

"THE AGITATION OF THOUGHT IS THE BEGINNING

# PARTRIDGE AND BRITTAN, PUBLISHERS AND PROPRIETORS, NO. 300 BROADWAY .... TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

# VOL. П.-NO. 52.

SRA

# NEW YORK, SATURDAY, APRIL 29, 1854.

# The Principles of Mature.

# THE DOCTRINE OF NECESSITY

The doctrine of necessity teaches that every act is the ne cessary and inevitable result or effect of some producing cause that *choice* can not take place without some motive sufficient to *compel that* choice; and therefore it is impossible for mar to be morally free, which would imply that the will determines itself without any compeling motive. In other words, that no man, with the same moral constitution and acted upon by the very same motives, *could* have done any thing else than what he did do. Let us merely glance for a moment at a few of the results of this truth in addition to what we said in a former article

Of course, accountability and responsibility can have no place in such a system.

Praise and blame are philosophical only as motives to in fluence the future, and not to reward or punish the past. The same is precisely true of all rewards and punishments as a tached to all acts—they may be motives to influence the choic or will and nothing more.

"Not enjoyment and not sorrow Is our destined end or way, But 16 live, that each to-morrow, Find us farther than to-day."

No more pain should be attached to a wrong act than i sufficient to prevent its repetition in future. Any thing more is, of course, cruelty. Hence it is obvious that a punishment that can do no good to the offender is useless and itself a wrong. Hence the absurdity, also, of the eternity of hell apart from the goodness of the Creator. In fact, all punishment looks only forward and secures the progression of the sufferer, and never backward to the past, to be philosophical and just. It is never retributory, but always precentive.

Fear only serves to keep our wrong impulses locked up within us, and does not destroy them and make us essentially better. He is only good who is so from pure love of good without hope of reward or fear of punishment, who loves virtue merely for itself. Is he a good citizen who is only kept from stealing by the fear of the jail, or by the expectation of being praised or rewarded in some other way for not being a thief? Still that fear or expectation may serve to keep the rogue from displaying what, nevertheless, exists in his heart. It keeps down the externals, but does not remove the internal causes. So he who is good only because he fears a future heaven is no more a really good man than the first is a good citizen. He is only externally good, and if all restraint way withdrawn, and there was no future hell or heaven awaiting his acts, he would be externally just exactly what he is in ternally and really.

As Goethe says, "Here or nowhere is your America," so her or nowhere is our heaven or hell. If God can not be provejust in this world, it will be hard to prove him so in any futur one. He must be just to all his creatures *every moment* or he is for that moment not just. It needs no future life to make amends for any injustice here. Who will dare to deny this Therefore I plainly assert that he alone is a good man who is so from mere love of goodness, and who would be just the same if he saw no evidence of any future at all, either of hap piness or misery ; who sees that goodness, or a life of genuine love or charity to all, is the true law of his own happiness here and now, without any thought of the future. Here is a touch avere for seal and file written

But what is virtue and what is vice in a man all of whose actions are necessary results of preceding causes, and whe could not have done differently? What is good and what is evalt Who are the rightcous and who are sinners in such 4 ayatem? I am afraid that old Phariseeism, or the desire to be on better terms with God than our poor Publican neighbo is, who is quite evidently to us a sinner, and in no favor at a with him, can not by any possibility find a place to suit ij merits any where in this system. We are all saints and a sinners. We deserve really no praise and no blame for bein what we are made to be; for our poor Publican and sinne down in the gutter there, had he been born with our mor constitution, and been educated, circumstanced, and situate just as we have been, and acted upon by the same motive that have acted upon us, would have done and been just wh we rightcous ones have. He would have been a saint as w are. On the other hand, had we been born from his ancestr and had our moral constitutions been molded and made wh his is by his education, circumstances, and situation, and the had we been tempted as he has been, I am afraid we should be the shunned wretch our poor brother is. No ! there is no much room for Pharisee or Publican, for saint or sinner, it this system. We are all merely *brothers* together of one corn mon, impartial Father, and are just exactly what we are mad to be, and no more and no jess. We are all atoms in th great body of humanity, and while each atom has its spher

which includes, also, the reverse, a desire and effort to escal misory. That is the moving power of all life and action. N one can by any possibility escape for a moment from its power Upon it is built up by God each one's individuality. Upon rests every action that ever took place. A true analysis man would show that the only sure way in which this desi of happiness can be gratified is in promoting the welfare an happiness of every body else, just as the health of each ato in the physical body is bound up and only secured in the heal of and well-being of every other atom in the whole body, how ever remote and unconnected it may appear. It ultimates the great, essential law of Christianity, which sums up "a the law and the prophets," all the Scriptures, in the precep-

he whole body. This expresses the true law of

ress. The actuating principle in every m

an, that n

no future hell and anticipates no future heaven as the effect its action; for it is heaven now to make our brother happy; it is hell now to be unjust and leave him in his need of us helped and uncered for ! 'This is the effect attached by O to either course as a motive to our action to make us do ri

to either course as a motive to our action to make us do rig and avoid doing wrong. All life is, then, an effort after happiness, and the vario ways in which it is sought, as they are more or less in hi mony with this Christ-principle of "love one another," for the lowest, most undeveloped Spirit up to the "rapt scrap

The lowest, most undeveloped Spirit up to the "rapi seraph nearest God, are so many planes or degrees or spheres of happiness, so many heavens from lowest to highest. God made none for misery, but even the lowest to be as happy as its degree of development is capable of; for this desire to be happy he implants in every one, and makes it the actuating principle of every deed. The wretched miser you may no think happy, but he is happier in that miserable sphere that he would be with his present moral constitution in yours. In fact, it would be his hell to be obliged to give his needing brother the dollar which it is your heaven, your real luxary to give. Every created thing occupies the very plane it was made to occupy, and enjoys as much happiness as it is capable of in that plane of development. Hence the miser, the drunk ard, the debauchee, the bigot, the Pharisee, each and all, enjoy themselves with their present moral constitutions more in the spheres or heavens they occupy than they would in any other until that constitution becomes changed and more developed. But how inferior is the heaven of changing tabillings into pounds to the heaven of changing tears int smilles! The desire of happiness is equally good in all ; the mode in which it is sought makes all the difference. All arin their heaven, but what a difference in those heavens!

Virtue, then, in this system, is that course et action in eac case that tends most to promote the universal good, or th general welfare, or the greatest happiness to the communit. Vice is the opposite.

Let us see for a moment how the good and wise Ruler use this motive-power in his creature, man, to secure his progres in good, which is the end of his creation. In the first plache has implanted in the depths of every soul a conscience of moral sense by which he feels in his inmost heart that the is a *right* and a *wrong* in *every* action; also, that the *righ* should be *done* and the *wrong* avoided. This moral sense di inguishes man from the mere animal. It is found in all ht man heings. But conscience does not teach in any give case *what* is right and *what* is wrong. This distinction mu be noted. To teach us *what* is right and *what* is wrong reaso is given us, and it is only by a true enlivation and unfoldin the product the two reasers is more and a second to the second to a second to

of our wisdom or guiding faculties that we perceive more any more the proper relations between things, and thus have ever a more truthful standard of *what* is right. Conscience tells us to do what is right, and to *avoid* what is *wrong*. Reason tells us *what* is right and *what* is wrong; that right is, "*low Dry neighbor,*" or, "seek thy happiness in promoting the general happiness." If we obey and do what we think good and just and right, or what is most likely in our estimation to promote the general welfare, the kingdom of heaven springs up within us as an effect of our deed; our nature is developed we are nearer perfection, and occupy a higher sphere, a happier heaven, than we did before. If we disobey the interna monitor, and seek cur happiness by a course of action tha reason tells us will not promote the general happiness, we are troubled and disturbed. The kingdom of hell is within us Our nature is dwarfed, and we are further from perfection that before, and occupy a lower sphere or heaven than we did be fore. In the one case there is harmony between our conscience and reason, between the God within us and ourselves This harmony is moral health, is happiness, is heaven. We are on the right road to progress, to perfection, to God. We are going upward. In the other case there is discord be tween our conscience and our reason; there is a strife to turus right; there is jarring between the Divinity within an ourselves; the atom labors, not for the general happiness occurs, to which God has attached in kindness and wisdom, as he has pain in physical disease, mental pain and misery and hell, if you please, and like the Word as the surest and kindest means to make us see and feel that something is as it should not be; that we are in the wrong path, and make us repent, reform, and do good, or labor for the general good.

Here let me say a word or two about good and evil, heave and hell, happiness and misery, perfection and imperfection ighteous and sinner, health and disease, harmony and discorm of ther such opposites. There is no virtue or vice in any act whatever, merely it tself. Putting my hand into my neighbor's pocket is no vrong in *itself*, neither is it wrong to press my fingers th

gether upon his purse there; neither is it sinful for me, ther to contract my muscles and withdraw my hand, and then t put it, with the purse in it, into my own pocket; neither i the wrong in the motive, for all motives, when traced back altimate in a "desire to be happy," which is certainly mos legitimate and good. Where, then, is the wrong of stealing or any other act? It is merely in this, that it *tends*, not t the happiness of my brother, or to the general welfare, but it the discomfort of society, and diminishes the general happiness. As I have said before, whatever *tends* to the health comfort, harmony, and greatest happiness of society, is goo

and virtuous. That way is good, the other way is evil and wrong. But there can be no perfect good in society, or perfect evil, any more than there can ever be positively perfect good or perfectly evil individuals. We are ever, and must ever remain mixed, good and evil. As in nature there is nothing, however cold, but what has unknown degrees of heat in it by you can find or inagine something much colder, and that first cold would then be warm, or even hot, when compared with the last; and as cold is thus only a lower degree of heat, and as heat alone is real, and positive, and existing—so food's creatures, no act, is absolutely evil but has unknown degrees of good in it. Ice is most surely a different thing in form from steam, but it differs not in essence, only in having less degrees of heat, and you can reduce the scalding, burstities behind even in the rocky ice. Is it right to say, then, that the ice is *positively* cold? Would it not more a ccord with trut to say that it was only relatively cold? Can you not imagine ice of so much lower temperature, containing so much less heat (yet always some), that, then, compared with that still colder ice, the first should be warm? To make this analogy obvious to every mind, try the old experiment. Hold your hand for some minutes in water of the temperature of 40°, then suddenly put it into water heated to 80°. What does aensation say of this last degree of heat? It pronounces it decidedly *varm*. Hold the hand, then, some minutes in same water that was before warm at 80°, and what does sen-

sation say now ! It pronounces it decidedly cold. Starling from any given degree upward, is heat; below, is cold. Heat alone is positive, for there is a positive source of heat, is cold is only a lower degree or plane of heat, and is enly relative. The sun radiates heat, and is the source of it, and hus heat positively exists. What radiates and is the source of cold, that it can also be positive and have a real existence f Science will be puzzled to find a positively cold substance differing in essence. The same illustration might be made rol taken in any given and what is wrong reason in the strate of the same real, positive thing we call heat—a difference in grantity, not in essence. The same illustration might be made rom light and darkness. Light is real and positive, and has ne existence, but darkness is relative, negative, and has ne existence, but darkness is relative, negative, and has ne existence. They differ only in more and less; in grantity, not in *quality* or essence. Precisely thus is it with with is arong. Reason of a course of action that a beaven than we did be an existence, but darkness used of, of virtue, of heaven, of happositive, and existing, because they are from God, who is the source of all things, and who is *himself* absolute god, and of course con only be cause of god, of virtue, of heaven, of happositive, and existing to cause of god, of virtue, of harony. These alone have a real, positive existence. Vice, evil, hell, heaven than we did be and in degree of heat. Change the point of comparison, and harkness can easit from the causing sun. Vice is a lower each us, that what it once pronounced right, or tending to the general happiness, it now pronounces wrong, or tending to the cold would become warm, or the warm cold, as we have each us, that what it once pronounced right, or tending to the cold would become warm, or the ward, the canding ind confesses that there are and must be everance ind in confesses th e measure is what the ever-unfolding reason declares to be the best and surest means of promoting the general welfare ad as this is ever more and more elevated as our wisdon culties are more and more infolded, so what was more good ad virtue, and honor to us becomes relatively evil and hell o the lowest Spirits all above them are better and happie ist in proportion to their approximation to perfection or God o the highest, all below them hey have progressed through all these thus below them are *relatively* impare, imperfect ril, and unhappy, just in proportion as they are farther any rther from God, from perfection. While, compared with im who is ever infinitely above them, they deeply feel their we nothingmess, whom we, in our ignorance, esteem perfect

The truthful mind thus clearly sees that evil is not positive wil, but a relatively lower good, or what it pronounced good, when on a lower plane of development; that all hells are not bositive hells, but relatively lower heavens, or heavens for hose on a lower plane of development; that imperfection is not positive imperfection, but only perfection upon a relatively ower plane, just as certainly and necessarily as it admits hat there is and can be no such a thing in existence as posiive, essential cold and darkness, while there is a sun to adiate heat and light; but that these are only relatively cold and darkness, when compared with some higher degree of neat and light. Heat and light exist; cold and darkness do tot, for they can not. So good and happiness exist, but evil and misery do not and can not, except relatively. When mal, positive, essential evil can be demonstrated, a real, posiive cold substance will be found without a particle of heat in t, and not before. Heat, light, good, and happiness differ from cold, darkness, evil, and misery, not in essence, but in legree or plane. Is not this now evident to all? for if there we easential, real cold and darkness, what sun radiates that from which they derive their being and substance i and if here be essential evil and misery, from what God do they flow orth, and whence do they derive their being, and substance and quality? In fine, all opposites are by their very nature leative, and differ only by one having more and the other iaving less of any given essence or quality j; and the one can be converted into the other by the mere increase and diminuion of that quality or essence. They mutually relate to an *arbitrary, variable* line or standard, and as that standard retrorates or advances, the one becomes the other. I have not space to illustrate this, but I think it obvious already to most who will take a little time and care to reflect upon it.

In conclusion, I most positively assert, without lear of sucessful contradiction, that it is utterly impossible and absurd to mpare or contrast any two things as opposites except there e a quality or essence common to each opposite. It is only by his common essence, by this identity of quality, that there can ossibly be any relation between two apposites. Who has be folly to deny this ? Who, then, will deny that good and vil can only be opposites—can only be related, compared, and contrasted by the essence or quality common to both, and shich differ only in degree, not of discretion, but of more and use of this common acture essence and quality?

of heat; We are all atoms of the great body of humanity, and, like d is only the material atoms in the physical body, we each have our affinities to atoms most like to ourselves, and have our planes to esource or spheres of use and enjoyment in this great body, which we can by no means escape occupying and fulfilling. We have been predestined, and made by infinite love, wisdom, and power, just what we are; and all that we shall ever be is a degrees ward and onward forever. The stone may be impelled for a few moments away from its center of attraction—the earth —but the great mass is ever acting upon it in its misdirection, and ultimately it brings it to rest upon its bosom. So man less; in may appear for a time impelled away from God, away from is true path of progression and development; but as sure as God is good, and the only source of power, so sure is the wanderer to be turned in his misdirection, and to begin to hore in the right direction upward and onward, and to contime thus ever accelerating in progression and expansion of all faculties and powers eternally; for he can never reach God, who is still ever infinitely above the most advanced. As each atom has also many spheres of use to its neighbor, a lower no more cold and a to them wo must be the mediums. We must ever strive to be angels or messengers of God's love to them. We must labor to promote their welfare. We have children, a lower and wisdom. We are husbands and wives, we are brothers and wisdom. We are husbands and wives, we are brothers and wisdom. We are husbands and wives, we are brothers and wisdom. We are husbands and wives, we are brothers and wisdom. We are husbands and wives, we are brothers and wisdom. We are husbands and wives, we are brothers and wisdom. We are husbands and wives, we are brothers and wisdom. We are husbands and wives, we are brothers and wisdom. We are husbands and wives, we are brothers an engibbor and citizen. We are neighbors, fellow-townsmen, countrymen, and we must seek things to the most destitute of all things, equally the children of our Father in heaven. We are all common brothers bound ap in the same glorious destiny, and linked inexorably together in weal or woe. Thus we must secure our own happiness by doing all the good we can to every other brother-man; for he can not suffer without our feeling the pain. It is in this way, and by this motive-power, that God effects ever-advancing improvement in *individuals*, in society, in nations, and in the world. The typhus fever is generated in the crowded, neglected, scorned lanes of our cities, and spreads up by degrees into the marble palaces, and there makes the wrongdeer feel the effect of his neglect of his poor brother. By the misconstruction of society, thieves, worderers, adulterers, misers, and all forms of evil, are generated and caused, and he wrong is repaid to society, there, morderers, adulterers, misers up on the body of humanity, are so many warning symptons that there is something wrong in the conditions of that society, some lurking disease in its constitution, to force attention to the fact, to excite investigation into the causes that are producing these evils, and to force their eradication, just as physical pain compels the sufferer to find out what is producing his discomfort, and then his love of happiness compels him to remove these causes and to obey his nature's kind laws more faithfully. This will suffice to show how God, by these very evils that afflict society and humanity, is most surely and efficiently working to secure their gradual improvement and happiness. I close by cordially commending these fundamental traths to the earnest

WHOLE NO. 104.

CHARLES H. CRAGIN.

## REALITIES OF SPIRIT-LIFE.

MESSES. EDITORS : In communing with my Spirit friends, I am in the habit of sometimes reading from Swedenborg, and other inspired writers, such passages as I do not understand, and asking from them an explanation.

I lately referred, in conversation, to the assertion made by Swedenborg, that angels [the term angel means only an inhabitant of the spirit-spheres] could read in our spiritual bodies a complete history of our whole natural lives, and that, too, with more minuteness than we ourselves could have recorded the events at the time of their occurrence.

This, I was told, was literally true of all our errors, both hysical and mental, but no good deeds were ever recorded. I asked if there was any thing in our lives here which coresponded to this record, and was answered, Yes; and the mestion was then asked, How do you grow old? I anwered, By the natural decay of my physical system. What do you mean by the *natural* decay of your physical ystem ?

Finding myself likely to be cornered by this mode of ex anation, I asked the Spirit to define to me the correspondace between my growing old, and the history of all my rors, both physical and mental, as recorded in the spiritual de

The Spirit replied, Every physical error of your life destroys or paralyzes one or more of the many millions of animal fibers which constitute your nervous system, the nervous fibers becoming dormant or inactive destroy your physical vigor, and reduce you, sometimes even in youth, to what you call old age.

If your animal economy could be restored to a perfeccondition you would present none of the marks or appearance of old age in your outward form, neither would you feel any loss of animal strength or activity.

Now there is such an exact resemblance between our animal and spiritual bodies, that whatever injury is done to the former is equally an injury to the latter; not only so, but every mental error is equally destructive to the economy of mental sensation; hence, when you leave the form you carry along with you the effect of every mental and physical error, which amounts to a violation of any law of your organic or mental structure ever committed while you remain in the animal sphere.

These detects are not only visible to the observing Spirits, but you yourself can see them whenever you are disposed to make the examination.

I can not now make you comprehend *how* it is that the islory of every error of your life is thus made legible by juries inflicted upon your spiritual body, but you may be one to comprehend this before you leave the form

I then asked if we were ever to be restored to a perfect andition? Yes. By what agency? By your own personal vertions. I then requested the Spirit to explain how we ould restore ourselves by our own personal exertions, and neimed the following everyon.

When our Spirits leave the animal form we still remain, to Il our senses, as much human beings as we were before the eparation, that is, we possess and exercise all our senses the ame as we did while connected with the animal life; yet

# PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

is very much intrasified; we see more clearly we find more acutely ; our desires are stronger, and our par A proper exercise of all our appetites and passions is as

essential to our happiness here as it is to yours there, and we soon perceive the necessity of reducing them to the order

Upon our seriesd here our friends immediately in into the mode of restoring the paralyzed and dormant fibers of our bodies. This is done by making various manipulations and passes upon different parts of our bodies, as I have already informed you, the effect of which is to restore the culation of the nervous fluid ; for upon this depends . se healthful condition of the body. This duty no one can edge of its necessity. The defects of the body can never be with of truth. We can remain in the same condition for an

The Spirit who enters the Spirit-world at three-score years and ten, presents, in his spirit-life, all the appearance of age which characterized him in the animal life. As the fibers of his body are restored to a healthful condition, by the free and uninterrupted circulation of the nervous fluid, the marks of old age disappear; and when the process of renovation is fect health and manhood, corresponding to the age of twenty-

have received upon this subject. I have proposed numerous uestions, to which answers have been received confirmatory of what is written above, but accompanied with the assurance that it falls very far short of conveying to my mind a just conception of Spirit-life and progress.

# THE SPIRITS AT FOND DU LAC

The following letter would have appeared before, but it was mislaid and forgotten. It is not without interest now.

#### MESSER, PARTRIDGE AND RETTAND

neu-I have been an attentive reder of the TELEORAPH he commencement of the second volume, and have read much that is both densing and instructing. To the close observer, and one who can calmly and candidly investigate this phenomenon, there is something both sublime and beautiful in the reality of the manifestations, which, in themselves are self-evident to all who seek and behold them in the multiplicity of way are used to convince the skeptic.

March 6, 1854.

We, here in the West, have been making some progress toward the de slopment of "media" and the spread of our " glorious religion" amon he masses, free-thinkers, etc., for as yet the advocates and followers of th agh at present we have but the gentle zephyr to fan the fe sporks that are among us, yet, when that applyr strengthens and grow into the gale that I see approaching, those sparks will brighten into a burn se that will ignite the surrounding foliage, and our prairies will lighted up with the " celestial fires of truth ;" then will be heard a might

But a short time since I attended a circle known here as the "Ledg mediums were a lady of good intelligence, amiable dispose subted veracity, well known in this vicinity, who speaks an milet the influence, and is considered a good " medium ;" also a rap medium" of orlinary interest, but a truthful, industrious, and hard g man, and the best rapping medium we have here.

vening in question there were present upward of twenty per of whom, I was informed, had never seen any manifestation Aller some writing, singing, rapping, etc., the "Spirits wer og woold produce "music ?" the answer was, "We will try, he to keep quiet. After waiting some eight or ten n we heard the sound (what some, who had heard it before, called a horn) of what appeared to me to resemble the sound of the whistle of a locomo-tive a great way off: the sound itself, when I first heard it, appeared to r a mile from the house. It came nearer and nearer, and but ver ittle louder, until, as it were, it entered the room, when the sound chan, so that of several instruments being played together--the rapping signif-ing that singing was required. The members of the circle struck up dy tune, when this "heavenly music" could be heard above their units ces. After the singing coused, the music would continue, and play tw r three bars, growing fainter and fainter, until lost in the distan

A short time since, a young man, a lawyer of this city, of finished ed ed as a speaking and writing medium, and when he shall have be d, you may look for communications from this direction The burning eloquence that falls from his lips we se public mind if they could hear him, but " do not permit any visitors being int

may see things in their true light the facts herein related should b If the first neuron restor south is bounded worthy of a place in 'your paper, I will, in my next, give an account of the "Spirit-Byhte" and the visits of the "undeveloped Spirit" which have been made in the Stock-bridge settlement ; also an account of the interacting "medium" who, under the control of the Spirit of an Italian actor, sings imprompte most benuti-fully ; also some of her visions, which, if given entire, you will find fully equal to any that are given by Judge Edmonds in "Spiritualizen." Yours, in the fully, u. c. s. ein related should be desmad -

OTLAS PARNON .- The Belfast Journal (a Maine pa that a portion of the Penobs where the river widens to the breadth of a mile, a great co iscovered in the water several months since, so that the listurbed, and stones and earth seemed to be thrown This upboiling still continues at intervals, and experiments show that a least an acro of the river bed has such from a depth of seven to a dept of fourteen fathoms. A sulphuric gas is emitted from the water d its periods of commotion, and it is said that two distinct shocks as persons of connectored since the commencement of the phenomen entribusite have occurred since the commencement origin, though the phenomences are undoubtedly of volcanic origin, though the phenomence of the second se is very remarkable for this region.

SPIRITUAL TELEGRAPH. S. B. BRITTAN, EDITOR.

# "Let every man be fully persuaded in his own mind." NEW YORK, SATURDAY, APRIL 29, 1854.

## PRESENTATION OF THE MEMORIAL

Many of our readers have already learned, through Congressional reports published in the socular journals, that Spiritualist's Memorial, signed by ex-Senator Tallmadge, entire delus services for us; it must be our own act, prompted by a knowl- and 13,000 American citizens, from every respectable profession and walk of life, was presented to the United States by evaluated as long as the mind remains in error. As Senate on Monday of last week, by Hon. James Shields. outh is the essential element in restoring the body, so, also, We were not so much surprised that the motion of Mr. use can restore the mind. A knowledge of what con- Mason prevailed, and that the memorial was laid on the table, atures our true happiness is the truth which the mind must as we were at the extraordinary and inexcusable conduct of of the Our progress here, both bodily and mentally, is in other to our application. Those with you, who were we had invested him with the attributes of a high-minded and of that delusion led, therefore, to a number of useful discovering sitteenth centure flourished Correlia Agricus, add guppowder. The ekers after with, regardless of the opinions of men, are honorable gentleman, too magnanimous to be unjust, and, secrets and used, regardless of the opinious of inen, are those who make the most rapid progress here. Our free agents is sol diminished by the great change which has come over us; we are usiner compelled not restrained; we are free that his moral courage would fail in such a trial, much less that he would resort to a mean devise in order to burlesque a subject of profound and solemn interest, and to pour contempt called up from the grave several of the great philosophers of antimidefinite period of time, or we can augment our happiness by a continued advancement into the regions of light and who had thus manifested their confidence in his judgment in the first state of the temperor contempt for Roseius. To please the Emperor Charles the Fourth, he summer King David and King Solomon from the tomb, and the emperor conver-

The above comprises a portion of the information which I are received upon this subject. I have proposed numerons the subject to which it relates has already secured the attention, in a greater or less degree, of the whole civilized world. In the short period of five years it is written above, but accompanied with the assurance, that way throughout the continents of America and the is nost emphasized. The above comprises a portion of the information which I have received continunatory if what is written above, but accompanied with the assurance, that is written above, but accompanied with the assurance of the information of the assurance, that is written above, but accompanied with the assurance of the information of the information which I have received continuentary is written above, but accompanied with the assurance, that is written above, but accompanied with the assurance of the information of Spirit-life and progress. up from the four quarters of the earth. But Gen. Shields did not dare to heed that voice, or to treat a grave subject in a grave and respectful manner, until he had first ascertained Irishman, who was present, and who witnessed this beautiful apparition speech before the Senate, he discussed the subject in a serior comic spirit, evidently intending to give his remarks such a direction and bearing as would elicit the views of other Senators, and at the same time leave himself an opportunity science, hermetic philosophy, or spiritualism, the Rosicrucians were the Senators, and at the same time leave himself an opportunity to either counterfeit a serious purpose, or to pass the whole matter off as a clever joke. The humorous and triffing sug-gestions of Messrs. Weller and Pettit satisfied him that the latter course would be the more expedient, and accordingly

The friends of Gen. Shields will regret that he thought proper to ridicule the claims of the memorialists, and to treat a subject which deeply concerns them, and the human race at light in doing mischief, but the new generation is mild and benignant large, with undisguised mockery. But it is not for this that These Spirits, as this petition attests, indulge in the most innocent we are disposed to censure him. Any man who is wanting in the personal dignity and the clear understanding which a rational religion and a profound philosophy naturally confer. in the personal argundy and a profound philosophy naturally confer, rational religion and a profound philosophy naturally confer, may do this if he has the inclination, and is willing to abide ren of the rosy cross. Among the modern professors of Spiritualism he world's final judgment of his character. Not for this alone, or chiefly, do we condemn the conduct of Gen. Shields, but for betraying personal confidence which his own profes-sions of respect for the subject itself, and of cordiality to-ward its friends, had contributed so largely to inspire. He ward its friends, had contributed so largely to inspire. ward its ricends, had contributed so fargery to inspire. The surely pretended to respect the character and objects of the memorialists, and in very civil and cordial terms professed paris who would not sup with the shade of Lucretius in the apartments of paris who would not sup with the shade of Lucretius in the apartments of his entire willingness to favor their desires, by moving to refer Cagliostro. There was not a military officer who would not discuss the the subject to a select committee. With this assurance the art of war with Alexander, Hannibal, or Casar; or an advocate or co memorial was placed at his disposal, and our readers will selor who would not argue legal points with the ghost of Cicero. These readily perceive with what fidelity he discharged the obligation thus freely assumed, by perusing the Senator's remarks,

## which we copy entire :

SPEECH OF HON. JAMES SHIELDS, OF ILLINOIS. Some three or four weeks since ex-Governor Tallmadge, n behalf of the petitioners, and the great body of Spiritualists, and a personal interview with Gen. Shields, and learned rom that gentleman's own lips that he would very cheerfully submit the memorial, and offer a motion for its reference to a elect committee. The General had been waiting for some lays-owing to the protracted discussion on the Gadsden Freaty-for a favorable opportunity to redeem his promise At length the time arrived, but the fidelity and moral courage of Mr. S. proved to be altogether unequal to the demands of he occasion. On presenting the memorial Mr. Shields said

I beg leave to present to the Senate a petition with some 15,000 names ppended to it, upon a very singular and novel subject. The petitioners epresent that certain physical and mental phenomena of mysterious imort have become so pre A partial analysis of these phorge share of public attention.

First. Of an occult force, which is exhibited in sliding, , holding, suspending, and otherwise disturbing ponderable bodies, ap direct opposition to the acknowledged laws of matter an nding the acc Secondly. Lights of different degrees of intensity appear in dark ro

Thirdly. A variety of so horacter, and of singular significance and import, consisting of mysterious rapping, indicating the presence of invisible intelligence. Sounds are on heard like these produced by the prosecutor of mechanical operations, c the hearse murmurs of the winds and waves mingled with the harsh, reaking noise of the masts and rigging of a ship laboring in a sea. Con-usions also occur resembling distant thunder, producing oscillatory novements of surrounding objects and a tremulous motion of the premises upon which these phenomens occur. Harmonious sounds, as that of hun voices, and other sounds, resembling those of the fife, drum, trumps

an voices, and other sounds, resembling more or i.e., have been produced without any visible agency. Fourthly. All the functions of the human body and mind are influence in what appear to be certain abnormal states of the system by causes a per adequately understood or accounted for. The occult force or invisipower frequently interrupts the normal operation of the faculties, suspend-ing sensation and voluntary motion of the body to a deathlike coldness and ridigity, and diseases hitherto considered incurable have been entirely

he subject with great del petition to the Se and prevent old age, decay, and death, were blessings which poor human ity ardenity desired, and which alcheny sought to discover by persevano and pisty. Roger Bacon, one of the greatest alchenists and greatest me of the thirteenth century, while searching for the philosopher's stone, di or that definition led, therefore, to a number of useful dis sixteenth century flourished Cornelius Agrippa, alchemis magician, one of the greatest professors of hermetic phi and integrity. It is proper to observe that very little effort was made to procure the names attached to the memorial. No persons were employed to canvass for that normalized and the present day. I will pass over the celebrated Paracelaus, for the procure of making allocion to an Eagli benefitied and the present day.

he dishonored this high position by betraying the confidence reposed in him. The friends of Gen. Shields will regret that he thought matintated in high states of the state of ed. In Paris his saloons wer To old ladies he sold immor

> were spiritual manifestations worth paying for, and all our degenerate me iums would have to hide their diminished heads in the presence of Caglistro. It would be a curious inquiry to follow this occult science through all its phases of mineral magnetism, animal mesmerism, etc., until we reach the present latest and slowest phase of all spiritual manifestations ; but I have said enough to show the truth of Burke's beautiful aphorism, The credulity of dupes is as inexhaustible as the invention of knaves.' This speech was listened to with much attention, but frequently inter-

> pted by laughter Mr. WRLER-What does the Senator propose to do with the petition ? Mr. PRTIT-Let it be referred to the three thousand clergymen.

Mr. WELLER-I suggest that it be referred to the Committee on Foreign

elations. [Laughter.] Mr. SHIELDS-I am willing to agree to the referen

Mr. WELLER-It may be that we may have to enter into foreign rela-ons with these Spirits. [Laughter.] If so, it is a proper subject for the onsideration of that committee. It may be necessary to ascertain whether when they leave this world, lose their citize aay be expedient that all these grave que the Committee on Foreign Relations, of which I am an humble member I move its reference to that committee.

Mr. MASON-I really think that it has be Senator who has presented the petition that he has gone furthe he subject than any of us, and that his expacity to elucidate it is r than that of any other Senator. I would therefore suggest to him hat it should either go to a Select Committee on his motion d to the Committee on Military Affairs, of which he is Chairm tainly the Committee of Foreign Relations have nothing to do Perhaps it would be better to allow the petition to lie on the table Mr. SHIELDS-This is an in t subject, and should not be sne

Mr. Suttion—This is an important subject, and should not be sneered away in this manner. [Laughter.] I was willing to agree to the motion of the Senator from California, but I do not wish to send the petition to the Committee on Foreign Relations unless the Chairman of that Com-mittee is perfectly satisfied that he can do the subject justice. I had thought of proposing to refer the matter to the Committee on the Post-offices and Post-roads, because there may be a possibility of establishing a spiritual telegraph between the material and the spiritual world. [Laughter ]

[Laughter.] Mr. Masox-I move that the petition lie upon the table. Agreed to. In his attack on the claims of Spiritualism, Mr. Shields omits citing any recent examples of supposed spiritual agency, and finds the illustrations best suited to his purpose within the shadows of the middle ages. However, the assumption all the cases which the gentleman has drawn from history depend on delusion or knavery, does not at all comport with the facts themselves, nor is it supported by the most dista probability. But while the argumentum ad homine water during evaluated by this mysterious agency. model by this mysterious agency. The petitioners proceed to state that two opinions prevail with respect to the origin of these phenomena : one ascribes them to the power and the gli the pheno-sili material forms ; the other rejects this conclusion, and contends that all dor and good faith.

referred to the Committee on Foreign Relations; and if the 18th inst., and called forth the following LETTER FROM EX-SENATOR TALLMADOR TERSEN. GALES AND SEATON :

My attention has been attracted to the proceedings of the My attention has been antation in the protection of this morning, on the jects of a select committee? They are two. First, where presentation of a memorial by Gen. Shields, signed by myself the subject, although appropriate to a standing committee, a ad 13,000 citizens of the United States, on the subject of of that magnitude and importance to require the more dela Ad 13,000 entrens of the united internationalists ask Congress erate and thorough investigation of a select committee, which appoint a scientific commission to investigate these extra- is burdened with no other reference, and in the constitution of o appoint a scientific commission to investigate these exits in thitten of the body best suited to the investigation of schemes. Gen. Shields has given a very good which the talent of the body best suited to the investigation. ordinary phenomena. Gen. Sinclds has given a try good aynopsis of the memorial, and had he stopped there I should not have felt myself called upon for any remarks. But, com-priste to a standing committee, but is peculiarly appropriate to aot have felt myself called upon for any remarks. This, one a select committee. A memorial, derefore, coming within either of the objects mentions, the General has attempted to ridicule either of the objects mentions. a subject which appealed to his better judgment, and which, either of the objects mentioned, can appropriately be referred according to my understanding, was to receive very different to a select committee. The memorial under even treatment at his hands.

When I first spoke to Gen. Shields about presenting this ing committee, to which the honorable gentler nemorial to the Senate, he treated it with great courtesy, and ly agreed, it was equally proper to refer in to a select e expressed his willingness to move its reference to a Select mittee. From this conclusion there is no escape Committee. Without expressing any opinion in favor of the as to the power of Congress to grant the prayer of the metha philosophical, it was worthy of investigation. After this nu-itself either to a standing or a select committee, because lerstanding, I confess my surprise that he should have treated committee can more deliberately examine and judge of the it as he did ; that instead of an investigation by a Select Com- power than the body itself can on the hasty view taken of mittee, of which, by parliamentary usage, he would have been on a mere motion of reference. On the coming in of the n hairman, and where those who have investigated the subject port of the committee, then, is the time to discuss the quest could have been heard, he should have given in advance a of power. chash of what has so often been said before by the opponents of Spiritualism ! My habitual respect for the honorable body Gen. Shields would present the memorial and more in of which he is a member will cause me to forego any remarks ence to a select committee. How could I understand nother upon the attempted criticisms of himself and others on this oc- wise when that was the very object of the application to him

as a "delusion," Now, I do not pretend to any extraordi- any other conclusion. The honorable gentleman, therefore nary power to understand a subject more than other men must be laboring under some strange hallucination on this and whose position in life would indicate a talent equal, if not su- ject; more strange, indeed, than the "delusion" under who perior, to my own. Still, I do pretend, that when I have in- he, with so much delicacy and self-complacency, supposed estigated a subject which they have not, I am better capable these memorialists were laboring because they had come to a than they of judging whether there is any "delusion" involved conclusion different from his own on a subject which from in the conclusion to which I have arrived, and I can not con- thorough investigation, they were presumed to understand sent to surrender my reason and the evidence of my own and which, for want of investigation, he was presumed in tenses to their instincts. I have made it a rule of my life know nothing about! never to write or speak on a subject about which I knew noth- But, again, if the honorable gentleman did not intend w ng. That rule has saved me from much awkwardness and move the select committee, why did he not indicate that inembarrassment, as it would also save others were it adopted tention in a manner that could not be misunderstood? He by them.

vestigating it and showing it to be such. I have as great an interest in ascertaining that fact as any other man. If it be if I could have imagined that it was to receive the batage spiritual," there is much less necessity for its investigation, it did ! Most assuredly not. Some two weeks classed in ecause its march will be onward, and no human power can tween the time of delivering the memorial to him and its preresist it. Do away with the "delusion," if it be one, and you entation by him to the Senate. During this time I saw in do away the insanity which it is sometimes alleged is conse- twice ; the last time was on Thursday evening precedua in quent upon it; and although the honorable gentleman's bill Monday on which the memorial was presented. granting lands for insane asylums would still be necessary for made up his mind that he could not move a select con the vast numbers rendered such by religious excitement, still but should feel bound to present his views against it, when they would have fewer inmates by reason of the humane prin- he not so inform me, and suggest that I place the memorial ciple adopted by this investigation, namely, of *precenting* in-stead of *curing* or *palliating* the disease.

to which the Senate arrived, of laying the memorial on the above all, was not such a course due to himself? Instal table may be reconsidered, and that it may receive that consideration which its importance demands.

#### Respectfully, yours, N. P. TALLMADOE. WASHINGTON, April 18, 1854.

On the day following Gen. Shields responded briefly as follows:

#### SENATOR SHIELDS IN SELF-VINDICATION. WASHINGTON, April 19, 1854.

TO THE EDITORS OF THE NATIONAL INTELLIGENCER

Gentlemen-Hon. N. P. Tallmadge, in his letter in your lay, does me injustice, which I presume is unintentional. quested me to present his petition, I assured him in a few words that was no believer in "the spiritual theory," and, in addition, that I could not see upon what principle it could be either referred to or considered by a Select Committee. His earnestness on the subject was such as might with any member of the honorable Senate-names that in present his petition, and I did so, and then took the liberty of giving my own views upon the subject generally

#### Respectfully, yours, JAMES SH

SECOND LETTER FROM MR. TALLMADGE. MESSRS. GALES AND SEATON

The note of Gen. Shields in the Intelligencer of this m

ng requires a few remarks from me. He assumes that there was a misunderstanding on my part as to his willingness to move the reference of the memorial to a select committee. This question is to be fairly met. The days Let your readers judge of this from the circumstances in the

The primary object was to have the memorial presented by by that senseless cry; and when he again has occur Senator who would move a select committee, and who, of course, would be chairman of it, and, by the very motion, would signify his willingness to take charge of it. The subject was peculiarly one for a select committee, because there he at first supposed. was no standing committee to which it could be appropriately referred. There was no difficulty in finding a Senator who was willing simply to present the memorial. Probably no enator in that honorable body would, on request, have reused an act of courtesy like that; especially when the me norial, to use the honorable gentleman's own language, " had been prepared with singular ability, presenting the subject with great delicacy and moderation." fore, was to place it in the hands of a Senator who would red cheerfully perform that duty. I had spoken to only one Sen-

ator on the subject previous to my call on the honorable leman. That Senator treated the matter with the ut espect and kindness; agreed that a select committee was the appropriate reference, but that he could not move it, because e would, of course, be chairman, and his other busine so burdensome that it would be impossible to give the subject that attention which it deserved. He then told me he though Gen. Shields would be the best man to present the mer and to move the select committee, and that he would no doub

It was on the suggestion of this Senator that I called or Gen. Shields. Impressed with the importance and the ne sity of a select committee, can it be for one moment prehat I could misunderstand the honorable gentleman, and leav he memorial in his charge, when I knew the great ob I had in view could not be accomplished? But the honorable gentleman says he "could not see upon what principle it could be either referred to or considered by a select committee." Why, a Senator of any experience would, I should suppose, have no doubt or difficulty on that subject. The gentleman,

The report of Mr. Shields' speech and the succeeding obser- as the proceedings of the Senate show, was willing to have was proper to refer it to a standing committee, was it has equally proper to refer it to a select committee ! When I and equally proper a reserve so far as a mere reference and a con-sideration of the subject were concerned. What are the ofwithin the latter. If, then, it was proper to refer it to a st Any deale

The clear understanding, therefore, on my part, was the Any other conclusion would make me stultify myself. Neither The General is pleased to characterize these manifestations can any unprejudiced mind in this view of the case come a

knew perfectly well, or ought to have known, that the select

But if it be a "delusion," then the greater necessity of in- committee was the great object I had in view; and can be I hope, therefore, that the "lame and impotent conclusion" honorable body. Was not such a course due to me! And nomena set forth in the memorial, the most extraordinary the history of the world, and which philosophy and scan might have been proud to investigate, he seems to have been turning over the pages of some cyclopædia to find material for the luminous exhibition which he made before the Same

This is not all. The honorable gentleman was not costs to present his views in a grave and serious manner become the subject, but he attempted to ridicule, not only the abje but those who had memorialized Congress in relation a The result will show whether the attempted ridicule will on them or react on himself. I will only add that there names on that memorial which do not shrink in com arms have been thus fashioned by the industrial purch life; names the representatives of two millions of being the United States; names of those " who know their re and, knowing, dare maintain" them. and those whom they represent, are not only entitled spect, but they will command it. They are posture and "delusion" in relation to it have gone by morable gentleman will no longer be able to protect quote Burke's beautiful aphorism, as he terms it, its Respectfully, yours

The letters of our honorable friend are wisely nd admirably expressed. They will be the means of a general attention to the subject, while the profane and legious spirit of the opposition will be rebuked, and vindicated. The serious tone and civil severity of b madge are peculiarly adapted to correct the bad has raint precisely where it is most needed. We have a s faith that great good will result from the discussion whi conduct of Gen. Shields is likely to occasion. The destructible, and can not be damaged by any such es f Congressional quixotism. Some men are still det hat Spiritualism shall prove to be a "fog-bank." On nother they continue to run their devoted heads again pite of their best friends. Those who have repu rains stand a chance to lose what they have by this sent, as they are sure to find an immovable rock when nly look for yielding and impalpable vapors.

VOLUME THREE .- Next week we shall com olume with new type throughout, and we doubt and riends will find the attractions of the TELEGRAPH IN ather than diminished. The circulation of our pap to means as large as it should be, and now is the mited effort in its behalf. We confidently expect good report from our friends throughout the United State

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# PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH. AMERICAN AND FOREIGN EMIGRANT SOCIETY cial intercourse at my house. In all, five persons were pre

#### FACTS AND REMARKS.

THE SPIRIT OF SKEPTICISM.

itants through mediums or circles as is claimed. But the circu

principle or law in relation to spiritual intercourse, a disclosure of the cause why this may not be done, I presume, would satisfy the public, and

Dear Sirs-Our correspondent, Mr. Allaben, seems to think

poses to me a certain kind of manifestation, as if it was at my

option. You and I know that these things are not dependent on

our volition, except that we may perhaps be able to prevent

them. We can not cause them, be our wish for them ever so

strong, and therefore all I can say is, that if the intelligence

Those questions will be answered in due time. We have but to wait with patience and all will be well. The wisdom

that has been already displayed in this whole movement may

well be depended upon, and we may be assured that in good

time, and as fast as we can be prepared for it, His will will

JUDGE EDMONDS AND THE NEW YORK BAR.

In January last, when Judge Edmonds retired from the

ench of the Supreme Court, a large number of the members

of the Bar tendered him the compliment of a public dinner in

estimony of their high respect for his talents and services as

our, his reply, which will be found below, did not appear

Gentlemen : Owing to my absence from town, your note of January ast, tendering me a public dimer, has only just reached me. I fear that in declining the compliment which you proffer me, I may

ate your kindness. I shall ever look upon this testimonial of the regard of my brethren of the profession as an ample reward for my efforts on the bench, and cherish, as of inexpressible value, your cordial welcome back to the pur-suits of the bar. My health being restored, my purpose now is to return to its quiet and unobtravies occupation, and to devote my time uninter-ruptedly to the performance of its duties. The acceptance of your kind invitation would not comport with this purpose, and would add nothing to the force of your approbation, or my appreciation of it. Allow me, then, respectfully to decline it, and to repeat to you the as-surance that I am deeply impressed with your kindness, and shall ever be chered on in the labors that are before me by the remembrance of it. I am, as ever, yours, most affectionately.

I am, as ever, yours, most affectionately.

<sup>4</sup>. W. EDBORTS To Edward Sandford, J. W. Gerard, R. Emmet, Charles O'Connor, N B. Blunt, George Wood, Samuel Beardsley, A. F. Clark, E. S. Van Win-kle, Charles P. Kirkland, Henry H. Morange, Esqrs., and others.

at in declining the compliment which you proffer me, I ma ungrateful for it, but I beg to assure you that I fully appreci-

a judge, and their esteem for his character as a man. Owing to the late absence of the Judge on his Western

Yours, etc., J. W. EDMONDS.

No. 85 CHAMBERS STREET, April 7, 1854.

liment which you proffer me, I may

W. EDMOND

W. S. ALLABEN.

85 CHAMBERS ST., April 20, 1854.

In the spirit of truthful inquiry I respectfully invite your at

is subject. Yours, respectfully, w. Ostend P. O., McHenry Co., Illinois, April 3, 1854.

involve its believers in no inconsi

MESSRS. PARTRIDGE AND BRITTAN.

this subject

be done.

until since his return.

convened at Dodworth's Hall, No. 806 Broadway, at which that spiritual manifestations are under our control, and he pro-

END OF THE SECOND VOLUME.

the TELEGRAPH, having thus far, as we humbly trust, redeem-

ed our promises to the public and, it may be, realized the le-

DR. WILLIAMS AND HIS CHALLENGE. We very cordially give place to the following letter from

Judge Edmonds. It may be that Dr. W. is not so extensively

known and appreciated as his estimate of himself had led him

Now, will you do me the favor to say that this is the first time I have

hope it will be more fortunate than the arrangement recently

attempted by Bro. Leonard in our own behalf, in which case

we did not receive his telegraphic despatch at Washington

until the hour appointed for the lecture in Baltimore had

SABBATH MEETINGS IN NEW YORK.

A meeting of the Spiritualists of this city was recently

the following Preamble, submitted by Charles Partridge, was adopted as the sense of the meeting and the basis of future

action. WREESS, The phenomena called Spiritual Manifestations, being of frequent occurrence in family circles and public meetings, in our very midst, and throughout the country, convincing thousands of their spiritual origin, are awakening an almost universal interest and desire to hear and investigate the subject, it is deemed expedient to hold meetings in the circle of New York, on Sundays, during the year ensuing; and Whereas, The great diversity of human organizations, temperaments, intellectual coefficient conclusions unon univirual as well as temporal concentrations of the subject of the subject of the subject and environments.

perience, tend to different conclusions upon spiritual as well as temporal ings; and feeling that it is becoming seekers after truth to bear and for-ar, and patiently hearken to the reasons of another's faith, We desire to meet together in fraternal relations, and to give attention the diversified thoughts which different speakers may be pleased to pre-

To carry out this object, your Committee hereby nominate the perso

ficiency in the expenses. We, the undersigned, agree to pay the sum of money set oppor

ames in the manner and for the purposes show named. The following named persons were nominated and elected as a Boo rustees, or as a Standing Committee, for the ensuing year:

SPIRITUAL EMANATIONS .- The law of spheres, or un

act upon each ot

two may be removed apart.

n through which kindred beings sympathize with and spin each other, is illustrated not only in the magnetic suscepti

act upon each other, is illustrated not only in the magnetic susceptibilities of certain human beings, but also in the supersensuous perceptions which certain animals have of the approach of each other, either by way of sym-pathy or antipathy. This law is illustrated even in such gross forms o animation as those of snails. It is said that if two snails are once brough

few years ago a couple of Frenchmen attempted to take advantage of it in establishing a sympathetic telegraph between France and America. It

is went shown that schools of small fashes will sometimes be instantly un-peried by the approach of a shark or a porpoise, even though the latter may be more than a mile distant when it turns its course toward them; and it is said that the camel, in crossing the desert of Arabia for the first time, and while unacquainted with its 'localities, will sometimes, on becoming thirsty, turn short from its course, and despite of the pro-hibitary efforts of its master, march directly to a fountain of water at the distance of the post.

with each other the one will afterward exhibit an unmistakab with the other in any physical disturbance, no matter how fai may be removed apart. So well known has been this fact, that a

wn that schools of small fishes will sometimes be instantly di

of **!w**enty miles. This law of sympathy indicates the *spiritual medium* of sympathy which pervades all say be supposed to constitute the substance of the spiritual

To earry out this object, your Committee hereby nominate the persons whose names are herewith published, who entertain, or are supposed to entertain, different views upon the subject of Spiritualism—to act as Trustees, whose duty shall be to procure a suitable room and invite dif-ferent speakers each Sunday, or each service, as they may find it conveni-ent or expedient; endeavoring to procure such speakers during the year as will present the different plasses of thought upon Spiritual phenomena, whom they may deem capable of edifying an intelligent audience, and to take the whole management of the meetings, obtain subscriptions, tak, up collections, etc., and to assess each subscription bears to the estimated deficiency in the expenses.

Dr. R. T. Hallock, Mr. Levy, A. Merwin,

S. H. Olcott, J. W. M<sup>\*</sup>Donald

Dr. Warner,

as Mr. Williams in existence. Yours,

ard of any such challenge, or, indeed, that there was any such man

In your paper of 22d inst., 1 notice a letter from Dr. Campbell, of Pitteburg, in which he says, "B. Brown Williams was here some three weeks since, and while lectaring on Mental Alchemy he stated that he had challenged J. W. Edmonds, B. B. Brittan, and others, to come out and dis-pendition, or i

to suppose.

arrived.

DEAR BRITTAN

With the present issue we complete the Second Volume of

e expectations of our friends. It is not presumed that

The following letter, forwarded to us for publication, we The following letter, forwarded to us for publication, we handed over to Judge Edmonds, who has furnished an appropriate answer, which is also subjoined. We have only to support it also subjoined. We have only to support it also subjoined. gitimate expectations of our friends. It is not presumed that we have entirely satisfied all; nor could this be expected, in asmuch as we are imperfect in ourselves, and limited in our capacity to think and to do, while others may possibly be un-reasonable in their demands. In this case it is fit that we apologize for the short comings of each other, and mutually resolve to act in future with still greater fidelity and efficiency. We have not the time and space for any protracted remarks, apologize for the short comings of each other, and mutually the short comings of each other, and efficiency to the short comings of each other, and efficiency to the short comings of each other, and efficiency to the short comings of each other, and efficiency to the short comings of each other, and efficiency to the short comings of each other, and efficiency to the short comings of each other accomplishment; and the objector could refer to the short commons and friends for their accomplishment; and the objector could refer to the short respective to the respect of the contends are accomplishment. An according the short commons and friends for their accomplishment; and the objector could refer to the short respective to the respect of the contends are accomplishment. An according the short commons and friends for their accomplishment; and the objector could refer to the short respective to the respect of the contends are accomplishment. An according the short commons and the short respect to the short respect of the contends are accomplishment. The short respect to the short respect

<sup>3</sup> If the belief in Spiritualism is to be a new era in the social, civil, and re-ligious institutions of society, as I believe, and the dawning of a brighter day on the world, then the institution of no legitimate means should be neglected to arrest the public mind, and secure belief in this, the sublimet of all human conceptions. My proposition is this—I submit it respect-fully, I have no invidious feelings, but to be confirmed in the truth is all I want—Will not some medium or circle that claims to give intelligence through spiritual communication, announce through some public journal, the Spiritreat TRLEWARH for instance, that upon a certain time they will commence to announce to the world, through spiritual agency, the progress of transpiring events as they occur in some quarter of the world—select-ing such circamstances or events as must necessarily at some subsequent period be announce the progress of the war in Europe, our Japan ex-lime. I would instance the progress of the war in Europe, our Japan ex-lime. I would instance the progress of the war in Europe, our Japan ex-lime. I would instance the progress of the war in Europe, our Japan ex-lime. I would instance the progress of the war in Europe, our Japan ex-lime. I would instance the progress of the ware to in Europe, our Japan ex-lime. I would instance the progress of the war in Europe, our Japan ex-lime. I would instance the progress of the war in Europe, our Japan ex-lime. I would instance the progress of the war in Europe, our Japan ex-lime. I would instance the progress of the war in Europe, our Japan ex-lime. I would instance the progress of the war in Europe, our Japan ex-lime. I would instance the progress of the war in Europe, our Japan ex-lime. I would instance the progress of the war in Europe, our Japan ex-lime. I would instance the progress of the war in Europe, our Japan ex-lime. I would instance the progress of the war in Europe, our Japan ex-lime. I would instance the progress of the war in Europe, our Japan ex-l period be announced publicly through the ordinary means of communica-tion. I would instance the progress of the war in Europe, our Japan ex-pedition, or any other circumstance or event of a character that must be known to Spirits, if they visit and are cognizant of events on earth, and that can be communicated to us if they can communicate to earth's inhabtances formed of several obstinate cases of cancer, and other cutaneous maladies tames introgen menumes of creases as is channed. But the circumstances should be selected, and the announcements made at a time and under circ cumstances that the public would surely know that the medium or circle could not have made the announcement through any other means than the selected and the selecte ated with equal efficiency. The whole effect is evidently magnetic and

will remain about one week and deliver several lectures on the facts and principles of Spiritualism. If the friends in Baltimore, or Philadelphia, or elsewhere on the route, desire to hear him on his return, they should correspond with him at Washington with as little delay as possible. Should any arrangement be proposed by the Spiritualists of Baltimore. We A TRIPLE TEST, -Dr. ORTON related, at the Conference of April 20th. A Farths First, — DF. Okros related, at the Conference of April 2006, that he lately called at Mr. Conklin's circle, and took four slips of paper and wrote on them as many designations of relationship. He then rolled the papers separately and shuffled them together so as not to be distinguish-able even to bimself, and asked a Spirit in communication with him to designate the paper that had on it the word expressing the relationship which the Spirit matriced them of the word expressing the relationship which the Spirit sustained toward him. A paper was selected from among the number, and was then laid aside, while the other papers were thrown the number, and was then laid aside, while the other papers were thrown away. Four other papers were then taken, and on each one a name was written, and the same process was gone through to find which paper con-tained the name of the Spirit. One was selected and the rest were thrown away, as before. Finally, four other papers were taken, on which were written four numbers expressing the age of the Spirit, and from these one was selected as having on it the right number, as before. This paper was also laid aside, and the others thrown away. He then opened the three slips of paper that had been selected and found that they expressed the right prob also laid hande, and the other's thrown away. The their opened increasings of paper that had been selected and found that they expressed the right name, the right relationship, and the right age of the Spirit who purported to be present. The narrator thought that "electricity," supposing such to be the agent of these manifestations, must be pretty good at guessing n order to hit the right paper three times in succession, when the chances of failure were as three to one each time.

A MIRACLE OF THE SIXTH CENTURY .- While St. Benedict was at the

strong, and therefore all I can say is, that if the intelligence which is dealing with us chooses to make any such manifest to render any assistance in my power. But I differ from him in my estimate of the value of any such demonstration. Things far more extraordinary has been acted in our midd for five or six years past in the pres-ence of hundreds of thousands of witnesses, whose testimony would be taken in any human transaction, and yet see the a marvel, a wonder never converted any one. But even if it should, to what would they be converted? To the belief in an intercourse between mortals and the Spirits of the an intercourse between mortals is it to do? Is it evin p. 78.

Como, HENRY Co., TENN., Feb. 4, 1854. FAILED BAITTAN: Recently the May number of the "Millennial Harbinger," of the past year, fell into my hands, which contains an article from the pen of Alex-ander Campbell, severely denouncing the late spiritual communications as being altogether demoniacal and sinful. In reply to that article I desire to offer a few thoughts, which I wish you to admit into the columns of your paper. Especially do I make this request of you from the fact, that a few years ago I was myself immersed for the remission of sins, and have ever since hears forther into the active of the Merchiners and hit from de

REPLY TO ALEXANDER CAMPBELL.

FRIEND BRITTAN

oodies to give to their reader tions of such vast moment ?

ould dare to violate

True, Moses did well to enact laws against

rse with Spirits, as well as intercourse with mis-

loped Spirits, which no good and inte

Daniel (Dan: viii. 15, 16, 18), the Apostle John (Rev. xxii, S, 9), and the Josus, too, (Mark xiv. 4) were guilty of some dark crimes in Brother I Campbell's estimation, as were, indeed, hearly or quite all the ancient worthies. Can Brother Campbell point to any age of the world where it was possible to hold converse with Spirits at all, when good Spirits did not communicate too! If he can, then certainly he can throw some light on the subject that would be thankfully received. Strange, indeed, that a majority of our distinguished religious teachers have so far departed from the example of our meek and humble Jesus as to degratize upon these heavenly manifestations, and the honext ophinons of their fellowmen, in such a supervillous tone, both at the expense of truth and reason! If they would attend more strictly to the words of love that continually fell from the Saviour's lips, instead of crying, "Demon! demon!" they would be been to support with the heavenly world, and be better prepared as the supervillement of the support strictly world be been to be available of the support with the heavenly world, and be better prepared as the supervillement of the support with the heavenly world, and be better prepared as the supervillement of the support with the heavenly world.

ntinually feast upon the wind and pine away and die.

to provide a comfortable shelter and raise the necessaries of life from the land; also, what assistance they can expect from settlers until the harvest; what is the climate; is it healthy, etc.; what is the price of lands, and various other items of importance, which will be readily suggested to early settlers. Those engaged in enterprises requiring labor may aid the Society in its laudable objects in making the same known, stating prices paid, cost of living, etc.; in fact, every body may do good and aid their brothers, if they will only set them, at to get the other set of the price of the state and the same set of the other set of the other set of the state and the set of and to let us see that he could do something, be went without authority and locked the door. The owner, Mr. Pamphrey, then handed us another key, and bade us occupy at pleasure. Notwithstanding, it was again fastened, but no disappointment ensued. On Sabbath, at this place, I ever don the doctrine of endless hell, to a full bouse, an attentive, and, part of the time, a weeping audience. Quite a stir was produced, and some of the orthedox bolted outright. There

issue to the present, I feel disposed to comp

ell as intercourse with mis-bod and intelligent Spiritualist ding the truth that this and

would draw to viafate willfolly, notwithstanding the truth that this and many other laws which Mosses enacted are not now in force. Shall we then coase to communicate with any Spirit because Mosses made it under structure of the source and consolation, such no paper which inparts such soul-abiding comfort and consolation, such no paper which inparts such soul-abiding comfort and consolation, such no paper which inparts such soul-abiding comfort and consolation, such no paper which inparts such soul-abiding comfort and consolation, such no paper which inparts such soul-abiding comfort and consolation, such no paper which inparts such soul-abiding comfort and consolation, such no paper which inparts such soul-abiding comfort and consolation, such no paper which inparts such soul-abiding comfort and consolation, such source with any Spirit, then Mosses himself (Ec. iii. 2, 4; Acts sui 37, 38), statisticate with an hores beart, actuated by a sense of duty in the path of truth, will do much to eradicate the germinating seeds of error which have taken root in the soil of simplicity and ignorance, and grown up a computeriset too 1 if he can, there certainly he can throw some hight claising from scruitive and investigation. Truth bare papertrated the vail of truth, will do much in a investigation. Truth bare papertrated the vail

they would attent with the heavenly world, and be better prepared add be more en rapport with the heavenly world, and be better prepared add be more en rapport with the heavenly world, and be better prepared add be more en rapport with the heavenly world, and be better prepared and many of our first class, are convinced of the tradition of the subject. I desire to give you one add the more entropy of the subject of the sub

J. W. KILLGORE.

FOR THE PROTECTION AND EXPLOYMENT OF EMIGRANIS. It is obvious to those who live in or frequent our large

ities, and especially New York, that there is a large

wharves, who have no employment which commands means adequate to their daily subsistence. These person depends on odd jobs for a part of what they get, and the balance is

made up in charities, and by pilfering. Charitable institutions

are constantly multiplying in our city to meet the growing lemand. Nevertheless, there is an astonishing amount of destitution, suffering, and degradation, and it is evident that something more than money is required to avert these grow-

To remedy, as far as possible, these fruitful sources of evil to the emi-grant; to afford him the full protection which all should enjoy; and to assist him in procuring employment as soon as possible after his arrival, are the general objects contemplated in the formation of this Society.

To have similar agencies and correspondents along our great thorough-tres of travel, especially westward, and in the West. To solicit the cooperation of other cities and towns in the establish-

and aims of the Society, so as to prevent him from becoming the dupe of

able for settlement, and the demands for labor ; and to classify and arrang the different kinds of labor, and furnish the employer with the descriptio

To induce emigrants to proceed to the country, and to advise them of

by affording them information as to the most reliable routes and the cheap

The plan has received the hearty commendation of our shipowners

The pair has received the nearly commencation of our singowirely merchants, and other influential citizens. With such auguries of success, it must prove an important element in abating one source of destitution, mendicity, and crime, and thus promote the *material* well-being of our city and country. For this reason, as well as upon the broader grounds of humanity and justice, we confidently appeal to the liberality of our fellow-citizens to aid us by their contributions in establishing the Society on a broad and endorine basis.

Communications may be addressed to the Corresponding Secretary, Mortimer de Motte, or to the General Agent, J. P. Litchfield, M. D., 41, 3d floor, Bible House, Astor Place, New York, or to either of the under-

Signed, who compose the Executive Committee : Capt. E. Richardson, Chairman, 52 South St.; O. H. Wellingt.

For the accomplishment of these objects the Society propose :

To notify the emigrant, previous to his embarkation, of the

designing parties when he lands here. To direct emigrants to places of abode while in the city, where may be secure from imposition and plunder.

To furnish legal and pecuniary aid to such as need it, or have l e victims of oppression and fraud. To obtain information as to the different sections of the cou

To prepare full and accurate instructions as to the van and modes of transit.

To enable them to speed their departure to their respec

To open offices in New York and Brooklyn

To establish suitable agencies and corresp

ound necessary

ration ports of Europe.

ent of auxiliary societies.

of help that may be required

on a broad and enduring basis.

To employ a competent general agent with such a

ing evils

stating prices paid, cost of living, etc.; in hact, every output of the orthodox bolted outright. may do good and aid their brothers, if they will only set them-selves about it, and not wait until they attain this or that posi-tion, or get as much money as their neighbor, etc. To-day is the time and yours the privilege and place to do much good. Set about it, then, and a sphere shall flow out to inspire man with more fraternal feelings and better hopes. CHARLES PARTRIDGE. CHARLES PARTRIDGE.

coming down in which which is a second to be a second by the divine rays of heavenly light shine where bigotry has closed almost every avenue in the human breast, producing its unsightly deformities, and rendering abnormal the reasoning faculties of the human f

information, and remeting environments and a set of the animal mind. Yes, Brother Brittan, the spell is broken, and even in this dark city numbers can be found within the various churches who advocate Spir itualism, and believe in the revealing laws of God—this supreme power to

converse through his agency with man. A large portion of our citizens and many of our first class, are convinced of the truth of these phenome

quotation from the journal of a private circle, and then close my remnand On the 20th of February a few friends were spending the evening in so

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We however former

wife, and three others-one, a gentleman of this city-a professional man, and the other two persons were from Western New York, a Mr. B.

All were honest and candid in this request. After sitting for a short time the raps were heard on the stand around which we were seated. They

ncreased in frequency and volume. I then asked the questions

Do good and bad Spirits have the same power to co

Increased to repeat the second second

ferred to, and all were disbelievers but myself, and the disbelievers were the parties interested. These are facts which can all be substantiated. The medium has not heard any raps since that time, but is forced to con-

fess the truth, but does so privately. I could report several interesting specimens of phenomena, but decline troubling you, as you are overrun with facts more interesting, and better

ANOTHER TESTIMONY.

Our correspondent will pardon us, we doubt not, for extracting a portion of a private letter for the sake of the encourage-

Dear Friends-Amid the multitude of cares incident to a professional ife, and which have for the past year almost unceasingly elaimed my at-ention, the weekly appearing of the TRLWARTH has seemed like so many right roses in the dreary journay of Life, causing my heart to heap with gladness, and rejoice that the period of my earthly existence is in the nine-

It is a consolation to know, that without indulging the spirit of self ighteousness, I can honestly say, that since reading your paper, and mediating upon the truths it contains, I am in heart (at least) a detter man

new see a great and good purpose in human cristence that I did not so sadily perceive before. I can now regard all mankind as members of a

common brotherhood, entitled to sympathy, forbearance, and esteem

Your paper has had a tendency to give me much more liberal views and sentiments than I cherished before, and I doubt not that such is its tend-ency wherever it is taken and read without projudice.

With fraternal regard, yours, very respectfully,

SPIRITUALISM IN TUSCARAWAS CO., O.

BEOTRER BETTAN: Since I last wrote I have made a small excarsion into Ohio, in the vicinity of my former labors as a prisst. I loctured at Nuw Philadelphia, Urichsville, and Leesburgh. At Leesburgh there is a regular circle meets semi-weekly; they are of the right stripe—real ge-abroad. Last Wed-messlay night, as per appointment, Rev. Redgars (not John) loctured against Spiritualism. At the commencement I took down a cardle to see to take notes by. "Mr. Wolff, pnt up that candle." I replied, "I will when I top it." I did so, and then kept it brightly burning until I was done. At the close I rose to announce a reply for next evening. Whereapon one of the brethren became very piously inflamed, and palled me down. I got up again and announced that our opponents could have

he fellow out of the court-house, and scared him so that he left town be

he medium belong to any circle. At this place I gave them a free

the meaning become to any circle. At this place I give them a free fecture, then charged a small admission. Three nights out of four there was a full house. One night it rained. The last night, by request, I defended the cause of Spiritualism on account of its tendency to the final happiness of mankind. Notwithstanding the dogmas of the Church were roughly handled, there was profound and respectful attention, and none would reply, though they were cordially invited. Here, too, the most in-elligent mich as in its standard in the spin second provides a second to be the

In the town where I live the leaven is working. Men are forming incles for themselves, and I encourage them to read. This day one axis I am going to quit the Church." Another, "I can not believe as I

Yours, for the truth,

The friends have reorganized their circle and are under way

telligent minds are interested in the cause, or offer no opp

Now, then, I am reminded of some of my reports It is common for the preachers, pa

No injurious disposition was manifested, nor did

day next morning.

gation. The friends have reo rith a bright future before them

to report progress for the encouragement do so. It is even hinted by some of the circuit, and have regular appointments elergy to find a regularly organized band

tall us, proclaiming the new era and

MOUNDSVILLE, MARSHALL Co., Spril 8, 1854.

I am, yours respectfully,

PARKEESBURG, VA, April 1, 1854.

alenlated to ameliorate the condition of mankind.

ment it affords .- Ep.

enth century,

MESSRS. PARTEIDGE AND BRITTAN :

and lady. All the circle but myself were diabelievers, or rather ski

We had no medium in our circle to our knowledge.

number of our foreign population in the streets and about the wharves, who have no employment which commands means dequate to their daily subsistence. These person depends

Foreigners come here with the idea that our lands flow with milk and honey, and people need do nothing but open their mouths when hungry and they will be filled. Many emigrants land on our shores friendless and penniless, igno-rant of the laws and resources of our country, and having no one to instruct or direct them they wander about until he insti-tutions pick them up. In either case they become a tax noon the city. He leving 1 A. Yes. Q. How are we to distinguish between the good and bad? A. By their eachings. Q. Will you give us a communication? A. No. Q. Can you do so? A. Yes. Q. Will you do so if I call the Alphabet? A. No. Q. Did any person present know you when living? A. Yes, Mr. B., for Western New York (I will here remark that Mr. B., referred to, had lost his first wife, and the lady with him was his second wife. Mr. B. informed me that his wife man.

upon the city. Others, who have a little moncy, and desire to push forward to the wild lands, are met with sharpers, shylocks, runners, and robbers, franked with the insignia of "railroad cars" and "emigrant boarding houses," who decoy the credulous into snares to defraud them of their money, and they in turn be come objects of our charities. What emigrants most need, is not money, but a brother who will give them the informa-troads which will pass them to the place of their destination. This Society bils fair to remedy some of the evils to which emigrants and our city are exposed. I copy from their cir-cular as follows: To remedy, as far as possible, these fruitful sources of evil to the emi-rent to a dired him the full protections which all should enjoys and they end the fact that the medium was the profession mare the askel many questions, all of which were analy the in sleep the evening provisors in a dream! She askel joss ble, were some time, and here desting upons in a dream! She askel joss ble, these fruitful sources of evil to the emi-tion the scene for the full protection which all should enjoys and the fact that the medium was the profession mare tered to, and all were diabelievers but myself, and the diabelievers were and the medium was the profession mare tered to, and all were diabelievers but myself, and the diabelievers were such as the modeling was the profession mare tered to, and all were diabelievers but myself, and the diabelievers were such as the modeling was the profession mare tered to and all were diabelievers but myself, and the diabelievers were such as the modeling was the profession mare tered to and all were diabelievers but myself, and the diabelievers were such as the modeling was the profession mare tered to and all were diabelievers but myself, and the diabelievers were such as the profession mare teres the such astart the profession mare te

years ago 1 was myself immersed for the remission of suns, and have ever since been fraternized with the editor of the Harbinger and its friends. Brother Campbell brings up many cases of the above named manifesta-tions and communications of Spirits, both of the Mosaic and Apostolic dispensations, and says not one word of the normal and pure. New I sak, is this fair 1 Is it right for the representatives of great religious Ms. S. B. BRITTAN Ms. S. B. BRITTAN HOW THE TELEGRAPH IS REGARDED-FACTS

the Spirit written interess. The writing each time was agned by a new name. When the lines were joined, the writing was poetry. After a few evenings the circle was broken up, and afterward it was discovered that the verses were from Byron. The medium was a little girl who never read Byron's works in her life. Another : A man lectured in the court-house against the rappings. A

PITTSBURG, April 8, 1854.

# Interesting Misrellang.

#### WHITHER AM I TENDING? BY H. BIGELON

"Whither sun I tending "' said a practing fittle child, As he looked into his mother's face with anxious eyes and wild; "Say, must I go and leave you when I grow to be a han?" I will not, dearest mother, for you know I never can."

But the boy has grown to manhood, and he leaves his mother now, To tread the therry paths of life till death shall chill his brow : Seen the mother of his childhood will have passed to younder tomh, And the cheking sigh, but half suppressed, will cover all with gloon But still through stormy scenes of life he asks, "Where am I now, And whither am I tending, say, whither, whither, how?" He turns to eatch an answer-will no one deign reply ! Far still the beauteous laster beams bright within his sye.

Ob, yes! the guardian Spirit, the mother of his youth. Has beard the plaintive question, and she'll tell him all the truth If he'll listen but unto her as he did when once a child, She'll answer well his questions in accents meek and mild.

But the wayward man turns from her, he'd forget his mother now, And would wipe from off his wrinkled face the tears that deck his brow Still he thinks of beauteous childhood when life was but a dream And the mother's face, though passed away, in beauty still is seen

Will thou blame thy gentle mother if she does not now reply. And answer well thy questions, since age has dimmed thine eye? Go hearken to her answer, and like a child receive The lessons of thy mother which she bids her son believe.

"Thou art tending upward, upward anto the Spirit-land, And soon thou't join thy mother with all her happy band Of son, and brother, father, and sister too, believe, Then, this answer of thy mother, oh, kindly now receive. LE ROY, GENERER Co., N. Y.

## TO MY EVER-PRESENT SPIRIT-BRIDE.

DY 8. 8-Light of my soul ! my jay, my guide, My being's "better half'--My other self, my Spirit-bride, My stay, my help, my staff--

Without thy love this life were blank-Its pleasures cold and dull-And vain were wealth, or fame, or rank To satisfy the soul.

But only let me call thee mine, And fold thee to my heart-All meaner pleasures I'll resign, Nor mourn when they depart.

Oh, sweet, responsive, thrilling flame, That melts our souls in one Oh, holy love! thy joys proclaim, Our heaven on earth begun.

And shall this union find no end ? This flame ne'er cease to glow ! Our twin-horn souls still closer blend While ceaseless ages flow ?

Oh, glorious thought! oh, blissful hope! Oh, wise and wondrous plan ! The thought's too vast for human scope. The hope too deep to scan.

Then know, my soul-and be content. That not e'en death can part Congenial souls, together blent In One Great Loving Heart.

#### THE MAGNETIZER OUTWITTED.

A Paris paper relates that an ex-jeweler and an amateur of magne and who assured him that he had the happiest natural dispositions for the science of the famous Mearner; when under the influence of a magnetic fithe could see like a cat in the draw, and that in that state if frequently fithe could see like a cat in the draw, and that in that state if frequently fithe could see like a cat in the draw, and that in that state if frequently fithe score of a bin to commence and finite a partiting in a single sitting. The displated magnetizer opened his eyes to their foll extent, and appointed the text and appointed to the score of bin booses at Passy. The half the duration of Mo- mamedaan might become Christians! The events of the year 1848 had been contrary, be though that the 12,000,000 of Mo- magnetizer, the latter, according to Eke convention, quite the distignment of the spociary between the faillinement of the spociary between the fail strends and was met at the down was converted with scares of an observed on the features and the commencement of the section of the base actions the presence of another person formance as a linner. The necessary disposition having been made, and the reprint of the cakinet by the yearg man, who was now perfectly warke, and displayed to his encrystic fit within the action of the reaking production to his delighted had, the yearg man, who was now perfectly warke, and displayed to his encrystic fit his charming production to his delighted had, the yearg mann, who was now perfectly warke, and displayed to his unergetizer retered and the relations of the section for the except had been ferend of the failures at the dot of his secretary had been fored open, and two theo finis secretary had been fored open, and two theor fails secretary had been fored open, and two theor fails secretary had been fored open, and two theor fails secretary had been fored open, and two theor fails secretary had been fored open, and two theor fails secretary had been fored open, and two theor fails secretary had been fored open, and two the secret of a baby term bein, with enjoying his otiums can dignitate in a subtran villa at Passy, was lately visited by a young sommanballst calling himself a painter by profession, and who assured him that be had the happiest natural dispositions for the science of the famous Mesmer; when under the influence of a magnetic fit he could are like a cat in the dark, and that in that state it frequently minus lately

value, were abstracted from the drawers by the clear-sighted sommanbulist. He had brought a painting with bim, covered with a couche of white lead, over which, when left to himself, he had passed a wet sponge-on expe-dient to which a large white spot on the floor bore ample testimony. The police were immediately informed of the circumstances of the rob-bery, the perpetrator of which, however, has for the present baffled their purvent.

# INTERESTING CASE OF CLAIRVOYANCE.

The following instance of the recovery of a stolen watch, through means of a clairvoyant, is strictly true in point of fact, although collusion be-tween the parties may be questioned by the skeptical in such matters. A gentleman on returning after an hour's absence to his office, in Nassau Street, one day very recently, missed a gold watch and chain, which he prized highly on account of its being a gift. The room being held in common by two or three young men, it was their practice on going out, to leave the key for each other suspended on a radi inside, at the stop of the door, to reach which a square of glass had to be removed. This free-anddoor, to reach which a square of glass had to be removed. This free-and-easy system was known to several parties, which led suspicion to be pointed at a certain individual, who occasionally epeculated in jeweiry, and was about proceeding to Australia. Indeed, he was so strongly suspected of the theft, that it was intended to procure a warrant to search his baggage, when the watch turneed up under the following strange circumstances: The gentleman who had been robbed, mentioned the fact to an intimate friend, who advised a visit to a lady of his sequaintance noted as a cali-try and the work of the sequence of the sequence of the second s antial account of the place in which it was secroted. indicated was one who had entirely escaped suspicion, but the description of his person and apartment was so accurate, that they immediately estud-upon, and confidentially taxed him with the theft. He denied it holdly, but was reliable to the source of was not believed, for, pointing to a large trunk in the room, they tol a that the watch lay in a certain small box in a particular corner of th trunk, and that he had better turn it out to save further proceedings. In

a state of perfect hewilderment at the knowledge they possessed, the young man opened his trunk and produced the watch from the hiding-place de-scribed. For the above facts as nurrated we can vouch, but leave the so-lation of the mystory to the philosophers of the *Tribusne* and those learner in spiritual matters.—Stunday Contrier.

PHYSIOLOGICAL VICES AND VIRTUES. Last evening, Andrew Jackson Davis concluded his course of Physico-ogical Lactures at Armory Hall. They have been well, though not fully thended. To say that the subject treated of in these lectures is of higher I mortance to the welface of the human race than any other ever before reserted to a public audience, is no exaggeration. Mr. Davis sins to re-enterate the race by having them properly and rightly generated. This is the great doctrine of these lectures. They go to the foundation—to the rightly source of all moral and social evil, and find their remedy in a right increase of the conjuct principle. soft the conjugal principle. e most chaste, beautiful, and impressive style of compt In the

In the most chaste, becutiful, and impressive style of composition and deficiency, Mr., Davis has drawn public attention to a subject which no phys-iologist or reformer before him has been able to discuss in a promiseuous assembly, without, prejudice to himself or to the cause ha wished to pro-mote. But in this case the vices and the victures, and particularly the vices of the conjugal principle, were so clearly defined, and their wide-spread of the conjugal principle, were so clearly demined, and their wide-spreas arranges so graphically described, and their origin made so apparent, that no candid mind possessing ordinary culture, could fail of being convinced of the necessity of a great physiological reform in this department of the buman constitution. We have fittle hope of the perfect trianghh of any one of the fragmentary reforms now agitating society, until the Divine raths communicated in these lectures shall be received and understood by he people. Until maniful proceed as rationally in the reproduction of trathe communicated in these fectures shall be received and understood by the people. Until mankind proceed as rationally in the reproduction of the burnar species as they do in the raising of animals, the improvement of the race will be neither permanent nor rapid—but humanity must either remain stationary or rapidly deteriorate. Mr. Davis has broached this subject none too soon, and though this geneasition may not generally ap-preciate him or his ideas, yet the time is not far distant whem ample just-ice will be accorded to both -R. *T. Freeman*, *April* 14th. -----

LAMARTINE .- The Paris correspondent of the Washington Sentinel having paid a recent visit to Lamartine, gives the following account of the poet-statesman :

poet-statesman: I spent part of last evening with Lamartine. He lives in a pretty, but humble residence; and we found him surrounded by men of letters and distinguished persons of liberal views from every land. He is still a fine-looking man—his appearance and manner both remind one of Henry Clay Not how the present states which is estate, which Interpretation of the probability of the probabilit

THE RAFFINGS IN FRANCE.—A Paris correspondent of the New York Commercial says that the committee appointed by the Academy of Sciences to investigate the spiritual rappings and the turning of tables, has decided that it will make a regular formal report, but that one of its mem-bers shall simply read a memoir of what they saw, heard, and thought. Believers regard this as a shabby way of testifying contempt, by form, while the committee acknowledge itself to have been interested, and per-haus starscred and convinced by the forts that their intered to the resits and haps staggered and convinced by the facts that they intended to recite an publish in their experience. At any rate, it is curious to see the delusion fairly before the ablest scientific body in the world -Exchange.

LUCY STONR'S LECTURES AT BANGOR.—The Bangor Adercury says : The Committee for conducting the course of lectures in this city b Miss Lucy Stone, after paying to her for the lectures and her expense \$200.00, found that they had left a surplus of \$203.00, which the agreed to devote to the following charities and objects in the sums named Exercise Darker Accessor. \$75.00 75.00

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STATISTICS OF THE GRAVE.—A recent number of the Merchant's Ledger estimates that, since the birth of our Saviour, 1853 years since, thirty-two thousand millions of human beings have lived upon this earth; and of these, all bat about nine hundred and sixty millions have gone down to the grave. Of this great army of the dead, nine thousand mil-lions have died by war; eight thousand millions by famine and pestilence; five hundred millions by martyrdom; nearly six hundred millions by in-toxicating drinks, and the remaining thirteen thousand millions naturally, or otherwise.

Descending, at my door, began to knock And my soul sank within me, as in wells

The waters sink before an earthquake's shock.

I recognized the nameless agony, The terror, and the tremor, and the pain That oft before had filled and haunted me, And now returned with threefold strength again.

The door I opened to my heavenly guest, And listened, for I thought I heard God's voice And knowing that whatsoe'er he sent was best, Dared neither to lament nor to rejoic

Then with a smile, that filled the house with light, " My errand is not Death, but Life," he said a And ere I answered, passing out of sight On his celestial embassy he sped.

Twas at thy door, oh, friend ! and not at mine The angel with the amaranthine wreath ausing descended, and with a voice divin Whispered a word that had a sound like Death

Then fell upon the house a sudden gloom, A shadow on those features fair and thin ; And softly, from that hushed and darkened room

Two angels issued, where but one went in.

All is of God! If He but wave his hand The mists collect, the rain falls thick and low Till, with a smile of light on sea and land, Lo ! he looks back from the departing cloud

Angels of Life and Death alike are His ; Without His leave they pass no threshold o'er ; Who, then, would wish or dare, believing this,

Against His messenger to shat the door. From Putnam's Monthly for April.

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