

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 61.

## The Principles of Nature.

### SPIRITUAL AFFINITIES.

FRIEND BRITTON: I am inclined to the opinion that the doctrine of spheres and affinities is very imperfectly understood. Spirits, and those in the body who claim to be versed in these matters, tell us that there is a law of affinity controlling our intercourse with those beyond the veil that intervenes between this and the Spirit-world. If we were able to arrive at, or even approximate to, a true knowledge of the laws which control our predilections and attachments for those in whom we instinctively become interested, we should, by induction and analogy, be able to judge something of the laws governing Spiritual intercourse, and thus, perhaps, be able to account for some of the anomalies and perplexities to which many honest-minded mediums are subjected.

We do not form attachments to particular persons, or feel our affections drawn to them, in consequence of any one quality of mind, but from a peculiar combination of mental qualities; and even though these be ever so harmonious with our ideas of excellence, we have not yet the power of interesting our affections in them to any great extent, unless they are manifested through an organization that is molded in accordance with our ideal of perfection. Each individual has a distinct and positive identity of mental manifestation as well as of physical organization. The body is made up of bones, muscles, tendons, nerves, etc. Each has its peculiar office, and all are essential to the perfect development and functional action of each, while each is essential to the proper action of the whole.

Should the action of one of the primitive elements of matter be suspended, the whole would be thrown into confusion, and chaos would be the inevitable result. But the combined physical force of earth's inhabitants could not destroy the equilibrium of one particle of matter. Should an earthquake hurl a mountain one thousand miles from the earth, the concussion and rebound would produce a perfect equipoise. Changes and combinations are continually occurring in the molecules of matter, but these principles and tendencies are ever the same. The germinating or life-principle of the plant has the power of circulation, secretion, and assimilation. These powers are adequate to the production of vegetable life, and these principles carried a step farther by vitalizing energy in the life-principle, produce sensation. Sensation and consciousness are so nearly allied that the mind is hardly able to perceive the distinction. A conscious state of existence, individuality, and identity necessarily follows. The next step in the refining process is *instinct*, which bears so close a relation to *reason*, that it is difficult to determine the precise line of distinction.

The germinating or life-principle preceded the organization and development of our bodies. The elements which enter into their composition were deposited, particle by particle, in perfect harmony with the surrounding conditions and the vitalizing energy of the germinating or life-principle which was the center, and will be the circumference, of our existence. The refining processes of Nature are regular and uniform in their tendencies and effects. No result is produced without an adequate cause. Each advance step in vegetable and animal life has been made by the refining tendencies and favorable conditions in the elements of matter. The discoveries in science and the arts have been gradual and uniform. The analogies and relations of matter are so uniform that each step in the development of science prepares the way for another onward movement, and thus the mind is led on in the plane of progression by gradations so easy and uniform that many very important discoveries seem but the result of accident.

Nature, in all her diversified forms, teaches harmony and peace. The pent-up forces of the elements may upheave the solid earth, cause mountains to sink, and valleys to rise, but it is merely an effort of Nature to harmonize her forces. This done, and she is at rest. The electric fluid may accumulate to excess in the clouds, and hurl its fiery shafts at our defenseless heads, but it only seeks the most natural and direct course to effect an equilibrium, turning neither to the right nor to left to smite or to spare us. The atmosphere, with its elastic and expansive properties, being acted upon by change of temperature, and other causes, is thrown out of equilibrium, and devastating winds are the consequence. Old ocean is lashed into foam and fury; the winds and the waves seem contending for the mastery; the earth trembles, and man stands aghast at the clash and war of elements, and exclaims, "What meaneth all this commotion! Nature is resuming her balance, and when an equipoise is attained, she says to the contending elements, 'Peace! be still!'" and they are hushed into repose.

The prophet saw not God in the wind, the earthquake, nor the fire, but in the still small voice of reason and conscience. It is by this that mind is melted and subdued; for it is readily seen that the throes and convulsions in Nature are exceptions,

and not the general rule of her operations, and that the tendencies of the elements of matter are to peace and harmony. Attraction and repulsion, positive and negative, and centrifugal and centripetal forces thus conjoined with chemical affinities, are inherent in matter, and operate as checks and balances in respect to each other. These forces and counter forces, in action, are adequate to the modifications and development of all the diversified forms and effects in Nature. How nicely are the forms, colors, tastes, and odors adapted to our senses, and how perfectly are our senses adapted to them! How great the wisdom, power, and goodness of that Being who gave form and tendency to the elements of matter which should ultimately in so much harmony, beauty, and happiness!

The laws governing *mind* are just as perfect and uniform in their adaptation and effects, as are the laws of matter. Our bodies do not attain maturity and strength in a day or a year, but the development of the organism will be in harmony with the vitalizing energy of the germinating or life-principle, and the adaptation of food, exercise, and rest. The same law of progressive development will apply with equal force to the mind. Each incident of our lives, from the most minute to the most important, is combined to make up the sum total of our intelligence. The mind is a sensitive daguerreotype plate. The organs of sense are the media through which indelible impressions are daguerreotyped upon the mind. Each impression is part and parcel of the intellect, and is essential to the whole. Though many incidents of our lives are lost to the memory, and will never be recalled, yet they have had an influence in giving form and character to the spirit. I say spirit, because the spirit is a perfect expression, in form and feature, of the mind or intellect. It is a natural and legitimate inference that the mind, having been formed and developed by contact with, and observation upon, matter, should partake of the same characteristics and be governed by the same laws.

How close and intimate the relation between matter and mind is, perhaps is not for us to know. In daguerreotyping a landscape upon a sensitive metallic plate, the light and shade are indelibly impressed by the chemical action of the greater and less intensity of light transmitted by the different objects within the range of incidence. May not the mind also receive impression from the light and shade of the landscape, and may not this impression be rendered indelible by chemical action, and be a thing of life and substance as really as the impression upon the plate? The analogy may be traced still further: the two impressions may be laid away for future use, one encased in morocco, and the other in the memory, and although the impression may in each instance become fainter during the lapse of time, yet, if forcibly made, it will never be effaced.

I am inclined to the opinion that all impressions made upon the mind are produced by chemical action, or, what is the same thing, a deposition and arrangement of matter. The mind is a depository of facts, incidents, and experiences, which are called up at pleasure, and arranged to suit the occasion, as we use the letters of the alphabet. The mechanical forces and chemical affinities are the active agents in producing all the modifications and refining processes in the elements of the material world; and attraction and repulsion, or positive and negative forces, have their counterparts and analogies in the laws that govern mind. The tendencies of matter are to development and refinement; and mind, being a refinement and ultimate of matter, is necessarily endowed with tendencies and aspirations which will be ceaselessly in action and effort for elevation. There is no such thing as positive inertia in matter; neither is there any such thing as absolute rest to the mind. All action in matter tends to refinement, and all action in mind will ultimately in elevation. All matter, which constitutes a part of the earth, gravitates to the center in the ratio of density, and some of the forms of matter have so little gravitation that it is inappreciable. May there not be a law, analogous to gravitation, which controls the relations of spirits to this world of matter and mind? As the spirit becomes refined and elevated, its affinities for the world are diminished, until the attractions of earth are insufficient to bring it in contact with minds in the body, and the spirit attains a position where it could not come to the earth if it would, and would not it could.

This, I perceive, might lead to the supposition that very elevated spirits are not engaged in communicating with us. Many of the manifestations look in the same direction. The man who has lived a sober, temperate life, and dies in peace with his God and all the world, is more refined, and gravitates less forcibly to earth, than one who has lived a slave to appetite and passion, and dies prematurely with all his aspirations and passions unsubdued and unsatisfied.

Solar light, according to the corpuscular theory, is made up of particles of matter which move with an inconceivable velocity, and pass through air, water, and solid transparent substances. Caloric, which is supposed to consist of particles of matter, permeates the most solid substance. Electricity, in common with the above-named elements, passes through solid substance without disarranging or displacing their particles. The Spiritual theory, as I understand it, assumes that there

is a fluid pervading all parts of the body, whose office is to give life and sensation to the organism, and carry impressions with lightning speed from the different organs of the body to the sensorium or brain. This ethereal element is all that gives life and sensation to the body, and when the tie that binds and holds in union the gross and refined elements is sundered, dissolution takes place, and all that constituted life and sensation is retained by the spirit, and the mortal coil is thrown as *de* as so much dead weight which only tended to hold the spirit down to the drudgery of earth. Taking this view of Spiritual existences, it is quite amusing to see Dr. Richmond go into hysterics over the idea of Spirits passing into our atmosphere without displacing its particles, or even passing into more solid substance without disarranging their own organizations. The life-principle was essential to the organization of the body, and the body was essential to the development of the mind. The bodily organs have been the media through which the mind has acquired its stores of knowledge; they have been the servants of the mind for many long years, and have always been obedient to the will. And is there any thing so very absurd or strange in the supposition, that the spirit disembodied should be able to act upon and manifest itself through, an organization so exactly resembling in form and function the one it has worn out and cast off? If the spirit-form is so constituted that it could permeate and pass through the bones, muscles, and tendons of the body with the speed of thought, I see no reason why it may not pass through air, earth, and water, should its governing will be to do so—without injury to its organization, and without disturbing these elements.

The affection of a spirit may be very strong toward a friend in the body, while the affinities may be weak; consequently other spirits control the medium while that spirit is excluded. It is supposed that the spirits of relatives control more readily than others, but that supposition does not accord with my experience. Affinities are not moral and intellectual alone, but other laws have also a bearing. Efforts to develop mediums, however, should never be made without reference to moral and intellectual endowments. E. JONES. ROCHESTER, April 5, 1845.

### LAWS OF SPIRITUAL INTERCOURSE.

The beautiful and harmonious philosophy of Spiritual life and Spiritual intercourse is rapidly spreading its genial influence over our portion of the national domain. Among the radiating points in the West may be numbered Ceresco. A few minds here had been early prepared by trials and discipline in attempting associative life some years ago, and none could have waited with more anxiety than a few here did the publication of Mr. Davis's first volume, and none ever read the beloved *Univercelum* more earnestly than we did. Hence, you perceive, the soil was ready for Spiritual intercourse when the hour came. In philosophy and in reading matter, few places in the West can equal ours, but in practical experiments many are in advance of us. But I had taken my pen to answer some objections which I have often heard made, and have not seen explained through the press satisfactorily. "Why are many communications purporting to come from distinguished persons inferior to what we received from them when here in the form?" This Spiritual intercourse violates no law, and no principle of philosophy. It is *natural*, and not *supernatural*, and always comes under natural law. Phrenology teaches us that a man with large intellectual organs, and a well-developed mind, but with *small* language, could not put his ideas into words, and hence would fail to express, through a defective organ, to the physical senses of other persons, his real condition of mind. Suppose such a person to become a medium, can our other spirits do better or more with the defective physical system than the spirit to which it belongs? This principle applies equally strong to any other physical defect, and we might as well look for a writing medium in a person whose hands had been amputated, as to look for a speaking medium without language, or a descriptive medium without ideality, etc. Nearly all the intercourse we now have brought to our physical senses comes through the physical systems of media, and I have never yet found the matter communicated to exceed the physical capacity of the medium. It is not uncommon for the character of the communication to exceed the condition of the mind that occupies the body, for many minds do not fill the capacities of their physical system, while others crowd it to its utmost capacity, as spirits often do the mediums, and then are cramped. Some persons suppose that the written intercourse is done by the spirit taking the hand or arm of the medium, and writing with it. This is sometimes the case, but not often. It is usually by and through the brain, and can not exceed the capacity of the brain. The quality of the matter may be, and often is, entirely changed from what the mind of the medium would write, as in the case of C. Hammond; but the capacity can not be exceeded any more than we can put a gallon of water into a quart cup.

The law of adaptation holds good in this as in all of Nature's manifestations. Children and sensitive females are used to

bring us sympathetic and lovely messages from our friends and relatives, mostly, because their condition and capacity adapts them to it. Strong physical with weak mental organizations bring startling physical demonstrations; while strong intellectual media bring metaphysical philosophy. All is to me in beautiful accord with science and natural law. I have never expected nor found grapes on thorn bushes nor figs on thistles, nor have I expected or found that any spirit could add a cubit to the stature of a medium, nor use organs that were not in the body to use. If my mind is fully developed, it will use my body to the extent of its (the body's) capacity, and no other mind or spirit can do more, however much it may change the character of the subject or matter communicated. Many say the works purporting to be written by Thomas Paine, through C. Hammond, of Rochester, can not be his, because they do not exceed the capacity of Mr. Hammond, and are not equal, at least in power of expression, to the former work of Paine. Perhaps Paine had a better brain to communicate through than now, and yet at this time this may be the best he can get, and far better than none; for one, I believe it is him, and the quality is just what we should expect if we knew the law and the circumstances. I have made this so long I will not raise another question now, but I have heard none that stagger my faith, or that do not fall before the philosophy. WARREN CHASE.

CERESCO, Wis., June 15, 1853.

We respectfully suggest that Thomas Paine may not find it so easy a matter to control the action of another man's brain as he did to regulate the functions of his own. If we are right in this conjecture, it may be easy to account for such defects as are indicated by our correspondent, without looking further for adequate causes. We are not sure that a spirit could use the brain of the most intellectual man on earth with the same facility which characterized the exercise of his own, for the reason that the cerebral development of one person may never be precisely adapted to the Spiritual growth and specific attainments of another.—E.

### "MUSICAL ELECTRICITY."

MR. PARTRIDGE:

Appended to this communication is an extract from the *New York Observer*. The article from which I took it is a letter of one of the *Observer's* apparently most prized correspondents, and the matter related, although somewhat cavalierly discussed, is evidently designed to be truly stated, as an actual occurrence within the writer's experience, and of his own procurement. I take this serious view of the case, because as much as I dislike the conservatism, high Calvinism, and other characteristics of the *Observer*, I do not think its editors would willfully misstate a fact, or attempt waggery under a semi-religious cloak. Its correspondent seems a favorite, and the account of this "musical electricity" is given by him in connection with other matters, clerical, religious, social, etc., with which he deals seriously. What I would most prominently call attention to, is this writer's treatment of the phenomena he calls "musical electricity;" for if this thing really occurred, as he states, and without wires, strings, or any machinery, but solely by the combined agencies of *friction, electricity, his will, and music*, then have he and the *Observer* done more to destroy all faith in the Scriptures and the miracles, or Spiritual phenomena therein recorded, and claimed to be of divine origin and import, than all those whom they would revile as infidels could have done, and more than the entire devotion of their remaining lives can undo. For, if this thing they unite to relate did literally occur as stated, and there was no trick of psychology or collusion connected with the affair, as I do not believe there was, then have they announced to the world a phenomenon—a *miracle*—more unaccountable by any known law of Nature than any miracle announced in the Sacred Scriptures. For be it understood that *miracles*, whether simply amusing or whether solemn and beneficial, are equally *miracles*, and equally require an unusual, abnormal, and anti-mundane cause for their occurrence. This is infallibly true, for all may be equally accounted for on the assumption of electricity. For instance, "musical electricity," *raising-the-dead-electricity, walking-on-the-water-electricity, imparting-the-Holy-Ghost-electricity, writing-revelations-electricity, healing-the-sick-electricity, curing-the-blind-electricity, etc.*, etc. This would destroy every foundation of Christianity, but its morality, and the devotedness of the characters of its founders, who, in an unscientific age, might be supposed to have been simply self-deceived in imagining themselves commissioned to preach a resurrection and a life beyond the grave!

Let me say to the Christian world, in conclusion, that if the phenomena termed "Spiritual," now existing and extending, and which have given more "miracles" to the world by fifty-fold than the whole Scriptures record, shall hereafter be shown conclusively *not to be Spiritual*, but electrical, or to spring from any cause short of the spirits of the dead in communion with the living, then all religions, all belief in a Spiritual existence whatever and forever, will die out, and the world will relapse into semi-barbarism. WILLIAM J. YOUNG.

At another time, in another of my Virginia friends' mansions, the conversation turned in the evening on Spiritual rappings, table-movings,

and the like, when I confessed my unbelief in all that philosophy, but proposed an exhibition of *musical electricity* which had not yet been mentioned in the newspapers, though I had seen it in some private circles at the North. Take a piece of pasteboard and cut the figure of a man two feet high, with well-developed arms and legs; excite the animal electricity by drawing him by the head across the floor for some time, and then place him between your feet, about ten inches from each, and he will stand, straight as a stick and just as stiff, till music strikes his ear. Then he will dance with all the energy of a harlequin, keeping first-rate time, instantly resting when the music ceases, and leaping madly into the mazes of the dance, when the music wakes again. This was rather too much for the credulity of the company. I was challenged to make the experiment. The figure was cut, the joints neatly joined, the features well brought out with a little paint, and the floor cleared for the performance. The whole household were invited. They came one and all. Imagine the scene, and a painter might make a sketch of it. 'Father Ireneus,' sits in the center of about thirty persons semicircularly about him, with a pasteboard figure in his hand, drawing it slowly across the floor, and discoursing gravely of the wonderful properties of musical electricity, a new science about to be announced to the world. Two reverend divines are standing near him in the midst of a group of matrons grave and maids "as dew-drops pure and fair." Some ten or a dozen sons and daughters of Ham, dark as Erebus, stand around, their faces filled with wonder, and every moment or two a half-smothered chuckle breaking out, and showing that they enjoy the fun, and while others might be studying the science of it, they know it to be a good joke. I held him by the crown of his head for a moment, and dropped him; he struck square upon his feet and stood straight, bowing gracefully to the company, and waiting for the music. At the first touch of the piano, he started as if an electric battery had been discharged upon him. His arms, his legs, his head, his whole frame shook with excitement, wilder, faster, fiercer, as the music swept along. The mingled incredulity and surprise that sat on the faces of the groups were curious to observe. But the negroes were in ecstasies. They laughed and wondered, wondered and laughed. Music and dancing make much of a negro's life, and they entered into the scene with all the zest that banjo, bones, and castanets inspire. Their eyes glanced admiringly at one another. They drew nearer to the mysterious dancer than any of the company. Quite as much at their ease and at home as if they had been in their cabins instead of massa's parlor, they spread themselves about and enjoyed the excitement of the hour, as the children of the family did who were mingled with them.

Our correspondent treats the subject of "musical electricity" very gravely, which is very well, provided the alleged phenomenon be any thing more than a clever trick.—E.

### HOW TO DEAL WITH EVIL-DOERS.

MESSRS. PARTRIDGE & BRITTON:

The following conversation with an elevated spirit, relative to social reform, may not be uninteresting to your readers.

Question. How should we deal with the evils which afflict society?

Spirit. When one gets drunk, abuses his family, libels his neighbor, or commits any other outrage against the peace and well-being of society, his immediate neighbors, ten, twenty, thirty of them, as the case may be, should arise, and pour in upon the offender in a body, and say to him, "Sir, this will never do. You must not conduct in this way. You injure us, and destroy yourself, and insult the Just Being in whose image you are made." Plead with the wrong-doer. Substitute the law of Love in place of the law of Force. Few would be willing to subject themselves to a second visitation of this kind.

Deeply struck with this unexpected reply, and the simplicity, and, as it seemed to me, the probable efficiency of the course recommended, with a feeling of sorrow I continued.

Question. Yes; but, in the present condition of society, is there any probability of the course you suggest being at all generally adopted?

Spirit. Perhaps not.

Question. And while a change in public sentiment and action is being wrought, would it not be right, in your judgment—would it not be right—nay, best for me, by my vote and efforts, to endeavor to coerce intemperance and other crying social evils into smaller bounds?

Spirit. Without doubt it would be right, and still, intrinsically, it is wrong, for there ought to be no such condition of society among you as to render such coercion necessary.

Yours, very truly, etc., J. R. ORTON. BROOKLYN, June 16, 1853.

INTERESTING TO AMERICAN ANTIQUARIANS.—The *New London Advertiser* says that Dr. N. S. Perkins, of that city, has in his possession a spoon, about the size of a rather small table-spoon, that was lately dug up near the head of the cove near Trueman's Brook, from a depth of fifteen feet, the original beach having been covered to that depth by successive washings from the surrounding hills. With the spoon were thrown up some pieces of charcoal, and a quantity of clam shells; the latter crumbled away on exposure to the air. It is supposed that they were left there by the crew of a ship of some of the "Northmen," who visited and described the shores of Long Island Sound eight hundred or a thousand years ago. By them the country was called "Vinland," and there are maps and descriptions of it in the Royal Library at Copenhagen at this time. The spoon has been sent to the Connecticut Antiquarian Society, and they have pronounced it of Danish manufacture, a composition of bell-metal and gold. A heart and an arrow-head that are on it are very perfect; there are also three other smaller figures that are scarcely distinguishable. The doctor intends to take it shortly to the Antiquarian Society of Massachusetts.

A LOCUST PLAGUE is said to be afflicting the people of several parts of Central America. A cloud of these insects had alighted upon the territory between the Barranca and the Characic, consuming the crop, and the Bishop of that region had directed public prayers for relief to be offered up. The locusts had also fallen upon the city of San Salvador.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, JULY 2, 1853.

BEECHER'S REVIEW OF SPIRITUALISM.\*

Clerical investigators have very generally ventured to decide the whole controversy, respecting modern Spiritual phenomena, on ex parte evidence, and an appeal from their oracular decisions has not unfrequently been treated as a personal indignity, or an offense against the legitimate prerogatives of the Church. Indeed, they rarely inquire into the subject at all before rendering a verdict, and when they do, the facts are often ruled out, except such as may be presumed to confirm the previous judgment of the inquisitors. But it is due to Rev. Charles Beecher to say, that he has treated the subject in a widely different manner. Although his opportunities for a careful observation and classification of the facts were not so numerous and favorable, as would seem to be required when such momentous questions are involved, yet it is manifest that he brought to the examination an enlightened, truth-loving, and candid spirit, and that he faithfully improved such opportunities as were offered during the period allotted to the investigation. For these reasons, especially, the Reverend author merits our highest respect, and his able Review is cordially commended to the serious attention of the reader.

At the very commencement of his treatise, Mr. Beecher discards the theory of collusion as wholly inadmissible, and proceeds at once to discuss the two hypotheses which alone remain. These are, first, Natural Law combined with the influence of Spirits; and, second, Natural Law without such cooperation. The reader can neither fail to mark the distinction, nor to perceive its importance. The PNEUMATIC THEORY admits that human Spirits preserve their identity and the exercise of all their powers, when separated from their corporeal relations, and that they continue to act through some imperponderable element—etheral anima or universal medium in Nature—in the development of physical effects. The latter, which the author of the Review terms the ANEUMATIC HYPOTHESIS, repudiates the idea that Spirits have any thing whatever to do with the present movement, and insists that all modern media are mere instruments of delicate structure, perhaps, but unstrung and yielding to the action of all merely human thought and feeling, and to every meaner circumstance of outward life; or, that they are simple automotons, moved by some power inherent in their own brains, and depending for its very existence on the integrity of the organic structure. Mr. Beecher gives a general statement of the argument on both sides, in which he exhibits great fairness and extensive reading. The material hypothesis which refers all the modern phenomena to automatic cerebral and nervous action, is shown to be defective, inadequate to account for the more important facts, and to bear with equal force "against the existence of the soul itself, as distinct from the brain." Nor is this a very difficult task; for if the most remarkable mental phenomena, such as are illustrated by certain phases of the manifestations, are properly referable to this automatic action of the brain, the same hypothesis will account for the mind's ordinary functions, so that Doctors Richmond, Rogers, and others of the same school, may dispense with Spirits altogether. On this point the concise reasoning of Mr. Beecher appears to be far more conclusive than the "Philosophy of Mysterious Agents," by Dr. Rogers.

Our author also explodes the assumption that the prevalent phenomena result from an involuntary and unconscious action of the mind of the medium. This is appropriately characterized as "an attempt to prove that intelligent manifestations can be produced unintelligently," which is about as probable as that luminous phenomena may occur without light.

While treating of the inadequacy of this mental "autonomy" to account for the more remarkable facts, the writer says:

"Admit that the phenomena are the work of spirits at all, and the conclusion can not be resisted that they are disembodied spirits. For what do the facts conceded imply that the embodied spirit can do? It can, by some means, appear at a distance from its own body, speak audibly, hear answers, move bodies, perform on instruments, and do whatever it would do through the body if that were present. It can obtain access to the contents of other minds, reveal distant events, present and future. But if so, the further concession of a temporary going forth of soul from body can not long be withheld."

The author proceeds to cite several remarkable facts to prove that the spirits of men do sometimes leave their mortal habitations, temporarily, and that they have power to appear visibly to others, and at a distance from their bodies; also, that the spirit retains this power after the final separation. Among the facts introduced by Mr. Beecher to illustrate his position, is the following interesting example recorded by Cicero:

Two Arcadians stopped at Megara, one at an inn, the other at a friend's. At midnight, the former appeared to the latter, asking help, as the innkeeper was about to murder him. Roused in affright, the latter thought it a dream, and again slept. His friend again appeared, asking him, as he had not come to him alive, to avenge him dead; as the innkeeper had now slain him, and concealed his body in a cart under dirt. In the morning he met the cart as directed, found the corpse, and the innkeeper was executed.

Here, if it be admitted that the soul appeared at a distance from the body before death, how can it be denied that it did the same after?

The author of the Review insists that faith in the actual presence and immediate influence of spirits among men was universal in the old world, and that the several phases which the phenomena assumed among the Egyptians, Hebrews, Greeks, and Romans were the same in their essential features and aspects as the present modes of manifestation. To show that the ancient mediums were exercised like those of the present day, he cites, on pages 38-9, the following decisive testimony of a Greek author:

"Some are agitated throughout the whole body, others in some of their members, others, again, are entirely quiet. Sometimes there are pleasing harmonies, dances, and according voices, and sometimes the reverse. Again, the body either appears taller, or larger, or is borne aloft through the air, or is affected by the opposite of these."

From the characteristics here and elsewhere noted by this author, it is evident that the "mediums" now are like those of the remotest antiquity.

\* Among the clergy no man has done more to call public attention to the new movement than Rev. Charles Beecher, author of "A Review of the Spiritual Manifestations," which was read before the Congregational Association of New York and Brooklyn, at its session in April, 1853, and subsequently published by G. P. Putnam & Co., New York.

1 Beecher's Review, page 30, 31. 2 De Div. lib. i. c. 27. 3 Beecher's Review, page 32. 4 Jamblichus, De Mysteriis. Oxonii, E. Theatro Sordaniensi, A.D. 1678. Sec. iii. c. 5.

Did Jamblichus, then, writing in the name of all antiquity, imagine these phenomena to result merely from a disturbance of the nervous principle? "If prophecy be only the liberation of the diviner part of the soul," he answers, "or a sequestration or intensification of mind, or a more forcible and exaggerated grade of action or passion, or an acuter or more concentrated thought or fervor of soul, then might inspiration be accounted subjective." "Moreover, if the body, in virtue of temperament, e. g., bilious or other; or on account of innate heat, cold, moisture, or any quality composite of these; or by some ethereal fluid, or by excess or defect of all these, be considered the cause of the inspired rapture, then it might be regarded as a corporeal phenomenon, and accounted for by natural causes. Or if it takes its origin from soul and body both, viewed as a compound, still it would be connected with both parts.

"But, in truth, inspiration is the work neither of soul nor body, nor of their entire compound. The true cause is no other than illumination emanating from the very Gods themselves, and spirits coming forth from them, AND AN OBSESSION BY WHICH THEY HOLD US FULLY AND ABSOLUTELY, ABSORBING ALL OUR FACULTIES EVEN, AND EXTERMINATING ALL HUMAN MOTIONS AND OPERATIONS EVEN TO CONSCIOUSNESS ITSELF; BRINGING DISCOURSES WHICH THEY WHO UTTER THEM DO NOT UNDERSTAND, BUT PRONOUNCE WITH FERVENT LIPS, SO THAT OUR WHOLE BEING BECOMES SECONDARY AND SUBSERVIENT TO THE SOLE POWER OF THE OCCUPYING GOD."\*

We might quote many similar testimonies from Pagan philosophers, poets, and historians, and from the Christian fathers and historians of the Church, showing the similarity of the phenomena in all ages and under different forms of government and religion, but we must waive their presentation until a more convenient occasion.

The demons of the Greeks were angels or spirits of men who had lived on earth. The word signified nothing more. It certainly did not determine the character of the Spirits, since there were both celestial and terrestrial demons, or good and evil spirits. According to Hesiod, when the men of the golden age died and became demons, the change was deemed an "honorable promotion," and Mr. Beecher quotes the words of Plato to show that, in the opinion of that ancient philosopher, "when good men die they attain honor and become DEMONS." In this sense the word was used in the Greek Scriptures. Our reverend friend himself quotes the testimony of Plinio to prove that "souls and demons are different names for the same thing." Now this word is very improperly rendered *devil*, in the English version of the New Testament. Hence when we read that certain persons were "possessed of devils," we are not necessarily to infer that they were subject to the dominion of evil spirits, since good devils, demons, or spirits of departed men, might exercise a similar influence over mortals.

Mr. Beecher boldly affirms that a true theory of modern Spiritual Manifestations must be comprehensive enough to include and explain the ancient Pagan oracles, and the facts recorded in the Jewish and Christian Scriptures. There are very few men who represent the interests of modern sectarian theology who have the moral courage to say this, and there are comparatively few in the Church who have the nerve to listen with composure while it is spoken.† But Mr. Beecher dares to say all this and more, as will be perceived from the following extract from his Review:

"It is not enough that a theory can by great effort embrace the phenomena of clairvoyance, rhapsody, apparitions, oracles, haunted houses, rappings, etc., it must also take in the facts of the Bible. It must give to the Bible its natural meaning, not explaining away, by fatal accommodation principles, its denunciations, its prophecies, its laws, its history of the evoking of Samuel, and of the false prophets, nor yet excluding them as anomalous. Whatever physiological law accounts for ordylic phenomena in all ages, will in the end inevitably carry itself through the whole Bible, where it deals with the phenomena of soul and body as mutually related, acting and reacting. A large portion of the Bible, its prophecies, ecstasies, visions, trances, theophanies, and angelophanies, are more or less tinged with ordylic characteristics. The physiology, the anthropology of the Bible is highly ordylic, and must be studied as such. As such, it will be found to harmonize with the general principles of human experience in such matters in all ages. If a theory be adopted everywhere else but in the Bible, excluding spiritual intervention by ordylic channels in toto, and accounting for every thing physically, then will the covers of the Bible prove but pasteboard barriers. Such a theory will sweep its way through the Bible and its authority, its plenary inspiration will be annihilated. On the other hand, if the theory of spiritual intervention through ordylic channels be accepted in the Bible, it can not be shut up there, but must sweep its way through the wide domain of "popular superstitions," as they are called, separating the element of truth, on which those superstitions are based, and asserting its own authoritative supremacy.

As to the alleged probability of accounting for all those "superstitions" on purely pneumatic grounds, it is infinitely small. "The probabilities are, that science will approximate nearer to the line in ordylics which divides between the effective agency of embodied and disembodied spirits. At present, the phenomena blend in a penumbra, and form a land of shadows and of debate. It is only at a distance from the line that effects on either side can be with certainty referred to causes. That science will, in clearing up this dinness, ever expel spiritual agency from all physical share in human intercourse, is in the last degree improbable.

The progress of ordylic research and experiment is increasing the probability of an opposite result. Conditions of spiritual interference are being multiplied. And all things betoken that we are entering on the first steps of a career of demonic manifestation, the issues whereof man can not conjecture."

I have deemed it necessary to make these quotations from the first part of Mr. Beecher's Review, that the reader may comprehend his fundamental position, before I proceed to consider his final conclusions. He logically supposes that all similar phenomena depend on like causes, and he is not disposed to make the facts recorded in the Bible an exception to the general rule. On the contrary, he at once concedes that any principle or law of material nature whereby we may be enabled to account for the ordylic phenomena of all ages, will inevitably sweep away the spiritual claims of the Old and New Testament Scriptures. Mr. Beecher expresses his conviction frankly, and without reserve. Whether he is right or wrong, thus far the subject assumes a grave importance, and merits something more than a sullen silence on the part of the Church.

We purpose to continue our observations next week.

\* Jamblichus, De Myster. sec. iii. c. 5. † The Congregational Association tried in vain to stifle the reading of the Report; Review of Spiritual Manifestations, pages 54-55.

"ELECTRICITY" IN PORTSMOUTH, VA.—A correspondent, writing on business from Portsmouth, Va., incidentally states the following facts, which show that the newly-acquired powers of electricity are being displayed in that direction:

Dr. Lewis, of Buffalo, lectured here upon the subject of the Spirit Rappings, that is, against the Spiritual theory of it; but he had the candor and honesty to say that the wonderful phenomena, said to occur (some of which I have seen), was a reality, and no trickery, but only a new phase of electricity! This declaration astonished the natives; for the facts were formerly denied, and the whole subject pronounced a humbug.

It really seems that the Doctor's lecture stirred up this strange electricity, for in a fortnight the "tables were turned" all about town, by this wonderful electricity; and now this very peculiar electricity is evincing intelligence by the tipplings! Wonderful electricity! What have the philosophers been about that they never even guessed at, much less discovered, the existence of such powers in connection with electricity!

LETTER FROM DR. RICHMOND.

JEFFERSON, May 28.

MESSES, BRITTAN & PARTRIDGE: In the Spiritual Telegraph, May the 21st, I find a notice of the death of Jesse Hutchinson. On the night of the second of February last, during a dream, a newspaper was presented to my dream-vision, and in it read the death of Jesse Hutchinson, purporting to have occurred in California. The paper and obituary appeared real, and left a deep impression on my mind. In the morning I informed my family of the dream, and subsequently other friends who called on me. To-day the dream was called to mind by the notice of his death. Whence this premonition? In the dream-state, my mind being in rapport with his system having already imbibed the seeds of death—absorbed the fact from his mind and transferred it before my mental vision in a correspondent picture in the usual form of obituary notices. How do you explain it? It was a very striking premonition. I had enjoyed a long and friendly acquaintance with Jesse, but had no correspondence with him, and why the dream should have occurred in my mind instead of his friends, more nearly related, is not clear to me. I always felt the strongest attachment to Judson.

My conclusions in the above case are strongly corroborated by a dream related to me by a friend. A young man attached to the British regiments in India, had been long absent, and his sister, on returning from an evening visit, saw her brother walking to and fro, in front of her dwelling. He was dressed in his uniform; sword by his side and military costume entire. The specter vanished as she approached, after she had remarked to her husband that there was her brother. In a few months she received a letter from her brother, saying that on such a night, the same on which she saw his specter, he dreamed of being at her house, and walking before her door, and saw her as she returned home. This dream explains itself. This dream was so vivid that it produced a mental image of himself in uniform before his sister's sight when she was awake and returning to her home. His dream and her sight corresponded.

Another fact similar: A Baptist clergyman, about to remove from a place, in inclosing some goods in a sack was aided to a pack-needle by a young friend far gone with consumption. Two years after, while at an inn, asleep, he had a vivid dream. A servant opened the door, came in with a box, set it on the foot of the bed, and said, "Here is the box you left here." It instantly turned into a coffin. He pulled out the contents, at the bottom some craps, and at the last pack-needle appeared. In a few hours a servant entered with a letter containing the news of the young man's death who had given him the needle two years before. The near approach of this letter evidently produced the dream; the images corresponded to the contents of the letter, and the letter connected the mind of Mr. C. with the young man by the pack-needle. We can clearly detect many of the causes of dreams and premonitions by careful study.

Yours, truly, W. RICHMOND.

MY DEAR RICHMOND: I thank you for your friendly note. The facts it contains are interesting, and as you ask my opinion I give it briefly as follows:

- 1. "On the night of the second of February last," it was not a fact that Jesse Hutchinson was dead. 2. There is no evidence that Jesse Hutchinson had any thought of death in his mind at that time. 3. There is no proof that Jesse Hutchinson was in rapport with you on that occasion. 4. At least two of the foregoing propositions, which you have already assumed by implication, must be established as facts to warrant your conclusion.

With the views you at present entertain, I can readily believe that you must find it difficult to account for the fact that this event cast its shadow on your mind, while his own family, who would be much more likely to be in rapport with him, received no such premonition. If, however, you accept the Spiritual theory, the problem may not be difficult of solution. It does not seem at all improbable, that some spirit, who was acquainted with your efforts to overthrow the claims of Spiritualism, undertook to refute your reasoning by a practical demonstration of your error. I offer this suggestion in no spirit of dogmatism, and on this point have only to add, that, as you "always felt the strongest attachment to Judson," dreaming of Jesse tends to subvert your hypothesis.

Your second fact may have been, and it probably was, an instance of the intercommunion of mind with mind without the agency of other or immortalized spirits. I am not decided as to the true explanation, and deem it possible that the spirit of the soldier may have left his body, temporarily, on that occasion.

Your explanation of the third case does not appear to my reason. That "the near approach of the letter" inspired the dream, is extremely improbable. But it is no difficult matter to test the credibility of your opinion. Put the Spiritual Telegraph under your pillow at night, and if it produces a vivid dream—a distinct mental image or picture of what you and your friend were doing two years ago—I yield the point. Or, sleep in an editor's sanctum, and if you dream over the contents of his drawer and pockets, we will accept your solution.

S. B. B.

WONDERFUL OCCURRENCES.

A correspondent of Light from the Spirit-World, writing from Brookville, Mo., gives the details of occurrences which took place with the spirits on two successive evenings, which were of so extraordinary a character that we can not omit the following condensed account of them:

On the first evening, several young persons being in the circle who desired some "fun," as they expressed it, the spirits were called upon, who, in the partially darkened room, manifested their presence by dancing and stamping "until the house shook." They then combed the hair of the persons in the circle, finishing with each person by giving him a box on the ear. "The next manifestation," says the writer, "was sticking us with pins. Almost simultaneously each individual was stuck, the pin apparently entering half its length, until the blood would ooze out." After several other manifestations, the correspondent's hat, which was of braided straw, was removed from his head by an invisible hand, "passed to and fro along the ceiling, rubbing it distinctly all the way; when, suddenly, rip! rip! it came, piece by piece, string by string, atom after atom, to the center of the floor!"

On the next evening, the circle being assembled, the spirits were requested, if present, to signify it by saying "Yes." To the astonishment of all, and the terror of many, the word "yes" was distinctly heard. In their consternation, some persons in the circle fled from the room; but after the excitement had subsided, the spirit was asked if it would converse with them in that audible tone. It agreed to do so, provided each person would say he was willing to hear it. Their willingness being signified, the spirit proceeded to address them in these words:

"O do not believe that I am the devil, for it is the spirit of Mary Gray that now speaks to you. She was one of your best friends; she is your friend still. She comes to speak peace, and beseech you to love God. You remember a little child that died in this place a few days ago. I met that child on the way to its spirit-home. I was not acquainted with it, but another spirit told me who it was. It was the child of Mrs. Roby. Tell its mother, for me, that it is happy, that it is lovely, and in heaven. I am forced to say that there are many in this room who are not prepared for the comforts of the spirit-life. I could call their names, but will not. Will

they turn and serve God? He is Love. You have been this and last evening trifling with spirits. This is wrong. It is good to converse with them, but not to trifle with them. At Mrs. Ward's also (in the neighborhood), a few minutes ago, they were trifling with them," which, on inquiry, proved to be true. She then referred to the proceedings of the previous evening, and said, that it was a wicked spirit that tore up the hat. She then asked the company to sing "Come, thou Fount of every blessing." This being done, she asked two of the company to pray. She then continued to converse with the company, principally in answer to questions having a local or personal interest, for about two hours and a half. To this account the narrator appends the names of ten other persons besides himself, who were in the circle on the occasions referred to, and to whom inquiry might be made as to the correctness of his statements.

We may add that this is not the only instance in which conversation by the spirits in an audible voice has occurred in the presence of good mediums. A case of this kind took place in the presence of the Fox family, about three years ago, at the house of Mr. Almon Roff, then of Greenpoint, L.I. The spirit of the daughter of Mr. Roff conversed with her mother in a slow and audible whisper on that occasion, for about fifteen minutes. The late Mr. Calvin Brown, who was connected by marriage with the Fox family, told the writer that an invisible intelligence, who purported to be his mother's spirit, conversed vocally with him for a long time, one evening after he had retired to bed; and we have been informed of several other instances of the kind, not only as occurring with the Fox girls, but with other mediums.

TURNING THE TABLES IN LIVERPOOL.

We are indebted to some friend in England, probably to W. R. Hayden, Esq., for the Liverpool Allion of the 6th inst., in which we find an interesting account of the proceedings of a great meeting convened in that city, for the purpose of experiments in table moving. The power that turns the tables, and also threatens to "turn the world upside down," probably with a view of having it right side up, was there, and managed things very skillfully, so as to extend the interest and to puzzle the philosophers.

The extracts from the Paris correspondence of the Literary Gazette and Times will, we are sure, be regarded with interest by all our American readers, and, accordingly, we transfer the entire article to our columns:

FROM THE ALLION.

The Manchester Guardian, of Saturday, says, "On Thursday evening a conversation, having for its object the arriving at some safe conclusion concerning 'table moving' and its causes, was held in the library-hall of the Athenaeum, which had been engaged by a committee of gentlemen for that purpose. The audience, which was numerous, was accommodated with seats around the room, the central portion being occupied by seven tables, of various forms and sizes, all of which were, during the evening, experimented upon. The Rev. H. H. Jones, F.R.S., was called to the chair, and, in opening the proceedings said, that it appeared to him that the phenomenon of table turning must necessarily be the result either of collusion, illusion, or of the action of some mysterious and hitherto almost unknown and unrecognized force. That it was not the result of collusion was, he thought, proved by the number of intelligent and respectable persons who were ready to vouch for the reality of the facts. That it might be the result of illusion or self-delusion on the part of the experimenters, was just possible, but, perhaps, not very probable. It was just possible that there might be such an adhesion between the fingers of the experimenters and the table, such a power of friction as, gradually accumulating, should be sufficient to overcome the inertia of the matter contained in the table, and cause it to move. Some might think that there could not be this amount of friction or adhesion without the experimenters being conscious of it. He was not so sure of that. When persons had held their fingers in a certain position for a considerable length of time, their fingers became comparatively benumbed, and it was just possible that they might unconsciously exercise such an amount of force as might move the table. Then came the third and last question: supposing the phenomenon not to be the result of either of these causes, could it be that it was produced by the action of some mysterious and unknown force, hitherto unrecognized? If so, we must suppose that this force issued from the hands and fingers of the experimenters, and that it flowed to the right or left in obedience to their will. Mr. W. G. Ginty moved the appointment of a committee, to have the direction of the experiments, and report upon them. The motion was seconded and unanimously agreed to. The chairman then invited ladies and gentlemen who were willing to experiment upon tables to take their places, and in a few minutes all the tables but one were surrounded by experimenters, including persons of various ages, and both sexes.

"The experiments commenced at eight o'clock. The first table which moved was a round one, about three feet in diameter, standing upon three legs, without castors, and having a leather top. At this table four ladies took their places, and in five minutes it began to turn rapidly, the ladies running round with it. After several stoppages, for which the experimenters could not account, the table moved round so rapidly that several of the ladies appeared to be getting giddy, and two of them became so much alarmed that they discontinued the experiment. These ladies had simply placed their hands upon the table, without touching those of each other. After this experiment, the chairman suggested that it should be repeated, the ladies having tissue paper placed between their hands and the table to prevent the effects of friction. This was tried for fourteen minutes, with three ladies only (the other two being too much alarmed to take part), and failed. The other two ladies were then induced to join the circle, and in three minutes the table moved. Upon examination, it was found that the tissue paper had been wetted by perspiration, and had adhered to the table. It had, therefore, failed to counteract the probable effects of friction and proved nothing. The second table which moved was a large and heavy round one, of polished wood, about four feet six inches in diameter, and weighing about one hundred pounds, having a pillar and three claws, to each of which there was a castor. Round it sat eight gentlemen, who formed the circle in the usual manner, touching each other's little fingers, but not bringing the thumbs of their own hands into contact. At twenty-five minutes past eight o'clock (when the experiment had been conducted for twenty-five minutes), this table began to move slowly from right to left; and, with some stoppages, it performed about two revolutions in that direction. It then stopped, and after waiting some minutes, the experimenters, who had previously willed that it should move from right to left, willed that it should move in a contrary direction. In a minute or two motion recommenced, and the table moved so rapidly in the direction intended, that the gentlemen who had previously risen from their seats, were obliged to run round with it; and its revolutions did not cease until one person, feeling giddy, withdrew his hands and broke the circle. It was observed that this table turned upon one of the three claws as an axis; this claw, however, did not remain perfectly stationary, and the circumference of the table described a series of eccentric circles.

"After the performance of these experiments, Dr. Braid said there had been some most unexceptionable experiments. They had seen two tables turn, and his conviction was that the motion arose from what Dr. Carpenter called the idio-motor power. The mind being concentrated for a length of time upon an idea, it at last began to act upon the muscular system. This was not a voluntary act, and might even be in opposition to volition. He was satisfied, so far as he had seen, that this was the true solution of the matter; that the ladies and gentlemen were not conscious that they exercised any effort, and that the effect arose from this unconscious muscular action. In order to test whether or not the motion was caused by electricity, he suggested that a wire should be laid upon the tables, and that instead of touching the table the experimenters should hold this wire. If the motion arose from electricity, it would take place under these circumstances; if it was the result of muscular action, the effect of that action would be on the wire, and not on the table. The experiment was accordingly tried. A piece of thin wire was laid around the ladies' table; it was twisted into a loop between each of the operators,

and was then held by the ladies who had previously operated so successfully. The hands of the ladies did not touch the table. They maintained their positions for half an hour without success, and then abandoned the attempt. They then placed their fingers upon the table, and in about a minute it turned rapidly. The third table which moved was a similar one to that which was moved by the ladies. Five persons sat at it, and at thirty-seven minutes after eight it turned rapidly from right to left. These persons had formed the circle in the ordinary manner, with only the little fingers touching. When the table began to move some of the bystanders thought that some of the experimenters were exercising pressure, and, therefore, suggested that they should cross their hands, as it was thought that in this position they would be unable to exercise any force upon the table. This was done, and the table afterward moved rapidly from right to left, and left to right. The last table to turn was a square one of mahogany, about six feet long by four wide, standing upon four legs. At eight o'clock eight gentlemen and two ladies sat down to this table, and continued the experiment without success until thirty-five minutes past nine, when they discontinued it. Seven gentlemen and five ladies, including three of those who had previously been so successful, then sat down, and in about a quarter of an hour they moved the table a short distance. The circle was then broken by one of the party, and the table stopped. At nine o'clock, the gentlemen who had previously moved the large round table, formed the circle as before, but without allowing their fingers to touch the table. They tried this experiment for ten minutes, but without success. The chairman suggested that, in order to prevent the effects of friction, a table should be smeared with olive oil, upon which the experimenters should place their fingers. In accordance with this suggestion, a belt of oil about five inches wide from the edge was made upon the round tables. Six gentlemen then sat down, and in about twenty minutes the table moved. The large round table, which had been the second to move, was then smeared with oil upon the wooden rim, and the same eight gentlemen, who had previously experimented, again sat down to it. In this instance they formed a circle as before, but only the tips of their fingers touched the table. They began their experiment at a quarter past nine, and, at one minute before ten o'clock, the table made part of a revolution from right to left. It afterward moved in different directions, according to the will of the gentlemen experimenting upon it, up to a quarter-past ten o'clock, when they desisted. In the course of this experiment these gentlemen were much disturbed by the pressure of the audience upon them; and by other proceedings. Whenever their attention was thus distracted the table stopped. The chairman said that no importance could be attached to the result of this experiment, as he saw the thumb of one of the operators upon the edge of the table. All the gentlemen engaged in the experiment denied that they had placed their thumbs in this position; and a bystander assured us that, though the thumb of one gentleman was very near the edge of the table, yet it did not actually touch it. This gentleman was in a better position for observing than the chairman, who was on the platform, and he was paying great attention to the experiment. Several requests were made to the chairman to point out the gentleman whose thumb was upon the edge of the table, but the chairman only replied that he had no doubt the gentlemen believed that they were acting fairly, and that he had not thought of charging them with doing otherwise.

"We have hitherto spoken only of successful experiments, but there were three tables which were in vain attempted to be turned. One of these was a mahogany Pembroke table, and the party who experimented upon it consisted of five gentlemen. Another table (resembling that with which the ladies were so successful), which was at first unoccupied, was afterward taken possession of by a party of seven gentlemen. In forming the circle, they not only touched the little fingers of each other, but brought their own thumbs into contact. The result of this was that their hands were placed in a circle very near the centre of the table top, and not, as in the other cases, round its circumference. These gentlemen continued their experiment for some time, but the table did not move. The third unsuccessful experiment was with a small round table, at which five gentlemen remained seated for an hour and thirty-five minutes without producing any effect. In the top of this table there was a crack, and some of the experimenters seemed to think that this had prevented the success of the attempt. The chairman, upon being appealed to, said that he did not imagine that it would have any effect. The chairman, before leaving the chair, said that he had come into that room without any prejudice; but that, from what he had seen and heard, he believed that the phenomena resulted entirely from muscular action, by the power of friction. He could not for a moment believe in the emanation of any occult principle in Nature, which could produce such decided effect upon a mass of brute matter as had that night been manifested. Dr. Braid, in moving a vote of thanks to the chairman, said, that if we considered the reciprocal action of the mind upon matter, we had a key to the whole mystery. It was a certain law that the mind, being concentrated for any length of time upon any part of the body, changed the physical action of that part. If there was an idea that the table should move in a given direction, that idea would, without a conscious effort of volition, without the person believing that he was exercising any effort at all, produce the effect. The vote of thanks was unanimously adopted, and the proceedings terminated about half-past ten, having lasted nearly three hours. We have not space in which to notice any of the statements we heard as to the sensations of the experimenters, but may state generally, that, as they were described to us, they resembled those before detailed by correspondents. We could not discover that in any case the table moved toward the north, or any other definite point; and we doubt whether a lecture-room, occupied by an eager and inquisitive audience, is the best place for attempting to discover the laws or causes, whatever they may be, connected with the much-talked-of and tried 'table moving.' After each successful experiment, a member of the committee, or the chairman, inquired of each of the operators whether he or she had abstained from muscular action upon the table, and in every instance a decided assurance was given in the affirmative."

The Paris correspondent of the Literary Gazette, writing on this subject, says, "The great table-moving question, which has excited such an extraordinary degree of interest in this city as to be the universal topic of conversation for a period much longer than the nine days' life generally enjoyed by a wonder, has at length forced itself on the attention of the Academy of Sciences. Among the vast mass of letters and reports detailing experiments, which have been sent to the Academy, the presiding authorities selected one by M. Seguin, a distinguished savant, to be read at its last public sitting. The statements made in this document were of the most extraordinary kind, one of them being, that a table when acted on was made to move to the notes of a piano. M. Arago was so astounded at them, and, it must be added, so incredulous with respect to them, that, before he would allow the paper to be read, he sent to M. Seguin, to entreat him to reflect seriously on the responsibility he would incur, in the presence of the scientific world, in letting them go forth to the public under the sanction of his name. But M. Seguin, who, from being a stubborn skeptic, has become a devout believer in the tables, answered that he was ready to indorse a good deal more than he had said, and so his paper was read. M. Arago, after the reading, intimated, in brief but somewhat vague terms, that his belief is, that the movement of the tables is caused by muscular action. And he proceeded to say, 'What is most extraordinary and most difficult to explain in the phenomenon is, the circumstance that, with impussions, so to speak, infinitely small, imprinted on the table with the fingers, we in time can communicate to it active movements (des mouvements considérables).' This, however, he alleged, is no novelty, as 'Mr. Elliot, a watchmaker, relates in the Philosophical Transactions of some years ago, that two clocks, having been hung to a wall, a foot apart, one of which was going, the other standing, the latter after a while began going too, being set in motion by the imperceptible vibrations transmitted from the other through the solid body between them—and it even continued going after the first one was stopped.' Thus, then, with such authority as that of M. Arago, and, as you announced last week, of Sir David Brewster also, the phenomenon of table-turning must, for those who seek for a scientific elucidation, be considered as, for the present, explained; and the animal magnetism, or human electricity, which was at first assumed to be the motive power of the rotation, must, by them, be now set down as non-existent, or at least non-acting.

"Our French friends, not content with the large share they possess in the great discoveries and productions of human intelligence, lay claim to every thing—to hear them talk, they had discovered every thing, originated every thing, given perfection to every thing. They assert, among other things, that it was they who enriched the universe with steam navigation, who first planned railways and locomotives, who first used lighting with gas. They are now laying claim to the invention of the electric telegraph. A Dr. Napoleon Henry, of Metz, has written to the newspapers to say that he is the inventor, as in 1838 he proposed to the French government to establish lines of such telegraphs, but that his plan was considered impracticable, and was rejected. An advocate, named Amyot, has also written to the journals, to say that three years before he proposed the establishment of electric telegraphs to the government, and to the English

SPIRITUAL TELEGRAPH.

NEW YORK, SATURDAY, JULY 2, 1853.

BUSINESS NOTICES.

ADVERTISING.—THE TELEGRAPH is not intended to be a general advertising medium, and we do not especially solicit this kind of patronage. The Publishers will, however, insert a very limited number of advertisements, as circumstances will permit, always providing, the subject to which it is proposed to invite public attention is deemed compatible with the spirit and objects of the paper. All advertisements must be paid for in advance, at the rate of 15¢ per line, for the first insertion, and 8 cents per line for each subsequent insertion.

THE MODERN DRAMA—JULIA DEAN.

We depart somewhat from our rule, in the *Telegraph*, in taking any notice of the drama. Yet, though the drama comes not legitimately within our critical province, there may be facts connected with it, not only pleasant to ourselves but interesting to our readers, and altogether worthy of comment. Such a fact we have thought the appearance of Miss Julia Dean, a young American lady, in a series of impersonations at the Broadway. We saw Miss Dean the other evening, in the character of *Parthenia*, in a play entitled, "Ingomar, or the Barbarian." The plot of this unacknowledged play is chiefly this: "The scene is laid during the barbarous period in Europe. Ingomar is chief of a horde of barbarians; some of these, in a predatory excursion, have taken captive the father of Parthenia, a noble, peaceful old man. The daughter learns his fate, and seeks the camp of the barbarians, never fearing danger or doubting the power of her persuasion to win her father's freedom. She finds her romantic ideas of barbarian chivalry and honor somewhat shocked on reaching the camp, and her beauty and eloquence are likely to add her to the list of captives, rather than secure to her a parent's liberty. But she pleads, only as pure love can teach woman how to plead, until, finally, her spirit and speech captivate the barbarian chief, and she triumphs in her errand.

The character of Parthenia, as drawn by the play-wright, is well calculated for displaying all the gentle and tender powers and influences, as well as the more heroic elements of woman's nature. Throughout she is timidity, grace, purity, beauty, and unconquerable love.

"A power girl round with weakness." Daring to stand before rude savage strength, and coarse, unbridled passions, buoyed by the hope of rescuing one dearer to her than her own self, and overcoming that strength and making those passions cower, even as gentle music disarms the lion of his ferocity. Miss Dean performed the character of Parthenia nobly. We were never more charmed with an impersonation. Endowed by Nature with all the graces we can well conceive to belong to woman, she grasped the entire character, and entered into it, so much so, that we were at times compelled to forget the actress altogether. A more thorough loss of one's identity could not be desired. It is a delight to witness such a representation, especially where the character is lovely in person and purpose, and the moral of the part enacted is ennobling.

Miss Dean, in form, feature, and action, is graceful as the most ethereal sculpture. Her voice is full and sweet-toned, and exceedingly clear and musical, and all her displays of passion and emotion earnest and natural, far beyond the measure set of her profession. Her reading is exceedingly fine. We never saw an actress altogether so womanly, or who threw around her an atmosphere so purely agreeable and inspiring. She is certainly a very rare interpreter of her sex, in a high degree. Such a woman, we imagine, can do much to exalt her profession, and we believe she does, for while she has no rival as an actress, she has no superior, if all we hear be true, as a woman. These facts, and a desire to note the commendable in a profession where there is so much to disapprove, have induced us to these remarks.

FOURTH OF JULY AT PALMER, MASS.

A patriotic and spiritual celebration of the forthcoming Anniversary of American Independence, will be held at Palmer, Massachusetts, on Monday, July 4th, 1853.

The hill, about one mile South of the depot, spiritually denominated "Mount Hope," has been selected as an appropriate place for the gathering; and services will commence at 10 o'clock, A.M. An oration, demonstrating the American Union to be but the precursor of another and higher unity of neighbors, states, and nations; also urging the importance of that higher unity, and showing that the Spiritual manifestations of the present day have a direct reference to its immediate promotion and establishment, will be delivered by D. J. MANDELL, of Athol, Massachusetts.

Mr. Mandell will also read a DECLARATION OF BROTHERHOOD, asserting and proclaiming the Unity of Love to be the only basis on which the people can fully secure their true independence and their highest interest. A collation will be provided on the occasion, at which all will be entitled to partake, at twenty-five cents each. The poor are invited guests. By order of the Committee of Arrangements. PALMER, June 20, 1853.

MESSRS. PARTRIDGE & BRITTAN: Gents.—The above copy was furnished by Rev. D. J. Mandell, and agreeable to request, I forward for publication in the TELEGRAPH. I trust the occasion will be one of much interest, as the point selected for "Mount Hope" is peculiarly adapted for the occasion, as its wildness and picturesque scenery is not surpassed in this region. I am, Gents, your obdt. servt., PALMER, June 20, 1853. A. C. BILLINGS.

REV. E. H. CHAPIN is to deliver an oration on the 4th of July, at Norwich, Conn.

Mr. Bryant, editor of the New York Evening Post, lately traveling in the East, wrote that "the ancient bigotry of the Moslems is fast relaxing. Not only do the Turks get drunk like Christians, of which I was sorry to see some examples on board the Austrian steamer that brought me hither from Beyroot, but they submit to contact with the Christians, and do not think themselves, as they once did, contaminated by it, and they suffer our presence in their most holy places."

TREASON IN A POODLE.—The following, from a foreign paper, is a most remarkable dog story. True or not, it is a capital illustration of the suspicious nature of tyranny: "The severity of the Roman police has even gone so far as to take notice of a little dog, belonging to an English lady, who was taking a walk in the Villa Borghese. The lady had taken a sprig of myrtle from a tree, and twined it round her favorite's neck. After finishing her walk, on coming to the gateway to meet her carriage, her servant was peremptorily ordered, by some police stationed there, to take the green wreath from the dog's neck—an order which the lady immediately told her servant to comply, supposing that no flowers or plants were allowed to be abstracted from the villa; but she was not a little surprised when, on inquiring from her servant whether that really was the motive of so unaccountable an act, he gave her to understand that the dog was white, his tongue red, and the wreath green, thus completing the Italian tri-color, and rendering the unconscious little favorite a canine-revolutionist."

MESSAGES FROM THE SPIRITS.

FROM ONE OF THE FATHERS.

On the Necessity of Exercising Reason and Self-control in Communicating with Spirits. From the Church Father, John Chrysostom.

On the evening of October 21, 1852, D. Gano read a letter from James W. McDouley, Esq., of St. Louis, to his friend, Mr. J. A. Hedges, of Dayton, Ohio, with Mr. H.'s letter in closing, giving him an account of Spiritual manifestations, commenting on the confused state of the mediums, and the wonderful manner in which they are influenced very judiciously attributing the confusion to the frivolous trifling with this important subject, mediums resigning their reason and will-power, and courting the company and influence of unadvanced and ignorant or mischievous spirits. Mrs. Lowe, medium, was present in our family circle; she immediately announced the presence of the spirit of the Church Father, John Chrysostom (who often has favored us with his instruction and encouragement), when the following appropriate communication was received:

"As Spiritual communications increase, you will see more and more the necessity of exerting your reason and the strongest power of will which you can command, combined with the purest feelings of devotion, and with a continual prayerful desire that God will be near to protect and save you. The more you learn, my friends, of the Spiritual world, the more will you be convinced that perfection is not to be found upon its borders. To rely implicitly on Spiritual communication, without the exercise of reason and judgment, is to place yourselves in the eddy of a whirlpool, which, by ten chances to one, will hurl you to mental and Spiritual destruction. There is nothing in which you can engage, while in the body, in which your powers of mind, and the strengthening and supporting arm of Jehovah are so much required, as in the investigation of the subject now under contemplation. Along the same avenue which ministering angels of light and love travel from heaven to earth, travel also the spirits who are yet undeveloped, yet loaded with imperfections, and who are goaded on to mischief and wrong-doing by the sufferings they themselves endure. You ask why they are permitted thus to do? I answer that God, in his infinite wisdom, leaves both embodied and disembodied minds to act out their own free-will. At the same time he leaves none unprotected, but gives to all the power to draw around themselves influences that are pure, holy, and able to save, and gives strength to repel all that may injure, all that may have power to harm the spirit. Reason and divine impression are able to save, and he that is lost is he that hath wrought out his own destruction; for God leaves no sincere desire of the heart unanswered, but opens the door of his mercy to all who knock with a fervent desire to be fed from his store of wisdom. Be not alarmed, my friends; say not to yourselves this is a dangerous, dark-some path, and we will not pursue it, but trim the lamp of reason; look to the star of promise; pray earnestly to the God of the universe, and walk steadily, calmly onward, gathering the fruits and flowers of knowledge for yourselves, and to feed the hungry, and whose faith is weak. Do this, and you need have no fears. Your journey will be a safe one, you will reach your destination full of strength and vigor, schooled and prepared for entrance into the upper spheres, where your joy will be increased, and the facilities for imprisonment be completed.

"Reason is the anchor of the soul, And God its compass true; With these you will safely reach the goal, And ride the tempest through." Oct. 20, 1852. "CHRYSOSTOM."

A RELIABLE SPIRIT.

The following appeared in the *People's Paper* some weeks since, but it escaped our attention at the time of its publication. "The facts, which are well authenticated, are interesting, and afford another evidence of a great truth which time-serving journalists and theological dogmatizers treat with bitter mockery or stolid indifference:

INTERVIEW WITH A SPIRIT. In our last number, in an article on the Philosophy of the Mind, we stated that in all our efforts to witness some of the greater classes of spiritual manifestations, we had been peculiarly unfortunate. Since then, however, and by special invitation of Mr. E. W. Lyons, of Morrisania, we attended a circle which met at his house on Monday evening last.

A circle, consisting of nine ladies and gentlemen, seated themselves around a common mahogany table, and after a few moments' silence they all commenced singing, and in a short time the rapping commenced. The raps were unusually loud and frequent. The raps produced were as loud as, and resembled in sound, those made by striking a quick heavy blow with an iron hammer. After the piece of music was finished, a gentleman forming one of the circle opened a conversation with the Spirit-world as follows:

"How many spirits are there present to-night?" "Thirteen very loud raps announced the number." "Are there any spirits present who have not met with us before?" "Yes." "How many?" "Three." "Will the new spiritual visitors give their names?" "Yes;" and the name Henry Otten was immediately spelled out by a rap at each one of the letters in the alphabet corresponding to the name. The questions were then resumed again as follows: "Henry, we are glad to make your acquaintance. Will you tell us what has attracted you to our circle this evening?" "I came by request of Mr. P's father." The gentleman, Mr. P., was present. "Are you acquainted with any of the members of this circle?" "Formerly I was acquainted with Mr. H., but I presume he has forgotten me." "How long since your spirit left the flesh?" "I was accidentally killed at the Astor-place riot by a shot from the military." Here Mr. H. remarked that he now recollected the man, as well as some other facts connected with his family. "Where did you reside at the time of your death?" "Corner of Orchard and Hester streets, New York." "What was your business?" "My father was a grocer, I was his clerk." "Does he still keep the store?" "No, he is connected with the police, and lives in the upper part of the house." "Does your father and mother live there now?" "Yes." "How many brothers and sisters have you now living?" "Three." "Have you any communication to send to your parents?" "Yes, tell my mother that it is my wish for her to attend your circle, and that I will communicate with her in person." "How will your mother know that this message comes from the spirit of her son?" "Tell her that I told you, as a mark of my identity, and what is known only to her, that I had a very large mole on my left breast; she will remember it and be satisfied."

PROVERBS BY THE SPIRITS.

C. HAMMOND, M.D. CHAPTER V. Do unto others right; he who doeth right to others doeth well; for he maketh his heart glad. He who doeth wrong to others maketh his soul sorrowful. He who doeth right or wrong to others will feel the vibration of his deeds.

Sympathy is a chain; vibrate one link, and all others respond. It is a chord; touch one string, and all others sympathize. It is a law; violate it, and the violation and consequence are thine. Justice is regardful of rights; rights are individual; and he who claims another's rights betrays injustice. Selfishness sues for mercy not his own, but generosity covets not the rights of selfishness. Tax not thy mind with the cares of folly; burdens make life wretched. He who is burdened hath cares not his own, so hath he who troubleth himself with another's opinions. Have I not seen contentions? Have I not heard the murderous shrieks of war? Have I not known discord to invade the domestic circle? All these have I witnessed; but never have I known such things where opinions were not overvalued. He who values opinions should value them for himself, and let others do the same. Extravagant disbursements empty the treasury; gratuitous opinions are selfish valuations, made valueless by their cheapness. Prodigality is lavish; economy is prudent; he who lavishes his opinions unasked by others, is not prudent in his disbursements, because his expenditure greatly exceeds his income. He who gives gratuitous opinions may realize an empty treasury when he examines his chest; so with the man who commends his own cause without consulting the means at his disposal, and the wish of those who never solicited his interference. Never speak of others' faults; sufficient is the mention of thy own. Honor among thieves is like religion among hypocrites. External shields internals, so does a false garb disguise the deceiver. He that weareth a cloak concealeth his bosom, weareth a covering to conceal a garment of which he is ashamed. Fine clothes, like fine feathers, gratify sight, but benevolence and charity gratify want. The one is admired for beauty, the other is felt for its utility. The cheerful man treads on sorrow; the cheerless allows sorrow to tread on him. Heed wisdom, for she inviteth thee to bliss; folly, to misery. Never pause with thy friend when he is anxious to go; never chase thy enemy,

that the phenomena of table moving is not a mere trick. And where now are the arrogant scribes attached to the American newspaper press, who, from the beginning, have charged the poor mediums with "deliberate imposture?" When will they repent of their folly and wickedness, and make honorable reparation? Especially, when will such papers as the *Express*, *Courier and Inquirer*, *Times*, *Herald*, and other journals, secular and religious, cease their vituperation, and retract the slanders they have published? So long as public journalists merely echo the stereotyped opinions of their fathers, and use their influence to foster the vulgar prejudices of the ignorant, they are wholly unfit for the highly responsible duty of molding public sentiment. Unfortunately the reputation of the American press is materially injured, by an indefinite number of persons of this class. The ideas of such men are contracted by false education, rather than enlarged by free and natural discipline and liberal culture. For this reason they are but poorly qualified to entertain enlightened and rational views of their own. Superficial minds always require the authority of great names to sanctify the truth; and now that the attention of the whole civilized world is secured—the philosophers of all Europe, the nobility and royalty, being ready to listen—they may possibly conclude that it is not so contemptible as to be altogether beneath their notice.

This is an encouraging phase in the present aspect of affairs, for no one fact is more evident than that several hundred public journals in the United States stand in great need of a common-sense opinion of the general subject, and we shall be happy to learn that they have obtained one, though it be imported.

MOUNTAIN COVE COMMUNITY.

We copy the following article from the *Journal of Progress*, published in this city. It is from the pen of Mr. Hyatt, who was, for a time, a member of the community at Mountain Cove. Mr. H. is a conscientious man, and is still a firm believer in a rational Spiritualism.

We have never regarded the claims of Messrs. Scott and Harris with favor, though we have thought, and still think, that the motives and life of the latter were always honorable and pure. There are other persons at the Mountain who are justly esteemed for their virtues, but we most sincerely believe they are deluded by the absurd pretensions of Mr. Scott:

The most of our readers are undoubtedly aware that there is a company of Spiritualists now residing at Mountain Cove, Va., whose claims of Spiritual intercourse are of a somewhat different nature from those usually put forth by believers in other parts of the country.

This movement grew out of a large circle of Spiritualists at Auburn, N. Y., nearly two years since; but the pretensions on the part of the prime movers became of a far more imposing nature than they were in Auburn, soon after their location at Mountain Cove. It is claimed that they were directed to the place which they now occupy by God, in fulfillment of certain prophecies in Isaiah, for the purpose of redeeming all who would cooperate with them, and be dictated by their counsel; and the place which they occupy is denominated "the holy mountain," which was "sanctified and set apart for the redemption of His people."

The principal mediums, James L. Scott and Thomas L. Harris, profess absolute divine inspiration, and entire infallibility—that the infinite God communicates with them directly, without intermediate agency, and that by Him they are preserved from the possibility of error in any of their dictations, which claim a Spiritual origin.

By virtue of these assumptions, and claiming to be the words of God, all the principles and rules of practice—whether of a spiritual or temporal nature—which govern the believers in that place, are dictated by the individuals above mentioned. Among the communications thus received—which are usually in the form of arbitrary decrees—are requirements which positively forbid those who have once formed a belief in the divinity of the movement, the privilege of criticising, or in any degree reasoning upon, the orders and communications uttered; or, in other words, the disciples are forbid the privilege of having any reason or conscience at all, except that which is prescribed to them by this oracle. The most unlimited demands of the controlling intelligence must be acceded to by its followers, or they will be thrust without the pale of the claimed divine influence, and utter and irrevocable ruin is announced as the penalty.

In keeping with such pretensions, these "Matthiases" have claimed for God his own property; and hence men are required to yield up their stewardships—that is, relinquish their temporal possessions to the Almighty. And, in pursuance of this, there has been a large quantity of land in that vicinity deeded without reserve, by conscientious believers, to the human vicegerents of God above named, with the understanding that such conveyance is virtually made to the Deity.

As would inevitably be the case, this mode of operations has awakened, in the minds of more reasoning and reflective members, distrust and unbelief, which has caused some, with great pecuniary loss, to withdraw from the community, and with others, who remain, has ripened into disaffection and violent opposition; and the present condition of the "holy mountain" is any thing but that of divine harmony. Discord, slander, and vindictiveness is the order of proceedings, in which one or both of the professed inspired media take an active part; and the prospect now is, that the claims of divine authority, in the temporal matters of "the mountain," will soon be tested, and the ruling power conceded to be absolute, or else completely dethroned.

NEW BOOK BY MR. DAVIS.

"THE PRESENT AGE AND INNER LIFE: A Sequel to Spiritual Intercourse. Modern Mysteries Classified and Explained; by Andrew Jackson Davis, Author of Nature's Divine Revelations, Harmonia, &c., &c. 'Come now, and let us reason together.' Illustrated with engravings. New York: Partridge & Brittan."

The volume, of which the above is the title-page, is an elegant octavo of nearly three hundred pages, printed in the handsomest manner on super-fine paper, and, in addition to the engravings which illustrate the text, it is embellished with a splendid portrait of the author—a most life-like representation of him as he appears to-day. The subjects treated in this volume are the following:

- A SURVEY OF HUMAN NEEDS. DEFINITION OF PHILOSOPHY AND MATERIALISM. THE EXTERNAL AROMENT. THE SPIRITUAL CONGRESS. VISION AT HIGH-RACK COTTAGE. THE DELEGATIONS AND EXORDIA. THE TABLE OF EXPLANATION. THE CLASSIFICATION OF MEDIA. THE CLASSIFICATION OF CAUSES. SUMMARY EXPLANATIONS. REVELATIONS FROM PANDEMONIUM. ASSERTION VERSUS FACTS. A VOICE TO THE INSANE. BENEFITS OF EXPERIENCE. PHENOMENA OF THE SPIRITUAL SPHERES.

We are sure that this volume will greatly interest the numerous friends and admirers of Mr. Davis, and we incline to the opinion that it will have a more extensive sale than any previous work by the same author. We shall refer to it again.

The price of the book is One Dollar, and the transportation, by mail, to any part of the United States is twenty-three cents.

Hon. Herschel V. Johnson, formerly U. S. Senator from Georgia, and who recently received the nomination for Governor, has, we understand, become a believer in Spirit Manifestations, and we also learn that a member of his family has been developed as a medium.

ITEMS.—The negro girl Trainor has been given over by the courts to her father, not a little against the wishes of the child.

ambassador in Paris, but that both refused, the latter even declining to forward any notice of it to London. No doubt, now that the question has been started, we shall see a host of other inventors spring up; and after they have made a certain degree of clamor, the Academy of Sciences will probably order a committee to examine into their rival claims. That committee will make a report, in which it will, we may be certain, award 'the glory' of the discovery to one of them, or to some other Frenchman, and thenceforward and forever, it will be a given article of national belief that it was *la belle France*, and *la belle France* alone, who enriched the world with that astonishing invention. This is precisely what was done with respect to the discovery of steam navigation, and the plan is too convenient for national vanity not to be followed on all occasions. Now, if it is right to render to *Cæsar* what belongs to *Cæsar*, *Cæsar* must be justified in looking a little after his own, and in this case he must do so at once to avoid being completely despoiled. Who the *Cæsar* is I pretend not to say: it may be France with Lavoisier, who, as Arthur Young, if I remember rightly, tells us, was able, in 1787, or thereabouts, to correspond with his wife in another room; or it may be America with Franklin; or Germany with Rieser; or Spain with Dr. Salva; or England with more than one. But certainly it was not modern France with the *Henries* and the *Anyots*; for Semmering and Gersted in Germany, Schilling in Russia, and Wheatstone in England, undoubtedly preceded them."

*Apostate*, writing to the *Times* on the same subject says: "England, France, and America are mad about turning tables. There are more believers than skeptics. I am, unfortunately, an apostate. I was a believer, and this was the manner of my falling away: I tried, with others of my own family, of whose honesty of purpose I could not doubt, and we turned hats, tables on castors, and tables without castors, and, among the latter, one very obstinate oak table, with a solid heavy stem, on a tripod; all these tables turned round on the carpet, toppled over, or glided along, and even out of the room, in a most miraculous manner. I trusted to my own eyes and believed. I asked for an explanation, and was told it was either electricity, or magnetism, or a little of both. This was not satisfactory, so I endeavored to find out a less mysterious and more intelligible explanation. I placed three persons round a table which five or six others had turned by the alleged electric process, and directed them to give a slight pressure, with the points of their fingers to the left; they did so, and the table turned as it had done before. This experiment was tried on all the tables previously operated on, varying the number of persons according to the size of the table: where eight or ten persons had electrified the mahogany, five or six would produce precisely the same effects by the slightest possible united pressure in the same direction, so slight, indeed, as to be quite imperceptible to the bystanders, and admitted even by the firmest believers who were engaged in the experiment, to be literally 'next to nothing.' My unscientific theory was, however, to be upset at once. Gold chains were linked together and placed round a table, the fingers touched the chain only, and not the table, and it turned. I was challenged to test my theory by the same ordeal; we did so, and the table turned precisely as it had done under the manipulation of the magnetizers. This proves that the pressure by the fingers must have been very slight, otherwise the chain would have turned, and not the table. I have certainly not been fortunate enough to see tables dance polkas, or to go up and down stairs with the hands placed on the surface; but my solution of the ordinary 'Jim Crow' gyrations is simply this, that when eight or ten persons are placed round a table, and told all to wish it to turn in the same direction, and when they have sat in that constrained position for twenty minutes, their fingers begin to tingle, just as a cramped position of the feet will cause 'pins and needles' in the toes. They begin to feel tired, and are told to wish more powerfully; then, if at any time five or six out of the ten or twelve happen to second their wishes by the slightest tendency of pressure in the required direction, the table begins to move, all are required to go round with it, the momentum is increased, and the feat is accomplished. Each person is satisfied that the pressure of his ten fingers did not, and could not, move the table, and he is right; but multiply ten by six and it becomes sixty. It is the last straw which breaks the camel's back. But I am told that one person of strong powers of volition can alter the course of the table: this is so according to my theory. Assume sixty to be the moving power, and deduct ten, or rather, if the man of strong volition has also strong fingers, deduct twenty, and the table is stopped. If it should happen, as is often the case, that the table is recumbent, and objects to be made a spinning-top of the reason, I submit, is, that there are not a sufficient number of fingers at one and the same moment pressed in the same direction. This is the great disadvantage of the electric theory; mine never fails. I am, however, still open to conviction, and, if any scientific person will condescend to explain how electricity or magnetism operates to produce the described effects, all I can say is, 'Candidus imperi, si non his utere necum.'"

*Apostate's* letter to *Proselyte* replies: "The letter of your correspondent *Apostate* will no doubt be regarded by every rational person as another very satisfactory proof of the existence of a somewhat new and mysterious agent hitherto not generally known. He says, and very truly, that when a large table is touched by the fingers of some half dozen persons, and pressed very slightly in a particular direction, it will revolve, and then draws a most erroneous conclusion that it is done by a mechanical effort, which, however, it is scarcely necessary to say, would be wholly inadequate for such a purpose, because, by his own statement, such pressure was so slight as to be scarcely perceptible. Besides, the whole of your correspondent's argument is based on an assumption which is not essential to the success of the experiment, for although I have no doubt the table will move by the will of the parties when it is so pressed, it will also do so equally as well without. Neither is it always necessary to press twenty minutes, which is implied might induce an involuntary pressure, for though it is true that on one occasion I have had to wait for even a longer time than this, yet on another I, with three others, succeeded in moving a large mahogany dining-table in less than half a minute, and with such force as to frighten some of the operators, and it nearly knocked one of them down. It was the first attempt of all the parties excepting myself, and, as might be expected, they were all more or less skeptical, and placed their hands lightly on the table by my directions. I may add that I have discovered that it is not necessary to make use of a table, or, indeed, of any thing except the bodies of the experimentalists, for if the hands be placed in contact and in the same position as when a hat is employed they will soon be found to move, the parties being obliged to follow to maintain their position."

REMARKS.—The exhibition in the Athenæum, at Liverpool, did not, it is true, produce a unanimity of opinion respecting the cause of the phenomena witnessed, but the results were quite sufficient to rebuke a whole army of scribblers in this country, who pander to popular prejudice and libel the innocent, all for the love of gain, and because they seek

"The bubble reputation."

In the facts and details of the meeting, as given in the English journals, we find nothing to warrant the hypothesis which ascribes the motions of the tables to muscular action, either consciously or unconsciously applied. "The first table which moved" was surrounded by four ladies, and the motion commenced in "five minutes." The second table, which "weighed about one hundred pounds," moved in "twenty-five minutes." Also, seven gentlemen were seated at a table resembling the one which was moved by four ladies; the sitting was protracted, but no motion occurred. Again, we are told that "the third unsuccessful experiment was with a small round table, at which five gentlemen remained seated for one hour and thirty-five minutes, without producing any effect." But why was there no motion in either of the last-mentioned cases? Is it because a dozen gentlemen have less muscular power than four ladies? If four ladies, without any conscious effort, could, almost in a moment, move a table with such velocity as to make them giddy, why did five gentlemen, sitting around "a small round table," for an hour and a half, totally fail? These are questions to be answered by those who incline to the muscular hypothesis. Moreover, those who were successful in the experiment testified that they did not exert any such force, while those who did not engage in the experiments thought otherwise. Persons of ordinary candor and intelligence will readily decide which had the better opportunity of knowing.

A great point was gained at the meeting in Liverpool. The results demonstrate to the satisfaction of the civilized world

Interesting Miscellany.

UNITY OF THE HUMAN RACE.

Professor Agassiz, in his recent course of lectures, delivered in Charleston, South Carolina, taught and proclaimed his disbelief in all men having descended by ordinary generation from Adam...

"My own views on this subject differ widely from those of others who have before maintained an original diversity of races. In my opinion, not only did different races, or types of mankind, as the five races, so-called, have a distinct origin, but each distinct nationality, which has played an important part in history, had a separate origin—men were created in nations.

"We may trace in detail how diversity is manifest in even less prominent shades. We will instance Spain, on account of its isolation. A Greek writer, 700 years before Christ, spoke of the fine, soft wool brought from Spain by the Phœnicians. So the horses of Spain are mentioned as different from any known to the writer—doubtless the original stock of the Andalusian horse—as the sheep mentioned are the modern merino sheep. These were their only domesticated animals. They had no cattle till long after.

"If there was such a community of origin among men, why had each region peculiar animals? why did they not transmit the same domestic animals which they had already subdued? On the contrary, those animals are distinct as the races among whom they were found. In early times there was little intercourse between nations; there was no mixture of national character. Their means of communication were next to none. Nations made up of mingled elements are a peculiar phenomenon."

With respect to the languages of nations, the Professor says: "Of all the languages which have been supposed to have sprung from a common source, and diffused and changed by tradition or transmission, we are referred to the Sanscrit, the Persian, the German, the Italian, the Greek, and the Latin, and others, as constituting one family. But these, as far back as their history or tradition reaches, were distinct languages. Many were spoken simultaneously. The oldest Chinese monuments exhibit the same Chinese language which is spoken to-day; so of the ancient Egyptian, the Hebrew, the old Greek, which presents the same characteristics as modern Greek—they were always, within the reach of tradition, separate and distinct. These cases are very similar to sets of notes characteristic of different families of animals.

"How, then, arose those languages so intimately allied, as, for instance, the Spanish and Italian? They evidently grew from an admixture—a foreign invasion superadded to the original stock. Modern mixed nationalities are evident examples of the process."

The Professor next argues that the farther back we go, in our studies of archeology, the more distinct do the human races become.

Professor Agassiz has been hearing the lion in his den, we mean the Rev. Dr. Smyth, of Charleston, who has written a very able work on the unity of the human race—the Bible doctrine of all men being descended from a single pair—Adam and Eve. This is a scientific question, which, within a few years, has created no small amount of discussion among the lovers of the natural sciences. So far as it regards the different languages of men, the arguments of Professor Agassiz are not very strong, for all the knowledge which we have, historically, of the languages of different nations, is dated from a period later than the record of the confusion of tongues at Babel. Communication between the nations of old was greater than he would lead us to believe; the Phœnicians came to Wales for tin long before the Christian era, and the tradition (no doubt a true one) of the Romans being descended from the Trojans, is one which completely nullifies all he has advanced about separate nations having separate created progenitors, men being created in nations. As a question of science, this one possesses a peculiar interest, and we may revert to it some other time.—Scientific American.

FEMALE PRIESTS IN CENTRAL AFRICA.

One of the singular customs of the people of Grouie is the admission of females into the order of priesthood. An account of the ceremony practiced on this occasion may be amusing to the reader.

A young female, generally the daughter of a Fetiche man, or priest, is selected for the purpose, who undergoes a probationary penance that continues six months previous to her admission into holy orders. During this period she is initiated, by the priests, into all the mysteries and chicane of the religion of their forefathers, which consisted in the worship of the black and white snake, and in the mummery of giving sanctity to bones, rags, &c.

When she appears in public, during the period of her probation, her manner is grave and solemn; her skin is painted with a kind of white clay; rows of shells, of various forms and sizes, are hung upon her neck, arms, and ankles; and her loins are girt with long grass, which reaches to her knees. A dwelling is provided for her, in which she eats and sleeps alone, and into which none are admitted but Fetiche men and women.

At the expiration of the six months, a large assemblage of men, women, and children, accompanied by the various orders of priesthood, and the musicians belonging to the town, takes place on an open space of ground, to assist at, and also to witness, the last grand ceremony.

Soon after assembling, the women form a circle by joining hands, among whom are the companions of the novice's youth, and also her relations, who commence dancing circularly, reversing the movements alternately, after making one complete circle. The dancing is accompanied by the most barbarous and horrid din imaginable, caused by the musicians beating on drums, tom-toms, gongs, and howling horns manufactured out of elephant's teeth and reeds, to which are added the most strange and uncouth grinnaces and contortions of the faces and bodies of the priestesses, so that a spectator might easily imagine them to be a number of maniacs, who had been turned loose to give effect to the ceremony; and were it not for the little children, who look on with fear and astonishment depicted in their countenances, would be no bad representation of Pandemonium.

The novice, soon after dancing commences, is brought out, by apparent force, from a little hut which concealed her from the spectators, and placed in the center of the circle formed by the dancing females, from whom she endeavors to escape to the hut whence she had been brought, and this she is allowed to accomplish. This ceremony is repeated three times; an incantation is then delivered by the chief priest, and the face ends.

One of the conditions by which a female is admitted into the order of priesthood, is that of leading a life of celibacy, and renouncing the pleasures of the world; and but few are permitted to enter it at all.—Tour in Africa.

DIGNITY OF VOCATION.—No impression prevailing in society is more false or fatal to the manhood of a people than that which gauges a man's worth or respectability by the field of labor or profession he occupies, so long as that labor or profession is useful or honest. And we hold every useful vocation to be honest, denying most emphatically that dishonesty is ever useful. The nobility of man in this country, not depending, thank God! upon hereditary honor, title, or wealth, should flow, not from the nature of his honest toil, but from the spirit he carries to that toil; the spirit by which, with or against the smiles of temporal fortune, he shapes his career among, and his intercourse with, his fellow-men. It has ever been our conviction that he is more of a true man who turns chimney-sweeping to an honest, independent account, than he who, scornful of the rough toils of the humble and needy, is willing to live an idler—however proudly clasped—upon the industry, sweat, and blood of his fellow-men. Henry Clay—republican in all his instincts—paid the workingman a just and noble compliment, when he said to a mechanic as he shook his hard hand, and pointed to the city-palaces and spires, "Behold on every side the monuments to thy glory!" What matters it whether one carry the hod or the plumb-line, whether one mixes the mortar or handles the trowel, so long as each is essential to the progressive triumphs of human attainments in all outward respects? We would not have a man descend to inferior conditions of toil voluntarily, if he has the chance and capacity for the superior, but we would have every man feel that, when necessity commands, there is no useful labor dishonorable. The lord chancellor on his woolstack does not more conserve, according to his advantages, the welfare of mankind, than the mason who hews stone in the quarry, or the shepherd who tends his flocks on the hill-side.—Cambridge City News.

WHAT MOVES THE TABLES?

TABLE MOVING IN GERMANY.—One of the great names in the German scientific world still left upon the stage of action, a worthy compeer of Humboldt, Gauss, and the brilliant galaxy now so fast disappearing, is that of the elder Carus. Of Dresden, who, for forty years, has produced a succession of works as remarkable for their number as for their excellence, and for the extraordinary range of topics on which they treat. Carus has, for many years, been private physician to the King of Saxony, and a leading member of the faculty of the Royal Medical Academy at Dresden, and a large number of his works are upon the subjects to which his attention in these capacities has been directed, which would be called physiology, comparative anatomy—every physician knows his plates—researches in natural history, etc. But besides these, we have works on landscape paintings, on Goethe, travels for scientific purposes, etc. A son of the professor, a chemist and doctor of philosophy, has recently instituted a course of experiments in relation to the movement of tables by animal electricity—or by whatever power it may be—some notice of which has appeared in the journals of Germany, accompanied by a certificate to the facts alleged from the pen of the elder Carus.

The experiments of the younger Carus have led him to construct a table in this manner: The table is round, of common soft wood, about three feet in diameter, and has an opening in the center of the under side, which enables it to rest upon a pillar of glass, some two and half feet high, and turn upon it freely. This glass pillar is sustained by a heavy block into which it is inserted. The experiment with this apparatus is performed by several persons, three, four, or five sitting round, laying their hands upon the table, so that the little fingers of each person shall be upon or beneath those of his neighbor on either side. Now, on moving all the little fingers simultaneously for a space of three to five minutes, the table begins to turn on its pedestal, as upon an axis. A most curious fact in this experiment is, that the motion is either to the right or to the left, according as the right or left fingers are above or below. "In this manner," says W. Carus, "the experiment comes into the circle of real science, and is a worthy subject for investigation. The elder Carus shows the evident relation existing between this new discovery and certain experiments in moving copper wheels and plates, which are familiar to the students of electro-magnetism, and adds:

"The phenomenon, however, that the reciprocal nervous influence [Annerkennung] of a chain of several persons, can set a wooden plate moving in precisely the same manner, as in case of the copper plate is effected by magnetism and galvanism, is, at all events, a very remarkable addition to our knowledge of the reciprocal nervous influence, and according to one of the most important chapters in physiology in general, and deserves, in the very highest degree, further observation and experiment."

On the other hand, a letter from Alex. Von Humboldt, says: "An inexactly observed fact is more difficult to overturn than a theory. One who, in a life of eighty-four years, has examined the periodically returning follies of dogmatic, popular physics (here he mentions, in a long parenthesis, a number of such absurdities, beginning with divining rods), will have little disposition to busy himself with renewed investigations of that kind, and I refer you, accordingly, to my eminent scientific friends, Mitscherlich, Poggenдорff, Dove, DuRoi, (Reumont) Magnus, August Reiss, who will perhaps be more inclined to it."

Prof. Dove is said to have expressed himself on the subject in a similar manner.

"TABLE MOVING" IN PRUSSIA.—The Berlin correspondent of the Morning Chronicle, writing on the 21st inst., makes the following extraordinary statement respecting "table moving," which previously formed the subject of a communication from Vienna, published in the Times: "The papers continue to give long details, from divers quarters, of experiments made with the so-called 'table moving.' At Heidelberg the whole faculty of jurists operated, and in eight minutes set a nut wood table on the turn, and this so rapidly that the gentlemen of the bar became giddy in their efforts to follow the movement. At Vienna, 'the fluid' communicated itself to other articles of furniture, which all twisted and turned as if moved by hand. Being somewhat skeptical, I last night assisted at an experiment at the house of an eminent scientific man. The party consisted of some twelve or fourteen persons. Six of these, three of either sex, seated themselves round a slight mahogany table, standing upon a tripod leg, with castors. The chain was formed by the hands of all being placed that on the table, and the little fingers of both hands being crossed over those of the persons sitting right and left. Those outside the ring, having marked the bearings of the room, as well as the original position of the table legs, with chalk, carefully watched the operation. In less than eleven minutes a jerking, oscillating movement was perceptible—then a cessation—then a few more jerks to the left and right; then commenced a slow, rotatory, and somewhat progressive motion to the right and northward; this in a few seconds was followed by more rapid motion, which obliged 'the chain' to stand up and follow the movement, until, at last, the table spun round in the same double direction with such velocity as compelled the chain to relax their hold, when the table, after half a dozen turns, remained stationary. It must be observed that the experimenters sought by pressure to impede the rotatory motion, and this so forcibly that not only the castors indented grooves in the floor, but the flat slab of the table unserved and would have fallen from the stem, had it not been supported by two of the party. A second trial was made a few minutes later with the same results, but with this difference, that the effect was not produced until the expiration of thirty-four minutes."

THE MARVELS OF TABLE MOVING AT ROME.—The moving is now all the rage in Rome; from the Vatican and Quirinal to the cafe and osteria, the mystic circle of hands is formed with universal success. The Pope himself has seen and verified the fact, and Cardinal Antonelli had the experiment performed at his palace with such power that an abate was struck to the ground by the force of the accumulated electric fluid. The Jesuits have decided that the influence actually exists, but they have hitherto offered no solution of its modus operandi.—Roman Correspondent of the Daily News.

SINGULAR RACE OF HUMAN BEINGS.—There are in London two singular human beings, of a race never before known, called Earthmen. They are diminutive in size—mere pigmies—and unacquainted even with the art of building huts. They shelter themselves, when they can, in caves and crevices; and when they can not find these, they make artificial scoopings on the surface, which they line with leaves, and cover with branches. The London Morning Chronicle, from which these particulars are taken, describes these little Earthmen as a boy and girl, the former fourteen and the latter sixteen years of age, and "complete little fairies" in appearance. The boy is three feet three and a half inches in height, and the girl a trifle taller. Their skin is of the brightest and most transparent bronze, and as smooth and polished as marble. In form the little creatures are perfect, their delicate limbs standing out in the most graceful symmetry, and every motion instinct with the untaught ease of nature. Their faces, although decidedly African in feature, are full of sweetness and good humor, with an expression of archness and intelligence.

In their savage state their food was locusts and eggs, and such other small game as they could take. Since they were taken to England they have been taught some of the customs of civilized life, and are now able to speak a few English words, and to sing some of the popular airs.

These singular beings belong to a race on the Cape of Good Hope, which appears to have been, at one time, quite numerous, but which has been nearly exterminated by the Dushmen and the Hottentots, who are for some reason their ruthless enemies. They are now rarely met with, and it is thought, in a few years will be entirely extinct.—Ex.

A CURIOUS RELIC.—Dr. Crone, of Yorkville, S.C., has recently procured for Dr. John M. Lean, of Lincoln Co., N.C., a specimen of feathers and a winding-sheet taken from the body of a corpse, supposed to be that of an Indian girl, found in a sulphur cave, in Middle Tennessee, many years ago. It was found in a cane coffin with the legs cut off at the knees and placed on the breast. The body is in a perfect state of preservation; the flesh very tough and free from taste or smell, and perfectly hard; the feathers were used as an outside covering; the bark canvas was the second, and enveloped the deer-skins which covered the body.

PRICK OF A KISS IN DIFFERENT CITIES.—Wm. J. Hines kissed Mrs. Gorham, in East Boston, the other day. She sued him for damages for value received; but didn't appear on the return day, having been satisfied by a cash payment of \$15. This may be set down as the Boston market-price of kisses. The last decision in New York was \$5, and in New Orleans \$3. A very valuable article certainly; but luxuries must be paid for.

MYSTERY DOES NOT ALWAYS COVER EVIL.

Mystery does not always cover evil. Lift the sable veil and you will sometimes find happiness, love, and goodness nestled under it. Secret operations (especially where two individuals of opposite sexes are concerned) should generally be eyed askance with a look of suspicion, but not always. And to illustrate our position, we can not do better than cite a case which occurred in this city on Tuesday night last. So mysteriously was the whole affair conducted, that not half a dozen persons in the city were cognizant of it.

A gentleman of wealth, and of fine appearance, while taking his usual summer tour, a year ago, met at a watering-place a young lady just eighteen. The hero of the story was captivated, at first sight, by her fascinating charms. The electric spark of love was excited simultaneously in each heart. She was a Baptist, he a Universalist. He from Frogpondiana, she from the Queen City of the West.

The season passed away and they parted. But letters—enveloped messengers of love—were made the medium of many significant sentences. Our information here is obscure, but this we know—

"Vows were spoken, ne'er to be broken."

Certain old foggy individuals, who, in the course of nature, happened to be parents of the young lady, being Baptists—ditto of the gentleman, being Universalists—raised objections to the match on account of religious differences. The war waged with relentless severity. No hopes of reconciliation, the young couple adopted desperate measures. Last Tuesday morning the young gentleman arrived in this city, professing on a summer tour to the West. On the same day, the lady, with a number of intimate friends, arrived from Cincinnati, professing on a pleasure excursion to the Forest City. By a coincidence they all stopped at the same hotel. In the evening, about seven o'clock, the Rev. Mr. S— entered the hotel and proceeded to a certain room. The door was closed, and the key-hole was invulnerable. But the Rev. gentleman did join in the holy bonds of wedlock.

"Two souls with but a single thought,  
Two hearts that beat as one."

Thus, in spite of the bigotry and opposition of the parents, two loving hearts have fulfilled their destiny. Mystery does not always cover evil.—Cleveland paper.

TOBACCO.—We give below a few extracts for the benefit of tobacco-chewers. They are worth reading, and then pondering upon. They are made by Fontana, a distinguished chemist. He says:

- 1. I made a small incision in a pigeon's leg, and applied to it the oil of tobacco; in less than two minutes it lost the use of its foot.
2. I repeated this experiment on another, and the result was exactly the same.
3. I made a small wound in the pectoral muscles of a pigeon, and applied the oil to it; in three minutes it could no longer support itself on its left foot.
4. This experiment repeated on another, resulted the same way.
5. I introduced into the pectoral muscle of a pigeon, a small bit of wood covered with this oil; in a few seconds it fell insensibly.
6. Two others, to whose muscles I applied this oil, vomited all they had eaten.
7. Two others with empty stomachs, treated as above, made all possible efforts to vomit.

One single drop of this tobacco oil, put upon the tongue of a cat, has produced violent convulsions, and killed her in the space of one minute. A thread dipped in the oil and drawn through a fresh wound of a cat, dog, or any other animal of their size, will kill it in seven minutes.

The above facts almost startle a person, when we think how many are in the habit of chewing and smoking. They certainly caution persons against indulging in the habit.—Indiana Free Democrat.

SINGULAR PHENOMENON.—The Attica (Genesee Co.) Atlas, says: "A remarkable phenomenon in the heavens was visible at this place last Wednesday night, between 11 and 12 o'clock. A bright belt, about the width of a rainbow, extended from below the north-western horizon, up through the zenith, and down to within a few degrees of the south-eastern hills. There was considerable auroral light in the north, but nothing so bright as this belt. From the time we discovered it, there was no change of position or appearance till it gradually withdrew in the north-west and faded away. Its appearance was that of a tail to a comet, though brighter and more extended than any such appendage on record."

TUFTS COLLEGE.—Rev. Hosea Ballou (2d), D.D., of Medford, has been elected President of this new College, now being erected on Walnut Hill, in Somerville. Mr. Ballou received his honorary degree from Harvard University about four years since. He has been a member of the Board of Overseers of that College for six years. Mr. Ballou is a man of great learning in Christian history and metaphysical literature. For many years he has had the class of divinity students under his tuition, and has always been a popular and thorough teacher of young men. He has the entire confidence of the denomination of which he is one of the most distinguished leaders and ornaments. The friends of the new institution throughout the country will be gratified to hear of his election to its highest office.—Boston Transcript.

A NEW LIGHT.—The Stonington steamer, C. Vanderbilt, as we learn from the Boston Herald, has been furnished with an apparatus for producing what is called "Harris's Calcium Light." This light is produced by the combustion of hydrogen and oxygen gases upon a small piece of calcium, and it is said, it has been seen twenty-five miles upon the Sound. The cost of this apparatus is about \$350, and the cost of burning the light is ten cents per hour. The entire apparatus occupies only six feet square of room, and can be placed in any part of the boat most convenient.

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