

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 137.

The Principles of Nature.

AN APPEAL TO SKEPTICS.

Come, brother, let us reason together—and on what more fitting than the spiritual. I would not have you believe a lie—I would plead the sacred cause of truth. Is not the truth precious? Yea, even though it disturb the harmony of long-established predilections, sacred with time and association—still ever precious. Truth with the Jew or with the Christian—with the skeptic or the saint—whether born in the manger or spoken by the tongue of angel—still precious to the good. And the act is not without its return, for "the truth shall make them free."

Would you be free? free morally? free intellectually? free to stand erect in the perfect dignity of genuine manhood? Seek then the truth. Though fond opinion check thee—though old associations falsely warn thee of danger—though thy ministry—thy church—thy catechism—yea, even though thy Bible seem to forbid the effort, still cherish, and without prejudice seek it.

"Whether among thy friends or foes,
The plant's divine where'er it grows."

Without prejudice—a trying task you may well say. Here is life's greatest battle to be fought. It is a comparatively easy matter to storm the granite-strengthened citadel flanked with its rows of iron-mouthed implements of death—an easy work to climb the snow-burdened Alps, and carry your proud banner to the capital's towering vane. But a greater struggle—a fiercer combat, and less likely of success, is that waged by man against the deep-rooted prejudice of his own mind. The struggle of heart with head—the social with the thinking brain—requires more real courage than seeking "the bubble reputation at the cannon's mouth," and he who conquers in this is indeed brave. Dare you face the foe, brother—the foe of truth and thee—the foe of heaven and God—that which makes of man a pagan, Jew, predestinarian, Catholic—a bigoted Trinitarian or Quaker, but forbids the world be Christian? The Christian is commanded to love his brother, but prejudice forbids. If you would be loving, truthful, truly Christian, cast out prejudice; divorce yourself from every vestige of predilection which will not stand the test of reason. When Christ came to give light to the world, prejudice said, "We have Moses and the prophets—away with him!" Such is the cry of Secularism to-day.

"Had I lived in the time of Christ, I would not have denied him—no, not I," methinks I hear you say. And yet—think me not hard—in love I speak it; for, if to prejudice a slave, "you know not what you do." If professed truth from heaven has for five long years been revealed, and you have lightly treated it, or feared to investigate it, or idly denounced it, with the Jew you are ignominiously and wickedly crucifying heaven's messengers. You have at least treated it lightly. It is no trifling matter.

Spiritual intercourse is "a consummation devoutly to be wished," and thus it becomes to us an interesting inquiry, as to whether such has been realized or not. If true, the reign of skepticism is gone, and religion must become universal. Immortality being based upon incontrovertible fact-evidence, the change must be magical for good. Death stingless; the grave conquered; and heaven but a neighboring province, and how long must we sigh for a millennium of peace? The lion of sectarian bigotry and the lamb of persecuted truth, in peaceful brotherhood, so docile, that child-like love shall lead them. How long? Oh! how long? Let us not scoff even at a first hope, but pray for heaven's opening.

Spiritual intercourse is not impossible, if there is any reliability in human testimony either present or past. It is the very life of Christianity. "It is a Spirit," was a common exclamation with Bible teachers. Spirits foretold the Messiah's coming—Spirits warned them in dreams—a Spirit descended and rolled the stone from the door of the sepulcher—Spirits released Peter from prison—a Spirit with audible voice worked the conversion of the persecuting Paul, and painted visions on the mind's canvas that it were almost impossible for artist to copy. Spirit-intercourse was common then, and was promised to those who believed.

When ignorance and its consequence, oppression, enshrouded the world in gloom, then were the windows of heaven closed in sorrow, only to be opened when the evangel of education should proclaim mankind ready for its advent. The voices of millions—stars of unusual brilliancy in the galaxy of knowledge—those revered for their wisdom and sagacity on other subjects—truthful men—proclaim aloud, lo! that time has come! Will you spurn, uninvestigated, their momentous proclamation! Think! oh, think! what you are doing. Spurning heaven's voice—spitting upon God's image—crucifying sacred truth. "You know not what you do." Eighteen centuries ago, you would have been, with the help of that same prejudice, a persecuting Israelite. Let me kindly warn you.

Paul was great, learned, wise, philosophical, eloquent, and yet a slave to prejudice; he denied Jesus; he persecuted—yea, even with fire and sword, the followers of Christ. And it was

not until twenty-five years after Calvary had been baptized in blood that, by a peculiar spiritual manifestation, he was converted to a fellowship with the truth. Are you greater than Paul?—more wise than the prince of apostles?

Not only is spiritual intercourse shown to be possible, and in accordance with the accepted philosophy of the past, but it is, on the ground of human testimony—on the evidence of the senses—an incontrovertible fact, to-day. If you reject the evidences of the senses—the human testimony of the present—what becomes of the facts of the historic past? Do they not all become a delusion, a blank, also? You can not escape it. Can you rely upon your own senses? Then fearlessly approach this subject. Boldly meet it, or acknowledge yourself a coward and a bigot.

Spiritualism claims not a blind faith, only investigation. If you fear it, honestly proclaim it so. If truth, surely it is a glorious truth; if error, how easy to reject it!

Brother, we have precious news for you. From prejudice's ignominious bondage free thyself, and listen. We have talked with the Spirits of the departed! They tell us the soul is immortal, without doubt! that there is no death! that "the grave is swallowed up in victory!" If this be so, then is the Christian's long and oft-repeated prayer at last answered. Skepticism hath no foundation on which to build her hopeless temple; and "all shall know God, from the least to the greatest." Is not this indeed joyful news? What say you? Will you still stand upon the sandy foundation of Israel, and repeat the senseless cry, "We have Moses and the prophets—away with it!"

It is not our purpose to prove here the truth of Spiritualism, only to claim for it your serious consideration. If you are a Protestant, one who has long taunted the Catholic with shrinking from the light, with fearing investigation, then why shrink with cowardice before the presence of this new foe. If a Catholic, prove the truthfulness of your denial; show yourself to be neither pope-bound nor a foe to knowledge. If you are a free-thinker, full of lamentation for the all-prevailing bigotry of the times, prove yourself, too, other than a bigot, by honesty, in considering this new candidate for a seat in truth's tribune, who now offers to you the tangible fact-evidence which you have so long asked for.

The facts of Spiritualism—the phenomena, are no more a question. The latest opposing writers nearly all acknowledge these. The opposition gives up this ground. What then?

"The mode is ridiculous. Spirits would not resort to such trifling ways of manifesting themselves." Let us suppose a case. I receive unexpected information that a friend in New Orleans desires to pay me a sum of money. How? By the telegraph. I hasten to the office, and see certain very odd movements, of a very odd machine—certain supremely ridiculous ticking, and I am told by the operator that the whole is understood to be an intelligent communication, as follows: Mr. A. C. will please draw upon sight for one thousand, signed, B. A., an old insolvent debtor. "Contemptible," I cry, my prejudice becoming the better of me. "Show me Mr. B. A., who you say is in New Orleans, and give me none of your senseless tick, tick, tick." Or if a worshiper at the shrine of an old, and to me a sacred theology, I cry, "Away with your new modes; give me the old post arrangement—the good old ink and foolscap." "I have Moses and the prophets—away with it." Or if a follower of his Holiness, I grow suddenly cautious, and away to the priest, begging him to think for me in this trying moment.

And thus man—in shame I speak it—man, in this knowledge-diffused and thought-convulsing century, degrades himself at poor, weak folly's shrine, fearing his own pride-nurtured opinions—fearing his church, catechism, minister, priest, council, pope—in a word, fearing his equal—man! though in the mad act he spurns his own best interests, heaven's sacred voice, and God. Is it not so? Prove it not a fitting application to yourself, by boldly, and with a truthful heart, meeting this new and well-authenticated revelation of Heaven's will to man.

God knows, such influence is needed upon the earth in this day of selfishness and bitter religious hate. Humanity languishes for want of Heaven's aid. And amid the contradicting and inconsistent religious embodiments of the age, what but a heavenly interposition can melt the time-hardened mass, and proclaim anew a millennium of love?

Glorious hope, to see all, of every sect and clime, with uplifted countenances beaming with harmonious joy, professing one simple and unmistakable faith, and nurturing with sacred care each other's rights, pressing onward, upward, heavenward! Brother, can you sympathize with this hope? Fearlessly meet the truth, and make her thine. Be a man. Be free.

PHIL., Nov. 14th, 1854. A. C. M'C.

The vulgar mind fancies that judgment is implied chiefly in the capacity to censure; and yet there is no judgment so exquisite as that which knows properly how to approve.

TRUE prayer is not a human, but a celestial gift; the fruit of the Holy Spirit praying in us and with us.

NATURAL BODY OF SPIRITS AND ANGELS.

Spirits and angels have a natural covering by which they remain tenants of both worlds after the death of the body; which covering is the remains of the natural sun with them; each man or spirit has a natural sun of his own.

This is offered for your readers from its bearing upon the spiritual subjects of the day, and also on account of the organic or substantial platform which it presents for the spiritual operations by which the redemption from evil of all in the other life can, and therefore will, be effected—a platform common to men and spirits, by which all in spiritual life are kept within the sphere or effluence of the organism of Divine order with men. This organism is the church with men. This platform appears to be a provision in the economy of things, by which the evil in the other life can be impressed or modified by truths concerning the Lord, and ultimately be subjected to them. But as to how this is practically effected is reserved for another article, lest this be too long.

Swedenborg treats of the natural covering of spirits and angels, which he says "is taken from the natural world." But as to what that covering consists of, or in, and as to its economy, the following is offered:

As the Infinite Father created the universe from himself, he must consist of all things of which it is created, in their finite or uncreated state, as it was by a proceeding of Divine substance from those infinite things of himself that he created it. And as a child necessarily consists of all things of its father, so men, being children of their Infinite Father, must, each of them, be a finite complex, by correspondence, of the infinite things of him. And as every man is such a complex, he must possess, as constituent things of him, the principles of all things of the universe; for the things of the universe are but infinite or divine things finited. And therefore it seems conclusive, that every man is a humanized form or organism of the created universe. But as Swedenborg is so full and so clear on these things, I may be brief as to them.

And now it is well known to those who have duly examined the subject, that in the creation of the universe the spiritual sun, or the sun of the other life, was first created, as a substance, from and by which all other things else were created; i. e., from that sun, then, proceeded atmospheres of spiritual substances by which the natural suns were created, and from which the earths of the universe were created.

Now, it is evident that a man in being a human form of the common or general universe must possess the things of it, in the same order as they are in the general universe. That is, a man's spiritual sun must be his inmost organized spiritual place; and, being the inmost of him, it must be in contiguous reception from the Divine ("reception from God is by way of contiguity"), and thus the spiritual sun must be, as it were, the finite covering or continent of the Divine, on the same principle that the organism of a man's own or individual natural sun becomes, in being created, the covering of his spiritual series. This series consists of his own spiritual sun and its proceeding substances, which terminate in the creation of his own natural sun, and which, in being created, becomes a natural covering of his spiritual esse, or organism, from which it was created.

And as a man's own natural sun was created to be an organic part of him, by which his soul or esse could be developed into an efficient man, its inseparable presence is necessary for the integrity or wholeness of his organism as a spiritual man, and for his subsistence. Hence it is, that the organism of his natural sun, in his death, continues to be a covering and basis of his spiritual organization, in order that he may continue to be a man after death. And as the forms of which it consists are natural or inert, and not spiritual, it can not enter the other world, that is, can not become spiritual; if it could, it would be the annihilation of its natural form or economy, and if this could be, it would be unclothing Spirits of this garment, and a dissipation of their spiritual organization would necessarily attend.

I would here term the organism consisting of a man's spiritual esse or spiritual organization, clothed or covered with the organism of his natural sun, his spiritual natural organism; and his material body his material natural organism; these two organisms constitute a man of this life.

Now it may be stated, that a man's material natural organism is his material essence, and his spiritual natural organism his paternal essence; the philosophy of the subject warrants the statement; and it is seen that they are to each other as our common earth and our common natural sun, with its interior operating spiritual, are to each other. For as the earth, or our terraqueous mother, being impregnated by the natural sun and its operating spiritual, gestates and brings forth the things which grow upon it; so the material natural of a man impregnated by influx from his spiritual natural, gestates and brings forth into active spiritual corporeal life the things which are within it, and constitute the spiritual natural offspring of his material essence or organism.

Let it be repeated, that our individual natural sun, which is the natural covering of our spiritual, was created from it (the spiritual) and therefore subsists from it; while the material natural of a man is created from the matters of this world, and,

therefore, subsists from them. The material body of a man is attached as a placenta to our spiritual natural, or paternal essence, by his mother, for the purposes of the gestation of the spiritual natural preparatory to its being born into spiritual life, at which time our material or material natural becomes as an after birth; that is, our natural death consists in the separation of our material from our paternal essence; we put off, in dying, all that we receive from the material natural, and retain what we derive from the spiritual; and we derive the organism of our own natural sun from the spiritual, which, in being retained, continues to be a natural and external covering of our spiritual.

This external covering, or, as it were, the natural body of spirits and angels, consists of the inmost natural principles of all natural things; that is, it is the universal of all exterior natural degrees; and, therefore, it is the whole natural world with them, and being inseparable from them—inseparable from us as Spirits—our dying and going into spiritual life is not leaving the natural world, it is only going into the life of our spiritual organism, while we remain in an organism which is the universal or most interior of all the natural. We do not leave the natural world by dying, because the natural degree covering our spirits can not become spiritual; and as it is inseparable from our spiritual, our spirits must dwell in it as their imperishable basis; that is, a spirit is, in his organic economy, spiritual natural. By this external natural corporeal of spirits and angels they are in permanent natural connections with us here in the material body, by which spirits and men, or the two worlds, are in mutual use. Mutual use is the basis of mutual subsistence of men and spirits.

It appears as if that which was the natural sun with a spirit while he was a man in the body, becomes in his death a spiritual natural sun to us in the body, who are the material basis of their subsistence; that is, they radiate to us individually, or by societies, their spheres of spiritual uses.

And as the forms or substances of their natural covering are more interior than the forms of any exterior degree of the natural, even more interior than the light and heat of our common natural sun, they can not be sensuously conscious of any thing material, of any thing of natural heat and light, because their senses are organized of more interior natural substances or forms. They can not be cognizant of any form or substance of a more exterior degree than that of their own external; therefore they can not be restrained or limited by any thing external to them—the doors can not be closed upon them.

Swedenborg, while in the body, visited generally throughout the spiritual world, even to other earths, from which it may be inferred, that being covered or clothed with the natural world is no impediment to a full range of life in the heavens, or in the opposite beneath.

Z. H. H.

"MODERN SPIRITUALISM—ITS GOOD AND EVIL."

We copy the following article from the *Practical Christian*, published at Hopdale, Mass. The introductory remarks are by the editor, Rev. ADIN BALLOU, whose recent article on "The Good and Evil of Spiritualism" has occasioned much discussion. Bro. Capron is well known to most of our readers, as one of the earliest defenders of the Spiritual claims of the Manifestations.—Ed.

My article under the above caption, published in the *Practical Christian* of August 26th, has occasioned much more excitement, interest, and discussion abroad than I anticipated, and certainly more misapprehension. A portion of the more ultra sanguine Spiritualists well-nigh excommunicated me as an apostate. They overlooked all the good I accredited to the movement, and paid no heed to the qualifying forms of expression which made my strictures inapplicable to the main body of believers. Opponents of the movement, with a counter one-sidedness of feeling and motive, did my article the same injustice. They seized on the censures and made them more sweeping than my language warranted, disregarding all I said in favor of Spiritualism. I have not felt responsible for these misapprehensions and unwarrantable constructions of my testimony. I did my duty, and shall not shrink from the consequences.

Nothing in my article seems to have caused so much feeling, pro and con, as my deprecation of the Free Love mischief. The more judicious friends of the cause soon discerned that I had represented "comparatively few of the Spiritualists" as even "aware of this Free Love Development." I supposed all parties would have understood thus much from a first perusal of my article. The opposition, of course, made the worst of it, as did the ultra sanguines. I could not be answerable for this. I have never supposed that one in twenty of the solid believers in Spirit Manifestations favored Free Loveism, or even suspected that the doctrine was being insinuated into susceptible disciples. But I knew that the doctrine was cherished by certain professed mediums, writers, and teachers; that it was being partially acted out in certain quarters, and that without a prompt alarm it would rapidly gain ground by stealth. I used the language of prophecy; but not without a knowledge of more history than I deemed it wise to announce. And I advise those friends who think I dealt too much in fearful

anticipations, to keep their eyes open to developments which may yet come. "Forewarned is forearmed."

I rejoice to believe that your article has done some good. It has put thousands on their guard, admonished Free Loveites to move more hesitantly, and drawn the lines distinctly where they were seemingly obscure. We shall now know who is who much better than before. I have also the satisfaction of knowing that the article, as a whole, is approved by many of the most substantial Spiritualists in the land. Among the communications I have received, spontaneously approving my testimony, I take the liberty to publish the following very acceptable one from E. W. Capron, of Philadelphia. His name will be familiar, at least to our older Manifestationists, as that of a pioneer, and well-nigh a martyr in the cause. He investigated, defended, lectured, and published for it when in its manger, spurned, persecuted, and almost in danger of extermination. What is said in reference to the *New York Tribune*, or to one of its editors, I have no knowledge of, and can not be responsible for. I was not aware that any such social complicity existed in that quarter with the Free Love apostles. I regret to hear any thing of the kind. But if it be so, the parties concerned must bear their rebuke. I regard E. W. Capron as an honest, intelligent man, who means to stand up for truth and righteousness wherever found, without fear, favor, or compromise; and who will correct his errors cheerfully; when fairly convinced of them.

LETTER FROM E. W. CAPRON.

PHILADELPHIA, Oct. 4, 1854.

BROTHER:

I have just perused your article, "Modern Spiritualism—its good and evil," and, although I have but little time for writing, I wish to express my thanks to you for its publication. I do not see your paper, and should not have seen your opinion and thoughts on the subject had not the *SPIRITUAL TELEGRAPH* done its readers the service to copy it. Nothing could be more opportune than such an article.

From my first acquaintance with modern spiritual manifestations, and the tendency of many of its advocates, I have felt less fear of its slow progress than of its falling into the hands of honest fanatics or designing knaves. Either of these, while they may not stop the ultimate triumph of truth and right, may, nevertheless, seriously retard its progress. When the modern manifestations first commenced they found two classes of persons who were willing to listen to them. These were, the skeptical and such as were cast out of the pale of popular theology as heretic and infidel, and the wonder-loving, the marvel-seeking, fanatical, religiously disposed persons. Whatever errors may have been committed by these, they were the pioneers of the Spiritualism of the present day. But for them the young child might have been strangled even before it left the manger. While it was exceedingly unpopular there was little danger of immorality creeping in or availing itself of the new doctrine to cover up iniquity. The cover was too small, and would not answer the purpose. Now the battle has been fought and won. Pioneers are succeeded by thousands of believers and are forgotten. Great names have become associated with the movement. It has become respectable.

Here comes a danger, greater than honest fanaticism, and more to be dreaded than open opposition. Fanaticism allied to groveling selfishness and passion finds room for exercise in a new direction. Like the revival and the camp meeting, the passions and feelings are enlisted. With those who possess heat without light, the religious feelings are only excited to produce corresponding excitement in other directions. Out of this grows naturally a kind of sentimental or religious sensualism, which grows into the pseudo-philosophical doctrine commonly known as Free Love. Your article on that point, if I understand it, has been very generally misunderstood. You do not pretend that it is a general doctrine of Spiritualists. You only throw out the warning to let it be known that some who are or pretend to be Spiritualists are professing this theory, which has, even been the handmaid of all kinds of religious fanaticism. If this is not the design of your remarks, I should deem them as unjust as the use now being made of them by the opposition press. It is not true that any considerable portion of the Spiritualists throughout the country have sympathy with this doctrine.

You are on the extreme of Christian ultraism. Deeming Christianity the great perfection of man's moral and religious attainments in this life, it would not be strange if you should evince something of a fear that Spiritualists might not keep that one great light in view. I think the careful reader of your article will readily discover this fear. But if they do, they will, it seems to me, be obliged to acknowledge that as yet no system of morals or religion (if they are really different) has been enunciated which reaches beyond that already known to us, and taught by Jesus and other good men before and since his time. The wonderful revolutions are not yet made. The

* Since writing the above, I find one of the editors of the *Free Love* representing Adin Ballou, on the subject, as "having reference probably to the *Practical Christian* of his own local Community, at Hopdale." I had no such reference intended, but rather to matters in Boston and vicinity, and in more remote quarters. The *Free Love* and some of its correspondents will be wiser for themselves not to attempt to do what is not in their power.

SPIRITUAL TELEGRAPH.

S. B. BRITTON, EDITOR.

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

NEW YORK, SATURDAY, DECEMBER 16, 1854.

TO CORRESPONDENTS.

J. S. FORTON, St. Louis.—Your paper is uniformly mailed every Wednesday, besides which we have forwarded extra copies two or three times. If you do not receive it regularly it must be because there is something rotten in the Post-office as well as in Denmark. The Editor has hitherto had no opportunity to obtain any information respecting the subject of your letter of the 14th ultimo.

REV. S. COBB AND HIS CHRISTIAN FREEMAN.

So many great subjects invite our thought, so many duties that concern Humanity crowd upon us, that we can seldom find time to answer those who either misrepresent our views or question our motives. But having first attended to a number of things of a more agreeable and momentous character, we must crave the indulgence of our readers while we attend to the Christian Freeman, whose unsettled account has been running over six months, and now requires to be canceled.

In the early part of May last we published a very brief paragraph announcing that Rev. U. Clark had virtually dissolved his connection with the Universalist denomination by embracing a more spiritual faith. At that time we did not know that any formal charges had ever been preferred against Mr. Clark in any way implicating his moral character. The most that we had ever heard respecting the circumstances which have contributed to disturb his relations with that body was communicated to us on the occasion of a visit to Providence, R. I., some three years since. We were informed that several persons in that place had complained that Mr. Clark was too much disposed to meddle with animal magnetism and other matters which did not concern the duties of his ministerial profession; also, that his deportment had awakened in a few minds the suspicion that he was morally unsound. It is, however, due to all parties to observe, that these suspicions were very generally discarded by those with whom we conversed, and that the impression prevailed among them that Mr. C. was an abused man.

Mr. Clark subsequently removed to Chicopee, Mass., and became the pastor of the Universalist society in that place, and we very naturally inferred that the settlement was sanctioned by the ecclesiastical powers claiming and exercising jurisdiction over him. The fact that he was thus permitted to assume this relation to the society in Chicopee, and to enter unmolested upon the duties of his office, we felt bound to regard as prima facie evidence of his good standing, and this most significant indorsement of his moral and ministerial character confirmed the impression in the mind of the writer, that Mr. Clark had been basely assailed by unscrupulous gossips and foul slanderers. During his residence in Chicopee we heard little or nothing of Mr. C., save an occasional reference to what appeared to be the old story revived, which we supposed the Universalists themselves had refuted by sanctioning his then existing relation to the people of his charge. All that we knew or had ever heard respecting Mr. Clark, which in any way concerns the present issue, is comprehended in the preceding statement. With this view of the facts and circumstances of his former relation, and being assured by himself that he had become a believer in Spiritual Intercourse, we gave publicity to the following in the TELEGRAPH of May 6th:

Rev. Uriah Clark, formerly for a number of years associated with the Universalist denomination in the capacity of a public religious teacher, has at length virtually dissolved his former connection, by adopting a more sublime, living, and spiritual faith.

That this simple statement was not prompted by a captious spirit, or any latent feeling of resentment growing out of our own experience with the same body, some years ago, will probably be accredited by all candid men. For more than two years the TELEGRAPH had regularly made its appearance on each succeeding week, and yet in no instance had its columns contained a single reference to the Universalist denomination or press, of a nature calculated to disturb the sensibilities of the most capricious and irritable defender of that faith. If this statement requires confirmation, we appeal to the numerous Universalist clergymen and laymen who have been its constant patrons and readers. But the four lines referring to Mr. Clark gave mortal offense, and so the chief scribe of the Christian Freeman descended on us with a kind of vulture-like rapacity. Instead of respectfully informing us that we were mistaken concerning the circumstances which dissolved the connection between Mr. C. and his former friends, the colossal editor—crucifying the Christian spirit, and abusing his freedom as a public journalist—published a savage article, commencing with the following polite and expressive title and exordium:

"We charge inexcusable imposture upon the SPIRITUAL TELEGRAPH, published in New York," etc.

The body of the discourse by this Christian Freeman was in a similar spirit. But what had we done to merit such an assault? Our four-line paragraph was couched in civil and respectful language, and certainly was not designed to give offense in any quarter; much less did we make the slightest allusion to this irascible and pugnacious defender of Christian freedom (?) Respecting Mr. Clark, we simply stated what we honestly believed to be the truth. If we were in error, it was only necessary to point out our mistake. We would have thanked the Freeman for such a service, and should have seized the earliest opportunity to make the proper correction. In our paper of the date of July 22d, we published a brief reply to Messrs. Cobb, Whittemore, and T. J. Greenwood, all of whom had assailed us in a similar manner, charging the present writer with "inexcusable imposture," barefaced injustice and falsehood, and all because we penned and published those four lines respecting Rev. Uriah Clark. When one is throttled in the highway, or loaded with opprobrious epithets merely because he has unconsciously, yet in good faith, made an erroneous statement, believing the same to be strictly true—a statement that is powerless to injure any one, and does not so much as contain the remotest reference to his savage assailants—he is not exactly in the mood to explain or apologize,

allowing that the occasion really calls for any excuse or vindication. Besides, the person who thus commits a violent assault, does not ask for an explanation, but signifies by his very act that he will accept none if it be offered. Moreover, he utterly forfeits his claim to an apology if he was previously entitled to one.

To afford the reader a correct idea of the position we assumed respecting the pending controversy between Mr. Clark and the Universalist press, we will here introduce a brief extract from our article of July 22d:

"We do not speak as the apologist of Mr. Clark; he is able to speak for himself, and we leave him to attend to his own affairs. That we were wanting in reliable information regarding his case is altogether possible, and this may have been owing to our careless reading of the papers, or, perhaps, to their indefinite statement of the facts. We do not profess to be acquainted with the actual facts in Mr. Clark's case; but no man who feels the force of moral obligation should permit such witnesses to seal his condemnation. We should hesitate to convene a crowd of pulling up corn on such spasmodic testimony. The common instincts of humanity might forbid the deed. It is only on the best evidence, and when the public interest imperiously demands the sacrifice, that we should condemn any man, and especially one who has refined sensibilities and noble aspirations. He who unnecessarily plants a thorn in his brother's path, blasts a single flower that blooms in his presence, or darkens the least of all the hopes that gild the horizon of life, incurs a fearful responsibility."

It will be perceived that while it was thus frankly conceded that we might be misinformed, and as a consequence mistaken, we did, at the same time, feel authorized to question the testimony of the Christian Freeman, in this particular case. How could we do less, knowing that it had not scrupled to "bear false witness against us?" "Inexcusable imposture" is the practice of that deliberate deception or intentional fraud which does not so much as admit the possibility of a justification. Such was the Freeman's foul and libellous charge for which it claimed no other foundation than our four lines respecting Mr. Clark! Some five weeks after the publication of our article in the TELEGRAPH of July 22d, the Freeman made a rejoinder.* The following brief extracts will suffice to exhibit its spirit and purpose:

By Rev. S. B. Britton, in his SPIRITUAL TELEGRAPH, sees fit to continue the work of sanctifying Rev. Uriah Clark by the instrumentality of abuse of his friends who practised long-suffering toward him before they could give him up, he may do so to his heart's content; but we are sure that the Spirits which move him are not from a higher sphere.

While we should certainly rejoice to have all humanity, including Rev. Sylvanus Cobb, consecrated to sacred services, his implied assumption that we are making special efforts to invest Mr. Clark with a fictitious sanctity, is altogether unwarranted and untrue. As to the "long-suffering," we must presume that Bro. Cobb commenced very early in life, and got through in good season, probably before our time, as that four-line paragraph utterly transcended his powers of endurance.

Referring to the action of an ecclesiastical council in Massachusetts, in withdrawing fellowship from Mr. Clark, the Freeman says:

Mr. Britton might have conveniently informed himself of the fact if he had cared about it. We made our original report last winter from the official document sent us by the council, and Mr. Britton's gentlemanly treatment will pass for what it is: only, as a friend to true Spiritualism, we protest that it must not be ranked under the spiritual head.

We have already observed that at the time we first spoke of Mr. Clark in these columns, we were not aware that any formal proceedings had ever been instituted against him before any ecclesiastical tribunal. Having no knowledge of the implied fact, we were not likely to seek information respecting it, and we may be excused if we did not. In those days we were not favored, as now, with the regular weekly visits of the Christian Freeman; the editor's "original report" was not loud enough to be heard in this quarter, and "the official document" we waited in vain to see. Our cotemporary wholly neglected to enlighten our mind, and then stigmatized us as the worst kind of an impostor, because we were deficient in information! But our Christian brother comes in a spirited and valorous manner to rescue the cause. He protests against us as one of the spurious kind, or "baser sort" of Spiritualists. This is modest, very; and the Christian Freeman's increasing devotion to genuine Spiritualism is extremely significant. Many who read Universalist papers are inclined of late to adopt the Spiritual idea, and Bro. Cobb is naturally anxious to crowd the spurious coin out of circulation, that he may supply its place with the pure metal, bearing his own "image and superscription." Will not somebody be kind enough to stop the TELEGRAPH and take the Freeman, so as to have the real thing instead of the counterfeit? Our soi-disant "friend to true Spiritualism" insists that we "must not be ranked under that head," and so we expect to be read out of meeting the first convenient opportunity. If that should occur before our next issue, Bro. Cobb may accept this as our valedictory.

The Christian Freeman containing the article, which we have sufficiently characterized by introducing the foregoing extracts, came to hand on the day of its publication, and we immediately dispatched the following private note to the editor:

Rev. SYLVANUS COBB: Dear Sir—I have just read your remarks under the head of "Messrs. Britton and Clark," in the Freeman of this date, and find that they essentially misrepresent my position in respect to Mr. Clark and his so-called friends. Preferring to occupy in the judgment of your readers the precise position which I do in fact, I request that you will do me the justice to copy into your columns my article which appeared in the SPIRITUAL TELEGRAPH of July 22d. Should you not feel disposed to comply with this request, please inform me what you will charge for a single insertion of the same, in your ordinary editorial type, as an advertisement, the same to be prefaced by such explanatory remarks as I shall furnish, occupying not more than two squares.

Yours, respectfully, S. B. BRITTON. New York, Aug. 25th, 1854.

We waited just six weeks to a day for an answer, and then on opening the Freeman of Oct. 6th, we found that the private note, of which the above is a correct copy, had been published with the subjoined remarks by the editor:

In answer to the above we will say, that we are confident that we have not misrepresented Mr. Britton in any shade whatever. We are not disposed to occupy space in our columns with a reprint of Mr. Britton's comments on Messrs. Whittemore, Drew, and Jewell, together with ourself; and what we would not publish either as a matter of justice or public interest, we would not publish for pay. We are governed by no mercenary motives in these decisions.

As it relates to the matter of Messrs. Britton and Clark, just so far as the former ever designed to represent that the latter withdrew of choice from the Universalist ministry, or that he has been in any way unjustly or unkindly used by the Universalist connection, so far we have declared him in fault, and no farther. And if he has been misunderstood, let him say in a few words, wherein, and we will cheerfully publish his explanation. We owe no man any thing incompatible with love to one another.

In our article we only had to do with the responsible editors

of the Freeman and the Trumpet, together with Rev. T. J. Greenwood. We made no allusion whatever to Messrs. Drew and Jewell, and therefore did not require Mr. Cobb to occupy his space with any comments on the two gentlemen last named. It requires no special inspiration to divine the reason why the editor of the Christian Freeman could not be prevailed on to submit our article to his readers. He had grossly misrepresented its character, notwithstanding his confident assertion to the contrary. Had he given publicity to what we really had to say, his unfairness would have fixed the attention of the most thoughtless reader. We frankly stated, and in about so many words, that we did not speak as the apologist of Mr. Clark; that we might be wanting in reliable information; and that we did not profess to be acquainted with the actual facts in his case. But, regardless of all this, our reverend accuser represents us "as sanctifying Mr. Clark and abusing his former friends," with whom we have no dispute and to whom we made no allusion. We are declared to be his "sponsor"—according to Webster, "one who binds himself to answer for another, and is responsible for his default." This is deliberately asserted by our Christian assailant, notwithstanding the article he was misrepresenting contains this plain statement: "We do not speak as the apologist of Mr. Clark; he is able to speak for himself, and we leave him to attend to his own affairs." Of course he would not convict himself by publishing our article, either "for love or money." If we had been "misunderstood" he was willing to give place to our explanation, provided it could be given "in a few words"—so few as to render it powerless. After all this the editor of the Christian Freeman coolly assures us that he "owes no man any thing incompatible with love to one another!"

The next and only remaining illustration of Mr. Cobb's unrighteous conduct, which we shall take the trouble to expose, is contained in his paper of the 10th ultimo. He is writing under the head of "Libertinism and the Marriage Question." After dilating on "the seductive and ruinous influences of a party of modern Libertines," who "call themselves Spiritualists," "claiming to be new Christs and authors of a new dispensation, and seeking license from invisible spirits for the gratification of whims, caprices, and fleshly lusts," he has, in the same connection, the following paragraph referring to ourself:

"The aim of those who are perpetually toiling away at this question is, to have all law abolished which recognizes and enforces the obligations of the marriage covenant as binding at least for life, and to have the pleasure of the parties, for the time being, the only law upon the subject. True, they talk about spiritual affinities, and union of souls, and the permanent nature of marriage where it is the real and true union. But in this view of the true marriage there is nothing peculiar to this new party. We know it has been charged, even the talented editor of the SPIRITUAL TELEGRAPH, in his issue of Sept. 16th, charges that, according to existing laws and customs of both church and state, only the bodies of men and women are married, regarding marriage as wholly physical, earthly and sensual."

This allusion to the present writer was obviously designed to leave the impression on the mind of the reader that we probably belonged to, or sympathized with, the class which Mr. Cobb had just characterized as "Modern Libertines," "New Christs," etc. If this libellous assault does not prove the editor of the Freeman to be a gross and malicious slanderer we hardly know how any man can establish his claim to such a title. We did, indeed, find fault with the legal marriage; not that it was too stringent and binding in a moral point of view, but because it was not sufficiently so. We must beg the reader to excuse the republication of so much of the very article to which Mr. Cobb refers, as will suffice for our vindication. In giving expression to the spiritual idea of marriage we used the following language:

EXTRACTS FROM OUR ARTICLE ON MARRIAGE AND FREE LOVE, PUBLISHED IN THE TELEGRAPH OF SEPTEMBER 16.

To constitute a true spiritual marriage, two congenial souls must be irresistibly attracted and perfectly conjoined, not merely by the function of a priest, magistrate, or legislator, but by the spiritual, natural law of affinity. In proportion as this union is consummated, the two become one in feeling and thought. A spiritual cohesive power binds them together so that they can not be separated or divorced. The marriage that is truly spiritual must also be everlasting, because the spirit itself is immortal in all the primordial elements, essential attributes, and divine activities of its nature. It is only, therefore, when two beings are thus constituted and united by the Supreme Author of all, that they are in a true sense "joined together" by him, or spiritually married. If one such union exists on earth—one that did not originate in sensual appetites and corporeal fires—that one, at least, need not, and indeed, can not perish with the flesh. Our spiritual relations and attractions are obviously not merely for time, but forever. Hence, those who are wedded in soul—if there be any such—can be separated no more. No man can put them asunder; Heaven will not reverse its own decrees; nor can the conscious spirit fly from its counterpart. A spiritual cohesion, more subtle, powerful, and lasting than that which binds the elements of all worlds together, is the indissoluble bond of their immortal union. * * * * *

Of all the systems in the world this, in its essential nature, is the least obnoxious to the charge of "securing a frequent change of partners." The very idea of a spiritual, conjugal union as already defined, and as it is probably accepted by a large majority of modern Spiritualists, utterly excludes the notion of any such system of exchange; it is severe in its limitations, restricting the individual, in the genuine exercise of this affection, to a union with a single soul. * * * * *

The following verbatim extract is from the same article, and expresses our views of that species of Free Love which is synonymous with "Libertinism."

If there is a kind of free love that teaches men and women to violate the most sacred human obligations, especially if it prompts them to dishonor themselves, and each other; to pollute and poison the springs of social and domestic life and peace, we certainly have no sympathy with that kind of freedom or that species of love. Such a use of the words, even, involves

"A base abandonment of reason," and is little less than the essence of all falsehood and the foulest treason against Heaven. Least of all can we entertain the idea that such notions sustain the remotest relation to the principles of that divine philosophy which teaches us to subject the passions to the reason and the senses to the soul.

But it will be said that our idea of what constitutes a true spiritual union, warrants the supposition that a large number of marriages, even among the most enlightened and refined nations, are very far from conforming to our description; that many persons are improperly mated, and as a consequence dissatisfied and miserable. What, it may be demanded, shall be done with these? Our answer to this question may be embodied in few words. If they can not possibly agree to live together, they should do the next best thing, which may be to separate by mutual consent. If the dissatisfaction results from inadequate causes, or is mainly on one side, let the dissatisfied party make the best of a "bad bargain." If he has formed an external alliance on the sensual plan, and agreeably to the specific provisions of the civil law, let him, like an honest man, respect the obligation thus voluntarily assumed. He surely has no right to plead the subsequent discovery of a natural or spiritual law as an excuse for violating a civil contract, more particularly in a case which most intimately concerns his honor. Inasmuch as the original proposition; in all our marriage alliances, is presumed to proceed from the man, he, especially, should conform in the strictest manner to the terms of the engagement. If he has the least magnanimity he will neither be disposed to take advantage of the weak,

nor to wait for the strong arm of the law to define the nature and extent of his duties. If any man, under such circumstances and in the name of REFORM, attempts to disturb the family relations of himself or others, he deserves to be regarded with the strongest suspicion, and his deed should be frowned upon by all generous and honorable men. The world can never be reformed by those who thus abandon the weak and helpless, disregard their most solemn promises, and darken the soul and its immortal destiny by the guilt of perjury.

The above will suffice without additional comment. It will readily be perceived that the very article which Rev. Sylvanus Cobb took for his text is itself the most thorough refutation of his unmitigated slander, and a triumphant vindication of the writer against this unprovoked and libelous attack.

At length, after long delay, and with great reluctance, we have discharged an unpleasant duty, and will now leave Mr. Cobb to his own reflections. We desire to remind him, at the same time we assure the general reader, that the unwelcome occasion for this article has been forced upon the writer. We never meddled with the Christian Freeman, nor did we ever refer to its editor, previous to his personal and most unjustifiable assault on the TELEGRAPH, in any way that could possibly disparage his claims before the public. It is seldom that we can be induced to pause in the midst of more important labors to demolish a Cobb house, and whenever we do, we must be pardoned for taking time to make clean work.

WARNED IN A DREAM.

A lady passing in the Baltic, who had intended to take passage in the Arctic, dreamed two nights in succession that the latter steamer had foundered at sea. The dream made such an impression upon her that she determined not to go in the Arctic, and persuaded some of her friends, also, to follow her change of plan. On her voyage across the ocean, before any tidings had been heard of the disaster, she told her dream to many passengers on the Baltic. A few days and the dream was verified!—Exchange.

Had this experience occurred in the time of the ancient Jews it would doubtless have been recorded somewhat after the following manner:

It came to pass in those days that the messenger of the Lord came to —, and while the woman slept, beheld the angel stood by her in a dream, and said unto her, "Woman, enter not into the ship which is called the Arctic, for it shall come to pass that evil shall befall her, and there shall be great tribulation on the sea." And again the second time the angel came unto the woman in a vision by night, and warned her, saying the same words. And it came to pass that she awoke and was grievously afflicted in spirit. And the woman feared the Lord and obeyed the voice of his messenger.

And after many days it came to pass, when a thick mist was on the face of the waters, that the Arctic being far from land, was struck by one of the Emperor's ships. And there were on board the Arctic at the time three hundred and four-score souls. And after four hours the vessel went down, and two hundred, four-score and seventeen souls perished in the sea. And it came to pass that the others, being in all four-score and three, escaped to the land, some in boats and some on fragments of the wreck.

If the above fact is any more significant by being thus recorded, we hope it may be duly sanctified to the best good of all skeptics. Oh, faithless and perverse generation! how long will ye resist the truth and continue in your unbelief?

MISS DOW'S SCHOOL.—Some unknown friend of humanity recently addressed a note to Miss M. A. Dow, teacher of the Ladies' Humane School, inclosing One Dollar, and proposing to remit the same amount on each succeeding week, to be appropriated to the benevolent enterprise in which Miss D. is so earnestly engaged. "The good which is thus done in secret to those little children will be 'rewarded openly' by the common Father. Miss Dow desires to express her gratitude to her unknown correspondent, who thus proposes to contribute over Fifty Dollars per annum to the support of her school. Who will do likewise?"

The last Christian Spiritualist appeared with a long article, purporting to be a reply to the report of Tappan Townsend, published in our issue of Nov. 25, in which the editor, Mr. Toohy, reflected so severely on Mr. Townsend and Rev. U. Clark, in connection with the Brooklyn Spiritual Conference, that said Conference, last Sunday, appointed a committee to wait on Mr. Toohy, with a request for him to make some material modifications in the article referred to. Mr. Townsend's article was certainly very mild and gentlemanly, and did not call for a lengthy or severe retort. The direct personal reflections on Mr. Townsend seem to us out of place.

DIGEST OF CORRESPONDENCE.

Mr. E. W. WILSON, of Toronto, Canada, writes us a curious account of the medication of water by a Spirit who purported to be an Indian doctor. The Spirit had been consulted in relation to the health of a Mrs. S—, which was in a very imperfect state. He said he could help her, and afterward gave direction for the formation of a circle, at which the patient was to be present. After the circle had become sealed, according to direction, it was ordered by the Spirit that a tumbler of water should be placed upon the table, and that the lights should be extinguished. This being done, the table began to shake, and was sometimes raised from the floor more than a foot. Then the table would be at rest for a moment, and the glass tumbler upon it would be shaken; and, finally, a sound was distinctly heard as if something was being poured into the tumbler. Then they were ordered to strike a light, which being done, they found to their astonishment that the color of the fluid in the tumbler had changed from that of clear water to that of dark brandy; that it had a strong aromatic smell, and a taste similar to that of the waters of the Ballston Springs. Our correspondent is sure that none of the parties present could or would have introduced the foreign substance into the water, and sends us the names of the parties forming the circle as vouchers for the good faith of this statement.

W. P. T., of Pineville, Bucks Co., Pa., who has placed us under obligation by a list of names, and who is assured that we are not made dangerously "mad" by the judicious suggestion with which he favors us, relates the following item in his experience which occurred during the visit of himself and his wife to this city in May last: Receiving from us the name of Mr. Conklin, of 542 Broadway, as a good medium, our correspondent and his wife forthwith called upon him. They took seats at Mr. C.'s table as entire strangers, carefully concealing their names. Soon it was announced, through Mr. Conklin, that the father of our correspondent was present and desired to communicate with him. Query, says our friend, "How did Conklin know that I had a father in the Spirit-land?" In answer to an inquiry, the Spirit said he died "on the 14th of July, 1850, in Uppermakefield Township, Bucks County, Pa., all of which," says Mr. T., "was true to the letter." We agree with our correspondent in considering this a strong proof, not only of the reality of spiritual intercourse, but of the identity of the Spirit from whom the communication purported to emanate.

JAMES YOUNG, of Clinton, Parish of East Feliciana, La., editor of "The Louisiana State Paper," writes us of matters and things pertaining to Spiritualism in that place, and concerning his own position and doings in reference to the cause. He says he was on one occasion unexpectedly called upon to publicly defend Spiritualism against the ridicule and misrepresentations of a lycæum-lecturer, and that, speaking under a powerful spiritual influence, the result of his effort was highly favorable to

second "miraculous conception" has proved an abortion, and the "Motor" a still-born child. The world moves on, and man must learn to "labor and to wait" for the "good time coming." I have never been one of the expectants of this sudden taking away of all use for the exercise of our faculties. Again and again have I been pronounced too faithless by the confiding Spiritualists, who have been sure that the day of wonderful revelations had arrived. My friend George Willets, who stood by me when the mob of fools and gentlemen were wrought into fury at Rochester, because they could not prove the mediums impostors, has, like myself, long been placed, by many of the early and other Spiritualists, among the lukewarm, because we could not receive every creak of the table for a spiritual rap, and every nervous twitching of a hand for a manifestation. But I have been willing to wait, trusting that time would set all things right in this, as in all things else. Each year, as the spiritual manifestations have spread, I have seen a confirmation of the position I first took in regard to a blind faith in all that was taught, or purported to be, by Spirits. I have seen many who became Spiritualists on a day's investigation, and who received every thing as unadulterated truth, turn from it and denounce it as a fraud the moment they learned it was not all truth or perfection. Others declared it all to be the work of their old theological friend—the devil—and fled from all the manifestations as from a cauldron of bubbling brimstone, fresh from their imaginary regions of wo. From all these various and conflicting elements must true spiritual faith, firm, discreet, reasonable, be brought forth. The time is not yet past to test those who stand firm. It seems to me that care should be taken not to confound the true Spiritualists with those wavering, ambitious, or sensual few, who have been hangers-on to all new movements as long as it would avail them any thing.

Spiritualism is being so much diffused throughout the country, that excitement is subsiding, and the danger from the fanatical and Free Love class is growing less, although the worst enemies of rational Spiritualism are those "of their own household." In the particular phase of fanaticism developing itself in the Free Love doctrine, full justice should be done to all parties. I am inclined to the opinion that it is less in proportion among Spiritualists than any other of the new movements, or even in the world of modern philosophers. It is not merely the Noyesites, Mormons, etc., but society is impregnated with the Individual Sovereignty ideas to an alarming extent. Honorable names in the field of literature and science are its advocates and practical demonstrators. And what is a little curious, your article is seized upon by the Tribune—or one of the editors of it—who does not shrink from social contact with some of the most distinguished of the "Modern Times" leaders, and made the text for a general onslaught against Spiritualism. That writer has never, to my knowledge, warned the public against the writings of a James, a Lazarus, an Andrews, or a Nichols; nor does he treat them with less respect than others. I am not quite sure that such men are entirely honest in their pretended horror at the Free Love doctrine of a few Spiritualists, and in their perversion of such timely warnings as your own.

In conclusion, allow me to say again, I thank you, in the name of rational Spiritualism, for giving expression to your pure and noble thoughts. Let nothing be covered up, as is too often the case, "for the sake of the cause." There is no "cause," thus far, among Spiritualists. The investigation is not complete. We have learned only that Spirits can communicate. They have, as yet, laid no future open to us. They have only let us know (what I certainly did not know before) that there is a Spirit-world. They differ widely about the particulars of that existence, and we are not much wiser on that point. Let us avoid fanaticism and continue to learn.

Yours, in search for truth, E. W. CAPRON.

SONNET TO DESTINY.

Great Destiny, controlling mortal powers,
Thou rulest ages, and thou rulest hours;
We strive in vain against thy fixed decree;
For what we shall be 's better known to thee
Than is our past or present known to us.
Nothing 's uncertain to the Power that knows,
The Mighty ALL, the Everlasting NOW;
To whom, whate'er we will, we all must bow.
In all our daily lives we quick succumb
To any will that's greater than our own;
And all the wills in th' ethereal realms
Find some will greater than their own at times:
The Universal Will that makes events,
Master of all things, by Omnipotence.

DOINGS OF SPIRITS IN CHENANGO COUNTY.

SMYRNA, N. Y., Dec., 1854.

MESSRS. PARTRIDGE AND BRITTON: We are in the midst of many mysteries, and none of them appear in so plain and unmistakable a form as the spiritual manifestations. We have mediums conscious and unconscious, through whom the power, wisdom, and love of God are most beautifully shown, and clearly illustrated.

Some fifteen months since—after twelve months of anxious sittings, and a patient investigation from one to three times weekly—the tables began to move among us, raps were made, and mediums wrote by control of the hand alone. Then impressions came, mental questions were answered, and various diseases were subdued, and in many cases entirely removed by this superior power through the medium used.

I will relate one case only. Mr. —, a neighbor—and one who would scorn deception—became susceptible to this influence. The invisible intelligence told him that his stomach (which had been diseased for more than twenty years, producing a distressing dyspepsia, and presenting about one year since the near prospect of dissolution) could be restored to a comparative state of health, notwithstanding physicians of various kinds had pronounced him incurable. He submitted to the control of this unseen agent with fear and trembling, receiving with proper caution whatever mode of diet or discipline was proposed, until after four weeks' trial, he could eat, and his stomach would retain a common glass tumbler full of water, which he had not done for a long series of years, and could contain likewise his food, which had uniformly been ejected, or at least a great proportion of it. His health has gradually improved, until in place of a pale, emaciated countenance and attenuated form; his round full face and sparkling eye, his sprightly step and general appearance, bespeak a healthy condition, a happy mind, as well as a fair prospect of earthly life and joy for years to come.

At the present time we hold regular Sunday and evening meetings, and never fail to receive instruction. The desponding heart is animated with hopes cheerful and glowing with the dazzling splendors of future blessedness as well as present consolation, derived from a patient perseverance in well-doing. The sorrows of bereaved hearts are lightened, while a halo of soft, mellow light encircles the mental vision, as scenes of beauty float before it, adapted to inspire the mind with the highest and fondest anticipations.

Strong physical demonstrations have been made in and around this vicinity, enforcing the principles taught, with great power, such as playing on a great variety of musical instruments at the same time, in all parts of the room, without the aid of any person in the body. Lights are also produced of great brilliancy, and sounds are made of astounding power. I remain yours for truth, JAMES D. RANSOM.

* See Christian Freeman of the date of August 25, 1854.

the spiritual cause. Our correspondent, however, does not find in that place so large an amount of sympathy for his ideas as he could wish; and finding the sphere of politics less congenial than that of spiritual propaganda, he desires to return to his previous occupation at the North, as a disseminator of the truths of the new unfolding. Spiritists in Philadelphia, Washington, and Cincinnati can vouch for the qualifications of Mr. Y. as a lecturer, and no doubt they have the ability to aid him efficiently in finding the sphere of usefulness which he so much desires.

J. C., of Cambridgeport, Mass., sends us a spiritual communication upon the marriage question, which has, of late, been an exciting topic of discussion among some of our friends in the East. The principal points in the communication are, that in the heavens conjugal unions are governed by the law of affinity; that humanity on earth, however, in its present state, is frail, and must be governed by strict law; that otherwise the young and beautiful will be loved so long as they remain young and beautiful, and as they grow old and lose their physical charms they will be abandoned for new "affinities"; that "religion has served as a cloak for men's errors, and that now a few take Spiritualism to cover their deformities;" and the Spirit cautions all to beware of "free love" doctrines. Our correspondent thinks that the publication of these ideas as from a Spirit "may undeceive some silly Spiritualists, and refute the impression that free love sprang up in our ranks."

D. B. HAMILTON, of Hartford, Conn., writes us on business, and incidentally mentions the following particulars respecting the present aspect of the cause in that city. "We have a free hall, open every Sunday. Any lecturer, on any reform, can, by application to the officers, president, etc., have permission to lecture at any time when the hall is not previously engaged. When we have no lecture we have discussions or conferences, which give way to lectures with the consent of the officers." In another part of his letter he says: "Our community is not often stirred by excitement, but we are steadily ascending the spiral pathway of progression."

NEW YORK CONFERENCE.

REPORT OF THE SESSION OF DEC. 5TH.

The Conference of Spiritualists assembled at the usual hour at the TELEGRAPH office, 300 Broadway. Mr. Wattlea, of Ohio, stated a fact in his own experience showing that persons in the form could, in certain cases, give to others at a distance a sensible impression of their presence. The fact occurred about a year ago. He was in Cincinnati, at a circle of Spiritualists held at Mr. Garvis'. Being desirous to ascertain the condition of his family at home, he passed into the interior or clairvoyant state, and after feeling the distinct impression that they were all well, and, like himself, sitting in a circle, he concluded to try the experiment as to whether he could make them sensible of his presence. A letter from his wife dated a week after this occurred, informed him, and she said: "Last Sunday night we were sitting in a circle, and while getting a communication from Spirits, the medium suddenly stopped, laughed, clapped her hands, and with many demonstrations of joy, said, 'John is here!' (meaning himself). A Spirit then said through her, 'Yes, John is with us.'" This statement tallied exactly with the time in which he tried to make the impression. Through his own peculiar clairvoyant experience (a part of which the reporter heard him relate some years before the present advent of spiritual phenomena) he had satisfied his own mind fully of the truths of Spiritualism, which had been so amply demonstrated by subsequent facts. But at that time, while convinced himself of spiritual realities, he succeeded equally well in convincing the world of his "insanity." His own investigations have resulted in the conclusion that all the space existing between minds in the body and minds out of it, is the body. That is the only separation between the two worlds—the only hindrance to full and free Spirit-intercourse, and even that, as we bring the body in subjection to the "higher law" and higher demands of the Spirit, will offer no impenetrable veil to the celestial light and love which beams upon us from the glided mountain-peaks of this new and glorious morning. Mr. W. related at some length another fact showing the power of Spirits over ponderable bodies, by which his own life and that of others had been preserved, a full statement of which will be given by himself.

Mr. Odell related some of the facts of a private circle he had witnessed a few evenings previously; among them was the presentation of what seemed to him and others a lady's hand. It was well formed, and had apparently a plain gold ring on one of the fingers. He could not see what chance there was for deception, as there were four or five lights in the room and upon the table, and all that was being done could be seen, and was seen by all present, some ten or more in number. The hand appeared directly in front of a gentleman seated on the opposite side of the table. It came up slowly as if from beneath the table as high as the gentleman's breast or nearly so, and then descended. There was ample time to note all the particulars before it disappeared. A perfectly formed foot was seen in the same way. He noticed the whole carefully. He thought of what had been said of psychology in reference to these manifestations, and tried at the time to ascertain whether he was under its influence, but as far as he was able to judge, he was sane and wide awake as usual. He inspected carefully the foot, the toes, and even the nails upon them, and if he may be allowed to trust his own senses, in common with those of the whole circle present, then he is compelled to say, that he saw the perfect form of a human foot, under circumstances and in a position which made it impossible that it could belong to any human being in the body.

Mr. Barnard stated that a relative of his (not a Spiritualist), while seated at her piano, was treated to the singular phenomenon of her lamp, apparently of itself moving along the piano to the end, and from thence down slowly and safely to the floor, and so out into the room, where it was left uninjured. The lady was at her house on Friday last, and while relating that fact to his wife and daughter, several physical manifestations were made, demonstrating beyond all doubt the power exerted by Spirits over heavy bodies. They not only moved the table at that occasion, but moved his wife with it, exhibiting at the same time many other proofs of their presence and power.

Mr. — related the facts he had witnessed in a circle of which Mr. Hume was the medium. The table was not only shaken, but there was a tremulous motion imparted to the chairs in which the party was seated, and to the floor itself, distinctly felt by all present. An accordion was held inverted under the table by the right hand of Mr. Hume, while the left hand was held upon the table by Mr. Brittan, and in this position "Home, Sweet Home," was played upon it in a manner superior to any performance he had ever heard upon that instrument. There was none of that peculiar interruption to the harmony of sound inevitable to the usual mode of playing the accordion, but the sounds were as if all the keys had been held open, and each note had been breathed upon by the incarnate spirit of the song itself.

This statement was followed by some remarks by the same gentleman on the production of Spirit-forms, such as hands, etc. He was understood to say that all the hypotheses which he had examined failed to satisfy him, because they were an offense to natural law. Natural law, in his judgment, was God's law, and as such must harmonize. In order to be understood, he referred to many facts showing the minute divisibility of matter, as evinced in the odor of musk, the perfume of flowers, the poisonous atmosphere of lead, etc. Another fact to be noted is, that the quantity of caloric in any given substance is in the ratio of its bulk, not its density, and that a sudden compression of bulk always changes it to free heat. These are Nature's laws, and if we apply them to the subject under consideration, he thought it would be found that the instantaneous condensation or compression of the organic ultimates floating in the atmosphere into the form and solidity of a human hand would give off free heat sufficient to fuse every individual present, and probably at one with them! He thought that hypothesis would not stand fire unless it could be shown that the phenomenon in question was exempt from its operation.

NEW MUSIC.

Our Publishers' table displays undoubted evidence of an important, and to us pleasing reform, in the publication of sweet music, in the form of the following choice pieces just received from the publisher, Horace Waters, 333 Broadway.

"What Sounds so Sweet Awake Me?" or, "Spirit Serenade." Sung by the "Excelsior Vocalists" (a corps of celebrated musical mediums) with the greatest success. Price 25 cents.

"Angels ever Bright and Fair." Sacred song; arranged by Thomas Baker. Price 25 cents.

Both of the above pieces are of the highest classical order, and embodying as their subject the very fountain of the beautiful—"Our spiritual communications." Their sentiment and their melody are both of the most pleasing and unexceptionable character.

FACTS AND REMARKS.

CURIOUS SPIRITUAL FACT OF THE OLDEN TIMES.—The following curious statement we condense from Dr. Horneck's preface to his translation of the judicial records of proceedings against the "witches" (mediums) of Mohra, in Sweden, published in 1682. The singular occurrence which it relates seems to be unexceptionably authenticated. It took place at Crolesen, in Silesia, in the year 1659. Its principal particulars are, that one Christopher Monig, an apothecary's servant, died and was buried, and a few days afterward apparently walked into the apothecary's shop, and commenced his accustomed employment as usual, and continued to do the same day after day. "He looked very ghastly upon those who had been his fellow-servants, who were afraid to say anything to him; and his master, being sick at the time, he was often very troublesome to him, would take the bills that were brought him out of his hands, snatch away the candle sometimes, and put it behind the stove; at last he took a cloak that hung in the shop, put it on, and walked abroad, but minding nobody in the streets, went along, entered into some of the citizens' houses, and thrust himself into company, especially of such as he had formerly known, yet saluted no one, nor spoke to any one but to a maid servant whom he met hard by the churchyard, and desired her to go to his master's house and dig in a ground chamber, where she would find an inestimable treasure." Search was afterward instituted at the place indicated, but nothing was found but "an old decayed pot with a hematite, or blood-stone, in it." This affair being notorious, and causing great excitement in the town, the Princess Elizabeth Charlotta, who was the chief magistrate of the place, caused the young man's body to be dug up, and his clothes and other goods which he had left when he died, to be removed, after which the Spirit ceased to appear. What is especially remarkable in this case is, that the apparition was visible to the external eye; and we here relate it as a parallelism, in some measure, to the exterior apparitions of distant persons, and other remarkable phenomena of that general class, which have recently occurred in our city.

PSYCHOLOGIZED BY A CANNON-BALL.—At the battle of Wagram, in 1809, a soldier of the name of Botibouse, who was fighting in a portion of Napoleon's army which was much exposed to the fire of the enemy, experienced a sudden shock, about sunset, and settled down some ten inches or a foot on the spot where he was standing. Being somewhat stunned by the blow, he fell backward, and supposed that both of his legs had been amputated by a cannon-ball. True, he experienced no pain, but this he attributed to the numbing effect of the blow; and he now feared to rise or to move a muscle lest the exertion should cause an additional flow of blood. Thus he lay until the next morning, when the surgeons came to look after the wounded. One of them came and placed his hands upon him, and inquired what was the matter. "Ah! touch me lightly, my friend," said he, "for a cannon-ball has taken off both my legs." "Up with you," said the surgeon, with a heavy laugh, "you are not hurt at all," at the same time giving him a shake. The man sprang to his feet, and discovered to his astonishment that the cannon-ball, instead of passing through his legs, had passed under his feet plowing an enormous furrow in the ground into which he had sunk, giving him the impression that his legs had been shortened by the distance which he had settled down. During that whole night the man had actually been under the psychological delusion of supposing that his limbs had been severed from his body. The lecturer who produced this impression on his mind, we suppose would be reckoned among the "big guns" of the science.

CAN SPIRITS AS SUCH, SEE NATURAL THINGS AS SUCH?—As the discussion of this question has, of late, occupied a considerable share of the attention of some of the New York Spiritualists, we may state a fact which may throw some light upon it: Some three months ago, while the writer was sitting with a circle of spiritual friends in Southold, L. I., the Spirit of a brother of one of the parties present announced his presence by raps. Immediately after he had made himself known, he took possession of the medium, and began to survey and soliloquize upon a wrecked schooner. His brother informed us that he (the Spirit) had built and owned the schooner before his entrance into the other world; that his affections were set upon it in an extraordinary manner; that the vessel had lately been wrecked, and the Spirit now employed every opportunity of using a medium to look after it. The Spirit continued to speak of the wreck, its changes of position since he last saw it through some medium, the progress of its going to pieces, etc., with all the natural solicitude of a man in the flesh who may have been supposed to have owned her, and was now revisiting her ruins after a temporary absence; and when he left her he seemed to be with sorrow and reluctance. The whole tenor of the Spirit's remarks, which we closely observed at the time, were such as implied that he could only see the vessel when he came back to earth, and used some earthly medium, such as the one whom he now possessed. We state the fact; let others look for its bearings.

THAT PICTURE AGAIN.—In our collection of facts last week, allusion was made to a Spirit-portrait of a certain clerical Spiritualist of this city, with a colored man kneeling by his side, whom he was pointing up to heaven; and it was stated that the picture, which ordinarily is dark and somewhat indistinct, becomes illuminated when placed in the hands of certain mediums. Since our paragraph was written, we have heard from the Rev. gentleman's own lips, that he was impressed to place the picture in the hands of Mrs. French, now in this city, on doing which it became illuminated to a far greater degree than it had been before, inasmuch that a distinct halo encircling the head, first of the principal figure, and then one encircling the head of the negro, became apparent. The eyes of both figures were brightened up in a very surprising degree, and what was especially notable was, that the eyes of the negro appeared in the forehead, in the region of the organs of causality. These appearances were cognizable to the external vision, and were observed alike by all who were present. Some interesting communications were given through Mrs. French concerning the meaning of these representations, but we are only at liberty to say that the general import of the picture is declared, by the Spirits, to have reference to a future mission of the clergyman as relating to the colored race and their elevation to a higher plane.

MEDICAL SPIRITS AND TESTS.—Mrs. K—g, a medium residing in Birmingham, Conn., was in our city a few days ago, when the following occurrence took place in her presence and through her instrumentality: As she was seated and conversing with some friends at the place where she was stopping, a homopathic physician of her acquaintance came in bringing a box of medicines for her to take with her in the country. As she received the medicines from his hands she felt that the Spirit of a deceased physician was present, and the alphabet being employed, the name of one of the earliest homopaths in this country was given. Mrs. K. was impressed by this Spirit to say that the doctor, her friend, had canker in his throat, of which fact she had not previously had the slightest intimation. She was also impressed to unlock the medicine-case, when her hand was convulsively carried to two little phials, which she threw out, without knowing what they contained. The doctor acknowledged that he had canker in his throat, and that the medicines contained in those phials were the proper ones to use, in alternate doses, as was directed by the impressions of the medium.

ANOTHER CASE.—Mrs. K., the medium referred to in the above paragraph, related to us the following fact which occurred in her own experience some time ago. Being severely indisposed, the Spirit of a physician whose name she well knew, came and announced himself to her, and directed her to take a sweat. She endeavored to comply with the advice, but was only partially successful in producing a perspiration. The next day, feeling no better, she sat down and called upon the Spirit-physician again, who, responding through the alphabet, said, "Make a!"—At this moment some one came in, and the communication was broken off. In the evening she went to bed in a violent fever, but as she was losing herself in sleep, the bedstead was smartly shaken by an invisible hand. She moved for some time as to what it could mean, and then sank again into a doze; but ere she had fairly lost herself, the bedstead was shaken more violently than before; and as she awoke this time, she found the sequel of the communication which she had commenced receiving during the day distinctly impressed upon her mind, and it was to the effect that she should make and take a certain preparation, which she had not before thought of. "She immediately called her daughter, and the prescription of the unseen physician was promptly followed, and by its means she was almost entirely relieved in the space of half an hour!"

Original Communications.

SPIRIT-LIFE.

BY MRS. M. M. B.

Why do ye doubt that Spirit-forms
Still live within their homes of bliss?
When all around you daily see
A thousand truths more strange than this.
The worn within your garden found,
That creeps beneath some flower to die,
Does but put off its earthly form,
To rise the gorgeous butterfly.

Why do ye doubt when ye behold
The tall, majestic forest tree,
Robbed by Autumn's chilling blasts
Of all its beauteous drapery?
The storm may hovel around its trunk,
And beat its naked limbs in vain—
The Summer's genial warmth shall bring
Its leafy suit of green again.

Do ye not know, that when the day,
Grown weary with its weight of hours,
Sinks down to rest in evening's lap,
It is but to recruit its powers?
And though it may be called to pass
Through midnight's valley, dark and drear,
It shall with morning's rising sun
In pristine vigor reappear!

Then doubt no more that Spirit-friends
Still live within their homes of bliss,
When you behold on every side
A thousand truths more strange than this.
Like earthly worms, you too may droop,
Like them, at length, you too may die,
But from each bed of death shall rise
A soul to immortality.

POWER OF SPIRITS OVER MATTER.

Those of our readers who are engaged in an inquiry into the philosophy of the various phases of the Manifestations, will be interested in the subjoined article by an able correspondent. "Phœnix" does not appear to favor the idea that the tangible forms whereby Spirits demonstrate their presence to our senses are either of very gross matter or "solid structure." His theory is extremely ingenious, to say the least, and is rendered plausible by an imposing array of accredited facts which are already comprehended within the domain of physical science.—Ed.

DEAR BRITTAN:—At the Conference held at your office on Tuesday last, many hypotheses were offered to account for what are called, by Spiritualists, partial organisms, and which, to my mind, were so transcendental in their character, as not to be understood by the majority of the audience. In this, as in all other subjects connected with Spiritualism, we should commence to reason from things known to things unknown, and by such means we may, by the help of Natural Philosophy, as expressed in that portion of the Divine Law known as natural law, obtain a platform for thought which accords with our every-day observations, and, therefore, may be readily understood.

It is true that many subjects presenting themselves during spiritual investigations seem to be beyond the power of the human intellect. Thus it is difficult for us clearly to conceive of eternity of time or infinity of space; still, it is doubtless proper for us to apply natural law, so far as we clearly understand it, to the solution of even spiritual problems; and hence I would suggest another hypothesis to account for the existence, or rather the mode of formation, of Spirit-hands, so far as recognizable by the senses, and to render this more clearly understood, will commence with the well-known conditions of matter when controlled by such laws as relate to our subject, and its effects on the senses. I refer to intensity as taking the place of quantity, for in such action as embraces this fact our senses are deceived. Thus atmospheric air may be so intensely impinged upon a surface of even the hardest material, as to wear it away. Every iron-founder knows that the inner surface of the nozzle of his bellows is absolutely abraded and worn away by the intensified atmosphere passing through it while relieving itself from compression; and every engineer is aware that a right-angle turn in the steam-pipe will be worn away at this turn, by the action of the steam, when forced to change the direction of its line of travel.

We can not conceive of materials having less identical shape than the ultimate particles of dilated steam; but still, when millions of these particles are brought to bear in rapid succession on harder particles, the latter are abraded by such action. A wheel of paper revolved with sufficient rapidity will cut a bar of steel in two, simply because a million of particles of paper are brought to bear on a single particle of steel, while perhaps the paper is but nine hundred thousand times as soft as the steel; and hence the one hundred thousand particles in excess become an active cutting instrument, for the weight of these particles is multiplied by their velocity. This fact may be clearly understood as developing itself when an ordinary candle is fired from a gun at a plank target; for although the candle is probably a thousand times softer than the plank, still, when its weight and hardness are multiplied by its velocity, it will pass through the plank as readily as would a musket ball, and this, too, without abrading the surface of the candle.

Now, as the first step to our platform, let us remember that the smallest particle, if passing with velocity as great or greater than that of lightning or of light, becomes capable of puncturing the hardest surfaces; and as Spirits know no space, the velocity with which diffused matter may pass in any direction, under Spirit-guidance or will, will render it precisely as hard or powerful as the force [the will] may propel it. The reader will please bear this proposition in his memory while we present the next phase for his consideration.

All our senses are deficient, in their rapidity of action, to our thoughts; thus the sense of sight can not forget an impression made on the retina in less than one sixteenth of a second; and although a sky-rocket carries a train of fire of not more than one inch in length, still, to our vision, it seems to be as long as the distance through which that rocket travels in one sixteenth of a second, that being the time necessary for us to lose each impression made on the retina of the eye. Our sense of touch, of taste, of smell, and of hearing, each has a definite period which it requires to commence the exercise of its functions, or to part with an impression received. Under the combination of these effects we form lasting and delusive remembrances, among which may be enumerated nausea, arising simply from shapes—as mistaking an enameled for a nauseous pail, etc.

We have now only to suppose a single particle of matter to adopt such a line of travel as to represent the figure of the surface of a hand, or of any other object, and that it shall perform the whole length of this line of travel, in a less space of

time than that which is necessary to enable either of our senses to receive or forget the fact of such figure, and to our senses this becomes a solid body of such shape. At great velocity it would have the hardness, as an entire figure to our touch, of the diamond, and would require an equally hard substance with the diamond to abrade its substance. At less velocity it might imitate softer substances, to our senses, until at still less—for the representative of every quality of surface is but the measure of the rapidity of travel of its ultimates—it may represent the human or flesh texture.

A rod, stationary at one end and revolved with great rapidity at the other around an imaginary center, say of two feet diameter, would form a funnel; and should a stream of water be injected into this imaginary mouth, every drop would be thrown by centrifugal force in an annular sheet from this mouth, and even the outer surface of the rod, representing the outer side of this cone, could never be wetted by such a stream of water if the velocity were sufficiently great. We all know that the ultimate particles of every substance in nature are at all times in continuous motion; and it is more than probable that the apparent static condition of portions of surfaces is due to the fact that the dynamic rapidity of action of its ultimates is too great for the observation of our senses.

Physiologists tell us that every particle of the human form is replaced once in seven years, or less; but they do not tell us, what probably we shall ere long discover as truth, that this change is going on with such rapidity that probably every particle which we consider as ultimate is receiving and exhaling millions of times per second; for we have no reason for supposing that any change in the configuration of the human hand is intermittent. We know it, however, to be so; while, to our senses, it appears continuous, merely from their want of pertinent applicability.

Suppose a rod or shaft to revolve ten thousand times per second, and a single bristle to be inserted in its shaft like a spoke inserted in the hub of a wheel. All will readily understand what would be the appearance of this bristle, and can not but state that it will have the appearance of a wheel in the state of rest. We may know, also, that to the touch we shall find it similar to feeling the circumference of a wheel of the same diameter; and that if we present a comparatively hard substance against this imaginary wheel, the hard substance, and not the single bristle, will be abraded.

Under this hypothesis, we may readily understand how the impression of Spirit-hands may be made, even in the hardest materials; for the diamond itself could not withstand the action of a single particle of down when performing its gyrations with the velocity of light on a space represented by the size of a human hand. I would not argue that every Spirit-hand is represented by a single particle in rapid motion, nor by a single million of particles moving with great velocity; but that a single particle may, at such velocities as are expressed by the terms no record of space, so configure a hand, as not only to deceive our senses, but on such portions of Divine Law alone as are called natural law, perform all the phenomena which have been claimed by Spiritualists, the only elements supplied by Spirits being the condensation of such a portion of matter as would not be recognizable by the most powerful microscope, put in motion at the rate of speed which all philosophers readily accord as the ratio of travel of the Divine Will and Attributes in their modes of operation.

In support of the above hypothesis (for I only offer it as such), it may be necessary to show that organisms containing an equal amount of material with the human hand can not be formed by Spirit-influence without an entire cessation of the Divine law as now existing in the form of natural law, and therefore we should prefer those hypotheses which accord with known results ascertained from known processes.

As a substratum for our argument, let us adopt the adage, that all substances in nature hold heat in proportion to their bulk, irrespective of their weight. We refer to heat in that state known as latent; and a few familiar instances will explain the law: Thus, a cubic inch of alcohol placed on the head will soon form 1,723 cubic inches of the vapor of alcohol, and thus its capacity for latent heat will be increased 1,723 times, taking up present heat and rendering it latent from the nearest hot object—the head; and it is for this reason that alcohol or water evaporated from the hair, cools the head, by really absorbing present heat, and rendering it latent. Should ether be used instead of alcohol, the expansion would be so much more rapid, that the brain would be frozen. The same wind, which by being dilated abstracts the heat from the dew on the mountain-top and caps the loftiest peaks with snow, when descended into the valley and compressed by fifty miles of super-natant atmosphere, gives out the latent heat as present, which renders the valley verdant, its bulk or measure being lessened relatively, while its weight remains the same. Air in a bellows, while compressed, is hotter than at the point of its reception; and even the lungs of animals when they compress air cause it to give up part of its latent heat as present heat, to supply a portion of what is called animal heat to such parts of the viscera as are remote from the heat-producing or more immediate digestive organs. A common pocket-light was many years in use composed of a cylinder one inch in diameter and ten inches long, closed at the bottom and fitted at the top with a piston which could receive a small quantity of tinder. The sudden forcing down and withdrawal of this piston would ignite the tinder, for these ten cubic inches of air being readily compressed from its great elasticity to the half of one cubic inch, liberated the latent heat from the nine and a half missing cubic inches and rendered it present heat to the half inch, thus causing it to be white hot, and igniting the tinder before it could lose its intensity by being radiated from the surrounding surface.

The blacksmith lights his fire in the morning by compressing a cubic inch of iron from hammering, one ninety-nine hundredth of a cubic inch. The latent heat belonging to this missing portion of the bulk becomes present heat to the mass, and thus enables him to light his match.

With these facts before us as things known, let us for a moment contemplate to the slight extent our senses will permit, what must be the degree of dilation of matter through space; and if this matter should be brought together with electrical velocity, even so much of it as would be equal in a static condition to one joint of a finger, if configured even of the size of an entire body, would produce a degree of present heat greater than would be sufficient for the fusion of, probably, a ton of iron. We may form some notion of its divisibility in space, from the fact that neither the microscope nor the laboratory can detect its presence, and this, too, when the very odors that float in the atmosphere are subject to minute and quantitative analysis; nor must we deceive ourselves by supposing that extreme dilations are without the pale of this law relative to the absorption and retention of latent heat, for even

to the melting point of platinum we know that for every degree of heat added, all dilated airiformed bodies increase one five hundredth part of their bulk, and a sudden compression of any dilated matter will cause it to give up its latent heat in present form, as readily as a compressed sponge will yield up previously absorbed water.

What experienced Spiritualist does not know that, at times, the feet of a medium placed on the feet of a member of the circle, will gradually seem to grow hot, until the amount of heat is painful. We have known this to occur in several instances, and now attribute it to the partial organizations concentrating in the immediate vicinity of the medium, and more especially at points of contact. Spirits take great care not to present these physical demonstrations until they have long communicated with spirits in the earth-form, and more generally in dark circles, where probably a smaller amount of organized matter will present the necessary apparent organism. At least, it is certain that dilated material can not without a suspension of natural law, be suddenly aggregated without the liberation of that portion of heat which previously existed as latent, and therefore it is fair to infer, in the absence of exact knowledge, that when partial Spirit-forms are created, it is from means not requiring a suspension of natural law, rather than from those which set at naught all previously ascertained truths.

A VISION OF TERROR.

Alone—alone!
Beating the chill air of a sunless deep,
With wing ever wearied but knows no sleep,
Sailing—sailing, alone, alone!
For a dark wild deed would the soul atone.

Alone—alone!
In foul, turbid waters that never move,
Which a plunge through ages their depth could not prove,
Sinking—sinking, alone, alone!
For some loathsome deed the soul would atone.

Alone—alone!
With dark great ghosts of mountains in solemn light,
Whence a soul frozen in thraws a gleams white,
Sluddering—shivering, alone, alone!
For a cold-blooded deed would the soul atone.

Alone—alone!
In a desert of sand, a chaotic waste—
A world of atoms from which form is effaced—
Restless—seeking, alone, alone!
For a mind it hath wrecked would the soul atone.

WHERE IS HEAVEN?

Ah, we shall find when we go from earth,
That cloud-land is immortal;
Lifer's dreams are its only real worth—
A glimmer of light from our Father's hearth,
To show us the way to his portal.

That "bright blue sky" our childhood knew,
Where the gold-winged angels were flying;
We shall raise our eyes in rapture to
When the world is passing from our view,
And we know that we are dying.

Above, above is the better land;
Whither our souls are going;
Yon milky way is the Milky Land,
Over whose shore, in mystic grand,
The river of life is flowing.

THE OPPOSITION IN ST. LOUIS.

To show the character of the opposition against Spiritualism in St. Louis I will begin with treatment their of Mr. Finney, who, last winter, was misrepresented and attacked through the press, and called all manner of hard names, such as impostor, infidel, atheist, etc. He was first attacked by some anonymous scribbler in the columns of the "Daily Morning Herald" of this city, who wondered Mr. Finney had not been "hired from the stand" for his "outrageous blasphemy." He was next called an Atheist by the "Democrat"; and when the editor of that paper was challenged to the proof, he answered by saying that Mr. Finney talked Atheism, or like Atheism. This forcibly reminded me of the old story of the three black crows, which, after all, was no crow at all, but only something very like a crow. Again, when a certain committee of Spiritualists respectfully proposed to Dr. Rice, of the Second Presbyterian Church, a discussion with Mr. Finney, the Rev. Dr., in declining, takes advantage of the opportunity not only to quibble about the wording of the proposition, but covertly attempts to argue them, and endeavors to throw Mr. Finney and the Harmonical Philosophy in as "false a position and light as possible. And then, after Mr. Finney had been gone two or three weeks, and was at a "respectful distance," some anonymous writer through the "Intelligencer" proposed (in the place of Dr. Rice) to accept the proposition for a discussion with Mr. Finney. About the same time the "Herald" was publishing long articles against Spiritualism and its advocates. This paper (the "Herald") is from unmistakable signs opposed to Spiritualism, and to most who have lectured on the subject in this place, and was in ecstasies at Dodd's book, stating in substance that it had completely exploded the "humbug" of Spirit-rapping, clearly explaining the whole affair, and ended by warmly recommending its serial publication. How different its good conduct on the reception of Courtney's reply! It was stated merely that they had received it, and but slightly examined it, not knowing when or whether they would examine it further. Our clergyman, with the exception of Dr. Rice (and formerly "Brother Jones" of the Boatman's Church), are, I believe, inclined to be as liberal as could be expected under their peculiar circumstances.

The sole champion of the opposition in this place writes over the signature of "Anglo-American," who, after having been compelled to "back out" by "Spiritualist," and silenced by Mr. Chase when he was here, is still scribbling, and recently attempted to criticize Mr. Ambler. I only regret that it was answered. First, because it gives the writer and his article a consequence and notoriety they ill deserve, and was not necessary to sustain Mr. Ambler or the Harmonical Philosophy. The article in question was so transparent as to clearly reveal the motive of the writer, who, if let alone, would soon sink into his native obscurity. We can very well allow little dogs to bark where their masters have no signally failed. Some of the opposition, with but a tittle of the genius, intellect, and purity of the men they attack, in their unscrupulous zeal for tottering old orthodox, frequently attempt to write on subjects which they neither have the sense to comprehend nor the honesty to investigate, endeavoring to destroy principles and men on points so far above them, that their poisoned arrows always fall short of the shining stand-points at which they aim.

The opposition here is perhaps much the same as in other places; they still raise the cry of "humbug, delusion, insanity, the devil," etc., though in a somewhat subdued key. I have been told, however, that one of our clergymen acknowledged the opposition had failed satisfactorily to account for the "manifestations," and that another had admitted they were from the Spirit-world.

The editors of the "Herald" evidently think their correspondent "Anglo-American" a perfect annihilator. Hear them: "The Herald of this morning says: 'If our friend "Anglo-American" would blow a blast through the New York Spiritualists, what a good it would arouse! I trust our New York friends will be on their guard, 'lest the first thing they know they know nothing!'"

Should the editors of the "Herald" and their redoubtable correspondent live ten years longer, they will be ten years older, and, perhaps, wiser, and will undoubtedly be able to "perceive what they shall behold."

St. Louis, November 22, 1854.

Interesting Miscellany.

THE DEPARTING SPIRIT.

The following beautiful lines, originally published in R. P. Ambler's Journal of Progress, over the nom de plume of META, were written by Mrs. CATHARINE W. HART, who was introduced to our readers in the TELEGRAPH of the 18th ult.—Ed.

Upon those pallid lips, So sweet even in their absence, on those eyes That image sleep in death, let no tear Be shed—not even in thought.—Shelley.

Weep not for her—weep not that she is passing Through death's dark vale to her bright home above; Send back thy tears—beneath the sunbeams basking Soon will her spirit bathe itself in love.

She hath been weary here. She hath known sorrow— Not transient sorrow, but a deep despair— Ah! 'twouldst thou keep her, when a bright to-morrow Will from her soul effect each withering care!

True thou hast loved her—oh, how well! how dearly! None but thy heart itself alone may know— The one prized friend, not for thy bright hours merely, But tried and true when grief's deep fountains flow.

And thou wilt miss her; and each passing hour Will seem more dreary when her smile hath gone; From every scene, from every tree and flower, When she hath fled, the glory will be shown.

But think not though for her the veil is lifted, The lovelier things of that fair life to learn, Each hour to grow more spiritually gifted, That she will leave thee, never to return.

No; often in thy silent hours and lonely, Some blessed influence o'er thy soul shall steal— Some shadowy presence, which thy spirit only, With its deep inner sense, shall know and feel.

Some bright immortal link which ne'er shall sever, And still communion growing still more deep, And holy hopes, and dreams which love forever Within its urn shall in sweet silence keep.

Then weep no more—tears ill befit the hour Which heraldeth her fairer morn; Night's shadows lessen—and with kindling power Day smiles upon the spirit newly born.

SINGULAR FACTS.

The following articles have been principally gathered from standard medical works. The occurrences alluded to are supported by testimony that has heretofore been regarded as conclusive:

BURIED ALIVE.

The idea of being buried alive is one that constantly harasses some minds. The horrors of such a situation can not be described. It is said, on what is called good authority, that bodies have been found where the miserable victims of precipitate interment had actually devoured the flesh from their arms in the agonies of hunger and despair. We should doubt this, especially if the ordinary form of burial, some feet under ground, had been adopted. Such, however, has been asserted to have been the fate of John Scott and the Emperor Zeno. Many fear that this melancholy occurrence is much more frequent than is supposed, more especially in countries where interment occurs speedily after death and in times of terrible epidemics and great mortality. The ancients were remarkably cautious in this respect. A law of Greece directed that the corpse should be laid out at the relations' pleasure, though the morning after it was laid out it should be buried. It appears that under this law, bodies were kept from three to six days. Among the Romans, several days elapsed between death and the funeral. Seven days was an ordinary period, during which time the deceased was called loudly by his name, and the noise of various instruments resounded near the body. This was called the Conclamatio, alluded to by many ancient authors.

In our times, various means are resorted to, to ascertain death. A looking-glass is applied to the mouth of the corpse to see whether breath has departed; the coldness of the body, falling of the lower jaw, rigidity of the limbs, and various other appearances, are known to the masses generally. In the villages of Italy and Portugal they drive pins and needles under the nails, in what is vulgarly called the quick, hoping thereby to excite excruciating pain, and arouse to sensibility and signs of life, if that vital principle does really exist. Decomposition is among the certain evidences of death; and in other cases the action of the volta pile on a bare muscle is regarded as an infallible test. On the field of battle and in naval engagements many lives are sacrificed by precipitate burial or throwing overboard. The history of Francois de Civille, a French captain, who was missing at siege of Rouen, is rather curious. At the storming of the town he was supposed to have been killed and thrown with other bodies in the ditch, where he remained some eight or ten hours, when his servant, observing some latent heat, carried the body into the house. For five days and nights his master did not exhibit any signs of life, except the warmth which remained. At the expiration of this time, the town was carried by assault, and some servants of the officers belonging to the besiegers found the dead body and threw it out of the window, with no other covering on it but the shirt. The French captain, however, happened to fall on a dung-hill, and there lay his body more perfectly senseless, when his relatives got hold of his body for sepulture, and, strange to relate, he was brought to life! Civille, like Macduff, had been intimately ripped from his mother's womb, or brought into the world by what is called the Caesarian operation, which his mother did not survive. After his last wonderful escape from death, whenever he signed his name he would append the following: "Three times born, three times buried, and three times risen from the dead!"

The fate of the unfortunate Abbé Prevost, author of many esteemed novels, was a truly lamentable one. He was seized with an apoplectic fit while passing through the forest of Chantilly. His body, cold and motionless, was found the following morning and carried by some woodcutters to the village surgeon, who proceeded to open it. During this terrific operation, the wretched man was aroused to a sense of his miserable condition by the agonies he endured, but only thus aroused to soon expire in all the convulsions of his situation.

SPONTANEOUS COMBUSTION OF LIVING ANIMAL BODIES. It was positively asserted that persons, especially those who were in the habit of indulging in the use of spirituous liquors, have taken fire and have been consumed! We are told that this is one of the many curious facts that have been authenticated beyond the slightest doubt. It is true that little confidence can be placed in many of the newspaper reports of such occurrences. But several celebrated practitioners of medicine have witnessed and recorded such events; and physiologists, on the assumption of their truth, have endeavored to account for the causes. The celebrated La Cat mentions a woman at Rheims who was consumed—except her skull and some of the bones of the extremities. A servant girl was accused of the murder and condemned to death, but a rigid subsequent investigation showed her innocence.

Joseph Battaglia, a surgeon of Ponte Bosisio, relates the following case: "Don G. Maria Bertholi, a priest of Mount Valerius, went to the fair of Filetto, and visited a relation near by, where he intended to pass the night. Before retiring to rest he was left alone reading his breviary, when shortly afterwards the family were alarmed by the loud cries and strange noise in his chamber. On opening the door he was found lying prostrate on the floor, and surrounded by flickering flames. Battaglia was immediately sent for, and on his arrival he found the unfortunate priest in a miserable condition. The integuments of the arms and back were either consumed or detached in slips. He said he suddenly felt what appeared to him a violent blow on the arm, as if from a club, and at the same time he saw scintillations of fire rising from the sleeves of his shirt, which were consumed without having burnt his wrists. A handkerchief which he had tied around his shoulders, next his skin, was not burnt. His drawers were sound; but his silk skull-cap was consumed—though his hair bore no marks of combustion. He survived this event four days, when the burnt parts so mortified that death ensued. The body emitted an intolerable and putrid effluvia. We should suppose that an electric fluid, or an accidental taking fire

of the clothes, would be more probable in this case, and the cause of the combustion. Though it may be a fact that spontaneous combustion has often caused death, yet we are not expected to believe that every case called such is correctly reported.

The Countess Cornelia Bandi, of Cesana, was in the habit of using frictions of camphorated spirits. She was found one day nearly consumed close to her bed-side. No trace of fire was observed in the room. The lights had burnt down to their sockets, and the furniture, closets, and linen about the room had on them a deposit of grayish soot, and were damp and clammy.

It is possible that this accident may be attributable to the escape of hydrogen gas. The presence of this inflammable substance in animal bodies is evident, and it is known that it will ignite. Morton saw flames coming from the body of a pig. Ruysh set fire with a lighted candle to the vapor arising from the stomach of a woman he was opening. In the memoirs of the Academy of Science of Paris, of 1751, we find the case of a butcher, who, on opening the body of an ox that had died of some disease which had swollen him considerably, was severely burnt by an explosion and a flame which rose to the height of some five feet. Several distinguished men in the medical faculty have recorded the observation of fiery eruptions, belching up from the stomach, which no doubt were composed of phosphorated hydrogen, as they would take fire readily when coming in contact with the atmosphere. The fetid odor which invariably accompanies these combustions, appears to warrant this conclusion. It seems evident that this accident occurs only under certain conditions of the body, and generally in aged persons, over sixty, and more frequently in women than in men. An intemperate mode of life, sedentary habits, and debilitated frame are predisposing causes. The body is generally consumed before the head, as the latter is more often found than the former. Observation shows that this terrible cause of death seldom occurs in summer, but principally during severe cold and frosty weather.

In the United States some experiments have been made upon the blood flowing from the arm of a man extremely addicted to spirituous drinks, and they resulted in proving that blood in such cases will actually take fire when a lighted taper is brought in contact with it. Spontaneous combustion has been witnessed in this country; but the cases may be fresh in the recollection of our readers, and we do not, therefore, allude to them. No doubt there is much exaggeration, yet we can not resist the evidence that alcoholic and phosphorated hydrogenic eruptions from the stomach will absolutely take fire, and that combustion of the body, or part of it, sufficient to cause death, has been the result.

We have thus given the reader the important facts connected with these curious subjects; not in the style of elated imagination, abounding in credulity and superstition, but soberly, and, we believe, truthfully.

SOMNAMBULISM, OR SLEEP-WALKING.

This is certainly a most singular aberration from our natural habits; a sort of intermediate state between actual sleep and being really awake. Yet in this singular condition we frequently have powers that we do not possess when we are wide awake, and when in the full exercise of all our natural senses. It is a material change from the natural laws which govern our bodies and mental powers. From the time when men first existed, or from the earliest records of society, we have been told of individuals who rise in their sleep, and walk about seeing things as clearly as those who are awake. Sometimes their eyes are shut, and sometimes they are open. Aristotle mentions many cases of this description. Theon, the philosopher, says Diogenes Laertius was a common sleep-walker. Galen slept while passing much of a long journey, and Felix Plater would sleep while playing his lute. There is little doubt but that many somnambulists have their mental faculties more powerfully developed when in this unnatural state than when they are awake. Persons in this state have been known to write and correct verses, and solve difficult problems which they could not have done at other times. They are also more dextrous in their actions or movements than at other times. They will saddle and bridle horses, and take long rides, and come back in safety. On one occasion of these rides the rider complained of being cold at an inn at which he stopped, and was given a glass of water instead of brandy, which he had called for, and expressed great anger at the substitution of the water. The celebrated sect known by the name of Tremblers, would rave about in their sleep, among the Cevennes mountains, in France, and put up prayers in the French tongue, though they had been taught them in the Latin Pater and Credo. It is singular that persons laboring under somnambulism will walk about with their eyes shut with the same facility as they do with them open. This shows that they can see other than in the natural way. The faculty of seeing through the closed eyelids was fully substantiated in the presence of a commission of investigation, appointed by the Academy of Medicine of Paris, and in the presence of many persons. There was a somnambulist named Paul, who, to all appearance, was fast asleep. On being asked to rise and approach the window, he complied. His eyes were then covered in such a manner as not to awaken him, and a pack of cards, which was shuffled by several persons, shown him, when Paul recognized each one without the slightest hesitation. Watches were shown him, and he told the hour, and minute, though the hands were frequently moved by different persons, in order to test deception. The celebrated Dr. Broussais laid before the somnambulist a letter which he drew from his pocket, and to the doctor's utter surprise he read it. The doctor then wrote a few words on paper, and they were accurately read. What appeared still more singular was, that when these same productions were applied to the back or breast of the somnambulist, he could read them as well as when in front of his closed eyes. Many doubted, and supposed these were the tricks of animal magnetism; but we find that no less than seventy-eight medical men witnessed them, who were decidedly opposed to the popular but absurd pretensions of animal magnetism, which fact renders the idea of deception less reasonable. Still we think they are deceived much. These things are very common now, and they have nothing to do with somnambulism. The eyes may be bandaged, and hundreds of persons will tell you the time of day on a watch as completely as any one with his eyes open. Though in all these cases the watch is shown to the person by some one with whom he is probably in collusion, and whose conversation on asking the question when the watch is presented, will give the information as to the time. The way it is done is through collusion of some form or other.

The eyes of somnambulists are usually open, and sometimes whole families are subject to it. The faculty of conversing while in this state is too well proven to be doubted. In ancient times it was supposed that divine inspiration illumined the sleepers; but this idea has been dissipated. Cicero tells us that the Lacedaemonian magistrates, when somewhat embarrassed in their administration, went to sleep in the temple of Paesiph, which was supposed to be communicative to all, and when there they came to correct conclusions. Strabo tells us of a cavern sacred to Pluto and Juno, where the sick came to consult somnambulist priests. Aristotle is just said to have delivered many of his celebrated opinions while fast asleep in the temple of Esculapion. But our modern magnetizers outstrip the ancients in the wonders they relate in regard to the somnambulist faculties developed by magnetism. Twenty years ago the distinguished French surgeon Claquez removed the cancerous breast of a woman while she was in a magnetic sleep, and during the whole time she conversed with him, though it is said she was entirely unconscious of the operation. No sensible person believes this, though Claquez says it. If she could see the operator she could see what he was doing. Somnambulism is nevertheless a strange fact, and one never yet accounted for in any natural mode.—Sunday Dispatch.

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DR. G. T. DEXTER, 29 EAST THIRTY-FIRST STREET, Between Lexington and Third Avenues, NEW YORK. The meetings of the Harmonical Association of Philadelphia are held every Sunday at the Sanson Street Hall, commencing at half-past 10 A.M., and half-past 7 P.M. AN ELEGANT GIFT BOOK FOR SPIRITUALISTS AND FRIENDS OF TRUTH Will be published on or about the 10th of December. THE LILY WREATH OF SPIRITUAL COMMUNICATIONS. Received chiefly through the mediumship of MRS. J. S. ADAMS. BY A. R. CHILDS, M.D. Those who have read the manuscripts of this work, pronounce it unsurpassed in purity and elegance of diction, in beauty and simplicity of style, and in its correct and attractive presentation of truth. THE LILY WREATH will be printed in a superior manner, equal to that of the finest annuals, bound in rich and durable binding, and in every way made in typographical and mechanical appearance in keeping with the intrinsic value of its contents. Dealers and others can address PARTRIDGE & BRITTON, New York.

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