

SPIRITUAL TELEGRAPH

DEVOTED TO THE PHYSICAL AND SPIRITUAL NEEDS OF MANKIND.

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

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THE SPIRITUAL TELEGRAPH

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

SPIRITUALISM,

AS DEMONSTRATED BY ANCIENT AND MODERN HISTORY.

A LECTURE BY J. W. EDMONDS.

Delivered before the Association of Spiritualists, at Dulworth's Academy, New York, Feb. 6, 1859. Published under his own supervision.

Where is truth to be found? Such is the demand which comes up from thousands to whose attention the marvels of spiritual intercourse are presented. It was once said to me by one of profound knowledge and distinguished character, "Oh Truth! Truth! what is truth? So difficult to find on earth, is it equally difficult to know what is truth in heaven?"

If it be true that man is the creature of progression—if it be indeed his destiny to advance onward forever in knowledge as well as in love and purity—then it must of necessity be a gradual process to obtain knowledge. Man's power of obtaining and receiving it must be ever variant and ever changing, and there must be conditions in his existence in which his capacity to receive it must be imperfect. Behold how slow has been the progress among mankind of many truths now implicitly received! Centuries passed after the annihilation of the true principles of the planetary system before it was embraced. Hundreds of years elapsed before Aristotle's philosophy of the syllogism gave way to Bacon's wher philosophy of induction. The same law obtains in moral as in natural science. How slow was man's advance to the idea of one God, instead of a host of deities, and how long even after that, and through what difficulties, the tenet of his own immortality dragged into existence in his own consciousness!

Truth is like water—though the element remains ever the same, it assumes the form of the vessel into which it is poured; and man's capacity to receive it, so long as it is less than his faith, must affect its advent to him.

Our search after truth must then be painful and toilsome. We must dig for our diamonds, amid the rubbish of darkness, ignorance, and infidelity, well assured by all experience that

the reward of all our persistent and patient search is ever certain in the end.

It is amid such considerations that we ask, what is the truth in respect to communion between the Spirits of mortals who have passed beyond the grave, and men yet living upon earth?

The question is most important to us, for thus can be revealed to us what is the future condition of existence into which we are to be ushered, and how we can make our earth life most available as a preparation for the next. And thus alone can this work be done; for it is only through man that it ever has been, or ever can be, revealed to man. In vain do we reach forth a beseeching hand to nature for the revelation. It has spoken for ages—animate and inanimate—without disclosing to us what is the vast future that is awaiting us. It is through the attributes of humanity, and to them alone, that the knowledge can be addressed, and man must depend upon his fellow-men for his enlightenment on this most momentous of topics.

Behold, then, how imperfectly the truth must approach us—how imperfect is our capacity to receive it, and how our pathway must be beset with anxiety, doubt, and error! What then? Shall we abandon the pursuit because it is difficult? Shall we cast away the whole product of the mine because the dust and rubbish predominate over the glittering metal? The truth comes to us surrounded with obscurity and enveloped in mystery and ignorance. What shall we do with it? Told for it like wise men, or reject it like fools?

For my part, I choose to continue the search, and in the execution of that purpose I will lead your minds on this occasion to a rapid survey of the past, in the confident belief that amid the dust of ages, in which we must grope, we can find the jewel of great price. Our glance must necessarily be rapid and general, for the limits of such a discourse will allow it to be nothing more than an index only to more minute researches by yourselves.

I say, then, that the truth of spiritual intercourse is proved by sacred history—by profane history—by the universal belief of mankind in all ages—by personal observation—by an unlimited amount of human testimony—and by the opinions of the wise and the good who have lived before us.

Sacred history embraces not merely Christianity, but all the religions ever known among men, and I believe none has ever yet been believed which has not recognized a sensible, palpable communion between mortal man and the unseen intelligence which peoples the future.

This is particularly true of the Christian religion, and the Bible, whence it is derived, is full of it.

"An angel appeared to Hagar, (Gen. 16,) three in the shape of men appeared to Abraham, (Gen. 18,) and two to Lot, (Gen. 19). One called to Hagar, (Gen. 21,) and to Abraham, (Gen. 22,) one spoke to Jacob in a dream, (Gen. 28,) and appeared to Moses, (Exodus 3,) one went before the camp of Israel, (Exodus 14,) one met Rahab by the way, (Joshua 2,) one spoke to the children of Israel, (Judges 6,) one spoke to Hagar, (Judges 6,) and to the wife of Manasse, (Judges 13,) one appeared to Elijah, (1 Kings 19,) one stood by the sleeping Isaac of Ornan, (1 Chron. 21,) one talked with Zachariah, (Luke 1,) one appeared to the

two Marys at the sepulcher, (Matt. 28,) one foretold the birth of John the Baptist, (Luke 1,) one appeared to the Virgin Mary, (Luke 1,) to the shepherds, (Luke 2,) one opened the door of Peter's prison, (Acts 5,) two were seen by Jesus Peter and James and John, (Luke 9,) and one spoke to John the Baptist, (John 1, 35, 42, 43, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 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990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

"It will not be long, these three angels, a distinct order of beings from men, for these men, by the apostles were Moses and Elias, and that man by John, though called by him an angel, seemed himself to be his fellow servant, and one of his brethren the prophets."

In *Adoration*, the lowest order of religion received by men, where "stocks and stones" are the primary objects of worship, the connection between the visible and the invisible worlds is ever recognized—daily, faintly, to be sure, but ever recognized as a reality.

In *Brachism*, the avatars of their Vishnu, or that the pre-*ever*, embrace the idea of his repeated visits to men, and there is taught the constant interference in human affairs of minor intelligences, numbering, I think, some 30,000,000.

In *Lamanism*, the continual personal presence of the Hancas in their Grand Lamas, is recognized.

And in *Mazdeism*, it is a tenet that from the birth to the grave two Spirits are ever in attendance on each mortal in his earth-life.

Thus, in all the religions ever known among men, and in all now recognized upon earth, the idea embodied in the belief of spiritual intercourse is taught and received.

But we are not confined to religious history for the idea—it is found in some form in the profane history of the world, and in the universal belief of mankind in all ages.

In the early days of Paganism, those whom we recognize as the Spirits of departed inhabitants of the earth, were worshipped as deities. They were clothed with human attributes; they were often but deified men; they were not superior to, but were controlled by, nature's laws; they worked miracles; they interfered in human affairs, and communed directly with the living. That religion did indeed acknowledge the existence of beings superior to their divinity, but it recognized no great God of all. In their blindness, and, perhaps, to the extent of their capacity to understand, the Pagan world worshiped the unseen intelligence that was nearest and most palpable to them, and whose presence, ever in their midst, they most fully realized.

This spiritual presence, which they thus recognized, though tainted, as we now receive it, with human infirmities, was yet in their conception ever benign in its character, and not malevolent or evil.

Some two thousand years ago, while the whole world, except Judea, was Pagan, came Zoroaster as the reformer of the religion of the East, and by him was taught "the doctrine of an eternal Spirit of good, and an eternal Spirit of evil, with a vast number of inferior good and bad genii."

Through his teachings, and by means of their association with the Assyrians, and not from their book of the law—for, except in the poem of Job, the existence of a Devil is scarcely mentioned in the Old Testament—the Jews added to their belief in one God and in the communion with angels, the belief

PHILOSOPHICAL AND MORAL DEPARTMENT.

THE CASE OF A. J. DAVIS.

Boston, February 3, 1859.

DEAR PARTNER:—In your issue for January 13, 1859, I find the following language:

"And first of all, we would recommend Mr. Davis' *earliest utterances*, 'Nature's Divine Revelations,' than which he has uttered nothing more worthy and remarkable."

In reading this it occurred to me that perhaps you may not have been cognizant of the fact that "Nature's Divine Revelations" were not Mr. Davis' "earliest utterances." The "earliest utterances" of A. J. Davis are to be found in a pamphlet published two years previous to his so-called "Nature's Divine Revelations," and it bears the following title:

"Lectures on Clairmativeness. All the Mysteries of Human Magnetism and Clairvoyance explained by the celebrated Jackson Davis, of Poughkeepsie, New York. Printed by Searing and Prall, 1843. 8vo. pp. 40."

Now, when it is considered that these "Lectures on Clairmativeness," as well as his "Nature's Divine Revelations," were uttered in what he called his "superior condition," it seems to me that the following "utterance," from his "Lectures on Clairmativeness" (pages 34, 36), are the most "remarkable" of anything since found in any of his writings. Speaking of his "superior state," in which all his so-called "revelations" are made, he says:

"In this state, my previous developments are not only enlarged, but all my mental faculties are set in perfect action. I possess the power of extending my vision throughout all space—can see things past, present, and to come. I have now arrived at the highest degree of knowledge which the human mind is capable of acquiring when in the state that I now am. I am master of the general sciences, can speak all languages—impart instructions upon those deep and hidden things in nature, which the world has not been able to solve—can name the different organs in the human system, point out their offices and functions, as I have often done, tell the nature, cause, symptoms of disease, and prescribe the remedies that will effect a cure."

This account is given by Mr. Davis of himself, and as it is one of his "earliest utterances," published some two years after he had had that remarkable "vision" which declared to him "his future and peculiar mission to the world," it of course included his subsequent utterances in "Nature's Divine Revelations." In this later work, page 11, we have the following account of him, and, as will be seen, of what took place a year or so before his "Lectures on Clairmativeness" were published.

"On the 7th of March, 1844, he fell, without the assistance of the magnetic process, into a strange abnormal state, during which phenomena occurred of a most surprising character. It was during this extraordinary state of his mental and physical system that he received information of a very general character, of his future and peculiar mission to the world."

It is, therefore, manifest that Mr. Davis' "earliest and most remarkable utterances," are not found in "Nature's Divine Revelations;" and I venture to affirm that Mr. Davis never did, and probably never will, "utter" anything again so "remarkable" and extravagant as the words I have quoted above. Mr. Davis, some seven years after making these "remarkable utterances" (see 3d vol. "Great Harmonia," page 210) repudiated them, but this he did not do till some five years after their absurdity had been pointed out in a review of his claims, published in Boston in 1847.

My own opinion is, that what Mr. Davis calls his "superior condition," has been, both by himself and his friends, vastly over-estimated, as a source or a condition for obtaining a knowledge of Nature's laws and the constitution of things. Taking his own account of his "mission" and "clairvoyant career," from the 7th of March, 1844, to the present time, his utterances are found to be *extravagant, contradictory*, and wholly irreconcilable to his claims, past and present, in respect to what he calls his "superior state," in which he tells us he has access to the inhabitants of the higher heavens, such as Galen, Aristotle, Bacon, and Franklin. And now, lest I may be thought to speak with undue severity, let me here point out a few of the discrepancies which are noticeable in his "utterances," all of which have come from his "superior state." And I will here merely refer to his first and his second publications, the titles of which I have already given.

First. In his first lectures he positively affirms the truth of Christianity, (page 6), and he calls on clergymen to come forward and, as in his case, to prove the truth of the Bible from the phenomena of human Magnetism! But, in his second work—"Nature's Divine Revelations," (page 556), he calls the Bible "excellent soft book," but a small part of which is

true, and that which is true is no more worthy of attention than his own "utterances."

Second. In his first book he says, man has five senses (page 7.) In his second, he thinks there are but three. (Page 637.)

Third. In his first book he teaches that a human being born without either "of the five senses" would possess no mind, (page 13.) He there represents the mind as "an effort." But in his second book (page 613) he affirms that mind exists before any one of the external senses, and that it is a cause, (page 615), and not dependent on bodily senses for its existence at all. (Page 613.)

Fourth. In his first book he says, "that the human mind is an immaterial imponderable substance, in no wise dependent upon matter for its existence," (page 14); but in his second book he teaches "that there exists no such thing as an immaterial, imponderable substance," (page 611.)

Fifth. In his first book, Mr. Davis affirms the common notion of the resurrection of the dead (page 14); but in his second book the doctrine is denied, (page 543.)

Sixth. In his first book Mr. D. affirms the resurrection of Jesus and says, "The foundation of all hope is the resurrection of our blessed Lord," (page 15); but in his later writings he does not admit the literal resurrection of Jesus, nor that any such hopes of heaven should be placed on such an event, (pages 566.)

Seventh. In his "earliest utterances" (page 15) Mr. D. declares that the science of human magnetism can never overthrow the hopes of those who anticipate heaven from the resurrection of Jesus (page 15); but these utterances are wholly repudiated in his second book of "Revelations," (pages 503-508.)

Eighth. In his first "Lectures" Mr. D. declares (page 15) that God first made man's physical body, and "then breathed into him the breath of life, which is his soul;" but all this is contradicted in his later work, (page 619.)

Ninth. Speaking of his "superior state," or that state of perfect "vision," in which all his "utterances" have been made (page 35) he says, "It is the highest evidence that can be given of the fundamental truths of Christianity;" but all this is flatly contradicted in his later writings.

Numerous other contradictions in Mr. Davis' earlier and later "revelations" might be given, but the above are sufficient for proving the justice of the remark I have made in respect to the estimate placed by Mr. D. and others, on what he calls his "superior state." And to judge accurately of this state, it seems to me necessary that we should take into consideration all that is uttered while in it—not one lecture, one book, or one word. The picture should be examined as a whole. The terms symmetry, perfection, and beauty, have respect to the whole figure, the whole system; and hence it is, when I consider the ten thousand times ten thousand varying "utterances" which have come from that dreamy state of the human mind, called the trance, it will be seen why I can not consider that condition a "superior state" for obtaining or imparting a knowledge of Nature's Laws, and the Constitution of things.

LA ROY SENDERLAND.

SPIRIT-INTERCOURSE—No. 4.

In my former articles I have stated that the evidence of the fact of Spirit-intercourse should be such as can be analyzed and comprehended by an investigator. I have also stated that, in my estimation, purely mental manifestations do not afford any such evidence, because, although they may be spiritual, and possibly sufficient for the conviction of those who experience them, there are no means by which others can distinguish the genuine from the spurious, or determine, with any degree of certainty, whether any of them are really the result of spiritual influence.

On the other hand, purely physical manifestations, such as the movement of ponderous bodies, do not afford evidence of anything except, perhaps, the manifestation of some force or power of which we do not perceive the origin. The phenomena which afford the best proof of Spirit-intercourse, as I conceive, are those indicating the presence of an invisible, intelligent power, which can be traced to a source outside of any human being. I will now proceed to examine what evidence we have of such phenomena, relying almost exclusively upon facts which have come under my own personal observation.

THE RAPS.—The most simple of these phenomena are the raps or rappings. That they proceed from an intelligent

source there can be no doubt. They answer questions—oral or mental—select letters from an alphabet to make words having a pertinent meaning, and designate numbers with facility. The first question naturally to be asked by an investigator is, are they produced by any persons in the flesh? To answer this inquiry it is only necessary to ascertain whether, during the manifestation under observation, there is any trickery or any involuntary or unconscious action on the part of any person, by which the phenomena can be accounted for. This is certainly, within the range of our capacity for investigation. There is no great need for the assistance of *mediums* or scientific professors. The most reliable qualifications in such an investigation, are good common sense, lack of prejudice, and an honest disposition to ascertain the truth.

We have evidence that raps, or pretended raps, have sometimes been produced by trickery. But the real question is, whether all raps are attributable to an invisible, intelligent power, but whether any are. If it can be shown to be so in one single instance, that would be sufficient for our purpose. That in many instances they are not produced by trickery, is by the physical organism of any living human being, I am satisfied for the following reasons:

First. I have often heard them when no human being was present but the medium and myself. The investigation was therefore narrowed down to us two. That I did not produce them I have good reason to know, as I never could do so by any effort of my own.

Second. I have heard them on a great number of occasions when trickery, such as I have heard of as being detected by others, was entirely out of the question. Mr. Le Roy Senderland says the Spirits will not submit to tests, and that whenever tests are applied, the manifestations cease. Such has not been my experience. I have subjected the raps to every sort of test I could conceive of. I have turned over the table upon which they were being made; I have required the medium to move from place to place, and from one room to another, and still they continued; I have heard them during the same sitting, upon a table, upon chairs, upon the floor, the ceiling, or any other place requested, and sometimes upon various places at the same time. They have been made upon every part of my own person—my head, hands, feet, etc., and upon articles held in my hands, such as a book, or sheet of paper—and this not merely in so slight or faint a manner that there would have been some room to attribute them to the imagination, but by plain, downright thumps, about which there could be no mistake. Most certainly I should have detected with the greatest facility any such clumsy tricks, as I have heard of being exposed.

Third. There is a peculiarity in the sound of the "raps" that is readily recognized by any one who has been accustomed to hear them, and which could not easily be imitated by artifice. Supposing, then, some imposter, cunning in slight-of-hand performances, should have invented this means of deception, it is incredible that tens of thousands of persons of both sexes, of all ages, and in all parts of the country, should suddenly exhibit the same art and skill, so as to produce precisely the same unaccountable sounds.

Fourth. As all men may readily be distinguished from other animals, while different individuals of the human race may easily be distinguished from each other, so, though there is a general peculiarity characterizing all the raps, there are also peculiarities by which some raps can be distinguished from others. I have heard twenty or more of these different raps all being made at the same time, varying in force from very faint rapping to the loudness of sound produced by a smart stroke of a hammer, making, in fact, a perfect shower of raps in various places at once, and of such a character as to excite the suspicion of hidden apparatus, the tapping of joints, etc., simply ridiculous.

Fifth. In some instances children of very tender years are the media. In a great many others, persons have found themselves to be media, greatly to their surprise, and sometimes to their vexation. Instead of seeking to learn this curious species of trickery, they find themselves possessed of it involuntarily, and endeavor to escape from it. It does not appear to be a thing which can be taught by one person to another, or even retained by a person possessing it, at his own pleasure. It sometimes disappears as suddenly as it appeared.

Sixth. In a vast number of cases there is no conceivable motive for trickery or deception. Far from making a profit by exhibitions, the media sit only in their own family circles, to which it is extremely difficult, even for intimate acquaintances, to obtain access.

I have thus hastily run over some of the considerations that lead me to the conclusion that the "raps" afford satisfactory evidence of communications by an invisible intelligent power. They have sometimes been called the A B C's of Spiritualism, and many seem to regard it as almost childish to resort to them. Nevertheless, it is best to be well grounded in our A B C's. It may be doubted whether any mode of communication has yet been discovered that is more reliable, and if we find they are not produced by any being in the flesh, the evidence is as satisfactory, for the purposes of our inquiry, as the conveyance of a bag of bones from Hartford to New York, or any other of what are considered the more marvelous manifestations. We may regard the various kinds of manifestations simply as various devices of the communicating intelligence, to make us understand the matter intended to be communicated, and, therefore, whether it be indicated by the simple "raps," by tunes upon musical instruments, or by any other of the different manifestations that have been observed, is immaterial, except so far as these various kinds of manifestations assist in proving the source from which it proceeds.

The raps are the more valuable as evidence, because they are to be found almost everywhere throughout the country. When, therefore, during the recent discussions in the New York Conference, doubts were seriously expressed, whether there are any genuine physical manifestations, I have been somewhat surprised, that a committee was not appointed to examine and report whether there are any genuine "raps" to be heard in that city. I should think it would not be difficult to settle that question to the satisfaction of any one who would give it reasonable attention.

In my next article, I propose to examine how far these conclusions are corroborated by other manifestations.

NOTE.—In a former article, I am made to say, "that unknown region into which the Spirit must hop through the gates of death." The word in the manuscript was *pass*. Were it not for the supposition that those accustomed to furnish articles for the press, without an opportunity to examine the proofs, would infer there was a typographical error, I should fear the imputation of very bad taste from the use of so inappropriate a word in such a connection.

LETTER FROM FANNY GREEN.

PROVIDENCE, R. I., Feb. 3, 1859.

MR. PARTRIDGE:—In obedience to divine direction, I proceed to unfold the grand idea of Spirits, concerning certain great physical and constitutional changes, which they are seeking to induce in the human family.

It was that I might be made a better instrument of exemplifying and demonstrating these, that I have been apparently turned aside from what would appear to be my proper and normal pursuits. There are certain great sanative laws that occupy the ground stratum, and thus underlie all means of universal good to the race; and they are soon to be established in the earth, by processes that are as beautiful as they are renovating.

Almost immediately after I came to be consciously and openly impressed by Spirits it was shown me that very important powers of healing should be unfolded through me. These, even in the first foreshadowings, always had a grand significance, and a broad plane of action.

It was very early shown me that a great center of operations should be established, from which should come forth by a natural outgrowth, institutes for healing established on a new basis, with special agencies and peculiar claims, and that they should not be one-sided, but eminently eclectic, choosing good and rejecting evil, whenever and however met. In all these modes of healing, magnetism was to be the great motive power.

The most important, because the most extensively available in family practice, is the magnetic water cure, the marvelous power of which I have satisfactorily demonstrated, and which I shall soon be ready to unfold, clearly and completely.

There are also other important magnetic agencies beside that of the battery which alone, in the new electrical practice, are beginning to work miracles. These are light, air and earth, which are not only potent electrical forces, and thus maintaining in their normal action, important relations with life

and health; but they are also equally potent in their direct application as remedial powers.

Electrical treatment is to occupy a high position in this great work, but there is also to be a more potent principle generated by an instrument which the Spirits have named the PLASMODIUM, in whose action the spiritual and human magnetism are to be combined and concentrated, for the purpose of curing disease, and for development. This, I have good reason to believe, will soon be constructed and put into operation, and it is impossible to predict the results which would necessarily follow, if it were only for its effect on the capability of development in the human race.

There are to be other remedies. About three years since a formula was given me for the preparation of a Cancer Plaster which was to cure cancers without pain; and notwithstanding a distinguished physician of New York made himself merry with the absurdity of its pretensions, it has, after waiting more than two years for a chance to act, unequivocally established them. It has never failed of cure, in cases even of the worst type; but from want of proper medical authority, it has not been extensively applied. It not only causes no pain, but it relieves, as if by a kind of magic, all pre-existing distress. This remedy has been put into the hands of a competent person, who will soon be prepared to answer all demands. To make it known is all that is necessary, for wherever it is known, it will need no other recommendation than its own virtues.

A Tooth Paste and a Healing Ointment have also been given me, that have already shown equally remarkable efficacy. I have also received a cure for the Putrid Pimple, that is now making such terrible ravages, and a Magnetic Embrocation for the Bite of Serpents, Locked Jaw, Hydrophobia, and inflammations generally. The two last have not yet been fully tested, but I know both by reason, and analogy, that they must have great virtues. I am persuaded that each of these remedies would, in proper hands, be a fortune; but they were not given me to enrich individuals, but to unfold the means of good to mankind.

I want the co-operation of such as I am persuaded will come to me, and work for the love of good—never excluding, but always more effectually securing and maintaining, the good of the workers themselves. This is not an age of martyrs, and they who truly labor, truly will find their reward.

Judging of the unknown from what is already known and demonstrated, I have reason to believe that other great promises of good will be confirmed. I have reason to think that the most formidable scrofulous diseases will not only be systematically and habitually cured, but that all scrofulous conditions may be completely eradicated from the system. I have reason to believe that Intemperance, including both the morbid appetite and its effects, will be radically cured; and also that Insanity and Imbecility or Idiocy, will yield to proper medical treatment.

I have great reason to believe, that a special renovation, both physical and mental, which is based on a fundamental law of the human constitution, is coming to my own sex, and that woman is soon to assume her true position, as the healthy, happy, and harmonious mother of mankind.

With this healing, are also to be combined important, industrial, and educational institutions, through which a more excellent social system will be inevitably induced.

I have borne the whole weight of these responsibilities for more than seven years, toiling in darkness and alone, to work out these problems; but now I shall relieve myself of them, and return to my own proper avocations as soon as I find the proper persons to take and dispose of them, with the greatest amount of good to all. I know that the time has come for co-operation and sympathy, and I am sure I shall find those who can best promote these noble ends, for which we all labor. I see a great millennial era steadily advancing, and I know a complete renovation of the physical conditions will be among the most important means of hastening its advent.

Before closing, I should say a word of my friend, Mrs. Lettingwell, of this city, who is developing a rare and wonderful power. The instructions given through her are symbolized in the most beautiful and significant figures and combinations of forms; and I have no doubt she will soon unfold the power of Life Reading, as applied to the truest principles of development of progress.

Whoever wishes to communicate in regard to any of these things may address me at Providence, R. I.

Cheered by this divine hope, and with full faith in the immediate advent of a true human renovation, I remain yours,

FANNY H. GREEN.

INTUITION AND ACQUISITION.

It is generally considered that there are two kinds of human knowledge—the one intuitive, the other acquired; the one seen at a glance, the other only arrived at by means of labor and investigation, of longer or shorter duration, according to the simplicity or complexity of the knowledge.

Now, this classification of knowledge into two kinds, (like every other species of classification,) is artificial rather than natural. It may appear paradoxical, but we nevertheless venture the assertion, that all knowledge is acquired, and is, at the same time, intuitive.

It will be granted, that on our first entrance on this stage of existence, we are without knowledge of any kind. We are, it is true, provided, in a more or less perfect state, with an organism adapted to the reception of knowledge; but at the first moment of existence we can not be said to possess any knowledge. As we are brought immediately in contact with our surrounding media—air, light, heat, food—which impress us with their influence, a certain amount of sensation, or consciousness, however vague or rudimentary, must be communicated to us, and received by us, at the earliest period. Now, although this may be said to be acquired, inasmuch as it was not there originally, it may with equal propriety be said to be intuitive, inasmuch as it cost no effort in the reception or acquisition. The external influence present itself, or is presented, is felt, is received, necessarily and intuitively.

The organization, small and feeble at first, gradually increases in size and strength; the receptive faculty becomes vigorous in proportion, and the organization being placed in an under range of external influences, receives more numerous and important impressions, but which are equally instantaneous as in the first experience, and for the same reason the external influence, as at first, presents itself, or is presented, is felt, is received, necessarily and intuitively.

The laws of Nature, by which her operations are gliding, gradual, imperceptible—*omni per saltum*—exhibits no exception in regard to the operations of the human mind in the acquisition of knowledge. The most abstruse problems in the mathematics have been solved—the most sublime truths of astronomy have been arrived at, by a series of minute grades, as simple in their nature as the simplest of our intuitions.

As no body in motion can pass through two portions of space in one and the same moment, so neither can a human mind take in or comprehend two thoughts of a sequence at one and the same moment. And no bodies possess different specific gravities, with motions rapid or sluggish in corresponding ratios, so are minds differently constituted—some to receive a train of thought with the rapidity of an electric telegraph, while others are compelled to think at a snail's pace. The latter constitute the dull and untutored, the former the acute and highly trained.

As a circle has been defined to be a countless number of short lines or points, so may the process of the most complicated train of reasoning be defined to be a number of successive intuitions, more or less numerous, according to the shortness or length of the train of reasoning.

To those who pay attention to the operations of their own mind, it will be obvious that their last acquired idea, information, or knowledge, was as easily perceived as the earliest idea they remember to have acquired.

The great obstacle which prevents thousands of slow or ordinary minds from attaining knowledge is, that they attempt the acquisition of too much at once, or that too much is presented to their minds at once.

When a compound idea, or complicated action, is resolved into its constituent elements, the mind, which is comparatively nothing but mystery and confusion in the aggregate, is brought, step by step, to perceive it with a clearness and precision proportionate to the completeness of the analysis.

ANALYSIS.—But I have not intended to say more than that should show me my angry eye in a glass, I should not at all take it ill, as we are wont to have a looking glass held to them while they are asleep, though to little purpose, but to behold a man's self as unattractively as he is and should be, will conduce but a little to the improvement of his character.



CHARLES PARTRIDGE.

Editor and Proprietor.

NEW YORK, SATURDAY, FEBRUARY 26, 1859.

Our contemporaries of the Press who would like to have this paper sent to them, are reminded that the special privilege to which those persons are chiefly directed, are such as to render several papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an official notice or extract, marked.

Our paper is intended to every narrow thought, respectfully expressed, but is responsible for none except those of its editor.

WHAT ARE THE EVIDENCES OF SPIRIT-MANIFESTATIONS?

This question seems to follow in the channel of thought to which we have given utterance in the two preceding papers, pages 416 and 426, and it also seems to demand our attention at this time, inasmuch as it may be considered, in part at least, as a reply to the criticisms of our friend Coles and, others who are pestered with similar doubts.

We admire Mr. Coles' candor and freedom in stating his present condition of mind and faith, (or rather faithlessness), and we look forward with considerable interest to his promised statement of the facts and reasons which made him first believe, and for his facts and reasons which cause him now to disbelieve, or rather believe, as he says, "with all his soul that Spirits do exist, and that they can, and sometimes do, influence mortals," but to believe, at the same time, that there is no evidence of it. We shall have to baptize friend Coles a "Christian Spiritist," for the reason that he seems to be on the plane of the church. They too all preach and profess to believe that Spirits influence mortals, but deny that there is any evidence of it.

We are always glad to hear and publish supposed facts, arguments and conclusions, earnestly entertained, whether they are supposed to militate against Spiritualism or not, and we are sorry that some of our patrons complain of us for too great toleration toward friend Coles and other skeptical persons, and are inclined to say unkind things of him and them. It should be constantly kept in mind that the *Telegraph* professes to be the vehicle for the good and evil of Spiritualism, and hence to be fair and honest to the skeptical as well as believing friends. We think Spiritualism can afford to be fair to the skeptic, and we are determined to be just to every earnest thinker, whether for or against our own predilections.

But what are the evidences of Spirit-manifestations? We answer that the evidences are the same to man as those of the existence of any other manifestation. A movement of ponderable objects by Spirits is attested by the natural senses in the same manner as is the movement of the same objects by any other power. The evidences to the natural senses that the stone was rolled away from the door of the sepulcher are just as tangible and real as are the evidences that Joseph rolled it to the door, or that it was there at all. The natural senses attest it all, even including the appearance of the Spirits setting on the stone, and also the appearance of the gardener; and so also do we attest the movement of a table, chair, book, or other physical object. When mortals take hold of a physical object with a will and determination to move it, and exhibit to our senses an effort, and it moves, our natural observation of the process of moving, and our natural senses, attest that they move the object. But when a person takes hold of a physical body with the determination to hold it still in its place, and it moves in spite of them, our observation of their efforts to hold it, and all our natural senses, attest that it was not moved by the man, but by some foreign power, independent of, and superior to him. If anybody demurs at these conclusions of human observation and human senses, and says "we don't know," then common and natural sense affirms that he is insane, or has stupefied his senses, and immolated them to some false idol, which renders them equally unreliable in their attestations to any movement or thing cognizable to the natural senses. Such persons can not say that they or any other have moved any ponderable object, because, by the same evidence which attests this, they are bound to say positively that they have not moved it, and without contact of mortals, and

in opposition to their physical powers and mental determination to hold them still, and hence by a force foreign to themselves.

"But," says the skeptic, "I did not see the power or the Spirit that moved it." We answer, that he did not see the Spirit that moved ponderable objects through the instrumentality of the hands. We know that the hands in themselves do not move objects—that the force is imperceptible to our natural senses, and so is the intelligence imperceptible that answers our question from the incomprehensible realm. "Then," asks the skeptic, "what are the evidences that Spirits produce the manifestations?" We answer, that the evidences that it is risen men that move ponderable objects, and communicate with us, are, that they address us by the several means of communication used between man and man while on earth—their communications are of the human character, and so of all their manifestations. They claim to be the Spirits of our friends, and prove their claim in the same manner that a man proves his after an absence from his family and friends, during which the physical marks of identification have been obliterated. He recites his history, tells who his parents were, where he went to school in his childhood, who was his teacher, how many brothers and sisters he had, when, where and whom he married, how many children he had—males and females—where they are, what their names are, etc., etc.

Now, the absent man takes this method to identify himself to his friends, and so do Spirits give us complete history of their lives on earth, and we ask why we should not identify a Spirit upon the testimony of an invisible intelligence as readily as upon a like narrative of a man whose external appearances militate against his claims?

The evidences in both these cases proceed from the Spirit, and not from the external appearances; and ordinarily, these evidences are believed among men, against the contrary evidences of our senses, based on external appearances. Then why should we not believe in the identity of the Spirit, in the absence of physical appearances which militate against its claims?

The tests of the identity of the natural man, and those of the Spirit, are the same—are identical. Then why do we accept them as conclusive, in contravention of the evidence of external appearances, and reject them whenever nothing militates against them? The logical inference is that those persons who thus believe and act are not governed by their senses, but by their wills and interests, and it follows that their beliefs or opinions are totally unreliable, dependent on their caprice, and waver with their interests. We do not apply these remarks to all skeptics, nor to Mr. Coles even; we fear that Mr. C.'s trouble consists chiefly in not having sufficiently reflected upon the facts, to know precisely why he believed, and why he at present doubts. Friend Coles is certainly too sensible and too just to say or believe that there is no genuine Spirit-manifestation because there are some counterfeit and deceptive ones. A single reference to our counterfeit currency exhibits the folly of this position.

The evidences that Spirits make physical and mental manifestations on the earth-plane do not rest on any mere speculation or dreamy hypothesis, but on the facts made tangible to human senses confirmed by Nature and the normal exercise of sound reason.

THE "ANACALYPSIS."

The word "Anacalypsis," which forms the general title of the great and learned work of Godfrey Higgins, which we propose to republish as soon as sufficient subscribers shall have been obtained, signifies a clearing up, bringing to light, or revealing mysteries. The editor of the *Mercer County Democrat* places us under obligations by noticing our proposition to republish this important book, in an article from which we extract the following:

At the present time when in general a determination is shown on the part of the great mass of the people to gain an accurate knowledge of science and history, and when, in spite of the Jesuitical attempts of a paid and privileged priesthood, the origin, principles and claims of the various religions in use are being subjected to a searching analysis and scrutiny—a book of the character of the "Anacalypsis" is imperatively demanded. Heretofore an intimate acquaintance with the history of ancient nations and their peculiar religions, has been denied to any but a few who have devoted the greater part of their lives to laborious research and study, and in consequence, a knowledge of the causes operating in the origin of nations, governments, religions and languages has been confined to those whose scientific attainments have enabled them to dive deep into the sea of ancient lore. The design of Higgins' work is to open to the popular vision

the facts hidden away in the great storehouse of the past, and to analyze and bring to light the long-buried knowledge of bygone ages, and this too in a comprehensive, concise style, utterly devoid of ritual superstition, or scientific cant. The main idea of the book, author was to present his researches and ideas, that they would immediately appeal to the truly philosophical mind, thus give the use of to-day all the advantages of a thorough knowledge of the many records and abstruse theories of the past.

A word or two respecting the publication of the work. It was scarcely expected that any publisher would be willing to hazard the large sum necessary to the publication of so large and costly a work, especially when we consider that it cannot at least, at present, have a general circulation. It will here be proper to say for the enlightenment of such of our readers as may not have heard of it before, that it is an English work, which was published at great expense, and sold at the high price of \$36.00. There being but two hundred copies of it originally printed, its circulation was very limited, and it is not possible that more than two or three copies are on this Continent, so that another could be procured without the utmost difficulty. Mr. Charles Partridge, an enterprising publisher of New York, proposes to publish it, provided a sufficient number of persons will subscribe to it and agree to pay the sum of \$12, when it is ready for delivery.

The great number of illustrative plates, hieroglyphs, cuneiform characters, letters and languages it contains, and which will all be reproduced in the American Edition, renders it a laborious and expensive work, and in view of the immense benefit accruing to the many by its publication, and the public spirit of the man who has undertaken the work of extending the area of its usefulness, we are called upon to render what assistance we can in so noble a cause. If there are any who feel desirous of giving material aid toward the dissemination of useful, scientific knowledge, and at the same time of promoting themselves of an invaluable, and we may say, an indispensable work, now is the time to make manifest your disposition. Address, Charles Partridge, New York City.

Barrett's Criticism of Harris.

Some weeks ago we published an article, furnished us by a friend, hypothetically specifying some probable mundane sources of the leading points of philosophy in Mr. Harris' late work, "ARCANA OF CHRISTIANITY." To tell the truth, we have not yet, from various causes, read Mr. Harris' book, and until we have time and opportunity to thoroughly examine it, we can not give a final opinion in respect to its merits or its source of derivation. We find, however, that the view above alluded to as heretofore expressed by another, in our columns, is not peculiar to the writer of that article. The recent numbers of the "SWEDENBORGIAN" contain a long review of Mr. Harris' book, written by B. F. Barrett, in which he traces, to say the least, a remarkable resemblance between certain statements and ideas of Mr. Harris, and the teachings of Swedenborg on the same subjects; also between other of Mr. H.'s sayings, and the descriptions given in Milton's *Paradise Lost*, and between still others, and those of Charles Fourier, on the same subjects. The parallelism of passages cited by Mr. Barrett between these different writers, and from Mr. Harris, is indeed, sometimes striking. Mr. B., however, does not accuse Mr. H. of plagiarism, but thinks that his book was actually dictated in an abnormal state, supposing, however, that the coincidences particularly specified had been previously obtained by Mr. H. by a perusal of Swedenborg, Milton and Fourier, then partially entirely forgotten, and afterward reproduced in the *arcana* memory, and brought forth, with slight modifications, under the stimulus of a general spiritual influence. Whether this is so, or whether the resemblance of the ideas referred to results from the fact that the different writers derive them from a common source, we do not pretend to say at present.

CHARITY GREEN.

OR THE VARIETIES OF LOVE.

By Theodore Hartmann. New York. John W. Norton, publisher, 447 Broadway, pp. 601.

This is a novel of more than ordinary interest, and of a moral tone not only unexceptionable, but highly salutary in its tendency. No one can attentively read it without being improved both in head and heart. The diversity of accidents, colloquies, and descriptions—grave, gay, humorous and pathetic—together with the easy, elegant, and expressive style of the writer, is such as to secure the untrailing and constant attention of the reader throughout. The main design of the book is to illustrate the workings of that overruling Providence which protects the innocent, watches over the feeble and secures universal justice as the final denouement of each specific career of crime or virtue. The book will be read with peculiar satisfaction by Spiritualists of a religious turn of thought, as they will find in it many of their most cherished ideas admirably illustrated. It was not, however, written specially for Spiritualists, but for the masses who have hearts to appreciate what is true, noble, and divine, and to shun what is mean, despicable, and wicked.

[For other literary notices see page 438.]

Judge Edmonds' Lecture.

Of course no one of our readers will fail to peruse the able discourse of Judge Edmonds which commences on the first page of our present issue. The lecture presents a wide range of research, and will do much to banish the common impression that the doctrine of spiritual intercourse is merely a new-fangled notion of the present age.

We have struck off an extra edition of this number, in the hope and expectation that our patrons will make a special effort to circulate it among their friends. We will furnish it to such at five cents per copy, which may be remitted in money or postage stamps.

T. C. Benning at Dodworth's Academy.

On Sunday morning last, Mr. T. C. Benning lectured at Dodworth's Academy on the question of Pilate to Jesus just previous to his crucifixion, "What is truth?" He discussed the general relations of truth to the human faculties, the forms of its development in the past, its accessibility in the present, the opposition of bigots and conservatives to its unfolding, etc. We had intended to give a brief report of this interesting and able discourse, but we find that our space will not permit.

"PLEASANT RUN, DALLAS CO., TEXAS."—We have received a letter from the above-named place, bearing date of January 31, in which the writer complains of not receiving the TELEGRAPH, for which he says he has forwarded the amount of his subscription. Unfortunately he neglected to sign his name to his letter, and we are thrown into further embarrassment by not finding on our books the name of any subscriber from Pleasant Run, Dallas Co., Texas. If this should fall under the eye of our correspondent, he will please write again, and forward us his name and address.

NEW HARBURY INDIAN.—We received a letter mailed at this place and dated Feb. 10th, enclosing a remittance for the TELEGRAPH, but no name was signed, and we know not to whose account to credit it. Please inform us.

SPIRITUAL LYCEUM AND CONFERENCE.

FORTY-SIXTH SESSION.

Mr. PARTRIDGE was speaking when the reporter arrived. From the tenor of his remarks, it is presumed that he had suggested for consideration on the present occasion, a review of some of the positions previously advanced in the Conference. The point in his remarks which first arrested our attention was in reference to the alleged conditions necessary to secure spiritual intercourse. He thought too much stress had been laid upon conditions. The spiritual world, so far as his personal observation entitled him to speak, paid but little regard to those "conditions," and still less to the signs and tokens and tests by which they are supposed to be detected. Even is not Typhus Gravior: its presence does not depend upon a small pulse, forced breath, blackened tongue, and a wandering eye; neither is it to be measured by weight-registers and thermal lines—these conditions affect mortals, not Spirits.

Dr. GRAY read the following letter, addressed to Mr. Partridge:

DELAWARE, Wis., February 12, 1859.

CARL PARTRIDGE, Esq.—Dear Sir: The opposer of Spiritualism may now give it up and go about their business, for their efforts to discomfit the hydra-headed monster have so far been outdone by Spiritualists that their services are no longer needed. Truly Herod has been out Herod.

All our savans, whose talents have never been questioned, resemble a multitude of well-fed whiffs competing with a first-class greynose in the race. They have barked valiantly in the safe distance, while the New York Conference has taken the giant by the beard and stripped the stolen livery of heaven from his psychological back before all your readers and the balance. Read Dr. Gray on circles, and ponder. How does the Conference suppose that we in the basement of the temple of science can make those "sound discriminations" when himself can not be certain of them?

How our faces burn with chagrin and disappointment, and with shame, for our credulity: when all along we have fondly believed we were enjoying communion with our Spirit-friends, we have only interchanged thoughts and impressions with each other!

But the true circle, where is it? We of the basement will never know when we have it unless Dr. Gray is President thereof, to make sound discriminations for us, and catch the ton of chaff for the grain of wheat, and when found he will need La Boy Sunderland to decide whether or not he is under psychological influence, to really know whether the said wheat may not be a cocoon but or a pumpkin. We have been eating a stone in our psychological simplicity, believing it was bread. We have been paying our dimes to listen to the psychological fulminations of the transcendental twaddle bubbling from the inexhaustible fountain of the psychologized contents of a red petticoat, all innocent of spiritual contact, obsession, or influence of any kind whatever.

We heard the raps, but we are not competent to say whether it was through our "animal consciousness" or not. We thought we were all right, and "waked awake," but now do not know there was anything but a "waked awake" for us, and watch the ton of chaff for the grain of wheat, and when found he will need La Boy Sunderland to decide whether or not he is under psychological influence, to really know whether the said wheat may not be a cocoon but or a pumpkin. We have been eating a stone in our psychological simplicity, believing it was bread. We have been paying our dimes to listen to the psychological fulminations of the transcendental twaddle bubbling from the inexhaustible fountain of the psychologized contents of a red petticoat, all innocent of spiritual contact, obsession, or influence of any kind whatever.

Again Dr. Gould says the temperature of the room must be right, or no communication can be had from Spirits. Here we are down again. Your spirit in foretelling was lost for want of a thermometer. Here is a case of doubt thrown over all manifestations, either ancient or modern, except those which convinced Dr. Gould.

Now, the last philosophy ever dreamed of may be demolished by the skeptic's old war club—"how do you know?"—and the Conference seem to have started it from the owner, and forestalled the intention by knocking out its own brains before the world.

How does Dr. Hallock know the exact size of Paul's pupil when he gives his own personal observation as evidence of facts, and whether his own lower experience was not a psychological experience, that has "leaped the gulf of 'thirteen centuries'" to mingle in sympathy with our own?

Dr. Hallock's effort to sustain phenomena fails after his suicidal admis-

sion to Dr. Gray—that the symptoms of a brain, upon which the Spiritualists are the same; and I think that dissection is such a new world to very sound (indeed, to think a dissection without a difference. If Spiritualism will not stand on facts, we had better go back to authority, and elect a pope at Kalamazoo.

Dr. GRAY thought Mr. Church had not quite understood him. His position as stated is, that a Spirit from the other life is always present, when traces to the extent of clairvoyance is indicated.

Dr. ORRIS: On his theory, so such possibility as indicated by the letter of Mr. Church can exist. His doctrine is, that man being a Spirit, can manifest many of the powers or functions of a Spirit on the plane, that is to say, being yet in the body. As he understands the position of Dr. Gray, it is that the spiritual function known as clairvoyance can not be manifested by an earth-man—that it results from Spirit-embodiment—though at the same time it may be interpolated from the earthside. Mr. Partridge, as it seems to him, complicates the problem still further, by maintaining that the phenomena of the traces are due wholly to spirit, making of man nothing. This looks to him like the extreme of complication.

Dr. GRAY: The subject of spiritual intercourse is of vital importance to him, and he engaged his best thought. This importance must be his excuse for another effort to be understood. Rapport between two persons in the body is that harmonious relation by which impressions made upon the organism of the one are dramatized in the organism of the other. This rapport, or sympathy, exists, as we know, to the extent of a transfer of physical states, so that a pain in the organism of one is felt in a like degree by the other, as well as the transfer of mental emotions, by which the thoughts and opinions of one become, for the time being, the property of the other, their experience being reciprocal. But rapport is also possible between an earth-man and a Spirit; that is to say, between the two planes of human existence, the mortal and the immortal; by which the earth-man, as in the case of rapport between mortals, is cognizant of what is taking place in the organism of the Spirit, by reason that the ideas, knowledge, and experience of the Spirit are through sympathy dramatized in his own organism. The process is the same in rapport on the earth-plane. For example, the psychologist holds a stick before his subject and asks, "What is that?" It is a stick. No, it is a scepter; but it becomes a scepter to the subject only when the person in rapport with him has formed the image in his own sensorium, which image, by sympathy, is dramatized upon the organism of the other. Impressions from all without as are made through rapport, dramatically impressing upon the narrow organism particular objects or states. Thus, an act of cruelty, or the recital of one dramatizes itself in the organism to the extent, in some instances, of producing great physical disarrangement, as well as mental suffering.

A solid reason, as he thinks, for supposing that rapport between men and Spirits can not occur without the intervention of Spirits is, that the spiritual organism of the earth-man is embryonic—now in a condition to manifest by its own unaided volition. It is as though the wings of a butterfly could be moved by the will of a grub. The butterfly is not yet born, and the grub can not manifest on that plane. The human is not thus restricted, for the reason that through rapport he can enter upon the spiritual plane, and receive by the law of transfer the knowledge and truths impressed upon the spiritual organism of an individual on that plane, so as to make them in a good degree his own; and, in turn, by the same law, transfer them to others in rapport with himself. Is he asked for the rule of discrimination between rapport with each other, and rapport between men and Spirits? he answers, naturally, by what is said or done.

Dr. HALLOCK said: The letter of Mr. Church indicated an existing misapprehension—efficiently prevalent to mortal removal at our hands as far as possible. Our rational friend seems to have mistaken (and he is by no means singular in the mistake) our humble efforts to verify the reality of Spirit-existence and intercourse for an attack upon all evidence whatever. As for example: Here is the mighty Paine, reputed to have made Spiritualism by the hundred in the rural districts and parts adjacent by a paltry wire stuck up through a hole in the floor. That stick, in common with so many others, forming a natural topic for consideration, Dr. Gray, to the end that other converts do not build their immortal hopes upon a similar foundation, states, as a result of much observation, the opinion that some of the signs of traces are always to be observed when a manifestation from Spirits takes place; describes what these signs are, recommends them to the careful notice of the student of Spiritualism as one of the safeguards against trickery and deception; and Mr. Church was it as a count in our indictment for high treason against Spiritualism itself: in other words, to publish the best description you can of a counterfeit, is to deny the existence of a genuine dollar, or at least to put it beyond the power of man to determine what constitutes one.

Now this middle, of which Mr. Church has got himself elected representative, is strictly natural, but wholly unnecessary. The demonstration of Spirit-existence does not in the least depend upon the diameter of "Paul's Eye"; it depends rather upon the capacity of Mr. Church's eye and the eyes of other men, to observe phenomena. Life, whether spiritual or mundane, is demonstrated to us only in what it does. Dr. Hallock alluded to the days of "Paul" not to measure his eye, but to show the consistent testimony of human experience to this truth. Anterior to that age such had been said as from the Spirit-life, by seers and poets; but for hundreds of years so little had been done by that life before the public vision, that the more philosophical of the Jews, as well as contemporary nations, who had possessed oracles and seers as well as had seen both to doubt and to deny the reality of any such existence. They had their advocates of "noble materialism," as well as we, who were in high feather, for the reason that immortality had not a fainter gleam. The priest could point to the words of the prophets, and the philosopher to the

phenomena of the oracles, but the prophets were dead and the oracles were dumb, and the law is, that the faith which rests on history was dead. On this law rests the "New Testament" in this law rests modern Spiritualism. The over at least can not be of immortality; immortality does not demonstrate itself. To a did in the lifetime of Paul; this it has done again within the last ten years. Leaving prophets and priests to us what they choose, in raising it, it has leaped into the conscience of this nineteenth century amid the railroads and telegraphs, demanding questions by authority of itself—asking to add from every contribution to its own distinction. The more the prophet demonstrates spiritual manifestations, the more they occur; the more he insists upon their danger, the more they multiply their own. In the prophet grows and his base grows. Now, the laws are demonstrative, but the prophet is not; and the middle of which Mr. Church is the present exponent, remains as mistaking their relative value. Remove that mistake, put things in their right places, and the fog clears off. The over is the better man, the facts are the better evidence. The ends for what they are worth.

Mr. COLES had a notice to give, which he would prefer by a few remarks. It is known that the police of the city have been pestered not merely against the alleged physical manifestations, but also held to their present position as demonstrative evidence, do so on what he admits to be a valid reason, to wit, that they must be ascribed to Spirits, if they can not be referred to natural causes. Granted, if they are referred to natural causes, this is the point to be cleared up. Various phenomena were supposed by him to have been produced by Spirits, he affirmed and proved to be the work of Spirits who were here and there, and very faces and the park and house and hotel. He thought under manifestations held by some Spiritualists to be the power of mind, as a thought effect, that was not to be of the Spirit. He was sorry to hear Dr. Hallock speak of the dancing bear as a spiritual manifestation. One Doctor, at 44 Black-street, keeps an eyes and drinking house. He has two or three bears upon the floor with a hat or two upon the top of each, takes his audience, and while paying says, "If the conditions are good, and you, the bear will make as if with an unusual effort to keep the hat with the music. There were a bear which went trick on the face of the earth. Doctor himself makes no protest that the phenomenon is spiritual, and yet here is Dr. Hallock charging himself gratuitously into the belief of his hearers, and capping the climax of credulity by finding symptoms of madness in Mr. Doctor. Now, to the end that a sharper look out for such a case may be indicated, Mr. Von Vleck, who, though a young man, is an old veteran in spiritual trickery, will on Tuesday evening next at room No. 4 Cooper Institute, for the trifling sum of fifteen cents per applicant, exhibit his wonderful feat of spiritual juggling as heretofore practiced by himself, and supposed to be copied by others. Paine's terrible movement, it is to be hoped, will be illustrated by a working model, which of itself is worth the price of admission. If it can be found in time for the exhibition, the genuine original beyond glove of the Davenport boys may be looked for. At any rate, Mr. Von Vleck will outwit himself out of a knotted rope with a degree of celerity unknown to the Buffalo athletes in their polished days, etc.

Dr. GRAY thought he should not attend the exhibition, for the reason that if Mr. Von Vleck had in view an end of us, the Conference was the proper place in which to offer his contributions, as others do, without a fee; but if he had merely wishes as well, he must look for his purchases elsewhere.

Mr. COLES said: Von Vleck was driven to a public exhibition because of the unwillingness of Spiritualists and the spiritual police to expose their tricks of reputed mediumship. When he captured the Davenport girls, Mr. Britton, who was then editor of the TELEGRAPH, nearly robbed him of all his loot by cutting the statement down to a mere skeleton of facts, minus all details of the loot.

Mr. PARTRIDGE said: He would publish it with a restoration of the rejected portion, if Mr. Coles would furnish it.

Just as Mr. Coles was about to fight the battle over again by way of order to the great practical value of Von Vleck's exhibition, Dr. Hallock blundered into the case with the insinuation of his center faith in Von Vleck's ability to twist himself out of any moral coil of rope, leaving the production of faith on the supposition of Von Vleck's antecedents as a professional medium, carrying a strong agency for a rope's end. Nevertheless, however, in his address in the night department of trickery, he would suggest to him, and also to Mr. Coles, that they let the thousand doors open awhile, and let the present counter force learn to the advantage, and money into Mr. Doctor's eyes' office. Here is a manifestation of motion without apparent cause, daily repeated each after week, coming but little time and less money to investigate; and it seemed to him that this worthy the true hero, to reveal former victories of, for his companion to come to a great state trial, and emphasize his legs with spiritual back-catch, when a new enemy is to the U. S. L. stand with an audience and fortified by facts. He thought Mr. Coles should have achieved the adventure of the last one this, and have brought away the "prize" of Von Vleck's previous exhibition. He reminded Mr. Coles, as a true knight, bound by the laws of palmy, a brace to himself to former opponents until he has slain this 4th dragon, and that he dismounts his own every hour he under the onslaught. The Doctor felt that he would be glad to know how the motion is caused. Calling it a cheat is not exactly proved. Showing how he or Von Vleck can move a hat by machinery, does not quite cover up to demonstration. All Von Vleck's cheating, while pretending to be an honest man, with Paine's trick, and the Davenport girls thrown in, do not weigh a feather against the law. The fact and the question of origin are both in broad daylight, let us have no dodging. We know how Von Vleck cheats now about the trick of the hat; and in the same time, consistency would suggest machinery, and a good degree of quiet mind is to do so.

Adjourned.

A. P. HALLOCK.

NEW PUBLICATIONS.

LAWRENCE ON THE LAWS OF SPIRITUAL INTERCOURSE IN ANCIENT AND MODERN TIMES.

By T. WHITE, Chicago, Ill. Huggins Brothers, 61 Lake Street. Price 40 cents.

This is a pamphlet of 117 octavo pages, containing seven lectures. The phrase, "Laws of spiritual intercourse in ancient and modern times," which occurs in the title, gives us at once a new idea, viz. that the laws of spiritual intercourse in ancient times are altogether different from the laws of spiritual intercourse in modern times, and that the author has treated his readers to a disquisition on both. In his preliminary word to the reader, Mr. White modestly confesses himself "responsible for any error that may be exposed in the following lectures," and as modestly accords the credit of any truth they may set forth to "the hosts of heaven" by whom he supposes he was inspired in their delivery; and he closes the paragraph by the following sublime poetical corroboration:

"Franklin, Washington and Paine
Have visited each again."

On looking into the body of the pamphlet, however, we have been unable to discover any further evidences of originality than those noted above, unless it be the novelty of attributing to Zoroaster the nebular hypothesis of creation, which in modern times was taught by Humboldt and La Place, under the vain supposition that they were the first to propose it. (p. 39.) By the way, it sometimes puzzles us not a little to account for the probability in Zoroastrianism here depicted by so many of our modern philosophers, when the very existence of such a man as Zoroaster has been disputed by the learned, both in ancient and modern times, and the writings attributed to him are exceedingly scarce, and almost entirely inaccessible. These lectures appear to be little more than a weakish rehash of the spiritual teachings of Paré's earlier works, with a few rehashes of the story of Moses and the Midianites, etc. Mr. White, we believe, has acquired some reputation as lecturer at the West, and is probably a popular speaker; but as he cannot print the "heavenly truth" of his oral performance, he was, we must be permitted to kindly suggest, unfortunate in the issue of a pamphlet which adds nothing to the common stock of ideas, and which seems little calculated to improve either head or heart.

Prince's Horticultural Catalogues.

We have received from Mr. W. B. Prince & Co., of Flushing, L. I., three pamphlets severally entitled:

1. Prince's Select Catalogue of the unrivalled collection of British Flowers of every class, and of Italian, Chinese Trees, and Horticultural Fossils, etc.

2. Prince's Select Catalogue of the unrivalled collection of Rare, Curious, Chrysanthemums, Pelars, Ives, Daisies, and William, Dutch, and other Horticultural Flowering Plants.

3. Prince's Select Descriptive Catalogue of the unrivalled collection of Fruit and Ornamental Trees and Shrubs, Vines, &c., etc.

Mr. Prince is the prince of horticulturists in America, and his kingdom is called the Vegetable Kingdom. The style of the pamphlets before us is somewhat flowery, considering that they are mere catalogues, and they are pregnant with "the words of things." Their author is, without a doubt, a rational man, always going to the root of the matter he has in hand. These pamphlets comprise in the aggregate some 150 pages, for the most part clearly printed, and probably contain the most extensive and diversified catalogue of choice floral and other vegetable productions that are extant, at least in this country. It is certainly a feather in any man's cap to be able to have the deservedly said of the result of his enterprise and labor, albeit that feather is in this instance, a Prince's feather.

These catalogues will be forwarded to purchasers of, and applicants for, plants and trees, who forward postage stamps, always specifying which particular catalogue is desired.

Case of Exorcism.

Mr. J. S. Henderson, of Tollymore, Iowa, mentions the case of a man in that place who recently started the devils at a party, and nothing by giving out that he was Jesus Christ, and speaking upon preaching to them. After annoying the party, and preaching at several different meetings, he was removed of his obsession, or infatuation, by our correspondent laying his hand upon him, (as intemperately imperious,) and commanding the obnoxious spirits to depart. On going to a orthodox meeting, however, the same infatuation returned upon him, and our correspondent, in like manner as before, again relieved him.

A MAGDALEN FUNERAL.

GALVESTON, TEXAS, Jan. 1, 1859.

FUNERAL PARADE.—As an evidence that there is still some life in the old religion, I have enclosed you a clip from one of our morning papers. However small the evidence may appear from the facts set forth in the editorial, yet to my mind it points to the good time coming, when old Theology shall call on the rocks and the mountains to fall upon it, and hide its lagging deformity; then will men recognize in the antique and learn a lesson of duty. Your friend, J. W. WALKER.

We are happy to dispose of this communication by giving it publicity, to the shame, we hope, of those pretentious Christians who exhibit some of the Christian graces. Thank God, our friend Flanders was there, and there are many like him elsewhere, showing that in the midst of priests and pontifices there are witnesses of Christ who love to minister to those in affliction and in need. It is a question worth considering, whether in the sight of our common Father, the depravity of the prostitute or of the priest who declines the ordinary service of such occasions is the greater. We have no doubt that the funeral service did much good to the neighborhood of the departed one.—Ed. Tel.

IN VICINITY CONTACT OF THE CLERGY.

It will be recollected that a few days ago Josephine Ellison, residing in a house of ill-fame in Cincinnati, was burned to death in it, the building having caught fire. Her remains were buried, and scarcely had night fallen before three body-stealers exhumed it, for sale to the Eclectic College. The police, however, were smart enough to arrest the carrier before he delivered the body, and handed it over to some of the deceased's acquaintances for reinterment. The latter, by the associated donations of their female companions, were enabled to purchase a handsome coffin, and pay the expenses of a decent interment. Their wishes were that their "sister" should be buried, as a human being's remains should be in a Christian land, and they made application upon application to "Christian denominations," for the use of a church and the services of a pastor, till nearly all denominations had been applied to, and in vain. The fallen one was considered outside the pale of the Church, and unworthy of the burial of the last Christian right, which is never denied even the cowardly suicide or the cold-blooded murderer. Christ said, "the disciple is not above his Master," but these men, who claim to be his disciples, were so fearful that their Master looked kindly on Mary Magdalen, and rebuked those who would have abused the adulteress. The women well nigh despaired of accomplishing their wishes, when, happily, the trustees of the First Universalist Church were applied to, and cheerfully complied with the request, their pastor, Rev. Mr. Flanders, also offering his services. The funeral ceremonies were held on Saturday morning. The *Commercial* says:

A great proportion of the female members of the congregation were present, while the rest were filled with curious questions, who were attracted either as they would have been by any exhibition outside of the ordinary routine. Shortly after the opening of the doors a carriage drove up containing the women who were in the house whence she met her death. They were dressed in deep mourning, and appeared, outwardly at least, to be imbued with a due appreciation of the solemnity of the event. Almost immediately following was a dozen more carriages filled with women whose mode of society was but too apparent; they came on soon, and at a moderate computation, not less than one hundred of the frail women were present.

The sermon was appropriate, being admonitory, kind and comforting. The *Commercial* also says:

After the discourse the list of the coffin was read, and most of them in the church took a last look at the remains of the deceased. Many of the women, especially those who had known her in life, wept bitterly, and we could not help thinking that the tears shed were burdened with more real sorrow than many dropped upon the bier of the wealthy and well-to-do departed.

Both the *Gazette* and the *Commercial* condemn the action of the religious churches in so measured terms. It is a queer world that will catalogue the sinner when dead, and yet deny his victim a decent interment. If such is Christianity, what is the definition of heathenism?

PHYSICAL MANIFESTATIONS IN TEXAS.

GALVESTON, TEXAS, Jan. 30, 1859.

FUNERAL PARADE.—Believers in Spiritualism have been much "exercised" of late on the subject of "The Evidence of Physical Manifestations." This has caused me to review the little experience that I have had of that description. The only public medium whose performances I have witnessed is J. Rollin Squires, who is, I presume, the same gentleman now engaged at "Morse's." Mr. S. seems to me to possess extraordinary powers, but to lack cultivation. I witnessed his feats in this city last winter several times under circumstances precluding the possibility of fraud or collusion. For instance, a circle of eight or ten individuals, among whom were two physicians and a clergyman, and others of acknowledged ability and impartiality, assembled in a small room in my

house. Mr. S. was seated on a mattress before a kitchen table made of heavy pitch pine, weighing forty or fifty pounds, his right hand resting lightly on the left grasped by a gentleman seated on that side. His right hand, in immediate contact with his person. The room was then darkened, and scarcely were the arrangements completed, when the table arose in the air, and passing over the heads fell lightly on the mattress behind us, resting on top, the legs up. If there was any muscular exertion on part it must have been confined to his wrist or knee. There was no indication of it on his left or right, so that we could judge.

At another time, and at another house a still heavier table was lifted lightly from the floor four times, each time a few seconds, and placed on the heads of the medium and gentleman standing by him. In this case the medium, some skeptic or inquirer were standing by his side, one of the table, which was grasped by his right and his left hand. This was done seemingly with as little effort as simply as you would lift your hat from a table and put it on your head four times.

Another of his performances is to form a circle, and table in a lighted room. The medium resting his right hand on the table, in the left hand under the table is his vest-chain obtained from any one in the room, and which is suspended a watch. When the proper connection established (in a few minutes usually), sounds are heard as some person attempting to open the watch in the wall. After a while the case is heard to fly open, and the cap which covers the works on the inside falls to the floor. When brought to the light, we find that the watch is opened, and the cap thrown down. This I saw myself have a dozen times. The medium's hand and fingers were every case securely bound with two handkerchiefs by a very gentleman present, secured by knots and pins in a careful manner, the chain to which the watch was attached passing tightly through a small opening. This was repeatedly performed at different circles, at which were present men of acute, intelligent minds, decidedly adverse to the spiritual theory. At one of these circles two such were present who, possessing the magnetic power in a high degree, came to prevent the performance, if possible. This was done by the circle, or to Mr. S., until afterward. The circle formed around a large table, with lights, and the usual motions of tying, etc., complied with. But for the first time sounds were heard to indicate the usual action. The cap passed slowly, until at length faint sounds were heard, and became stronger, until in about half an hour the sound of the cap falling on the floor gave the usual signal of the spirit being complete. In this instance the cap was taken into the foot of one of the parties mentioned, who then stated to the company that they had been using all the power of their minds or will-force concentrated to prevent the performance if possible to do so.

The question may be asked, if these persons could not this feat by the force of their magnetic powers, why may the medium be able, by a higher degree of the same power, to produce it? The reply to this is, that it requires a considerable degree of intelligence and manipulation to sink in springs, open a watch, and remove the cap from the same. Jugglers usually have an assistant in their wonderful performances; but they do not submit their tools and machinery to the close inspection of an intelligent audience, or allow them to be furnished by it. It is evident that Mr. S. has a superior, one or more, but they are invisible. If I have been deceived in these things, I shall never trust my senses again. Will some skeptical brother respond? I forget to mention that in the performance of passing the table over the head of the medium to the mattress, his body and legs were securely bound to his seat by cords or handkerchiefs.

In another instance a gentleman of great physical power and determination of mind requested permission to stand at the table with the medium, to witness the passing of the table with the invisible power. It happened that a large number of persons than usual were present, who placed themselves around the room, leaving the medium and inquirer at the table in the center, standing at one end. This was my heavy kitchen table, as nearly as I remember about four feet long and two and a half or three feet wide. A few minutes

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