

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VI.—NO. 4.

NEW YORK, SATURDAY, MAY 23, 1857.

WHOLE NO. 264.

SPIRITUAL TELEGRAPH.

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SPIRITUAL TELEGRAPH, Vol. 5, bound, complete. Our friend from Louisville, and others, can have copies. Price, \$3; postage, \$1. Address, CHARLES PARTRIDGE, Spiritual Telegraph Office.

PERSONAL AND SPECIAL NOTICES.

Academy Hall.

T. L. Harris will lecture, as usual, at Academy Hall, Broadway, opposite Bond street, next Sunday, morning and evening. Hour of evening service changed to 8 o'clock precisely.

Dodworth's Academy.

R. P. Ambler will lecture at Dodworth's Academy next Sunday, morning and evening, and for several successive Sundays.

Lecture in Brooklyn.

William Fishbough will lecture to the Spiritualists in Brooklyn, corner of Clinton and Atlantic-street, next Sunday at half-past 3 o'clock, P. M.

Lecture in Newark.

Rev. T. C. Benning will lecture to the Spiritualists in Newark, at their usual place of meeting, next Sunday morning and evening, at the usual hours.

Wife Wanted.

By a gentleman in Lamont, Mich. His order is for a Spiritualist, quite small, active, healthy and intelligent, with a good soul in her. Age between 22 and 30 years. A few children would not be objectionable, but an old maid would. He does not care about her having money, as he has enough. He gives city reference as to his looks and intelligence, and says he accepts generally Fowlers & Wells' Phrenological science. Such are the orders and specifications, which we think are in good faith. If the request had been for a child, we could have furnished it at once from our asylum, but this is a little out of our line at present. We do not know of any lady already courted, of precisely the description required, and who would probably respond to the applicant. We will, however, endeavor to facilitate the matter, by showing the letter to all earnest applicants for the situation. Letters addressed A. M. L., to our care, will be forwarded to the applicant.

Call to Rochester Spiritual Convention.

This Convention, which was adjourned from Auburn to meet in Rochester on the 6th and 7th of June, on account of the regular yearly meeting of the Progressive Friends, to be held in Waterloo on the same days, is postponed one week, to meet in Gould's Hall, Rochester, N.Y., Saturday morning, June 13th, and continue over Sunday, June 14th, if necessary, holding its meetings in Corinthian Hall, on Sunday.

F. WOODWARD, Secretary.
U. CLARK, Corresponding Secretary.

Serviceable Masticators.

Our attention has recently been called to what would seem a most valuable invention, by Dr. Smith, dentist, of this city, of artificial masticators, which we are assured, and see no reason to doubt, answer all the purposes of the natural teeth for grinding food. If so, the value of the invention to health and comfort can hardly be over-estimated. We saw a gentleman who had been furnished with these new masticators bite off with them, not a ten-penny nail, exactly, as Col. Allen of Revolutionary memory is said on one occasion to have done, but the end of a pine stick of the size of a lady's finger, which we thought doing pretty well, particularly as, having had hold of the wood at the time, we were able to estimate something of the amount of force employed. These teeth are metallic, and are prepared in full sets, or are made to sit perfectly into and fill a cavity. An excellent additional recommendation is that they are cheap. They are certainly a novelty, and we take pleasure in calling the attention of the public to them. Dr. Smith's rooms are at No. 5 Leroy Place, Bleeker street, near Broadway.

Convention of Spiritualists.

We are requested by a friend to insert the following:

A conference of progressed Spiritualists will be held in the city of New York on the 23d and 24th days of May, commencing on Saturday the 23d, at 10 A. M., at the Hall of the Mechanics' Institute, Fourth Avenue, opposite the Peter Cooper House, to consider the following topics:

1. What relation does Spiritualism bear to other moral and religious efforts?
2. What do intelligent persons in the Spirit life desire to do on this earth?
3. Have Spirit persons associated for beneficent purposes?
4. What is the special mission of woman at this eventful epoch?
5. Is it possible to generate a higher order of existences than has yet appeared on this earth?
6. In what ways, if in any, can persons combine their efforts for humanitarian purposes?
8. Have persons in the Spirit-life unfolded any models of their purposes and their plans?

John M. Spear, Thaddeus S. Sheldon, S. C. Hewitt, Eliza J. Kinny, and John Orvis, will be among the speakers from Boston. Others are expected from various places. All persons interested in these questions are cordially invited to attend. The place of meeting will be announced in next week's paper.

Philadelphia Depot for Spiritual Publications.

The depot for Spiritual Books and periodicals heretofore kept by Samuel Barry in Arch-street, Philadelphia, has been removed to 836 Race-street, and will be kept hereafter by Barry & Henck. Messrs. B. & H. propose to keep constantly on hand and for sale, all publications devoted to Spiritualism.

Middletown.

The application for a little girl from our asylum will receive attention. We can probably furnish a child such as is desired.

PHILADELPHIA SPIRITUAL BOOK AND PERIODICAL DEPOT is removed to No. 836 Race-street, three doors below Ninth-street, where all the books and periodicals devoted to Modern Spiritualism may be had, by application to the proprietors. 861-8t BARRY & HENCK.

WANTED.

A SITUATION as a first-class Salesman is wanted in a Dry Goods Store by a young man thoroughly educated to the business, both in the wholesale and retail departments. Address, E. E. TANNER, Jordan, New York, or at the Office of this Paper. 264 8t

SPIRITUALISM IN THE TABERNACLE.

DISCUSSION of Spiritual Philosophy, by Cora L. V. Hatch, a Spiritual Medium, and Mr. C. H. Harvey, a Minister of the Gospel, on Thursday evening, April 16, 1857. Phonographically reported. Sixteen large octavo pages. Price 5 cents; six copies for 25 cents; twelve for 40 cents; twenty-five for 60 cents, and fifty for \$1. Mailed free of postage. Address, STEARNS & CO., Publishers, Corner Ann and Nassau-streets, N. Y. 264 8t

THE GREAT COMING CRISIS.

Soon to take place in the Earth and the Heavens, consisting of
1. A GRAND EXPANSION OF THE WHOLE SOLAR SYSTEM, by the Birth of a New Planet from the Sun.
2. A MARKED GEOLOGICAL CHANGE IN THE EARTH, making a thorough Transformation of the Globe.
3. Corresponding, Political, Religious and Social Changes over the Whole Earth, accompanied by War, Pestilence and Famine—The whole to be succeeded by the GRAND DUAL HARMONY OF MATTER AND SPIRIT, commonly called the MILLENNIUM. A Course of Seven Lectures will be given on the above subject, wherever desired, by S. C. HEWITT.

PROGRAMME.

LECTURE I. Primary Basis of the whole Subject. The Positive Side. The Organic God—A New View of the Infinite, God a Principle, also a Person, Pantheism and anthropomorphism, Both True, Two sides of the Subject, Providential Development of both Ideas, Analysis of Truth, The Divine Synthesis, God both Male and Female, Father and Mother, The Divine Blending, or Infinite Union of the Two in One, THE GRAND MAN.

LECTURE II. Secondary Basis. Negative Side.

The Organic Devil, or Grand Man Monster! Devil and Satan, Distinction between them, Inverted Essence and Inverted Form, Satanic Personality, The Subjective and the Objective Universe, Analysis of Both, Dual Nature of Both, the Descending Movement of Both, Dark Side of the Universe, Shade and Shadow, Significance of the 'Serpent' and the 'Dragon,' Symbolism and its Uses, Turning Point in Satan's Destiny, Satan Saved, Ascending Wave of the Spiral, Law of Progress, The Race made Divine.

LECTURE III. Tertiary Basis. Creative Movement.

The Formation of Worlds, Generation of Nebulous Rings Around Creative Centers, The Law of Generation and of Births, Mathematics of Nature, The Souls of Planets, The Greater Souls of Suns, Their Magnetic Nature, Each Sun and Planet a Battery, The Interior Positive, Exterior Negative, Love and Wisdom, Axial and Orbital motion of Suns and Planets, Primary and Secondary causes of it, Spheres and Focuses, Crises and their Uses, Transformations and Regenerations of Globes, Correspondences.

LECTURE IV. The Great Crisis!

A Great Geological Change in the Earth soon to be, Signs thereof now quite apparent, The Earth at present an unperfected Globe, Reason of it, the Argument, In what the Change consists, Violent Commotions, Destruction of Life and Property, Where greatest, Warnings, Preparations, etc., Grand Cause of the Crisis, New Planet, A Second Moon, Origin of Both, Nebulous Ring in Sun's atmosphere now rapidly completing, Same of the Earth, Zodiacal Light, what is it? Expansion of the Solar System, Mercury, Venus, Earth, Mars, etc., each thrown one orbit further off from the Sun, Grand Conjunction of the Planets, Noah's Flood, 'Foundations of the Great Deep broken up,' 'Windows of Heaven opened,' Significance of these Scriptures, The Earth made finer, etc., by the Crisis, Boreal Crown, The Physical Millennium!

LECTURE V. Effects of the Crisis on Humanity.

Great Agitation of the Human Race, Political, Religious and Social Changes, War, Pestilence and Famine, Final Death of all Political and other Parties, The Last Great Struggle, The 'Devil comes down in great wrath,' Philosophic significance of that Scripture, Satan 'bound a thousand years,' Meaning of that, Then 'loosed a little season,' What that means also, The Spiritual Millennium, Origin of these Ideas, Question Answered, Positive Demonstration, What are Thoughts? And Whence come they? Something entirely new, Simple as Nature, Address to common Sense!

LECTURE VI. World of Causes. The Organizing Power.

The Spiritual Advent, or the Third Great Dispensation from the Heavens, Great Purpose of the Spirit World in its Manifestations, Organic Nature of the Movement, Superior wisdom Manifest in its Methods, Practical Spiritualism, A New Church and a New State, All Things made new.

LECTURE VII. Practicalities. Conclusion.

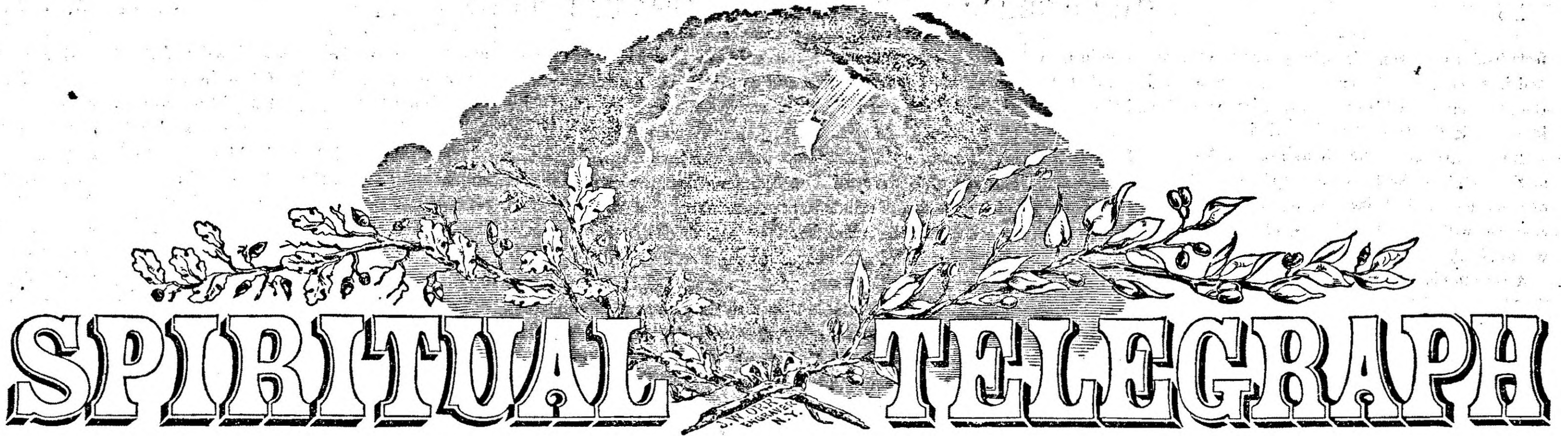
Specific Plans, The Wisdom Age, Religion no longer merely Speculative and Sentimental, Philosophy no more an Abstraction, Science no longer Dead! A New Agriculture, Domain already secured and work begun upon it, New System of Commerce, Plans already revealed and Practically Matured, New Educational Institutions, Progressive and Philanthropic Institutions, The Divine Home on Earth, Embracing an entirely New System of Architecture, First Model already made, through Instructions of Spirit World, will be exhibited and explained to the audience. Great Hope now for the Human Race!

The above Lectures are a connected series, and each is so related to all the rest, that to be well understood and appreciated, the whole course should be heard by the same individuals. It is particularly requested, therefore, that all those desirous of listening to the main subject, should, if possible, be present at each lecture. I can assure the public, that this subject is no mere fancy of mine, but a sober, yet mighty REALITY! Of this, I shall give the most indubitable evidence, in the above series of lectures. I bespeak for my thought, the listening ear, the willing, earnest heart, and such wisdom only, in judging, as such ear and heart may be able to command.

CHELSEA, Mass. May 8, 1857.

264-8t

S. C. HEWITT.



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The Principles of Nature.

ORIGIN OF MAN.

BY I. G. ATWOOD.

This subject, embracing, as it does, the questions, "Did man spring from the brute creation?" "What relation exists between man and the lower order of animated nature?" &c., is one that is calculated to occupy the mind of man to a great extent.

For several years, in connection with my profession, I have made this subject one of study and observation, under the teachings of invisible intelligences, aided by inner sight and perceptions. To give a history of this earth as to the principles involved in its formation and development, the rise and progress of the vegetable and animal kingdoms, and the relation, by nature, that exists between each class, would require much space and time. But we may throw some light upon this point by giving some of our leading ideas. It may not be improper for us to begin with man, and see if he sustains any relation to the brute creation; we need not feel that it reflects discredit upon our race if we find that a relation does exist.

At this point we will assume that all mind, whether it exists in animated or inanimated nature, whether in organic or inorganic, intelligent or non-intelligent existences, has its origin in one and the same Source—the Great Positive Mind;—and we will, in time, try to show this to be the fact, although its demonstration belongs to another branch of the subject.

It may be made clearer to the general reader and observer if we attempt to show that a relation does exist between man and the brute by way of simple illustrations. For instance, man has reason, and so has a horse. "Well, how can you show this?" We may show it by the following illustration: Should we hold out some inducement to decoy a man into some bye place, and then inflict some severe injury upon him, he would make an effort to escape, and if we should attempt to decoy him a second time, he would manifest his doubts as to the propriety of attempting it again; he would reason upon the matter, and his reason would guide him. If, on the other hand, we should induce a horse to come up to us and eat oats out of a measure, and if, while he was eating in a friendly manner, we should strike him a sudden blow with a club, we would find him as anxious to flee as the man in the above case; and if we should subsequently offer him the same measure with oats, he would stand and reason upon it with as much apparent caution as the man, and we would find him to come to the same conclusion.

Man has judgment: well, so has the brute. Place before the man two plates, one with good digestible food, the other with pebbles; which, think you, would he choose? Why, his judgment would decide. Place two similar plates before a dog, and you would find him to manifest as much judgment as the man.

We do not design or attempt to show that the brute cre-

ation is as intelligent as man, or that they are endowed with as many qualities of mind, but we do claim that every element or principle of mind in the one is of the same nature and from the same source as the other, and governed by the same law. We are aware that some animals have but very few organs of mind, and those very poorly developed; yet we find the organ of fear is as well developed in some brutes as in man, and that they are as conscious of approaching danger. We might go through and compare each organ of mind in the brute (so far as they go) with those of man, and we would find their nature the same.

We will take another property of mind, and endeavor to show that the mind of man is the same as that of the brute creation; and that the mind of the brute creation is the same as that of the vegetable kingdom; and the mind of the vegetable kingdom is the same as the mind of the mineral kingdom; and that it is the great Creative Power of the universe.

Thus, in the mind of man we find a property called Love, the nature of which is attractive, and in fact it is the attractive principle in man; and were it not that Nature had established a counter principle in mind, all mankind would have been drawn together into one compact mass, and the idea of individuality would not have been in existence. We are led to believe that every principle in nature had its origin in mind, and that each principle has its counterpart. In our argument we will use the term "attraction" instead of Love, and its counterpart "repulsion," known in the animal as destructiveness and combativeness. Repulsion is a very important principle of mind, equally so as attraction. It marks individuality, and causes us to seek our proper associates. There is a beautiful philosophy in these two principles which all would do well to study, and we might offer some few suggestions at this time.

It is natural for man to be attracted to some of his species, and strong ties spring up between them; and on the other hand, it is natural for man to be repelled from some, and no means can bring about a social state of mind between them. And this is right; *firstly*, because it is Nature; *secondly*, because it establishes individuality and promotes enterprise. But we will see if man has viewed this quality of mind in a philosophical manner, and been rightly guided by it. We answer no; because man has misconstrued the design of Nature, or is ignorant of its principles, and has looked upon all mankind for whom he had no attraction, with a suspicion, and has turned repulsion into hatred, and hatred into injury. Nature never designed man to hate his brother because repulsion was stronger than attraction, but that man shall be so developed as to see a divine wisdom in it; and when man is so repelled from his brother by natural causes he should be attracted to him through divine wisdom. As man increases in intelligence, wisdom guides him and controls this principle to act more as nature designed. We find that this repulsion in mind was so largely developed in earlier stages of the world,

that people lived together in small clans, and made deadly warfare upon all the surrounding clans; but as the wisdom and development of man increased, this warfare gradually ceased in some degree; yet there are men, tribes and clans to-day who are so actuated by repulsion as to manifest and even practice malice and revenge. But notwithstanding some are thus strongly influenced by repulsion, there are those for whom they have strong attachments, and these attachments are often peculiarly strong. We might give many features of other principles of attraction and its operation upon mankind, such as that manifested by a parent for her child, a man or woman for a companion, &c.; but we will pass these examples by, and compare the same principles as they exist in the brute creation.

When we see the great variety of species that exist in the animal kingdom, and that the individuals of each species are attracted together, and that there is a state of repulsion existing between the different classes or species, and often between members of the same species, we are led to investigate the causes and principles governing it. If we take a dog, we find that he has been so far developed as to be not only attracted to his own species, but to man, and that often a fidelity to his master or mistress is manifested equal to that of one man to another. And in all these manifestations we will find that he is controlled by the same principles of attraction, affection and fidelity that are apparent in man. We find that when his attractions are excited by man or his own or other species, he is friendly; but if repulsion is excited, the opposite, even to warfare, ensues. By a further examination, we will find that these same principles of mind exist in and actuate nearly every class of the animal kingdom, to a greater or less degree, and by close observation, we can see that these principles of mind are the same as those of man.

As we descend in the scale of development to the lower orders of animated nature, and approach the vegetable kingdom, we find that the same principles still exist, but in a less intelligent form, and continue to grow less until we arrive at the vegetable kingdom. Here it will be difficult to illustrate, but we will point out these principles and their workings in the vegetable. When we place a seed in the ground it becomes moist, and has an affinity for electricity; and as the seed swells the current of electricity circulates through the seed, and the latter attracts such elements as are peculiar to its species and repels the rest, and by this process the germ shoots forth; by the attractive principles it accumulates the required elements, and by the aid of electricity the germ obtains its growth. Often some kinds of vegetation are very repulsive to others, and even seem to be poisonous, while from some of a different species they seem to derive benefit. Upon this point we will not dwell, but pass to the mineral kingdom; and here we may briefly state that every atom of matter possesses its attractive and repulsive influences. It is true that it has not an intelligent organized mind to act through, but nevertheless it mani-

feels itself as the same in principle as when manifested in man; and if we continue in our investigations we will see that it is the great law by which the world was created, and that it had its origin in the Great Positive Mind.

Having arrived at the Great Positive Mind, we have arrived at the "Unit"—the First Great Principle—in which every principle in nature had its origin; and if we were to trace the sciences, with every principle involved in them, to their origin, we would find it to be in the Great Positive Mind.

A certain class of principles are brought into action by which the elements of the earth were created; and by the law of attraction the world was formed; and by the law of attraction and repulsion the different minerals were organized, and each mineral formation or existence possesses life and mind. We do not affirm the life principle to be animated, nor the mineral principle to be intelligent, but it is as pure as when it was a part of the Great Positive Mind.

In our next we will try to show how the surface of the earth was developed so as to produce vegetation, and then successively animal and man, and show that the higher are only a development of a lower order.

LOCKPORT, N. Y.

LUNACY TREATED BY SPIRITUALISM.

We have received from James John Garth Wilkinson, M. D., of London, (Eng.) a pamphlet of which he is the author, entitled "A proposal to treat lunacy by Spiritualism." Dr. Wilkinson, whom we regard as one of the clearest thinkers and most elegant writers of the age, is a firm believer in the reality of an existing intercourse between Spirits and mortals, having had much personal observation and experience in this department of truth; and, adding to these the science and experience of a medical practitioner, no one is better qualified than he to treat the subject discussed in the pamphlet before us. We commend the following extracts to the attention of our readers. After some general remarks upon the truth and practical workings of the homœopathic principle of like curing like, Dr. W. proceeds:

Now, in looking over the known world to find the cure of some very common forms of insanity, our first homœopathic question is, What agent is there that in experience does sometimes clearly produce insanity? It is not necessary that it should always produce it, because agents operate differently on natural classes of individuals; thus opium is a narcotic, though it does not send some people to sleep; and wine an exhilarant, though it makes some melancholy, and others furious. In looking for our insanity-producing agent, my attention was directed by great cries proceeding from varied quarters, in the direction of Spiritualism, which some at one time feared would turn the brains of all the world; and I said to myself, alone in the human wood: "That is one of the Lord's plants for curing insanity. There is a concurrence of divers witnesses, a concurrence beyond collusion, to the fact that it can and does produce insanity; the homœopathic law, that a moderate dose of that which will cause, will cure, is God's law; therefore Spiritualism will cure Insanity." And then I said to myself, This is all as clear as day; and its advent is sure as the punctuality of the wheels of time; and now, the only problem is, how to apply the cure to the disease which shall vanish under its love? There is another problem, How to get the truth and the benignity adopted, and the Lord, by human means, will manage that too.

It was also clear that Spiritualism contained or involved in its possibility both the above methods of healing; and was capacitated, rightly applied, to evolve each in its proper order. For, in the first instance, it can produce a delirium of excitement, unfreezing all the deeper natural emotions, with all their scars and disorders, and ventilating them into flames. This is the homœopathic principle, in which the evil is evoked, in order to be recognized and cured. The delirium is not due to the Spiritualism, but to the disordered machinery which it urges into creative motion. The second effect is the redemptive principle, in which the spirit influx imparts in peace and sanity, by the higher way, the good opposite to the evil which has been led forth by the lower way. It is due to the subject to state thus much respecting the true part which Spiritualism has to play. And it is also well to bear in mind, that the spiritual power is capable of the highest abuse, if it be employed without religion.

Here it will be necessary briefly to explain what Spiritualism is, so far as relates more immediately to the object of this paper, and to the year of our Lord in which it is written.

Spiritualism began in its present form in this country about

twenty years ago, under the guise of Mesmerism. This extended itself far and wide, and catalepsy and convulsion being frequently produced by it, convulsive diseases were, and are, often cured by its application. Mesmerism ran its course, and is still running it, being now an established medical practice. But out of Clairvoyance or Mesmerized Sight arose a second spiritual wave, of minds impressed, and speaking by impression, or as it used to be called, Prophesying. This, too, has continued and propagated its influences through an ever-widening circle. Then came the third and greater wave, of Spirit-rapping and Table moving. The table tipped to the letters of the alphabet, and Spirits spelled out messages to those around the board. By and by, instead of the table, the hands of certain individuals were chosen to communicate the messages of the Spirits, by involuntary writing. A pencil is held in the hand as if for writing, and the hand is moved involuntarily, and after a certain number of trials, which are requisite in order that the patient may acquire passivity and faith enough, words and sentences issue from the unconscious hand, the import of which is often very astonishing to the penman. Any one may try this experiment for himself, and a small per centage will become involuntary writing mediums. A still larger proportion, perhaps eighty out of every hundred, will in time become drawing mediums. This is an interesting phase of Spiritualism, as we shall see presently.

The involuntary writing and drawing mediums tend continually to another state. As the hand and arm are a better vehicle for Spirit to work on than the table, so the mind is a greatly better medium or vehicle than the hand; and the mind is conscious and voluntary. The next stage of Spirit-development lies in the mind being impressed, and of course, willing to be impressed, and knowing its impressions. This is a great advance; and the passivity of will and understanding, just that which is called Faith, is the highest energy of which either is susceptible. The submission to the higher is the crown of the head of the lower. When this takes place, the river of spirit is poured through the mind, which has all its integrity of conscious life busily engaged in making way for the current.

So far has Spiritualism gone at present as a mental and spiritual condition.

Keeping our one end in view, it is now to be observed, that the Spirit-drawing and painting, and Spirit-writing, exert upon the mind which employs them a fascination and a power often the most unbounded. The source whence the communications proceed, and often their tenor and substance, are such as to enchain the attention of the medium. The privilege of speaking with the unseen world exalts the conceptions, and sometimes the sense of importance of its recipient. Excited attention, played upon by unexpected influences, carries the mind off its balance, and control of reason grows feebler, until a paroxysm of artificially induced insanity sometimes concludes the experiment. This is a very rare result, but a valuable one for my purpose. Where there has been no organic disease, I have never yet known any permanent state to result from these crises of excitement; they pass off in a few days, or a few weeks, and leave the medium calmer than before; past all likelihood of excitement from similar causes; no similar inoculation of dread, of vanity, or of exclusive heavenly mission, will any more excite the faculties of awe, of self-importance, or of credulity, which have been cured by the natural cessation, or wearing out, of their excitability. Great quietude is usually left behind after the attack; and the state exhibits the peculiar purity and peace that belong alike to bodily and to mental convalescence.

Unless the crisis has been very great, and the excitement uncontrollable, experience shows that repression is not the most ready mode for the removal of the symptoms. Let the state rather work itself out, and the exalted ideas which fever the mind come out upon the paper, or by the mouth, as the case may be. Watch the patient, and direct the manifestations; but do not seek to extinguish them rudely, or at once; or the whole train of impressions will simply go on inwards, instead of deploying upon the canvas. One friend of mine, now as cool, calm, and little exclusive and exalted a person as you can meet, is a case in point of these remarks. When the Spirit-writing and drawing first seized her, dreadful and ominous messages about those dearest to her, and awful commands to herself, were written out through her hand. Shapes, thick-coming, fantastic, bewildering, yet all fascinating, poured through her conceptions, and struck the inner canvas of the eye, and

re-echoed from the roofs and vaults of the inward ear. She was nearly past control. I forbade the Spirit-writing and drawing. What happened! The pictures were drawn, as she averred, upon her tissues and membranes; her frame was scribbled over with the Spirit hieroglyphics. She took her pencil again, and in letting forth the evil, saw it for its true worth; used the ointment of good sense to it, and grew convalescent in letting the stream of these disordered impressions, which checked would have been madness, run away. All she wanted was, the presence at her side of some one who had gone through the same states; who could predict them, and thus command her faith, and enable her to control them. This also, and not the routine method of repression, is what is wanted for the insane. The root of insanity in the doctor, made into medicine by his good sense, is the homœopathic curative agent for the Lunatic Asylum. Intellectual experience can do nothing here, even in its most humane acceptance, beyond preventing the lunatic from bodily mischief; padded rooms are the formula of the highest conception yet generally known, of treating lunatics. Spiritual and affectional experience work by another law, and have the keys of all mad prisons in their pockets; the keys which open the mad doors outward.

Thus we have seen, somewhat dimly (for the subject, like a vast aura, is only caught in breaths), that Spiritualism (meaning thereby, involuntary writing and drawing, and also writing and drawing by impression or internal dictate and imprinted conception) produces in persons sane but excitable, transient and harmless crises of mental derangement. They are harmless, that is to say, unless the person happens to be placed among lunatics while the mind is still entire, in which case confirmed insanity will sometimes result, particularly from the method of repression. In a word, we have here found physical conditions just answering to vaccination and small pox in material disease. For we have a grave and soul-desolating malady, insanity, for which no cure but time is attempted. Next, we have a similar malady, far lighter, occurring in a different tribe of persons. The problem is, how to vaccinate the former set of sufferers with the matter of the disease of the latter, so as to carry off the insanity, gradually, and in a mitigated form, through a new eruptive state?

Dr. W. then proceeds to develop the hypothesis that insane persons are generally mediums in partial, irregular or disorderly states of development, while portions of their faculties are in their states of normal freedom and activity, and then proposes his remedy for the derangement as follows:

Provide the patient with paper and pencil, and let him be requested, if he pleases, to place his hand in the attitude of making strokes. In a short time, it will move involuntarily, if his will be passive, and do not stop it; and circles, ellipses, or other primitive forms will be described. Perhaps human faces, trees, or houses, will come; and no matter what—let it come. Let each drawing be kept, dated and numbered, as marking a progress of state.

Many patients will be unable to draw at first. The pencil will stick in its center, and dog its own dot; but then other patients will succeed at once, will go on from little to more, and will radiate faith in their power around them. The slow will catch the infection of doing from the quick. But this leads to another consideration.

The process is so exciting, the attention so arched and tense, that with the insane, at first, the drawing mediums ought to be isolated from each other while at work. The product can be shown about in the Asylum; but let the first stages of the manufacture be private. The result of faith will propagate itself from the works with rapidity; and the more gifted Spirit-draughtsmen will gradually be looked up to, and acquire a power over the rest. In a little time, from their peculiar experience, they will be able to manage their co-insane friends better than the adventitious attendants; until at last the grand mediums of the Asylum, on both sides, male and female, will be enabled to control the whole mad kingdom with a glance; to direct it with skill; to supervise its details; to feel its wants. Then shall be realized that saying: "Who governs madmen must himself be mad:" mad, that is to say, in the inverse sense of worldly sanity—divinely mad.

Spirit-drawing has been mentioned especially in the foregoing paragraphs; but it is not necessary to limit the occupations and amusements of the Asylum to drawing alone. Writing, composition, especially poetry, will flow by the same involuntary gift; modeling also may be cultivated; or music, or work-

ing of patterns in crochet or other work; or speaking and singing; in short, any kind of art production which comes spontaneously, may be given way to; and improvisation of all descriptions may be solicited. By this means the inward experiences and troubles of the whole of these patients will be brought to the surface; the patients will be taught that another Spirit than their own is in the process; they will gradually transfer their madness to that other agent; and their pictures or products will become the scapegoat of their states. By the most ordinary law of transference, the internal malady will be drained away, and the mind will steam outward instead of brooding inward. Then will fear and suspicion, which are the two door-keepers of the madman's mind, die of the new permission to develop freely his madness on the canvas. And as these pass away, his guides will come nearer to him; and his co-patients also will begin to associate with him. Friendship will have a second birth.

All the mad-drawings and other productions must be kept, either in originals or photographs; in half a year they will throw upon insanity a new light; not the light of science, or philosophy, but of Spirit-Experience. The drawings of each generation of these mediums, will be helpful for those who are to come. They will be one department of man's new archives, and man's only human because divine History—the GALLERY OF STATES.

The spiritual treatment of the insane can be tried upon a single patient as well as upon a large asylum; and it is particularly applicable to private institutions for the insane. If any person who has faith for it will commence an asylum with such views, I can not but think, if he make it known, that many patients will be committed to his care; and in that case, his establishment will exercise a contagion for good upon all the great asylums of the world. The same principles also, with a proper change, are applicable to the treatment of Cretinism and Idiocy, and perhaps to the Deaf and Dumb. With these latter, intellectual education is to a great extent precluded; but spiritualist education can perform more than the same results, in a shorter time, and without wearing out the sorry powers. The blind also may find the missing sense compensated by the affluence of new gifts, and indeed, of Second Sight.

The phrase has often been used, "Spirit-drawing;" and it will be said, How call you it Spirit-drawing, when it is only imagination? I call it Spirit, because *that* is drawn through man's hand's, and poured through his mind, which is not consciously in him before; with an ease the opposite of the workings of imagination; with a feeling of unself, which destroys authorship; with a truth to truth, which is like the objects of nature and will bear examination and study by the medium; with a sense of dependence on a higher Being, which is a new position in art. If you choose to say it is your own Spirit, I have no objections; but only aver that it is a new and unused faculty, or power of faculty. And so, without fixing whose Spirit it is, I call it Spirit. Of course this is no place for discussing this problem at length.

But how many, viewing the wonders of the Spirit pen and pencil, may say it is the devil! Let it be judged by its works. If it effects a general madhouse delivery, the Lord and Heaven are the doer. His name be praised. The devil would like the credit of such a work, but he shall not have it. The routine and officiality which stood against such a result, would be his easy chair.

Routine will indeed have a very changed time of it, from the moment when insanity begins to be treated on the spiritual plan. For then cure will be within hail; and although the deep ocean has comparatively few duties, and the deck is lazy then, yet when we come near the coast, skill begins again, anxious nights looking out ahead, heaving the line, and sighting the beacons. So with the coming cure. It will come in crises and exasperations preliminary to recovered sanity. Crisis is a part of hope, and is the anxious side of it. And therefore routine will probably be unable to cope with such new hopes and fears, and will seek another berth.

And indeed when the new machinery is at work, the amount of supervision necessary, the constant call upon skill and sympathy, and the amount of presence of mind demanded, will be incalculable compared to the present conditions. All the madness will be on the move, struggling, fermenting, heaving with sanity. The asylum, no longer a swamp of incurables, will be a burning fiery furnace in which souls and minds are being pur-

ified. One of the busiest scenes probably on earth! holding intercourse and commerce with the invisible; as it were a collective apparition of the Saviour, stimulating and yet stilling the transactions and the pulses of a newly established center of the all-communion, and mart of many nations! Whoever is not prepared for hope, velocity, and the skill born full-armed out of the top-head of human affection, will have to clear out of the way of this movement, which will be too much for him; and he, too little for it.

Enough has been said to project the idea, which is an immortal idea, given for dominion by and by. It is at once a deduction of science, a fruit of experience, and a living inspiration. It remains to be added that the religious element, namely, Christianity, must be all in all in the working out of it, or it will fail, and make madness madder than before. The light which shines upon the darkness of the insane must be Christian light. The eye which supervises the unrolling of the twisted and blurred book of madness, must be steadied by a polar ray of the everlasting Gospel. The man who copes with unloosed lunacy, must be armed in a divine armory to fight with principalities and powers. The leader who marches at the head of the advancing soundness of the still-vacillating faculties of many, must be a chieftain in the readiness of a wisdom not his own. In short, religious duties, not from routine, but of a New Church, in a New Hope and Light and Love, must precede all the operations of those who are about to be rescued; and to these preliminary duties, reference must be made continually in the ever-recurring crises which are the footsteps of the cure.

Gentle Reader: once upon a time, inoculation was thought so appalling, that it was tried upon condemned felons. Once upon a time, madness was chained to rings in the floor, and to staples in the wall. By very slow degrees, madness was respected for the sake of the human beings that were folded in its coils, and gentleness took the place of force. Madness grew milder as sanity became more Christian. All we ask of thee now, is, to let madness have a further playground; to let it wear itself out in its own way, in comparatively healthful exercise. We commend this to thy better nature; to that which is more sane in thee than thy worldly *credo*; and so, with the Lord's help, we leave thee to adjust thy duty to the truth.

THE ELECT AND REPROBATE.

I believe it will be generally conceded that man, in his physical and spiritual organization, is a compound of mind and matter, or body and soul; and I apprehend the original mind or soul of man, unperturbed by education, is an emanation from God, and is equally eternal with God, who is the omnipresent Soul of the universe and Source of all good. The flesh and blood that constitute the animal or material man, are subject to decay, and all the opposition to God in man proceeds from the viciousness inherent in matter, or from physical disease inherited from parents, or is produced by intemperance and false education. Experience and observation, as well as the ancient Scriptures, represent a warfare between flesh and spirit to be characteristic of man's probative state. "The flesh lusteth against the spirit, and the spirit against the flesh;" and as these conflicts proceed, man becomes adapted to God, the origin and Father of his spirit, or he becomes assimilated to the beast. Every disposition to evil in man, such as pride, avarice and anger, are the legitimate offspring of self-love and of the flesh, and stand in direct opposition to humility, benevolence and love of humanity.

The elect spirits who have a divine origin, are those of whom Jesus was a pattern in the flesh. Man can never be at a loss to defend the doctrine of election and reprobation when he examines the conflict between these contending spirits for dominion in his own heart; and when the vale of superstition is removed from his intellectual vision he will discover that God has never reprobated *man* as the Orthodox have supposed, but that he has reprobated pride and avarice, with all their grand retinue of idols in his heart. And it was for the salvation of man that these *reprobates* have been already damned. There is no other means by which he can be saved. His heart is God's throne or Christ's temple; and the almighty dollar, with the money changers, and all the vain trappings that pride has invented, must be cast out before the Savior can enter; and without his presence and communion, religious ceremonies are

no better than sounding brass. The worshippers of an absent God are the devotees of a phantom, and when under the influence of pride and avarice, man is the Lord's only by *creation* and *preservation*, not by *adoption* as a spiritual child; and his prayers are abomination.

I think it will be acknowledged without controversy, that the worshippers of Mammon or of Mars, of Moloch or of Bacchus, carry their gods in their hearts; and where else shall we locate the God of love and benevolence? If we acknowledge the attributes universally ascribed to this God, we can never believe he has designed to govern the world by proxy. To suppose the present race dependent upon the ancients for revelation from God, would be to directly deny his omniscience and omnipresence. The Scriptures inform us that all that is to be known of God, is manifested within; that the inspiration of the Almighty giveth the understanding of his will; that if Christ be not *in us* we are reprobate; and that the crucifixion of this reprobate constitutes the cross of Christ, to which he nailed all the Jewish ordinances and took them out of the way. But when the reprobate is slain, and we turn from those cold Jewish shadows to follow the light of Christ within, the way is opened for progression in divine knowledge, with the glorious prospect of heaven and immortality; and we can find no stopping place in the progress of divine revelation.

But alas! pride and avarice have striven to drive this divine Savior from his throne, and to obtain a seat above him; and all the religion they will tolerate is a slavish routine of dead ceremonies to an unknown God, with a blind idolatry of the dead body of Jesus and of the ancient Scriptures, perverted to suit the purposes of their reprobate nature, and to secure power and revenue.

A LOVER OF LIGHT.

SPIRIT CURES.

We copy the following statement of cures by Samuel P. Leland, from the *Spiritual Universe*.

"A lady who had for eighteen months been confined to bed, unable to move herself, or change her position, without assistance, was by a few operations of a manipulating medium restored to health; and gained strength with such rapidity that in a few weeks she was superintending her domestic affairs, and discharging the duties of a mother. Her disease was a nervous debility. She had been given up by the most skillful physicians, who declared her past recovery. She is now well, and a firm believer in Spiritualism, in which she could see no rationality before.

Another cure which I shall mention here, was, if possible, more remarkable than the one already related. It was upon the person of a child three years of age, who had been afflicted from birth with that too often hereditary disease, scrofula. At the time the Spirits commenced their operations, it had five large swellings on different portions of its body and neck, some of which had broken, and were discharging corruption. No language of mine can do justice to the sufferings of that helpless child who had never enjoyed a moment's good health, and who looked to an affectionate mother and indulgent father for that aid which they supposed to be beyond their power of obtaining. But heavenly messengers came winging their way along, and through a manipulating medium checked the ravages of its disease for a time. Overjoyed at its recovery, it exercised beyond its feeble strength, and a relapse followed, which again laid it on its bed of pain. The anxious parents stood at its bedside, gazing upon it, when the little sufferer said, in all the gushing eloquence of childish simplicity, 'Father, be a medium, and make me well.' Poor father! how at that moment he prayed for that power, but alas! it was not his to possess. The same medium has since operated upon the child several times, who, I am informed, is at present enjoying good health."

REMARKABLE OCCURRENCE.—A circumstance of a somewhat remarkable character occurred in one of the flourishing towns of the midland counties. A clergyman died, and his wife and daughters, on the third day of his decease, recollecting that no likeness remained, it was agreed, ere the grave closed over him, that the body should be unshrouded, and a portrait taken. A young lady of some professional celebrity was engaged for the task. She, with the assistance of the attendant, took off the shroud and placed the body in the requisite posture; but, other duties requiring the artist's attention, the sketch was deferred till noon. About 12 o'clock, at the foot of the bed, the lady commenced, and went through with an hour's work on this image of death. At this stage of the proceedings, by some unaccountable motion, the head of the death-like figure fell on the side. Nothing daunted, the artist carefully took the head to replace it, when, lo! the eyes opened, and staring her full in the face, "the dead" inquired, "Who are you?" The "young professional," without trepidation took the bandage from the head, and rubbed his neck. He immediately saw the shroud, and laughed immoderately. The artist quietly called the family; their joy may be imagined, but can not be described. That evening, he who had been bemoaned by mother and daughters with agonized tears, gladdened their hearts by taking his accustomed place at the tea-table, and at this moment is making an excursion in North Wales.—*Bedford (England) Times*.



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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, MAY 23, 1857.

MODERN SPIRITUALISM.

We closed our remarks last week with the effort to express the great fact that modern Spiritualism had so far perfected the experience of past ages as to finally present a substantial basis of facts, of which to predicate the individual existence of man beyond the decay of his external form. To the superficialist who states his unwavering faith in immortality as flippantly as a child might repeat the multiplication table, and with a like profound comprehension of its meaning, this may seem no great achievement. Everybody, exclaims such an one, *knows* that man is immortal. But if we would understand *how* well "everybody" knows it, and how much the said everybody knows about it, the division of the Christian world into sects, each sect being an expression of a different notion concerning it, may be taken as a fair exponent.

To say that every man, whether conscious of it or not, has an instinct of immortality in his nature, is doubtless true; but that *any* man can have a substantial faith in a future life who has no higher test than history by which to try his instinctive desire for it, is certainly fallacious. History is no proof of immortality to us. It is a bare statement at best, of what constituted proof to the age which enacted the history. Moreover, there is neither truth nor life in words. They can but direct our attention to the truth which is in the fact or principle represented by them. They bear a similar relation to the truth, that a road does to a city the traveller may desire to visit. For example, "the Golden Rule"—the truth of that is not in the words, but in nature. So of a mathematical axiom, it may be a true statement, it can be nothing more. But the truth is not in it. The student takes an appeal from the mere statement to nature herself, and if she approve it, then has he found a truth, and not otherwise. Precept, then, whether old, or of recent date, whether deemed holy or profane, has this one use and no more—to direct the mind to a fact or principle which it might not otherwise have discovered. But it is the fact or principle which is the true object of sacred regard, and not the words which represent it. Therefore, while principles or truths are always holy, books, which merely direct our attention to them, never can be. The sectarian world carves its idols out of words, whilst it denounces the heathen for making his out of wood. The man who bows down to the mere form of the "Golden Rule" is as much an idolator as he who kneels to a Golden Calf! Such an one pays *external* reverence to the precept, not because he has proved it to be a natural law of relation between man and man, but because he has found it in a book which he has been taught to consider as of Divine authority.

Such reverence, however, is purely *muscular*. It may cause the lips to utter an assent, and the knees to bow in submission, but the light and heat which alone can warm the soul and render it fruitful, must be a reflection through the open windows of the *understanding*, from the fact or principle itself. Herein lies a portion of the infinite value of Spirit manifestations. *We derive the truth directly from the fact.* Man can be really conscious of truth in no other way. All honor to the seers of every age who have directed the feeble eyes of their brethren to the noble things they have discovered in God's universe; but salvation is not in them; it is in the truth they have helped us to see for ourselves. Jesus walked for months by the side of Philip, and yet Philip had not seen him. It requires an eye to see as well as a thing to be seen. While Jesus was endeavoring to direct his feeble optics to the spiritual significance of his life, Philip saw nothing but an authority to wonder at and obey. In the dim twilight of that early morning, his unpracticed eye could not discern the true Divinity in the man, nor the significance of his mission. Jesus was not yet revealed to him in his true light. Notwithstanding his external presence, he was still a problem to solve and a fact to be understood.

The same is true of the immortality he lived and died to illustrate. The mortal and the immortal have walked side by side in all the ages, but man has not known it: like Philip, he had not an eye to see. The immortal man walked with John through all the mazes of his mystical picture gallery, and at the end of it John mistook him for God, and was about to fall down and worship him. The record of Scripture closes with a rectification of this common error of the olden time, yet no Biblical scholar has seen it or paid the least attention to it. The "New Jerusalem" strangely enough slipped through their fingers and John's too, while they were taking the dimensions of its walls. There had been a sacred history antecedent to John as to us, and John saw the angel as the church sees the future, in the light of it. But when the angel stood revealed in his *own* light, lo! he *was a man!* And the angelic world must thus reveal itself to the human, or the latter will remain in darkness as to the fact that the angelic world consists solely of human beings. All religious tyranny is born out of this darkness. Theological dogmas, statements and systems originate in profound ignorance of man, and assumed knowledge of God. Some divines enforce the absolute necessity of faith in a future life, and straightway denounce as sinful all investigation of the facts which go to prove it, and all attempts on the part of Spirits themselves to demonstrate it. This absurd denunciation originates in their ignorance of man as a Spirit. From generation to generation clerical teachers have gone on teaching of heavenly things. What! Practically this: that man's first obligation is to love his Heavenly Father and seek Heaven; but, as "God is a Spirit," and Heaven is peopled by Spirits, his second, and *higher* duty is, to dread God's presence, and denounce as impious all personal communication with the Spirits who inhabit that world to which they are admonished to aspire—to believe that it is an awful thing to enter their society through the natural gate of death, and the eighth "*deadly sin*" to hold intercourse with them during life.

The alphabet of this strange Gospel has been chalked upon the blackboard of the Sunday-school, and proclaimed from the pulpit until it has become the common faith. But it is a faith born of earth and not of heaven. The religious teacher can see the body denuded of beauty and sensation, and become repulsive in the process of decay. "The knell, the pall, the bier" are before him in all their dismal reality, and at this point, so far as *he* can demonstrate, all reality ceases. To his vision the sun of existence has gone down into the ocean of conjecture, and in the night which succeeds it there is nothing visible but the place of graves! These cast their shadows upon the life beyond, and thus the living spirit becomes associated with the dead form, and is alike an object of dread and disgust. So divines have taught; so the people have implicitly believed.

Now this terrible barrier to human progress in the knowledge of spiritual things, must needs be removed out of the way; and accordingly, the whole battery of spiritual manifestations has been brought to bear against it. The trifling, the ridiculous, the absurd, the grotesque, the demoniac (so called), have been directed against this popular error with respect to Spirit life and condition. To their dismal notions and doleful teachings concerning eternity, eternity itself opposes *cheerful deeds—facts* against *opinions*. And this contest of realities with creeds and the prejudices they engender, may be earnest and sharp, but it must be short. A ritual of ceremony and sacred days and holy water; an eternity of psalm-singing and sanctified groans, with the sad alternative of brimstone, will not live beyond the century; for the glorious manifestations of Spirit life which redeem the soul from her doubt and fear of the future, are addressed to the understanding as well as to the affections, and under their combined action progress is inevitable and truth must prevail.

Gov. Tallmadge and the Journal of Commerce.

In our last issue we copied from the N. Y. *Journal of Commerce*, a criticism on Gov. Tallmadge's review of Count Gasparin's "Science vs. Spiritualism," which was published in that paper, under date of March 14. On the 15th instant, we received a reply from the Governor, and offered it to the *Journal* for publication. The Editor kindly consented to have it appear in that print, and it will probably be issued before this Number reaches our readers. They will doubtless cheerfully forego the pleasure of its perusal in our columns until next week, for the sake of the greater amount of good it may do by appearing first in the *Journal of Commerce*.

THE ANNIVERSARIES.

Last week was the season of the annual gathering, in this city, of various religious, benevolent and reformatory organizations, for the purpose of reporting progress in the accomplishment of their various endeavors, and consulting upon measures for the future and successful prosecution of their several enterprises. A large amount of talent and humanitarian aspiration, existing in different parts of the land as well as resident in our city, was [represented on the occasion; and notwithstanding there may have been some proceedings and speeches to which we could not accord our individual sympathies, we can not doubt that the general result of these annual convocations has been good. Even in cases wherein objects and measures have been unimportant or unwise, the free confluence of thought and sentiment on the matters in deliberation could scarcely fail of promoting more expansive and liberal thought both among those who spoke and those who heard, and of thus laying the foundation, at least, of important practical results hereafter to be outwrought in forms of which perhaps few as yet have any definite idea.

Among the Organizations which assembled in various churches and public halls throughout the city, were the American Bible Society; the American Home Missionary Society; Ladies' Home Missionary Society; American Temperance Union; American Anti-Slavery Society, &c., together with various minor and temporary bodies, congregated for specific ends. We of course have not room for a detailed or extended notice of the proceedings of these different meetings, but select for brief notation the following items:—

The LADIES' HOME MISSIONARY SOCIETY, especially engaged in reforming the degraded, elevating the outcast, and clothing and educating the neglected children, of the Five Points, this city, held their anniversary meeting at the Academy of Music, on Thursday evening. Some of the fruits of their beneficent labors were exhibited in the presence, upon the stage, of some 250 children of their school, of both sexes, neatly clad from the wardrobe of the mission, who sang several pieces in excellent style, and by their recitations showed very encouraging proficiency in their studies. These exercises elicited great applause from the numerous auditory that was present. The report that was read also showed that extensive good had been done by this Mission during the last year, in the way of distributing food, clothing, fuel and money to the worthy destitute in that unfortunate neighborhood.

THE FIVE POINTS' UNION MISSION, having in view the same general objects with those noted above, also held their anniversary meeting on Thursday A. M., at the Canal street Presbyterian Church. The report of their doings within the last year showed that a like beneficent result had been accomplished by them, but the particulars of which we have not room to record. If any human enterprise is deserving of the sympathies of men and angels, it is this movement for the elevation of the poor, the degraded and the abandoned; and we look upon these efforts as a *Spiritual manifestation*—an inspiration from Heaven.

THE SWEDENBORGIAN. During the middle and latter part of the week, various meetings of the Swedenborgians were holden in the city, in commemoration of an event in the world of spirits, the occurrence of which Swedenborg declares that he personally witnessed, by means of his unfolded interior vision, just one hundred years ago. This event, which the Swedish seer called the Last Judgment, and Destruction of Babylon, consisted of a thorough classification and re-arrangement of spiritual societies and of individual spirits, according to their specific degrees of good or evil, by which means the spiritual light and heat (Love and Wisdom) of the heavens were permitted to descend to men on earth more freely, and in a more unperverted manner, than they had descended before for many ages, thus ultimating in the establishment of the New Jerusalem Church, and also in the extraordinary developments of science, philosophy, and of human liberty, that have so conspicuously flourished during the last century.

Rev. B. F. Barrett discoursed specifically on this subject, elaborating these various points, at the Chapel in Eleventh street, between Third and Fourth avenues, on Thursday evening. A number of distinguished receivers of the doctrines of Swedenborg were present during the week from abroad, and we learn that measures of an important and practical character have been discussed and adopted by them.

"LUNACY TREATED BY SPIRITUALISM."

We invite special attention to the scientific and practical suggestions in another column under this title, by that distinguished philosopher, Dr. Wilkinson, of London.

If the ideas advanced are true (and from limited observation we are much inclined to similar conclusions), here is a great practical and humanitarian good, heretofore unthought of, to be wrought out by the application of Spiritualism. Shall the experiment be tried? and if so, when, where, how and by whom? These are the first questions to be considered. Is it true that Spiritualism is an antidote to lunacy? It would be as foolish for us to affirm as it would be for another to deny this hypothesis, without some experimental knowledge of the subject; while all might agree that if it is true it ought at once to be made practical.

We are not disposed to lose any time or opportunity to make the blessings of Modern Spiritualism effective in elevating and redeeming mankind from the social, physical and mental ills which afflict them; nor shall we be deterred from any practical efforts in this line, by the frowns of popular ignorance and prejudice against our facts and philosophy. We know it is exceedingly difficult to get fair opportunities "of doing many mighty works" of good to humanity, of which modern Spiritualism is capable, for the reason that its nature and conditions of efficacy, in most cases, are so different from the preconceived opinions of men, that they will not conform to them, at least so far as to apply the matter in question in any such institution as the insane asylum. *Individuals* are earnestly doing what good they can through spiritual sciences; and many of these are working single-handed and alone, with no scientific guides or experience, and no conference with other men in respect to the subject of their efforts. In many instances they are unsuccessful, and sometimes they even bring reproach on themselves, and apparently upon the cause.

This brings us again to the question, When, where, how and by whom shall the experiment of treating lunacy by Spiritualism, be tried? We say *now* is the time; a building set apart for the purpose is the place; skilful physicians and good mediums are the persons to try the experiment; and to this end we suggest that those interested in the subject in different localities, meet together and interchange experiences and plans for experiments; and if it is found practicable, let asylums be established for the treatment of lunacy by Spiritualism.

We invite physicians and mediums who have experience, or who are interested in the experiment, in New York and vicinity, to meet at our residence, 26 West 15th street, New York, on Friday evening, 29th inst., at half-past seven o'clock, to confer on the subject. We shall be most happy to receive from our friends abroad any communications of facts, theories and suggestions tending to elucidate the subject.

PRETENTIOUS SPIRITUALISM.

According to a statement in the *Daily Capital City Facts*, printed in Columbus, O., it seems that Dr. Ensign, an elderly gentleman, formerly a Methodist preacher, with a Miss Vinson, both of Cardington, O. (the lady claims to be a medium for some remarkable manifestations by the Spirit of "King," as he is called), advertised to give exhibitions in Mechanics' Hall. On Wednesday and Thursday evenings large audiences attended, at an admittance fee of twenty-five cents each. The entertainment consisted in seeing strung up before the audience drums, tambourines and other instruments, and of a brief, illogical, ungrammatical, chopped-up speech from the minister, in explanation of the kind of Spiritualism they were about to exhibit. Then the hall was made perfectly dark, and a person whom they had engaged commenced playing lively tunes on the violin; and it was said that the Spirit King and his associates accompanied the music by playing the drums and tambourines. During the exhibition on the third evening, two persons in different parts of the hall suddenly and simultaneously opened on them the glare from dark lanterns, which disclosed the fact that the players on the drums and tambourines were none other than the Methodist preacher and the young girl. The meeting, of course, broke up in confusion.

We know nothing of the parties named, or whether the exhibition or the statement concerning it in the paper is most implicated in deception. But though the precise state of the case is unknown to us, we are willing to admit that if it was a Judas ruse to make money by fraud on Spiritualism, and an at-

tempt to sanctify the proceeding with the flattering pretension of doing God service, we are not surprised. The pulpit and press have done the same thing in another way, and will continue to do it as long as it pays best. Modern Spiritualists have to place both these and other misrepresentations and frauds under the same condemnation, and we beg the Judases to forgive one another as each needs to be forgiven. These things do not disturb our facts and faith. We are serene, and freely forgive them all. They realize not what they do.

MR. HARRIS' NEW BOOKS.

THE WISDOM OF ANGELS. By Thomas L. Harris. Part 1. New Church Publishing Association, 447 Broome street, N. Y., 1857. Pp. 218; price, 75 cents, postage, 12 cents. For sale at this office.

This volume, which is the first of a series of three, purports to be a record of things seen and heard by the author in the spiritual world. It presents many scenes which are startling, impressive, and of absorbing interest, and withal gives some views of interior things which many Spiritualists will find irreconcilable with what they have heretofore accepted as truth, though many others will respond to the announcements with a zealous approbation. As to the merits of the work in respect to its theological and philosophical bearings, we propose to express no opinion at present. But at any view which may be taken of these, it is a remarkable book, and one which is apparently destined to a wide and long-continued circulation. In the relation of his experiences and observations in the interior world, the author observes the narrative style, and his pages will possess an interest even to those who may regard the work as little more than a romance.

We are now prepared to supply all orders for the above work.

HYMNS OF SPIRITUAL DEVOTION. By Thomas L. Harris. Part 1. New Church Publishing Association, 447 Broome street. For sale at this office. Price, 40 cents, plain; 50 cents, gilt; postage, 6 cents.

This is a small book of 139 pages, containing hymns which purport to have been dictated through Mr. Harris during the last fall and winter, by several celebrated poets and hymn writers now in the Spirit world. The hymns are of a lively, devotional and spirit-stirring character, and are well adapted for use in a worshiping congregation that recognizes the facts of Modern Spiritualism. Previous notices of this valuable little book that have been given in our columns, preclude the necessity of our saying anything farther now than that we are prepared to supply all orders for it.

ZILLAH, THE CHILD MEDIUM; a Tale of Spiritualism. New York: Dix, Edwards & Co. We can now only announce the reception of this volume. We hope to have time and space for a further notice of it next week.

Detraction Rebuked.

MR. JAMES J. STORY of Chillicothe, O., writes us a communication in which he strongly deprecates the spirit of jealousy which is harbored in the minds of many mediums toward each other, and which not unfrequently finds vent in the most unkind and injurious expressions. Our correspondent feels that he has himself been indirectly and personally injured by the false representations that jealousy or some equally questionable motive, had set afloat concerning certain worthy parties in his town (Mr. and Mrs. Walters), and in consequence of which he had himself been kept for a time from availing himself of their valuable services as healing mediums. He represents those parties as having in times past, endured much persecution for the cause of Spiritualism, which they have borne with a spirit of firmness and self-sacrifice worthy of all commendation; and beside being worthy of confidence as to personal character, they are represented as possessing medium powers which have been efficient in the cure of many obstinate and otherwise apparently incurable diseases; in testimony of which our correspondent forwards us the names of a number of persons as references. Mr. S. thinks that any spirit of jealousy or detraction that would injure the reputation or usefulness of another should be uncompromisingly discountenanced, and so think we.

Presbyterian Colportage.

We make the following extract from a letter just received from Iowa:

"I have been engaged for a number of years as a colporteur for the sale of the books of the Presbyterian Board of Publication (Old School), but since I have embraced the views of the Spiritualists, they are trying to turn me out of the Church, and I suppose they will. With my present views, I would prefer laboring in the cause of modern Spiritualism, as I believe it to be in harmony with truth as exhibited in nature and taught in the Bible. It unfolds the most beautiful ideas and uses that the mind is capable of conceiving—truths that have been buried in the dust of ignorance and superstition. The light of divine love is radiated from the celestial spheres through the mediation of angels, to dispel the darkness that envelops the minds of God's erring children, and points out the path to progress, elevation and happiness. The cause is progressing here, although the clergy and people are busily engaged in checking it. We have a Harmonial Brotherhood organized, and lectures every Sabbath."

Go on, brother; we shall be most happy to furnish books on liberal terms, and we will not "turn you out of church" if you read, reflect and utter your convictions, or even sell Presbyterian books. We think error is harmless where truth is left free to combat it.

Books to Harvard College.

In an official acknowledgement of the reception of twenty-six volumes and five pamphlets which we recently forwarded as a contribution to the Library of Harvard University, the Librarian uses the following language, which for its noble liberality presents a highly favorable contrast with the sentiments concerning spiritualistic publications and doctrines which are too frequently cherished by the dignitaries and officials of other long established religious and literary Institutions:

CAMBRIDGE, May 7, 1857.

MY DEAR SIR:

I am very happy to be able to send you officially an acknowledgement for the above named volumes and pamphlets. The subject of which they treat is engaging the interest of so large and important a portion of the community, that it is very desirable that all who are interested in it, whether they doubt or believe, should have an opportunity to examine the strongest evidence on both sides. I shall take pleasure in letting every person who chooses, whether he is connected with the University or not, have free access to every thing with which you favor us. * * * Respectfully yours, JOHN LANGDON SIBLEY.

A Spiritual Visitation in a Southern Town.

Mr. A. E. D., of Brashear City, La., in writing and forwarding remittance for books, etc., incidentally mentions that some two months ago the inhabitants of that town were thrown into some considerable excitement by the sudden development of a powerful personating medium among them. The medium is a lady of high standing, and has been a pious member of the Methodist Church for some ten years, and was, previous to her development, a total unbeliever in Spirit manifestations. Our correspondent says that the Methodist preacher, of whom this medium is a niece, and who has witnessed some of the manifestations through her, declared that they were calculated to deceive even the very elect! "The faith" (it might rather have been said unfaith) "of some of the most bigoted Methodists, has been shaken;" and those who oppose her admit that she is not deceiving, but think she is deceived. Thus are the spiritual phenomena making constant inroads into the ranks of skeptics and popular religionists, compelling attention and assent wherever they go, and gradually working out the event of their destined universal recognition.

Mount Washington, Berkshire, Mass.

We are informed that there are Methodists, Congregationalists, Universalists, etc., in this town, and that the time was when they had preaching and paid three dollars a sermon, but they have ceased to have preaching there. They now (of one accord we believe) desire to have the living Gospel proclaimed in that mountain, and would entertain and moderately pay a trance speaking medium, or one who could shake the dry bones with the trumpet sounds of a living spiritual intercourse. May the Lord send his messengers into this mountain. Letters may be addressed to David P. Turner, Hillsdale, Columbia Co., N. Y.

Spiritual Tract Association.

Several earnest Spiritualists have signified their willingness to contribute ten dollars a year, provided one hundred persons will join them, (and others with smaller sums,) for the purpose of publishing the more conclusive spiritual facts, with legitimate deductions, for gratuitous circulation. If the requisite number of persons respond to this suggestion, they will be notified of a meeting to make such arrangements to carry out the proposition as their wisdom shall determine.

"Weekly Spiritualist."

We have received five numbers of a super-royal octavo paper bearing the above title, published at Marysville, California, by L. W. Ransom. It seems to be conducted with considerable spirit, and its columns are well diversified with judicious selections from the spiritual press and the current literature and general news of the day. A publication of that kind, conducted in a proper spirit and well circulated, can not fail to exercise a beneficial influence upon our cause throughout that region of the setting sun. Success to the Spiritualist. Terms, \$5 per annum, in advance.

Affairs in Buffalo.

On the occasion of a recent convention of certain radicalists in Buffalo, Mr. Henry C. Wright made application for the use of the Hall occupied by the Spiritualists, for the purpose of giving a lecture. The Hall was granted by the Spiritualists, but with the express understanding that they were not to be considered as countenancing, by that act, certain doctrines held by Mr. Wright, on the subject of Free Love; and this fact was expressly announced by Mr. Wright, at the commencement of his lecture. This distinctly shows what the sentiments of the leading Spiritualists in Buffalo are on the subject referred to; but notwithstanding this, certain bigoted journals in that section have made Mr. Wright's lecture the occasion of raising the mad dog cry against Spiritualists as the votaries of Free-loveism!

We learn, by a personal interview with Mr. Bullene, the husband of the former Miss Emma Francis Jay, that the latter has recently been lecturing in Hartford, Portland, Boston, and Manchester, Conn.; that she will be in this city in a day or two after the present writing, (May 18,) and will hence return, with her husband, to her new home in Wisconsin. We are happy to learn that Mrs. Bullene will not deem it inconsistent with the duties of her new sphere of life, to continue to lecture occasionally, as the interests of the cause may demand, though in compliance with her own promptings and the wishes of her husband, she will not probably be in the lecturing field hereafter so much as formerly.

INVESTIGATING CLASS.

Session at the house of Mr. Partridge, Wednesday evening, May 13, 1857. Question continued:

"Is man physically, mentally, or morally free?"

Mr. Partridge said:

At our last session for the consideration of the above question, Mr. Fishbough said he understood by the term *free*, "the condition of being at liberty to follow, without let or hindrance, the inherent impulses of one's own nature, inclinations, passions, or loves." If this is all that is meant by man's *freedom*, I should say that man is free. But I understand the words *free*, and *freedom of man*, to signify the willing and acting contrary to momentary impulses, passions, and loves—that is, that man is free to regulate his speech and conduct for the future, and independently of the fleeting conditions, circumstances, and influences operating at the time. This I do not concede to be man's prerogative. It may seem as if men do regulate beforehand their speech and conduct, in given cases; but this is done only so far as they apprehend the future, its circumstances and influences, and thereby make them the present. But if circumstances and influences at the time are found operative, which had not been apprehended, then the man's speech and conduct are changed, and made to conform to the new impulses. I agree with Christ, that it shall be given us in that same hour what we shall do and say.

Mr. Scribner said: If there is freedom existing any where, there must be a being somewhere that is free. If God existed from eternity, he is not free, because he had no control over his own creation. The same is true with man, as he did not make himself. God is not independent as to his own being, but is free in all else. The argument against man's freedom, because he did not create himself, lies equally against God.

Mr. Brown said: Freedom is the power to choose between possibilities. I may will to sit, to get up, or to get up and walk. Freedom of will is the ability to do one of these three things, as I may choose. The act is conformable to law.

Mr. Brown made a distinction between volition and will; and added, that will is never exerted except in determining between possibilities. It can not act except in freedom. Inclination must be separated from will. Man eats, drinks, etc., often against his will.

Dr. Orton said:

There is a vague, but in some respects favorite notion in the world, that if men's actions can be traced to motives, it destroys the freedom of those actions, and relieves the actor from responsibility. This, in one sense, is a happy position, but in another it is most humiliating. If it renders us blameless for our misdeeds, it at the same time obliterates our individuality, destroys our selfhood, and degrades our manhood, with all its aspirations, into a mere creation of the fancy.

If the position be correct, that the motives which induce action amount to compulsion, and constitute a necessity, then it would seem that the converse proposition—action without motive, that is, involuntary and compelled action—ought to exhibit the quality of freedom. But this is obviously not so. Neither in involuntary or forced action is there any operation of choice. The truth is, that a motive is the necessary preliminary and accompaniment of every voluntary action, but that the existence of a motive, or a thousand of them, does not at all vitiate the freedom of the action. So fully is this true, that we can not conceive it possible even for the Infinite One, in his infinite freedom, to act without a motive.

In saying, however, that man is free, it must not be forgotten that he acts with a derived power. This is what Swedenborg means when he says that man acts as from himself, and knows no otherwise than that it is of himself; that is, the power to act at all is from God, though man may know no otherwise than that the primary source as well, is in himself: and this feeling of freedom, even of independence, is an additional evidence of man's liberty on his own finite plane. The relation is the same in kind as that between parent and child. The parent confers physical life, and supplies the wants of his offspring; but the development of the child, whatever influences, motives or circumstances may be brought to bear on him, are from his own selfhood.

This dependence of man on another for all the power he has, and even for his being, makes him subject to such conditions as his superior may have seen fit to impose—to the conditions, in short, in which we find ourselves here placed without any choice or agency of our own; but these conditions only bound without destroying freedom; and though at times they may seem onerous, are, without doubt, both wise and benevolent in their relations to our ultimate destiny. Physically, man is

hedged in by the nature of his organization. He would be glad to fly with more than the speed of a bird—with the speed of light—but can not. He can only hope to do this in the future, when he shall become more fully a spirit. For the present the desire to overcome this obstruction furnishes him with one of the strongest incentives to development. He is also exposed to accidents and mishaps of various kinds, which call forth all his foresight and ingenuity to avoid. But within the circle of his capacities and surroundings in the provisional home which has been given him, and the laws under which he has been placed, he enjoys the right absolute of decision as to his acts.

Mentally, man commences his growth here as a blank chart to be filled in; or rather as an embryo map of all knowledge, to be brought out from his interiors and identified by contact with external things. The process by which this is accomplished is necessarily gradual; but, subject to this restriction and the circumstances which surround him, he is free to choose his departments of knowledge, to develop himself or not develop himself, as he may will.

On the moral plane, man's freedom greatly enlarges. It is here that he is judged—held blameless or condemned. It is here that he judges himself, and holds himself responsible for his change of motives. He requires of himself that he should keep a clean conscience, though his acts are often obviously imperfect and offensive; and feels that his Maker requires the same of him; and this quality in man is another evidence of his freedom, which it is extremely difficult to reason away.

On this plane man can not be coerced. There is no power aside from the Deity capable of reaching it. He can always keep his sense of right at ease, by taking the alternative of consequences. Sometimes this may be the loss of property or reputation, contumely and reproach, or even the rack, the scaffold or the stake; and many in different ages of the world have deliberately made choice of these rather than stain their spirits and their manhood. So far do special organization, education, circumstances, external motives, or all of them combined, fall short of constituting a necessity capable of forcibly controlling man on the moral plane, that we sometimes see persons in the most degraded ranks of life, with the most unfavorable hereditary conformation, from motives within themselves opposed to the external—the desire to become better—in the exercise of the sovereignty of will, breaking loose from all their former habits and associations of life; and with the energies of a god, turning against the demands of their own organization, making war on the circumstances which have endorsed them; and subjecting their various appetites and passions, and thus reforming their lives.

The main points of proof bearing on this question may be stated as follows:—

1. Man's consciousness affirms his freedom; limited of course to what is possible to his organization and field of action.
2. God, and nature under God, treat him as a free agent, and hold him responsible for his actions.
3. On the supposition that he is a mere machine, acting only as he is acted on, we can discern no sufficient object in his creation. The idea of companionship to the Deity, or companionship among themselves, can not apply to machines; neither is rational individuality or development predicable of a machine.
4. The motive power in man is supposed to be his loves. But love, to be at all, must be spontaneous. This is inseparable from the nature of love. It brooks no foreign interference, no attempt to control it from without; and the application of force nullifies, or turns it to hate. Our standard of love for one another requires this spontaneity; and anything short of this—a love centered on us for the sole reason that, like the wheel of a wagon, it can run only in a particular rut—would fail to satisfy us. It is difficult to conceive that the standard of the Deity, in this respect, should be less elevated than our own. If the love of his creatures is pleasant to him, it can only be so because that love is spontaneous and free.

5. To assume that man is not free, is to assert that the life of humanity is a farce; inasmuch as it is full of pretension without reality—that God and Nature, in treating us as free agents, play the part of tyrants, and afflict us with undeserved misfortunes—that we are not separate individualized existences on the finite plane, as we have been wont to suppose, with the prospect of unlimited development, but simply puppets moved

by a wire; and accordingly are without the ability to form an opinion of our own on any subject—on the question we are now discussing—and can claim no respect from any source for the conclusions at which we may arrive.

6. It is a curious paradox connected with this question, that those who take the negative of it are obliged practically to assert their freedom in denying it. If they have not the freedom to form an opinion, it follows that they can have no opinion.

Mr. Denslow said, that his argument on the previous evening was, that inasmuch as we have not the formation of our own organism, we are not free. It is said that the same objection will lie against God's freedom. He had shown on that occasion, that man is in subjection to a chain of causes, running down through his line of ancestors; but this could not be said of God. He had also shown that there were other causes which exert a controlling influence over the molding of his character and attributes. He believed that willing was also the result of cause.

Mr. Scribner inquired of Mr. Denslow, If, having ascertained that man did not create himself, it was pertinent to ask who did make him? Mr. Denslow continued: The Divine will acts of its own power. Human will is the result of causes acting upon it; and the willing is just as much a consequence as the acting.

Dr. Gray said:

We can not determine the question. No man can take cognition of himself until he becomes objective to himself. I can not determine the antecedents which control me. If the external senses are allayed, as in mesmerism, the internal still act. I define will not as a substance, but as an event. Understanding determines choice. I infer absolute freedom can be predicated only of Omniscience. The degree of freedom depends on wisdom. The narrower the scope of observation, the more limited the choice. In willing, the external and internal co-operate. When we will from passion, the external controls; when for nobler ends, the internal and spiritual.

Man is an animal, and super-animal. He has ranges of faculties above the animal—faculties superior to the animal—which act when the animal rests. The developments of Spiritualism show in him faculties superior to the natural. Man is not only a duality, but a trinity and infinity. Each higher degree, he becomes freer. His loves will act to eternity. The understanding is the actor, and the acts will be more free as he progresses.

Dr. Orton inquired, if man does not exhibit the same freedom when he acts badly, as when he acts unwisely?

Dr. Gray thought not. A man who acts badly, does not act in freedom. Conscience stands between the animal and super-animal. Will has no existence in itself. It is not substance but event; and we can not determine anything which antedates the act.

Mr. Brown thought that every act of will, so far as it is an act, is empirical and objective.

Dr. Gray could not see anything before it is. He could not go behind willing.

Dr. Hallock thought he never did anything without a motive. If he admitted this freedom of the will, he did not see how man is to be connected with God and the universe. He held, with Swedenborg, that if God governs in general, he governs in particulars; and that the law everywhere prevails.

Mr. Brown: In so far as man acts from motives, he acts by causation. Every act of will is made in reference to law. The freedom is before the act takes place, in determining between the possibles.

Dr. Gray said, that it is impossible to go behind the scope of observation, to which Mr. Brown agreed; but it was immediately discovered that the gentleman differed as to the limits to be set to the "scope of observation."

Some further conversation ensued, which was principally confined to a re-statement of opinion; and at a somewhat late hour the meeting adjourned.

ADDITIONAL FROM MR. FISHBOUGH.

Whatever form of words may be adopted as expressing any one's views on this subject, no theory ought to be, or can truly be, countenanced for a moment which tends in the least degree to confound the distinction between virtue and vice, between good and evil, or that could in any case tend to lessen man's inborn sense of personal responsibility for his own voluntary acts. I respectfully submit that if my brief remarks on this subject, published in last week's TELEGRAPH, are carefully analyzed, they will be found to contain the elements of an entire reconciliation between what true philosophy teaches concerning Freedom and Necessity, inasmuch as those remarks define Freedom to be the condition or liberty to act out, without obstruction, the inherent impulses, desires or loves of the actor, (not of that which made the actor what he is,) and Necessity to be the result of that unobstructed action. This makes necessity subordinate and negative to freedom, while freedom an attribute of all action that strictly accords with the old remember rent impulse or desire of the actor. I submit it is happier.—Barton.

Deity, parents or circumstances, have the Bridge Company advertise for has nothing to do with the question received from now till the tenth of constituted, is free to will and act, possessing, from whatever source

Original Communications.

THE PAST, THE PRESENT, AND THE FUTURE.

SUGGESTED BY A PIECE ENTITLED "LONG AGO."

Let others sing in joyous strains,
And praise the far-off "Long Ago;"
My harp when urged to join, complains,
And only echoes notes of woe.

I've scanned the full historic page,
And traced man's history o'er and o'er,
But can not find that "golden age"
For which I sought in days of yore.

Whichever way the search is made,
I find man's pathway marked with blood,
And sins and crimes, of every grade,
O'er the dark Past thick mingled brood.

O'er Egypt's time-defying heaps,
And Rome's Coliseum—Greece's halls—
My saddened spirit only weeps,
For in those proudly rising walls

I read of toils, and tears, and pains,
Wrung from the laborer debased;
• They whisper of the tyrant's chains—
Divine humanity disgraced.

Then ask me not in joyful strains
To sing in praise of "Long Ago;"
My harp when urged to join, refrains,
Or only echoes notes of woe.

Sick of the Past, I change the view,
Brisk scenes of present life among;
I think to win a note or two,
But find my harp, to sadness strung,
Low on the willow drooping hung.

Perchance, in patriotic strain,
I fain would sound Columbia's praise;
I touch its trembling chords again,
But O how mournful are its lays!

I strike for "Hail Columbia" brave,
But O it soundeth like a dirge;
It sinks into "Alas, the slave!"
Alas, alas, my country's scourge!

Whether in foreign lands I roam,
Or in the country of my birth,
I bring the sad reflection home—
Freedom's yet not born on earth!

'Tis not that slavery alone,
Which o'er the body claims control,
But that which, more imperious grown,
Would forge the fetters for the soul.

O when shall this blest boon be given?
In answer to our earnest prayer—
Does freedom now exist in Heaven,
And is it sin to wish us there?

Tired of the Past, the Present, too,
My soul is filled with dark unrest,
Till once again I change the view—
Thoughts of the Future fill my breast.

I take my harp and touch its chords,
To "Watchman, tell us of the night!"
And, lo! it breathes such joyous words,
They thrill my soul with wild delight.

The midnight darkness breaks away—
The "Good time coming"—heaven in view;
Behold the near approach of day!

"Ring out the old! ring in the new!"

CAROLINE OF ORWELL.

MRS. TUTTLE'S LECTURING TOUR.

CAUSE IN THE WEST—FACTS—SPIRIT VOICE SPEAKING WITHOUT ORGANS, &c.
PAW-PAW, MICH., May 6, 1857.

MR. PARTRIDGE:

Myself and wife (Mrs. C. M. Tuttle, of Albion, Mich., having traveled in the Western States this past winter, and given lectures in behalf of Spiritualism, we will briefly give a history of our excursions and experiences. Leaving Albion, Nov. 28, 1856, we visited the following places, and spent from four to six days in each, and as they all acknowledge, greatly to the benefit of the cause: first, Kalamazoo, next Paw-Paw, then Texas, Breedsville, Lawton, Michigan City, Ind.; Chicago, Rockford, Elgin, Aurora, Batavia, Geneva, and St. Charles, Ill. But few of these places had had any lecturers before; we were well received in all of them, and a fine work has been done in each. We then went to Laporte, Ind., and to Michigan City again, and thence to Delphi, Attica, Crawfordsville, and Delphi, Camden, and back to Laporte; thence to Niles, Mich., and now we are at

and found it very interesting.

We can not give you the least idea of what is being done for the cause, and of the great progress it is making at the West, or of the astonishing demonstrations in the way of healing, tipping, rapping, writing, speaking, etc.; but we may mention one curious case of a voice, speaking by the side of a certain medium at Logansport, Ind. The voice would clearly speak without moving the lips or organs of the medium; would hold social conversation with any one; would call all by their right names, and answer questions; and when the medium was at meeting, the voice would often speak out to the minister, saying to him, "That's a lie;" and again and again it would say, "That's a lie," until the medium would leave the meeting. If any one doubt this, he may learn to his satisfaction the truth of it by writing to Mr. Chase, at Logansport, Ind.

A remarkable case of Spirit-cure occurred in this place (Paw-Paw, Mich.) Mr. William Tanner got a wheat-head into the tubes of his throat, and carried it there to his injury for twenty-five years, but was finally relieved of it by spiritual aid through his daughter, who is a healing medium. The wheat-head was gotten up, and out from its place, and Mr. Tanner relieved, after he had been given up to die by the doctors. He also had a badly diseased hand, which was also entirely cured. We could mention many cases of a like importance, but can not mention more in this short communication.

Several clubs of subscribers for your paper have been sent you from our efforts, and I hope more will be sent you.

Yours for the cause, M. H. AND C. M. TUTTLE.

We perceive that several of the western papers speak highly favorably of Mrs. Tuttle's lectures, and we publish this week a communication from Delphi, Ind., giving a very favorable account of her labors in that place.

We are requested to say that Mrs. Tuttle will, during the approaching summer, travel eastward, and will lecture in such places as may invite her services. Ed.

CONDITIONS AND WANTS IN DELPHI, IND.

DELPHI, IND., May 7, 1857.

DEAR PARTRIDGE:

Since I wrote you last concerning our "Facts and Evidences," we have been wonderfully gratified, as well as spiritually edified, by a visit from that most excellent trance-speaking medium, Mrs. C. M. Tuttle, whose residence is in Albion, Mich. Being the first medium of the kind who ever visited our town, curiosity prompted a good turn-out; and I assure you the eyes and understanding of many were opened, that had been ever closed against all argument and oratory up to that date. She invited the clergy, or indeed any one else, to select their own subject, and take half the time in debate, and also invited the audience to select the subject for each lecture. Finer discourses were never heard; indeed we think she has no superior. Although not one minister was present, there was a general and good interest awakened, and a determination on the part of many people to investigate—to yield a little the prejudices of early training, and to think for themselves. We think good seed has been cast in our midst, and we now want good trance-speakers to visit us and water that seed.

We organized a small society after Mrs. Tuttle left, and hold Sunday meetings. The names of the committee attending to the business of the "Harmonial Brotherhood," are E. W. H. Beck, William Hunter, and Joel H. Dewey. A similar organization was formed in Lafayette about the same time, and quite an interest is manifested in Attica and Terrehaute, towns farther down the river.

Speakers from abroad visiting either of these places, are expected also to visit the others, and would do much good. We trust enough can be spared from the East to travel among us this summer, when it will be inexcusable in us, if by another season we can not furnish our own. We are on the Wabash Valley Railroad, which is the direct road from Buffalo via Toledo, to St. Louis—a road intersected by Eastern roads at Lafayette, Logansport, Peru and Fort Wayne. Will not Dr. Hatch and lady visit the West this summer, or some male medium that would confer eternal benefit.

Yours in progression,

E. W. H. BECK, M. D.

P.S. Will the N. E. Spiritualist please copy, or at least notice, our desire for speakers?

PERSONAL EXPERIENCES.

Having collected a few of my experiences and thoughts on paper, which I think may be of some benefit to others, I will place them in the hands of the editors of the TELEGRAPH, let the result be as it may. My first mysterious impression consisted in the imprinting upon my mind of the language of the prophet Joel, 3: 28, 29, 30.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy; your old men shall dream dreams; your young men shall see visions. And also upon the servants and hand-maids in those days, will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, fire, and pillars of smoke."

The manner in which the above Scripture was impressed upon my mind, is one of the hidden mysteries belonging to Spiritualism. I was ignorant that there was any such Scripture, until I awoke about two o'clock one morning, with the above words stamped upon my mind. I rehearsed the passage over two or three times, and then sprang from my bed, struck up a light, and opened the Bible to see if it was even so. The book, the chapter, and the number of the verses all being present in my mind, I turned to the passage immediately, and found it to read *verbatim* as it had been given to me. In reading it from the book, my attention was drawn particularly to the latter part of the first verse, "Your young men shall see visions." Being a young man, I understood it to mean that I should become a vision seer to some extent, and

that the future should not be hid from my eyes. I have been trying to cultivate myself in this matter for the last seven years, and I now am persuaded that I can read the future in all things pertaining to my own happiness or misery. I make no pretension to read or dictate for others, only as it may chance to be revealed to me.

When in a vision state, I receive my communications from the great Fountain of eternal goodness. Whether they come *directly* from him, or *indirectly* through Spirits, it matters not—they come from the same Fountain. The language of heaven is figurative; that is, signs and figures are presented to give ideas. All the different figures presented are representative of valuable truths—such truths as will spiritualize our thoughts, and fill our minds with love to God and man. While living in obedience to such impressions, all is pleasant and lovely. My pathway is strewn with flowers; there is no obstruction to hinder my progress; Heaven is open before me, and I feel myself welcome and cheerfully invited to partake of her richness. I find it to be pleasant and lovely to walk obediently, in love to God and in the light of heaven. There is no hidden evil or accident that can approach without, unless warning is given in time to avoid the consequences. When living in this happy frame of mind, I feel the Father's protecting care over me. There is no device of the human heart permitted to deceive me. Their intentions are made known, and their influence with all the approaching temptations are rejected. Yours, J. M. ROMAINE.

MEDIUMS AND CIRCLES.

MR. PARTRIDGE:

SHOREHAM, April 15, 1857.

*** There have been some new mediums developed in this section—a Mrs. Horton for speaking in Sudbury, and a Miss Ellen Cogswell of East Middlebury, for receiving answers by means of raised letters on her arms, and a Miss Lord has, in addition to her speaking, etc., been developed for the production of the Spirit lights. I was present at Mr. Cleveland's, in Middlebury, one evening, and sat in a circle with her and five others. The Spirit of Dr. Franklin purported to be present, and spoke through her upon the subject of electricity after producing the lights. These lights were made to bow toward individuals asking for the presence of their Spirit friends, many times—evidently showing design or intelligence from the invisible friends. During the production of these lights, a small but very beautiful Spirit hand and wrist was made brightly visible to us. This was the first I had ever seen of the kind, and I was much interested. A niece of Mr. Cleveland's was in the circle (Miss Mary Allen), and was influenced to see several Spirits and describe them, and some spoke through her to different ones present. One wanted to dance with Mrs. Cleveland, and by the request of Mr. Cleveland for him to do so, Mrs. Cleveland was suddenly lifted erect, and jumped twice round the room to her seat, to the great amusement of the rest of the circle. The Spirit then spoke through the medium, and said he did this to show us what they could do, and to dance off some of Mrs. Cleveland's sectarianism.

Other manifestations were made, of interest, and we retired for the night. At about three o'clock in the night, Mrs. Allen was entranced, and sung two or three times, and we were all awakened and heard it. This seemed very curious to me, it being so still, and all the villagers so profoundly asleep. I was told by my guardian spirit that I had been heretofore awakened about one o'clock in the night, and that this Spirit had awakened me. The members of the circle asked if I had been so awakened. I told them that I had got awake by some means, (I knew not how at the time,) but supposed that nothing unusual was the cause. It was prophesied that I should continue to be awakened, and so I have been.

There has been a decease of one of the first, if not indeed the first, mediums developed in Middlebury, for several phases of the manifestations. There were some remarkable demonstrations made during her mediumship in the family of Mr. Cleveland, where she resided for some fourteen or fifteen years. Some account of the same was published in the TELEGRAPH, Vol. I, I think. Her name was Ann Robinson. During one night a pitcher of water was brought her by a Spirit, when no one of the family was up at the time. Her window was shut, her cup filled with coffee, etc., in the same way. J. W. ATWOOD.

MANIFESTATIONS THROUGH CHILDREN.

FAYETTEVILLE, May 4, 1857.

Dear Sir,—As I have not contributed much for your columns, I hope it will not be amiss if I here chronicle some of the strange things that transpire in those parts. A lady correspondent of ours, near Hamilton village, writes that a family of strangers moved into that neighborhood of late, and a small girl of theirs, twelve or fourteen years old, came in to visit their children. After romping a spell, says the little stranger, "Let us make the stand tip." A stand was placed before them; they placed their hands upon it, and it soon began to move. An elderly gentleman sitting by, who was prepared to digest such food as is presented in the SPIRITUAL TELEGRAPH, a copy of which I have now and then sent him, put questions to the invisible power, to all of which, as nearly as they could judge, correct answers were given.

After continuing his investigations for a spell, he asked the stand to come to him. No sooner said than off it started, and the girls ran along and kept their hands upon it, whilst it played many of its pranks. The scene so confounded them that it was talked around among the neighbors, and many of them gathered in and sent for the little mediums, and the stand went through with its motions as before. It was proposed to hold the stand, and some of these Samsons seized it, when it attempted to start; and between the seen and unseen powers the stand was smashed to atoms. But my correspondent says she can not think it Spirits; perhaps to escape a chastisement by their church, as she and her husband are Methodists. C. WHITFORD.

Interesting Miscellany

THE CLERGY AND THE DRAMA.

On the recent occasion of the dramatic fund festival in this city, Rev. Henry W. Bellows (Unitarian) said:

He wanted to disclaim any very special credit in placing himself here as a representative of the clerical profession; for he supposed the clerical profession would not consider him a representative. Moreover, having been accustomed from peculiarities of opinion to occupy a somewhat solitary position, he did not conceive that he made any very especial sacrifice in meeting whatever prejudices must be expected in joining hands with the members of the dramatic profession. He had never been to the theater in New York, but had been to the opera—making a distinction without a difference. The theater was not considered exactly the thing; he yielded so far to the suggestions of prudence and discretion. He begged to say, however, here, that in avowing these sentiments, he made a much smaller sacrifice than they would suppose, because they grew naturally out of that philosophy and religion which, the blessed God, it was his privilege from his youth to receive and entertain. He had never been able to think vilely of human nature. He had never been able to think that God had endowed human beings with any faculties or talents for which he had not somewhere made a stage. He had never believed that so wonderful a gift as the dramatic faculty was made to be hid in a napkin. He had believed that the commission which the possession of that extraordinary power gave to a human being was as genuine a commission to go and fulfill an errand, and delight the world, as the possession of any other faculty or talent which the Almighty had conferred. He never could see why the dramatic profession and his own should be at such serious loggerheads; he never could see why the friends of morality and religion should not be the friends of innocent enjoyment, of high art, of dramatic and mimetic talent. He saw no proper grounds for this immense antipathy between them, and he believed that actors had yet to do justice to clergymen as well as clergymen to actors. He assured them that if the clerical profession in all orders and classes were only more unbarrassed by their position toward the laity, they would find a more liberal, and a larger and freer justice done to the profession by that class of men than perhaps by any other class of men in the whole community.

MANUFACTURE OF CONVERTS.—The Montreal *Minerve* (Roman Catholic organ) has an article entreating subscription to the funds of a Society for the salvation of Infidel infants! It states that the agents of the Society have baptized 329,388 infants, of whom 247,041 are already dead and gone to heaven. For twenty sous, according to the report of the Missionaries, four children can be saved; for 1000 francs, 4000 children. A report of the Romish Society for the Propagation of the Faith, published a few years since, dwelt at length and with much satisfaction upon this branch of the Society's operations, and exposed the method in which the pious work of saving infants was effected in some countries. It appeared that the largest number of "salvations" was effected by women, who were duly empowered by the church to go about in the pretended capacity of physicians or nurses, especially for sick children. On obtaining access to the little ones, their first and chief object was to baptize them, which was done as soon as an opportunity was afforded of doing it secretly. Various ingenious devices were employed to conceal the act. Among others was that of carrying in the hand a bouquet of flowers, in which was concealed a small syringe filled with water. Holding this to the child's face, as if to amuse it, the pious operator would secretly eject from the syringe a few drops of water upon its forehead, at the same time mentally repeating the baptismal formula, and the child was forthwith reckoned among the children of the church, and an heir of salvation!

THE GRAND TRUNK RAILWAY is likely to prove a bad speculation. The Canadian House of Assembly have passed a bill for its relief, practically giving the corporation some fifteen or sixteen millions of dollars. When the Grand Trunk company was first formed, it was intended to construct a continuous line from Sarnia, at the Southern point of Lake Huron, to Trois Pistoles, on the Southeastern shore of the River St. Lawrence opposite the mouth of the river Saguenay. This is the most direct route from Michigan to New Brunswick, making a road 827 miles in length, passing through Toronto, Kingston, Montreal and Quebec. The original project also included a branch from Belleville to Peterborough, 50 miles in length, and another from Richmond to Island Pond, connecting with the Atlantic and St. Lawrence, 221 miles in length, making a total of 1,098 miles, a greater extent of railroad than any other single line in the world. The whole cost of the Grand Trunk was originally estimated at £9,500,000, but when the road was half finished it was found to have cost £10,547,386, leaving unfinished the portion from St. Mary's to Sarnia, and from St. Thomas, (L. C.) to Trois Pistoles. When the road is completed, its cost, including the Victoria bridge at Montreal, will not fall short of \$60,000,000. This is exclusive of the cost of the Atlantic and St. Lawrence line from Portland, amounting to \$6,368,576. It will be many years before this line of road will pay even its working expenses.—*Buffalo Commercial Advertiser*.

PROPOSED AFRICANIZATION OF THE SCHOOLS.—A struggle is going on for the abolition of separate schools for colored children in Rhode Island, and the introduction of the Blacks into the common schools. The petition to the Legislature in behalf of the amalgamation was drawn up by the Rev. Dr. Wayland, and bore the signature of Bishop Clark.

SHIPWRECKS.—The total amount of marine disasters shows that during the past year, 202 disasters occurred to Boston vessels, and 233 to vessels engaged in trade to and from Boston, of which there were belonging to Boston, ships 69, barques 62, brigs 39, schooners 32—202 Others, ships 15, barques 35, brigs 64, schooners 114, steamers 5—233. Total 435. During 1855, the whole number reported was 351, comprising 59 ships, 45 barques, 36 brigs, 24 schooners and 3 steamers, belonging to Boston.

CORDAGE.—Eight cordage manufactories, centering in Boston, with a capital of \$700,000, employ 780 persons, consume annually 8000 tons of hemp, and manufacture 8500 tons of cordage, valued at \$2,200,000. The Middlesex and New Bedford Cordage companies are not included in this statement.

COTTON MANUFACTURERS.—The capital stock of the cotton manufactories, whose head-quarters are in Boston, is \$39,680,000, and the annual sales of cotton goods produced by them, amount to \$32,450,000. And the sales of 26 commission houses in Boston, exclusive of the above, are estimated at \$14,250,000. Total, \$46,700,000.

COTTON SAIL DUCK.—The manufacture of this article began as early as 1808, but was unprosperous, often ruining the manufacturers, until 1845, and during the last eight years only one company has failed. There are now produced in Baltimore and its vicinity, about 60,000 bolts of duck, measuring 5,000,000 yards and consuming 11,000 bales of cotton a year. Considerable quantities of this and also of Colt's Duck are sold in Boston market. Colt's manufactory is at Patterson, N. J., and he makes annually over a million yards, besides more than 30,000 lbs. of cotton sail twine.

The principal duck mills of New England, whose make is mostly distributed in Boston, have a capital of \$885,000 and employ 1,020 persons. They consume 6,310,000 lbs. of cotton, and make annually 5,678,315 yards of duck, valued at \$1,227,5000.

In addition to the above there is a small duck mill in Maine, six or seven small ones in Connecticut, and one or two in New Jersey, all of which probably produce 2,000,000 yards. Total manufacture, say thirteen million yards, consuming at least thirteen million pounds of cotton.—*Third Annual Report of the Boston Board of Trade*.

THE NEW PERIODICAL COMET.—By the assistance of C. W. Tuttle, Esq., late assistant at the Astronomical Observatory of Harvard University, now resident in this city, we were able to see this comet on Friday last with Mr. Greenough's achromatic telescope. At that time it was on the confines of the circumpolar constellation *Camelopard* near *Ursa Major*. It exhibited a round, nebulous mass of light, slightly concentrated, of about two minutes of arc in diameter. The elements of this comet resemble those of the comets of 1532 and 1661, and if they are identical, then this comet has continued to travel around the sun once in every ten years since, unseen by human eye till the 25th of February, 1846, when it was discovered by Brorsen. The dimensions of its orbit are now well ascertained. Its aphelion is beyond the orbit of Jupiter by more than thirty-six millions of miles. It was nearest the earth on the 8th instant, being then about twenty millions of miles distant. It is now receding from us, and will not be visible to the naked eye during its present apparition. This is the comet which the Europeans announced would strike the earth in June. But in America it has been confounded with the great comet of 1566, which has not yet appeared. The return of this comet, according to prediction, may be regarded as another of a brilliant series of astronomical triumphs.—*Newburyport Herald*.

A PULPIT ANECDOTE.—If the following pulpit anecdote from the *Methodist Protestant* is not appropriate to this place, it is not our fault! It is worth inserting somewhere: "Rev. Mr. S. was preaching in one of the Methodist Episcopal churches in this city, and there was in attendance a good old Methodist brother, very much given to responses. Sometimes these responses were not exactly appropriate, but they were all well meant. The preacher, usually lucid, was rather perplexed, and felt it himself. He labored through his first part, and then said: 'Brethren, I have now reached the conclusion of my first point.' 'Thank God!' piously ejaculated the old man who sat before him, profoundly interested; but the unexpected response, and the suggestive power of it, so confused the preacher, that it was with difficulty he could rally himself to a continuance of his discourse."

INTOLERANCE OF SPAIN.—The Government of Spain has issued a decree that "allows no religious controversy, and that will not tolerate any infraction of this rule, whatever, nor permit any journal to make any comment upon the Holy Catholic and Apostolic faith. Nor shall it be permitted to discuss the opportuneness of religious unity." The old Bishop of Tudela is so delighted with this decree that he has offered the warmest thanks to the Queen for her care of his church. "The accursed heretics and followers of Luther," he says, "will thus learn that the church, though persecuted, never loses her courage. She may be borne down, but she will speedily rise again with renewed vigor. The church, as the Blessed Leo has said, may not, can not, and never shall be overcome."

DEATH FROM CHLOROFORM.—The Jackson (Michigan) *Citizen* announces the sudden death of Mr. Allen Hiscock, of Princeton, Ill., formerly of Jackson. While proceeding in the cars to Ann Arbor, where his wife was visiting, and where he was to stop, he was attacked with a violent toothache, and a physician on the train administered chloroform to ease the pain. On arriving at Ann Arbor he complained of faintness, soon swooned away, and died without recovering from the state of insensibility.

The Republican papers of New Hampshire advise the Legislature against any appropriation for the relief of the people of Kansas.

PAGANS AND CHRISTIANS.—Divorces.—In Christian countries, it is a very common occurrence to read of divorces granted by the courts, but in the history of ancient Pagan Rome, we do not read of such things. Speaking one day of the early Romans, Daniel Webster is reported to have said that he could almost believe every thing related by historians to their extraordinary virtues, public and domestic, when he dwelt upon the fact, though their laws authorized divorce, yet, for the first five hundred years, no individual ever availed himself of such a license! "It was the domestic training," he said; "it was the mother who made a Publicola, a Camillus, and a Coriolanus. Women, protected by the inviolability of the nuptial bond, were invested with a dignity that gave authority to instruction, and made the domestic hearth the nursery of heroes. 'Public virtue,' he said, 'fell with private morality.'"

FRANCE.—One-half the area of France is cultivable, and of this nine parts are meadow, four and a half parts vineyard; fifteen parts woods and forests; fifteen downs, pastures and heaths, the remainder consisting of roads, cities, canals, vegetable gardens, etc. It presents every variety of geological formation, exhibited in almost every variety of known relations. All the departments, eighty-five in number, contain mineral substances. There are thirty-six coal fields in thirty departments, and the annual produce of coal exceeds 3,000,000 tons. France is surpassed by England only in the production of iron, twelve mines of which are in operation. Three hundred thousand persons are engaged in mining, and their operations show an annual value of \$80,000,000. Schools are provided for only about one-sixteenth of the children, and the aggregate annual revenue from all sources is about \$180,000,000, while the national debt is over \$180,000,000.

MINISTERIAL WIT.—We are indebted to an exchange for the following good one: A renowned gentleman, not a thousand miles from this city, lately preached a long sermon from the text "Thou art weighed in the balance, and found wanting." After the congregation had listened about an hour, some began to get weary and went out; others soon followed, greatly to the annoyance of the minister. Another person started, whereupon the parson stopped in his sermon, and said, "That is right, gentlemen; as fast as you are weighed, pass out!" He continued his sermon at some length after that, but no one disturbed him by leaving.

A NEW USE FOR INDIAN CORN.—USING CORN FOR FUEL.—It is stated that a farmer in Illinois, on the Grand Prairie, where wood is not to be had, and where coal is worth thirty cents per bushel and corn the same, got out of fuel while the roads were so bad that he could not haul coal, and in the emergency of the case, tried burning corn in the ear in his stove in place of coal, and found that it not only succeeded, but that it was actually cheaper to burn corn than coal, and that it not only makes a hotter fire but a cheaper one than coal.

PAT.—Pat was hungry, and got out of the cars for his refreshments; the cars very thoughtlessly went on without him. Pat's ire was up. "Ye spalpeen!" he cried, starting on a run, and shaking his fists as he flew after the train. Stop there, ye old stame wagin; ye murtherin' stame engine; ye've got a passenger aboard that is left behind!" "The stame wagin" was relentless, and the passenger "aboard" that was "left behind," had to stay behind.

DURING Holy Week, the clergy of the city of Mexico attempted another insurrection, but were promptly put down by the authorities. The archbishop, the bishop and six or seven other prominent priests were arrested, and most of them banished. The archbishop who is an aged man, remains imprisoned in his palace.

THE ANGELS OF DESTINY.—Every man has two angels; one on his right shoulder, and one on his left. When he does any thing wrong, the angel on his left shoulder writes it down. He waits till midnight. If before that the man bows down his head and exclaims, "Gracious Allah! I have sinned; forgive me!" the angel rubs it out; and if not, at midnight he seals it, and the angel on his right shoulder weeps.

MR. CHOATE's argument in behalf of Mrs. Dalton occupied fifty-four feet of solid printed matter, and by lineal measure would reach a quarter of a mile. Mr. Dana's argument on the other side would more than go half way around the Boston Common, and these two speeches, with Mr. Durant's opening address and Judge Merrick's charge, would more than reach around the Common and the public garden.

SCANDAL IS UNIVERSAL.—It is like a subtle gas, pervading with its insidious power every part and portion of society. It is found in the church, in the city and the farm-house. The palace counts it as among the pastimes of royalty; the cottager hails it to supply the lack of useful topics of conversation; in all lands and in all classes it is a favorite and a common vice.

MR. CYRUS PUTNAM, of Hallowell, Me., is announced to have actually discovered "perpetual motion," and to have perfected an apparatus upon the principle which is capable of driving machinery. He is about to make an exhibition of his mechanical wonder in Washington.

A HARD HIT.—The Rev. Dr. Howard, at the anniversary dinner of the Chicago "Boston Union," gave the following toast: "Daniel Dana, D. D., the only surviving representative of the old type of Massachusetts clergymen: a patriot, a scholar, a Christian!"

YOUTH and age have too little sympathy with each other. If the young would remember that they may be old, and that they have been young, the world would be

THE BRIDGE OVER THE HUDSON.—The proposals from contractors to be June.—*Albany Evening Journal*

CHARLES PARTRIDGE'S SPIRITUAL TELEGRAPH.

QUESTIONS FOR ELUCIDATION

BY SPIRITS AND MORTALS.

The investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At eight o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicit and present truth in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First. Each contributor is requested to present in writing the facts on which his or her conclusions are based.

Second. The mode of applying facts to the question.

Third. Conclusions.

Fourth. Remarks.

QUESTIONS.

17. Is there any such thing as evil or sin; and if so, in what does it consist, and what was its origin, its use and destiny?
18. Is the moral universe a means or an end in the creation; and is the moral government of God his final government?
19. Is the moral universe now just such as God originally foresaw, planned and designed?
20. Is there any special Divine Providence in the sense which implies the direct interposition of Deity?
21. Has God made any special revelation of his will to man; and if so, in what does it consist?
22. Has God provided any special means of man's development, regeneration or salvation?
23. Was Jesus Christ divine in any sense in which, and of which, man is not capable?
24. Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?
25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?
26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?
27. What effect has a premature physical death on man's spiritual life and destiny?
28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?
29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?
30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

"HOPE ON! HOPE EVER!"

GOD gave us hope to soothe our dying hours and to palliate our heaviest miseries. Were it not for hope, the existence of nine-tenths of mankind would be a burthen almost unbearable. To those who inspire hope in the suffering and desponding, even if it be based on fallacy, we owe many thanks; for there is but one visitor more cheerful than hope that can make its appearance at the bedside of the dying. That visitor is Dr. James' Extract of Cannabis Indica. The old doctor has been retired from practice for many years, but the infallibility of his marvelous remedy for Consumption, Bronchitis, Nervous Debility, Cough, severe Cold, Asthma, etc., has compelled a demand which he can only supply by sending instructions everywhere how to make and successfully use it, and also, by selling the medicine ready made to all who do not desire to prepare it themselves. The old Doctor's address is No. 19 Grand-street, Jersey City, N. J. Send him a shilling to cover his expenses, and he will return you the receipt by post. If you are afflicted with any of the terrible ailments above mentioned, get the "Extract of Cannabis Indica." To our best knowledge and belief, based upon what we have heard, and thousands of testimonials, which we have seen, from all parts of the world, it is the only medicine extant that ever did speedily, safely, and permanently cure Consumption and kindred diseases. It is an East India preparation, the efficiency and method of making which the Doctor discovered while searching for the means of preserving the life of his only child, a daughter, from death in consequence of tuberculated lungs. Take this medicine, (it is the genuine thing,) and live!

MR. AND MRS. J. R. METTLER.

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

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

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

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

DR. J. R. METTLER, Hartford, Conn.

Spirit and Clairvoyant Mediums

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Mrs. E. J. FRENCH, No. 4 Fourth Avenue, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A.M. to 1 P.M., and 2 to 4 P.M. Electro-medicated baths given by Mrs. French.

Mrs. HARRIET PORTER, Clairvoyant Physician and Spirit-Medium, No. 109 West Twenty-fourth street, between Sixth and Seventh Avenues. Hours from 10 to 12 A.M., and from 2 to 5 P.M., Wednesdays and Sundays excepted.

Mrs. J. E. KELLOGG, Spirit Medium, rooms, No. 625 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day (except Sundays), from 9 A.M. to 12½ P.M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P.M.

Mrs. BRADLEY, Healing Medium, 109 Green street.

Mist KATY FOX, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

Miss SEABRING can be seen daily at 477 Broadway. Hours from 10 to 12 A.M., and 2 to 5 and 8 to 10 P.M. No Circle Saturday evenings, nor Sunday mornings and afternoons.

Mrs. BECK, 383 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. CONKLIN, Test Medium, rooms, 477 Broadway. Hours, daily, from 9 A.M. to 12 o'clock, and from 2 to 4 P.M.

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

G. A. REDMAN, Test Medium by the various modes, Rapping, Writing and Tipping, has his rooms at No. 784 Broadway, corner of Tenth street.

Miss MILDRED COLE, Trance Test Medium, 485 Sixth Avenue, near 29th street, visitors received every day and evening, Sundays excepted, from 9½ A.M. to 9½ P.M. Wednesday evenings reserved for attendance at private Circles.

Mrs. JULIA A. JOHNSON (late Mrs. S. B. Johnson), No. 48 Walker street, New York, Physical Physician, Healing and Rapping Medium.

Mrs. ANN LEAH BROWN, No. 1 Ludlow Place, cor. of Houston and Sullivan streets. Hours from 3 to 5, and from 7 to 10 P.M. Friday, Saturday and Sunday excepted, unless by engagement.

NEW JERSEY.

Mrs. LORIN L. PLATT, of New Brunswick, N. J., Spiritual and Clairvoyant Medium, employs her powers chiefly in the examination and treatment of disease.

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Mrs. J. R. METTLER, Clairvoyant and Spirit Medium, devotes her time chiefly to the examination and treatment of the sick. Mrs. M. also gives psychometrical delineations of character. Residence, No. 9 Winthrop street, Hartford.

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Miss E. MAY SMITH is an inspired writer and speaker of great power. Her discourses are eloquent, earnest and philosophical. Address, for the present, Boston, Mass.

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ENDING MAY 16, 1857.

Silas Hopping, \$2; Alonzo S. Palmer, 2; Geo. V. Coover, 2; Andrew Selfert, 2; John J. Myers, 2; F. E. Lanston, 1; A. Sammis, 2; Josiah Goodman, 1; J. H. Spencer, 16 50; Jessy J. Root, 2; Joseph Davidson, 1; Wm. Philbrick, 1; H. Richard, 2; N. Strout, 2; W. W. Walker, 2; M. S. Osborn, 2; J. Lester, 91c; J. Blakesley, 1; Jacob Miller, 1; Cyrenus Clark, 1; M. S. Pettit, 1; E. C. Hyde, 2; T. Nixon, 2; Asa Talcott, 2; A. N. Woolverton, 1; L. F. Brooks, 2; John Woodward, 2; W. C. Brackett, 2; O. Batchelder, 2; J. M. Rickers, 2; E. Marsh and others, 5; M. E. Baum, 2; J. W. Cumberland, 2; P. M. Green, 1; D. Fulton, 2; I. C. Carr, 2; Geo. W. Dow, 1; Clarissa Wood, 1; N. M. L'Amour, 2 00; W. W. Alley, 2; G. H. Wheeler, 2; G. Thomas, 1; D. Jeffords, 1; T. J. Bullock, 2; John Hill, 2; John Fuller and others, 15; John Jenkins, 1; Geo. E. Scott, 11 75; A. C. Tannum, 1; A. Brown, 2; Dr. Robert Mackay, 2; Amos Crandall, 1; Gen. John Henderson, 2; J. Ketchum, 2; Mrs. Ramsdell, 2; Miss T. Green, 1; Jesse Turner, 5; Geo. H. Briggs, 2; L. Adams, 86c; E. Wood, 1; S. Cooper, 2; Mrs. C. Hubbard, 1; E. E. Gould and others, 5; B. Stowell, 1; A. Dunsha, 1; J. E. Eades and others, 6; J. Denison, 2; W. S. Moore, 2; R. Dean, 2; Mrs. M. A. E. Green, 2; L. Armstrong, 2; D. A. January, 15c; Mrs. H. D. Hall, 2; J. W. Parry, 2; Angus Kerr,