scriptures, or the doctrines of the Methodist Church. He asserted, from the evidence of the Scriptures themselves, that Spirits have always communicated with men; and if they were ever permitted to do so by God, they may, and can, do so in these days. He declared that Angels and Spirits are the same, on Bible proof; and referred his judges to the case of the Angels, called men, who appeared to Abraham and Lot, and talked, and ate and drank like men. The Angel that appeared to Cornelius is also called a man; and the Angel that showed John the holy city, the New Jerusalem, announced himself as the Spirit of a man. To these cases Brother Caruthers adds references to all parts of the Bible, and informs his brethren that if they still deny that the Bible teaches Spirit Communion, in his opinion it would be difficult to convince them even "though one rose from the dead."

The next point of the defence was, that John Wesley was a believer in Spiritual Manifestations. Here, as before, Brother Caruthers put his accusers to the blush. He read from a sermon of Mr. Wesley, on Heb. 1:14, in which that eminent divine advocates the doctrine of the presence and intervention of Angels and ministering Spirits, saving us probably from a thousand bodily dangers. Men of the world, says Mr. Wesley, will always impute such deliverances to accidents or second causes To these, possibly, some of them might impute the preservation of Daniel in the lions' den. "But he himself ascribes it to the true cause. 'My God hath sent his Angels, and hath shut the mouths of the lions.'" Diseases also, says Mr. Wesley, which suddenly give way, even when supposed incurable, are probably relieved by the ministry of Angels. He also acknowledges his adhesion to "divine dreams" or visions; and in support of their truth, outside of the Bible, he refers to the case of Marcus Antoninus, the emperor and heathen philosopher, who, in the writings he has left behind him, "thanks God for revealing to him, when he was at Cajeta, in a dream, what totally cured the bloody-flux, which none of his physicians were able to heal."

Mr. Caruthers closed this branch of his defense by reading some extracts from the journal of Mr. Wesley relating to his own experience in Spiritualism, (matter with which the readers of the TELEGRAPH are well acquainted), which were listened to doubtless by some with pleasure, but by others, as would appear, with disgust. One brother inquired if John Wesley was the author of that! Another, a class-leader, said he would not listen to such nonsense, and quit the church; while the preacher said he would not accept John Wesley as authority to govern the Methodist Church in these days!

Mr. Caruthers' last point was, the Methodist Hymn Book, from which he read to show that Spirit communion was fully recognized and asserted in the musical as well as the preaching department of their Church.

At the conclusion of the inquest, it appearing a matter of delicate question whether, according to the Scriptures and the rubrics of the Church, the Church itself ought not to be expelled, rather than the brother on trial, in accordance with the adage that "discretion is the better part of valor," the subject was prudently dropped, and Brother Caruthers allowed to retain his standing in the Church. O.

GOOD GRACIOUS!—An ecstatic lover "Down East," thus appeals to his tender-hearted Dulcina for a parting smack: "Terribly tragical and sublimely retributive will be the course pursued by me, if you do not instantly place thine alabaster lips to mine, and enrapture my immortal soul by imprinting angelic sensations of divine bliss upon those indispensable members of the human physiognomy, and then kindly condescend to allow me to take my departure from the everlasting sublimity of thy thrice glorious presence!"—*Saratoga Republican.*

A NEW SPIRITUAL BOOK.

THE WISDOM OF ANGELS.

THIS wonderful work, given through the mediatorial agency of Rev. T. L. Harris, which has excited immense interest, not only among Spiritualists, but also in the literary world, will be published on the first of May. It makes a beautiful 12mo. volume of 220 pages.

The following table of its contents will serve as an indication of the mental repast which its readers may expect:

CHAP. 1.—Origin of ideas, arts and sciences in the spiritual world. Visit to the heaven of Grecian Spirits. Interview with Socrates. Introduction to Angels of the Grecian heaven. Discourse of a Grecian Spirit concerning spiritual manifestations among the Greeks and Romans, and also among the ancient Egyptians. Interview with an angel of the Golden Age. Poetry of the Celestial Heaven. Angelic wisdom concerning the first inhabitants of earth. Their home in Eden. Ancient physical condition of the globe. Intellectual, moral and physical condition of the first men. Ancient knowledge concerning Deity. Ancient knowledge concerning the planets and their inhabitants, and also of the sun. Ancient communications with angels from the sun and with Spirits from the planet Mercury. Nature of the primeval language. Origin of the science of correspondences. Ancient knowledge concerning the unfoldings of planets, the origin of planetary Heavens and the law of their harmonic development. The nature of spiritual substance. Temples, palaces and landscapes of the Heavens. Origin of Ancient ideas concerning Sylphs, Gnomes and Fairies. Origin of the tradition concerning the Phœnix. Spiritual Music and its influence.

CHAP. 2.—Interview with Socrates, Plato, Liewenhock and Swedenborg. Discourse of Swedenborg concerning celestial, Spiritual and infernal influx. Diagrams illustrative of the operation of the celestial, spiritual and ultimate Heavens upon the human brain. Origin of conjugial love. Origin of adulterous love. Ultimations of spiritual force in the human form. Operations of the Divine Love upon the human mind. Spiritual psychometry. Soul-analysis of Byron, Moore and Rousseau. Spiritual origin of amatory verse.

Visit to the Spiritual Paradise of the planet Saturn; scenery, plants, birds and animals described. Interview with Saturnian Angels. Origin of celestial poetry. Spiritual powers of the human voice. Origin of celestial marriage. Poem, the nuptials of Paradise.

CHAP. 3.—Return to the Heaven of Grecian Spirits. Discourse of an angel concerning the spiritual knowledge of the ancients. Clairvoyance of the Golden Age. Celestial visions received in sleep. The guardian angels of the first men. Spiritual fruit and flowers, and their effect upon the human soul. The vortical organization of the human brain. Animal knowledge concerning the vortical system of the Universe. Ancient knowledge concerning the degrees in creation. Ancient truths concerning Deity. Modes of intercourse with celestial spiritual angels. Talismanic virtues of precious stones. Spiritual jewels. Spiritual birds made visible to the natural senses; method of their ultimation. Uses of flowers in the heavens. Visit to the Heaven of the North American Indians. Interview with Indian Spirits. The wisdom, simplicity and beauty of the angels of that race; their specific traits and peculiarities.

CHAP. 4.—Return to the Heaven of Grecian Spirits. Discourse of an angel concerning spiritual-manifestations in the first ages of the world. The excellence and use of the present spiritual dispensation vindicated. Knowledge of Spirit-rappings among the ancients. Law of the production of spiritual concussions. Methods of discrimination between true and false communications. Perfumes and their correspondences. Modes of spiritual-manifestation through odors. Correspondences of perfumes. Divination concerning future events. Origin of prophecy. Spiritual-manifestations among the ancient Druids. Mediums in the ancient British race. Correspondence between the Divine Attributes and the organs of the human form. The music of the spheres. Divine appearances in the Heavens. Modes of mediatorial development existing in remote antiquity. Interview with sorcerers from the infernal abodes. The effects of magic upon departed Spirits. Origin of bird-worship. Impure birds and their correspondences. Evil Spirits who personate ferocious birds. Interview with conjugial angels. The origin of celestial birds. Origin of the music of birds on earth. Poem, the birds of Heaven, sung by a celestial virgin. Beauty and melody of heavenly birds. Bird trees. Birds the mediums of angels. A celestial banquet.

CHAP. 5.—Intromission into the sacerdotal mysteries of heaven. Sacredness of worship among angels. Religious rites and ceremonies in heaven. The religion of angels. Conjugial love in heaven. Relations of the sexes in heaven. Ancient angelic manifestations to conjugial consorts. Spiritual laws of birth. Angelic spheres and their operation upon unborn infants. Angelic poem; song of the affections of maternity. The wisdom of angels concerning celestial visitations to mothers. Occult modes whereby mothers communicate with angels. Origin of mental and moral peculiarities. Origin of genii. Childbirth without pain; its method and law. The innocence of children. Presence of celestial angels with children. Origin of ideas in the Spirit of the embryo. Origin of conjugial love for the counterpart Spirit in the internal mind of unborn infants. The divine tabernacle in the soul. Betrothals of unborn Spirits. The origin of evil. Evil spheres and their operation in the most ancient times.

CHAP. 6.—Visit to the library of a celestial Heaven. Nature of the books of angels, their substance, form and use. Writings in Heaven concerning earth and its history. Lives of men written by their guar-

dians angels. Telegraphic communications between the human mind and heaven. Contents of an ancient book found in Heaven. Visit to the world of unhappy Spirits. The rivers and deserts of the lower spheres. An ancient sojourner calling himself Seneca, the philsopher. Worship of Nature practiced by his associates. Goat worship and its correspondence. A banquet of sorcerers. House of the enchantress Melucina. Return to the celestial heaven. Appearances of morning and evening in Heaven. Stars of angels in the heavenly firmament. The Divine Sun. Celestial garments—their use and nature. A tropical Paradise in Heaven. Angels of the crimson dove. Interior delights in Heaven. The language of Heaven. The fruits of Heaven. A festival in Heaven. Conversations in Heaven. Painting, music, sculpture, poetry and architecture in Heaven. Loveliness of female dress in Heaven. Marriage joy in Heaven. Beauty, grace, delicacy, love and wisdom of the female sex in Heaven. The external beauty and youth of Heaven. Evening hymn of angels. The seasons of Heaven. The Sabbath in Heaven.

CHAP. 7.—Repose in the celestial world. The sleep-state of the angels. Interview with an Hierophant of the Heavens. The Divine faith of Heaven. The Divine Word in Heaven. The kingdom of the Divine Spirit. Modes of instruction among angels. The origin of Nature, viewed from the standpoint of angels. Interior truths of Heaven. Interview with an ancient angelic teacher. Origin of the interior knowledges of angels. The Divine presence with angels. Books in the celestial and spiritual Heaven. The letter and the spirit of the Bible, their distinction and their relation. Typical forms of Nature. Interview with a Celestial maiden. A book of celestial hymns. Sabbath morning in Heaven. A morning walk in Heaven. Palaces, orchards, gardens, fountains and statues in Heaven. Swans in Heaven with human voices. Trees and flowers with living music in their speech. The celestial birds and their mediatorial use. Interview with an angel of the Copper Age. Transformations of angels and their transfigurations. Angelic wisdom concerning the Golden, the Silver, and the Copper Age. Heavenly societies which correspond to animals. Mediatorial animals on earth. The worship of animals and its origin. Revelations concerning faith and charity in Heaven. The process by which man becomes an angel. Interview with a celestial consort of the Copper Age. A king in Heaven. Beauty and grace of his conjugial associate; her speech and mode of dress. A morning banquet with angels. The wisdom of angels concerning the future of America. Interview with the wives of three angels. Temples of Worship in the Heavens. Orchestral and vocal music in the Heavens. Angelic prophecies concerning the renovation of the human race.

CHAP. 8.—Visit to the sphere of Antichristian Spirits. Magicians and their fallacies of doctrine. Hatred of Christianity. A Bible convention there. Discussion concerning Nature Worship. Their theories of the orgin of man in Nature. Christ an inversionist. Doctrine of Natural development. Holiness of self-love. Man angular in his first progression. Errors of the Bible. The Bible superseded by higher revelations. Discussion concerning materialism and supernaturalism. Opposite views. The Bible owned and vindicated as a Divine Revelation. Discourse concerning the origin of the Bible, by an Angelic Spirit. Reply to the Angel. Man developed from the Animal. Brutality and ignorance of the first progenitors of the human family. All men parts of God. The Bible condemned and buried. Summary of the doctrines entertained concerning Man, Nature and Deity in the lower spheres. Interview with a murderess of unborn infants. Interview with the Spirit of a woman of ill-fame. Spiritual consequences of child murder and adultery. Return to a Celestial paradise.

CHAP. 9.—Interview in Heaven with John Milton and his angelic consort. A poem by Milton's wife. Introduction to a society of lyrical angels from the Morning Land. Poem of the Nuptials of Divine Wisdom and Divine Love. The laws of poetic inspiration. Admission to a temple in the Heavens. Dante and Milton there associated. The wonders of Celestial worship. Order and sublimity of the worship of Angels. The Divine Word and its interior sense. Hymns of Worship sung by Angels. Transfiguration of Angels in the Divine Image. Modes of communication between the innumerable societies of Heaven. A discourse concerning the degrees of Heaven, by an Angelic Sage. Interview with Spirits from an Asiatic Nation. Parting words from the Angelic Teacher. Conclusion.

This synopsis includes but a portion of the subjects treated of in this book. It was dictated entirely in the interior condition. It makes no claim upon the credence of the reader, save as in his holiest intuitions he is convinced that wisdom is contained within its leaves. It is a novelty in literature, dealing with many subjects which have not been handled within the memory of man. It will, at least, sustain its claim to genuine originality. While many of its subjects address themselves to the holiest feelings of the heart, others deal with world-problems which have baffled the sages of many generations. The book is pervaded by a general spirit of frankness and genuine sincerity. It is evident that the author really believes in the genuiness and reliability of his illumination. Few, perhaps, will be able to accept it in all its details. Many of the problems contained within it require more extensive information in order to their solution, than is possessed by many of the most profound scholars of the age; but there are portions which will be felt as true in the inmost reason. It is a book of the soul, and only through soul-culture can its contents be fully estimated.

The price of the book is seventy-five cents plain muslin, or one dollar gilt. The postage by mail is twelve cents.

A number of devout and ardent Spiritualists, of ample pecuniary ability, have formed a society under the name of the "New Church Publishing Association," for the publication of works in the higher ranges of spiritual literature. This work is the first issued from their press. They also publish the HERALD OF LIGHT, a monthly journal of seership and illumination, devoted to the more interior truths of the spiritual philosophy and its manifestations. The price of this journal is $1 50 per annum, payable in advance. Those of our readers who may desire to procure either of these publications, will forward their orders to the New Church Publishing Association, 447 Broome-street, N.Y.

AN ALLEGORICAL VISION.

RIPON, FOND DU LAC CO., WIS., *February* 24, 1857.

MR. BRITTAN:

Sir—I wish to communicate to the readers of your paper, a vision seen by G. M. Henderson, medium, this evening while sitting in a home circle, there being no one present but the members of the family, and one lady medium, with whom I think you are acquainted—Miss A. T. Richards.

I would merely state, regarding this medium, by whom the vision was seen, that he possessed from birth the gift called by his countrymen, "second sight;" and that for three or four years past he has often been entranced, giving minutely correct descriptions of Spirit friends to those present; also delivering lectures of two and three hours' length, which were as highly interesting and instructive as anything yet given to the world. In fact, many things of import, both prophetic and instructive, have been given through him, which have never found their way to the public prints, but which have proved to be strikingly truthful.

The vision lasted for three hours. The medium was entranced during the time, and dictated the following, in substance:

I see a large wreck—it looks like a steamship—off the coast of Nova Scotia or Canada: I see it is between two large cities, stranded on rocks. There seems to be an island there. Those cities are far apart; I think one is New York, and the other an English port; it must be Halifax. Many lives are lost: I see many Spirits hovering over the vessel. They say, "Death should be called more life, or, better life!" Now I see many more wrecks all along the coast from that point to Florida. How many! There must have been an awful storm; or, may be, war. Now I feel a dreadful oppression in the atmosphere; the air is in a state of stagnation; what can be the matter? I see every house has black crape window curtains; everybody seems to be mourning; business is suspended; corpses are lying everywhere.

The medium then seemed to rise above the earth.

Ah! now I see! there is a thick cloud like brass, as it were, resting upon the earth, but it is thinner in places; it seems to confine the gases and exhalations from the earth and its inhabitants so that nothing can escape, and the people are dying in thousands from the stagnation of the atmosphere. Myriads of Spirits from all spheres have gathered to see this calamity. I see them walking on the top of this cloud; many, who seem less grown, are running to and fro to find means of scattering this cloud and to thus avert the calamity; but others, who carry more calmness and dignity in their countenances, seem to be looking at the *good* which is to result, conscious that nothing can be done to prevent the evil. Oh! what mortality! People seem to rot even before death; I see them stricken in the streets and everywhere. "Let not him who is in the field return," or "him who is on the house-top come down," for there is no hiding-place! I see in many places they have whitewashed their houses; and something white like lime is scattered all through the walks and streets, and about the houses; but it will do no good. I see the cloud is most dense over the large cities. It does not seem so dense as it stretches away to the west; and as it reaches the "far west" it seems more like a vail. It is fearful over the New England States and the sea coast cities. It is not confined to this Continent. I see men walking through the streets seemingly on errands of mercy; they do not seem to be physicians, as we term them, but men of science and philosophy. They all wear long beards. They seem to be less affected for some cause. I see many mediums, particularly in New York, who are feeling a presentiment of this calamity, but they do not speak to each other of it. One man in particular, I see there, who stands apart looking at it; he sees its approach, but is calmly looking on, and endeavoring to penetrate its causes. He sits, during the fearful raging of the disease, where a ray of light and warmth seems to penetrate the cloud; and there he is calmly looking on.

In speaking of individual families, he, the medium, describes the disease thus:

I see Ellen sick: she is very black about the mouth; her tongue is black, and about her eyes, and down by the sides of the nose and neck. Another person; I see him laid out. Oh! how black he is."

Near the close, he said:

This seems to be caused by some refining process the earth and elements are experiencing. This cloud has been gathering a long time I see detached portions of it coming from the Eastern Continent; from over the ocean, from the south; from all parts of the heavens. It seems to form in the atmosphere. This calamity I see is in warm weather; this cold season seems to pass away, and then I see this before the next cold season; it may be a little longer, but it does not appear so to me. I see the cloud now gathering; I see the Spirits now consulting about it; I see the fruits of the earth are not ripe; the grain is fallen to the ground; there is no one to harvest it. It seems to pass to the South as cold weather comes on, and goes off at the southern extremity of South America. I now see the clouds scattered into fragments. *Oh! what a commotion* in the elements! *How the ocean heaves!* It must be this causes the wrecks I saw; I can not see clearly, but somehow they are connected with the calamity.

Now the storm has passed over; how pure the air is! How much milder the climate. It seems as if the people were more refined and better fitted for a higher life. I see communion with other spheres is much more easy and less obstructed. The minds of men are better prepared to receive truth. The earth-sphere seems fitted and made meet by a perfecting process, to mingle with spheres above.

JANE M. HENDERSON.

In giving place to the foregoing, we deem it proper to remark that, considering it as really a vision projected from the interior world, we do not, in view of all its several particulars, consider it as admitting consistently any interpretation which would forbode the *physical* catastrophy which the language would express when taken in its literal import; but it certainly seems a fitting representation of the storms, tempests, shipwrecks of faith, spiritual pestilences, &c., which have been and are now actually in progress as incident to the passing away of an old world of theology and philosophy, and the inauguration of a new. We shall hope for that "better time coming," when the moral atmosphere shall be clear and pure. P.

"LITERAL INTERPRETATION."

MESSRS. EDITORS:

Under the above caption, in your paper of the 7th inst., there is an article copied, without comment, from the *Boston Investigator*. The article contains *eighteen* lines, and about eighteen blunders or mistakes—some of which, for the cause of sacred science and truth, I hope you will allow me to correct.

1st. The writer of said paragraph asserts that many divines of the present day have been *driven* to concede that a large portion of the Bible is not to be understood literally.

It is sufficiently known that, in every age, both before and since Christ, our ablest divines have believed that a large portion of the Bible must be taken *figuratively*.

2d. Said writer says that Sirius shines by light borrowed from the sun. He appears perfectly ignorant of astronomy, as every astronomer knows that Sirius, with all the "fixed stars," are suns, each the center of a system of worlds equal to the solar system; and that Sirius is, at least, equal to *sixty* of our central sun.

3d. He says it would take a cannon-ball *half a million of years* to move from Sirius to our earth, and that, therefore, Sirius must have been created half a million of years since; and, of course, as Sirius borrows his light from the sun (according to our learned savan of the *Boston Investigator*), *our sun must have been created half a million of years ago.*

The learned editor *should* know that light outmoves a cannon-ball "considerably," as we say here in Hoosierdom; and it would take light only six or seven years to fly from Sirius to the earth; so that, according to analogy drawn from the said writer's mode of argument, it can only be concluded that Sirius was created six or seven years prior to the first perception of his light, and that the sun was made about eight minutes before his light was first seen—since light comes from our sun to our earth in about that time.

Much might be said about the loose and ridiculous blunders of said paragraph, but it boots not.

The fixed stars may have been (and probably were) created octillions of years ago, and so of our sun; but it is an indeterminate question, and quite immaterial to the morality and theology of the Bible, and quite foreign, to human investigations, and, certainly, irrelevant to man's interests or destiny.

From the first agitations in this country relative to animal magnetism, up through all the assumed phases of its concomitants and its final transcendental philosophy, I have been an anxious spectator, examining all, and trying to analyze all that was seen, heard or done. I am a member of the Methodist church; I am also a Spiritualist. Both the Bible and human philosophy assure me that we are constantly surrounded by Spirits, good and bad, *sapient* and ignorant, and by ever-acting spiritual influences. I have been much pleased, instructed and benefited by the perusal of many spiritual works, and more especially by a pamphlet (a most philosophical production) written some years ago on the divine government, by the Rev. Wm. Fishbough, my good cousin that was—a man really eminent as an analyst, as a metaphysician, and as an ontologist, but whose perceptions are too much of the interior and too little of the exterior world. True and learned Spiritualists can never repudiate the Bible with beneficent results to themselves or to mankind. I know the Bible and Christianity is but little understood, and must be so for ages; but it is the greatest, by far, of all books.

J. N. TEREWILLIGER, A.M.

ANDERSON, IND., *March* 14, 1857.