

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

PARTRIDGE AND BRITTAN, PUBLISHERS AND PROPRIETORS, NO. 342 BROADWAY—TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS

VOL. IV.—NO. 44.

NEW YORK, SATURDAY, FEBRUARY 30, 1856.

WHOLE NO. 200.

The Principles of Nature.

ANCIENT AND MODERN SPIRITUALISM.
BY REV. JAMES RICHARDSON, JR.

And behold there appeared unto them Moses and Elias talking with him.—MATT. 17 : 3

The disciples of Jesus beheld Moses and Elias talking with their Master. This purports to be the statement of a fact—a fact just as much to be relied on as the statement that the Saviour preached the Sermon on the Mount—that he healed all manner of diseases among the people, or any other account in the Gospel record. The whole story of this wonderful event is as follows: "And Jesus said unto his disciples, Verily I say unto you, there be some that stand here that shall not taste of death till they have seen the kingdom of God come with power." And to give them some signs and indications of the coming of this spiritual kingdom—of his connection with the spiritual world, and the great prophets and teachers of old, now inhabiting it—he takes with him Peter and James and John—these alone—three friends peculiarly endowed, more intimate with Jesus, and doubtless more advanced in spiritual things than the rest of his disciples—and leads them up into a high mountain, apart by themselves, up into the purer, more ethereal and spiritual air—nearer, as it were, to the heavenly world—on the serene heights where, far from the noise and tumult of the world, with no fear of human intrusion, in the solitude of nature and of God, he might not only hold more uninterrupted communion with beings from those radiant spheres on high, but where he might exhibit to these three chosen friends something of the wonders and the glories of immortal and spiritual land. And we read that he was transfigured before them, and his face did shine as the sun, and his raiment was white as the light; or in another and more graphic description, "his raiment became shining, exceeding white as snow," so that no potter's earth can white them; and there appeared unto them "Moses and Elias, and they were talking with Jesus." Another account adds, "who appeared in glory and spoke of his decease, which he should accomplish at Jerusalem."

Such, with certain variations and additions of the different biographers of Jesus, is a statement of what I can not but regard as a most marvelous phenomenon—a most wonderful and striking event in the life of Jesus—a fact so peculiar that, had it occurred and been recorded in the present material age—an age so universally and utterly skeptical in regard to spiritual manifestations—it would hardly have gained any credence save among the simplest minds. For nothing could be more out of the common course of events—more preternatural, strange and marvelous—than the occurrence of such a phenomenon as this. Two ancient prophets—the great lights and mightiest teachers of the Hebrew nation—Spirits that long centuries ago had passed away from earth—not only manifest themselves to Jesus, but are seen even by three of his chosen friends and disciples, conversing with their Master as with a well-known and beloved friend.

Such is one of the greatest wonders, the most striking and peculiar events of which we have any account in the Gospel record, and which may be properly classified under the general term of miracle, by which I understand some marvelous spiritual phenomenon—some work wrought through the influence of a mysterious invisible agency. In this materialistic age, indeed not only are the facts of such phenomena being called in question, but even the possibility of such a thing as a miracle is doubted by very many people, tacitly, perhaps, but still I think quite universally; while there are not a few men, distinguished by a grand courage and a singular intellectual boldness, who very publicly deny and reject every account of miracles whatsoever. Of this wholesale rejection of the miraculous, Prof. Strauss of Germany, and Parker of America, are very famous instances. Both of them are noted for very extensive learning, illustrious scholarship, and exalted moral and religious character. Indeed all the various theories of miracles that are commonly held among us, practically deny the spiritual origin of these phenomena. The most common theory of Christian miracles—that which is most in vogue among the great herd of unthinking theologians is, if I mistake not, that these various wonderful works were wrought, and the strikingly marvelous events that occurred in the life of Jesus took place, in opposition to the laws of nature, as a sign of his authority and a proof of his divine mission, without any intelligence in regard to the cause and mode of operation on the part of Jesus himself. Of course he was supposed by this theory to be but a blind, unconscious medium of an almighty power, and these miracles are to be regarded as no evidence of any spiritual insight or divine and spiritual force in the Saviour. Another theory seeks to explain these wonders by referring them to common material causes, and thus endeavors to do away with all that is mysterious and miraculous, and therefore with all that is spiritual in them; while a third and most modern view of the subject rejects the facts and denies the possibility of miracles altogether. Such is the view adopted, especially by the friends and followers of Strauss and Parker; and regarding miracles as events taking place, and events performed, in direct opposition to Nature and in violation of her laws, I, too, should say that a miracle was an utter impossibility. But I see no sort of necessity of regarding these occurrences as a violation or contravention of the laws of Nature. To suppose that God would act in violation of his own laws—would set them aside under any circumstances whatever—would be to suppose that such laws were inadequate, imperfect, and not the wisest and best. Any change in the modes of divine

action, or interruption of the divine laws by the omniscient, all-wise Law-giver, would be an act of condemnation passed upon such modes and laws, and a denial of the omniscience and perfection of the great Creator—of him who is the same yesterday, to-day and forever—with whom is no variableness nor even shadow of turning. But I see no sort of necessity of regarding the Christian miracles as violations or contraventions of the laws of Nature or of the regular, intelligent, all-wise and all-perfect modes of divine action. To my mind these miracles have a spiritual origin. Shall I who dwell in a humble spot of this little insignificant orb, a mere speck and point as it were among these systems and firmaments, and systems of firmaments, that make perhaps but a corner of a still mightier universe—shall I undertake to set limits to the divine laws, to number them and count them all over on my fingers, as though I were omniscient? It may be replied that the laws of Deity—the divine modes of action—are everywhere similar and identical; that from one we may learn all, as Newton from the fall of an apple deduced the gravitation of worlds; but it was the great Newton himself, that paragon of learning and wisdom, the very monarch of his times in the realm of science, who declared at the close of his long and brilliant career: "I have but gathered a few pebbles on the sea-shore, while the great ocean of truth lay all unexplored before me." And even were the laws of the outward material universe perfectly clear and explicable to us—could we read through the book of external nature as easily as a child's primer even, still there remains this unexplored, mysterious Spirit-world; still how little do we know of invisible and spiritual things of the laws of the soul—of the relation of the visible to the invisible, and of the unseen world of Spirits to this! And I believe, dear friends, that the various Christian miracles have a spiritual origin; that they depend for their manifestation on unknown and spiritual laws; that they are indicative of spiritual influences and spiritual agency; manifest a knowledge of interior and spiritual causes, and prove a spiritual elevation and spiritual communion on the part of the Saviour; and that they are not the mere signs of outward authority, or proofs of a commission from on high, given only to impress and convince the world. And yet, evincing as they do, a wonderful spiritual exaltation and a marvelous insight into the mysterious causes of things, as well as a sublime connection with the spiritual world and a communication with spiritual beings, they necessarily do impress us with the extraordinary character of the nature, qualifications and gifts of Jesus, increase an interest in the teachings of the Saviour, and thus give an additional power and authority to his words. In regard to some of these miraculous facts, as I am aware, it is comparatively an easy matter to resist the idea of their spiritual origin, and perhaps by some exercise of ingenuity to find a material cause for such effects; but in such instances as those related in the passage from which our text is taken, as must be obvious to all, it is utterly impossible, as spiritual presence forms the very staple and substance of the narrative; and recourse therefore is had by the anti-spiritual theorists to the supposition either of hallucination or deception on the part of the disciples.

But this position, assuming as it does the ultra impossibility of miracle, and involving a rejection of the facts of the Gospel narrative, can never fully content the minds of the unlearned and unsophisticated, who require a plain and simple faith. And with all my respect for the intellectual power and moral character of Prof. Strauss and his distinguished American follower, Mr. Parker, I know of no literary work so utterly unsatisfactory as the great work, especially of the former, on the Miracles of the Gospel Record. By the system of *reductio ad nullum* there employed, in explaining away the facts of the miracles, and reducing them to myths and non-entities, not only every event in the life of Jesus, with his every word and teaching, might be nullified and done away with, but no record of history or biography, whether ancient or modern, would stand the test of such destructive criticism and analysis; and it would tend in the end to the utter discredit of all historical accounts—to an entire annihilation of all faith in human testimony. I fully believe, therefore, not only in the Christian miracles as manifestations and evidences of spiritual agency, but look upon them as holding a most important place in the Gospel economy. Indeed, of all the various facts in the life of Jesus, I know of none of higher importance or of greater significance. They open to me the spiritual world; they impress me with the sense of a spiritual presence; they teach me a belief in invisible and spiritual agencies, as no other events recorded in the Gospel can do. Especially is this the case in the marvelous account from which our text is derived.

This text necessarily suggests to us the questions here, first, what does this passage reveal to us in regard to the spiritual world and the connection of Jesus? secondly, of what use and benefit are such revelations to the world? These questions we shall endeavor to answer as fully and clearly as our present brief limits will allow. In regard to the spiritual world and its relation to Jesus, the text teaches, first, that men still live after the phenomenon called death has taken place; that Spirits still exist after they have departed from the body; that death, therefore, so far from being an annihilation of being, the end of existence, or even a decay and dissolution of the man, is but the new birth of the soul, its birth into a higher world, its entrance into a brighter and more radiant sphere of life and light and glory. It gives no foundation even for the glowing and disgusting (to me, I must confess, dear friends) doctrine, that the spirit sleeps with the decaying body in the damp and dismal

grave, in the fearful charnel house of the tomb till the resurrection day. For it presents to us the Spirits of Moses and Elias, whose decaying bodies had been committed to the earth, and whose ethereal portion had passed to the invisible and heavenly world centuries on centuries before. We must either believe this or deny the truth and reliability of the Christian Scriptures; for in the words of the record, "there appeared unto the disciples Moses and Elias;" and this great and delightful truth, that the Spirit still lives in the Spirit's home, adorned with new beauty (for in the language of the Gospel narrator it is said they "appeared in glory") is recognized as a well known and undoubted fact, and is spoken of as naturally and as simply as any occurrence of common life, without any exhibition of wonder or surprise in regard to the matter.

Again: This passage teaches us that the souls of the departed are possessed of bodies as much as when on earth, for more ethereal bodies, doubtless, and that they were seen of Peter and James and John, to whom they "appeared in glory;" "that there is," therefore, in the words of the Apostle Paul, "a natural body and there is a spiritual body;" and that the Spirits of those who have long since passed from the earth are not only able to make their presence felt by those who still remain in this lower world, but that they can and do manifest themselves personally to their brethren who are still dwelling in the flesh. And we further learn that the spiritual world is near to Jesus, and was around him; that he had his conversation in heaven while yet on earth; and that not infrequently, in the words of the Gospel, "angels came and ministered unto him."

We are taught, moreover, by this passage under consideration, that the inhabitants of the world of Spirits are still human beings; that they feel the same; act, speak, converse, and are the same in most respects as when on earth; or in other words, that they are natural and familiar, and that they are thus recognized as the same beings; for we find Moses and Elias, so many long ages after their departure from the earth, still known and recognized as Moses and Elias—associating familiarly with Jesus, and still cognizant of events, and alluding to the scenes of earth. For they spoke of the decease of Jesus, and that it should take place at Jerusalem; and this, as well as their own presence with Jesus, proves that the Spirits of the departed still retain their interest in the affairs of the humble planet where they had their first birth—still are attached to their earthly home, to their friends, and their former countrymen. The disciples Peter, James and John, not only saw these ancient and illustrious prophets and guides of the Hebrew fathers, but it is recorded that they appeared unto them *talking* with Jesus. There are those little verses, as it would seem, in the Christian Scriptures, who regard the doctrine of spiritual communications, that is now beginning to awaken a fresh attention of mankind, and the communion of mortals with the souls of the departed, as a wholly new and strange doctrine, opposed to the teachings of the Bible and of the Gospel record, and who therefore turn away from it in abhorrence, and denounce, in no measured terms, not only those who profess to believe it, but even those who take the liberty, to which they have an inborn right, of giving their attention and thought to a subject so sublime, and of investigating phenomena more striking and marvelous than any that have arrested the minds of men for centuries. But we learn from the text that the blessed Jesus held communication with the Spirits of the departed. "And, behold there appeared Moses and Elias talking with him;" and this is by no means the only passage in the Gospel that illustrates the doctrine of spiritual intercourse and communion on the part of the Saviour, with the spiritual world. And not only to Jesus himself did Spirits thus manifest themselves and hold communication, but they appeared also to certain of his disciples, and they also listened to the words of Spirit guests. So far, then, as Jesus himself and those of his disciples are concerned, the fact of spiritual intercourse is unquestionable. To doubt it or deny it, would be to doubt or deny the Gospel record. On them was shed the splendors of the invisible and heavenly world. For His face did shine as the sun, and His raiment was white as the light, and angels from their bright abodes of ecstatic joy and beauty, who before in seraphic choirs had sung the blessings of his advent, came to minister unto him; and the Saviour promised that his disciples also should enjoy communion with the world of Spirits. If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." O what a delightful hope! what a blessed promise to that little band of hated and persecuted ones, as they came to the martyr's death, "Yet a little while, and the world seeth me." I will not leave you comfortless; I will come to you. "Yet a little while and the world shall see me no more; but ye shall see me. And again—precious promise! comforting thought!—"For where two or three are gathered together in my name, there am I in the midst of them." Certainly, to his friends then present, and to his disciples generally, this opening of the heavenly world, this revelation of spiritual glory, had its uses and its benefits, else why did Jesus thus take them with him as witnesses of this sublime and marvelous exhibition! What assurance must it have given to their faith. What strength and joy to their trusting love of their humble and persecuted Master, that although hated and condemned by Chief Priest, Elder, Scribe, and Pharisee, he was beloved by the great saints and prophets of the Just!—that though despised by the proud lordlings of earth, he was yet so beloved by the purest and loftiest Spirits of the heavenly world!

What a blessed comfort and consolation to them in their future

labors, trials and sufferings to remember those sweet, encouraging words: "I will not leave you comfortless—I will come to you." And it was doubtless through a faith in such spiritual influences that they should be enabled to remove mountains, and nothing should be impossible to them, Jesus promises his followers, "the works that I do shall ye do also, and greater works than these shall ye do, for I go to my Father."

We have thus, my friends, considered the Gospel doctrine of spiritual manifestations, of the connection of the spiritual world with this, and the communication of Jesus and his disciples with that world. We learn from the life and teachings of the Saviour the great and blessed truths of the nearness of the spiritual world; of the fact that the Spirits of the departed are still cognizant of human affairs; that they made themselves visible to Jesus and his disciples; that they conversed with him, and that he promised his friends and followers that he would still be present with them, and make himself manifest to them after his departure from earth; and so full, clear and explicit are the teachings of the Master upon this point, as to admit of no sort of question on the part of any candid mind. We must either admit the facts and statements of the Gospel narrative, or else regard the disciples as the subjects of hallucination, and accuse the biographers of the Saviour of willful and intentional deception.

But I should do myself, as well as my subject, injustice, did I not say a few words to you in conclusion, in regard to the newly-awakened faith—a faith so universal in early times and in the days of the primitive church—in spiritual presence and spiritual communion; its influence, uses and benefits to mankind. In the first place, we can not but regard the revived belief in the nearness of the spiritual world, and in the ministry of angels, that is now engrossing to so great an extent the attention and thought of the most refined and exalted as well as reflecting and scientific minds of the nation and of the world everywhere, as tending to mental and spiritual elevation. Could the mass of mankind, now so engrossed in earthly cares and labors—unwise and unsatisfactory, albeit—so wholly eaten up by worldliness, avarice and sensuality, come to feel the nearness and reality of the spiritual world, its radiant portals unfolding themselves to their quickened and purified vision, and gaze upon their ethereal splendors, they could not but be powerfully impressed with the conviction of the transitory and perishable nature of worldly gain and riches, of earthly possessions and honors, and all the various paltry and ephemeral objects of human ambition, for whose attainment they are now wearing out their lives and debasing and deadening their immortal souls—they would inevitably become more spiritual and more elevated, more powerful, more loving, more harmonious, and truly happy. And I fear there never was a period in human history when such influences were more needed; when mankind were more wholly absorbed in material, and therefore perishable, interests as now they are; and when there was so little love of spiritual theory, so little concern in the sublime unfoldings of the future, and in the things of the spiritual and eternal world.

Again: This doctrine of spiritual presence and spiritual communication has had a blessed use in awakening the minds of men from an utter disbelief in God and the soul; and already, thanks to our heavenly Father, thousands upon thousands of blank infidels in this our own land, and in other parts of the world, have been led, through this new movement, from a cold and gloomy atheism to a living, joyful faith in the existence of the soul, the being of a God, and the glories and blessedness of an immortal life. This, even if there were no other benefit derived from the newly-awakened faith in the spiritual world, is a vast and almost incalculable good.

Again: There are a large number throughout Christendom doubtless who have no faith whatever in their own individual immortality hereafter; who believe that their Spirits will be absorbed at death into the infinite Spirit; and many of them have already been turned by the reward of this glorious doctrine of spiritual presence from this cold, unsatisfying faith. There are those, too, of all sects and churches who have had no hope whatever that they should meet and recognize the beloved ones of their soul in the future life, or that the departed Spirits were at all cognizant of the home and friends they had left behind. O how many times, dear friends, has the sorrowing, despairing question come to me from such, "Can you believe that I ever shall see and know my child, my brother, my friend in another world—that I ever shall be united to them again?" And often and often, too, the cold and bitter saying falls upon my ears, "O I can not, I will not believe that the pure Spirits of another world can still have an interest in the scenes and inhabitants of this dark and wretched earth." To how many such as these, among the most intelligent, refined and cultivated people of the land, has the reality of the Gospel teachings of spiritual presence and communion brought new light and life and joy.

You, my dear friends, have been blessed by Providence with a more enlightened, humane and liberal faith than is enjoyed by the vast majority of mankind, or even by the vast majority of your countrymen. Think, then, of the gloom, the misery, the horror that must be theirs who have been trained in the fearful belief that the great mass of mankind have been elected from all eternity to perpetual damnation and unutterable woe in the future, and that they and their loved ones may be—most probably are—of this number! Think of their suffering, their agony of mind, as they hear the professed minister of the Gospel at the hour of death and burial, as well as in the pulpit! O how often have I listened to such utterances, teaching them that God had

snatched away their little ones from their arms, in wrath and vengeance, as a judgment on their sins and their want of repentance, and that the offspring of the ungodly and unregenerate—those who did not conform to their wills and teachings, and belong to their church—the children of the unbaptised and unregenerate, should suffer the torments of the damned forever and ever! When you reflect, dear friends, that still over the length and breadth of this whole country—and how much more in other lands!—such are the horrible doctrines quite generally taught, and such are the religious sentiments in which the vast majority of mankind are trained, can you wonder that men are greeting everywhere with enthusiastic delight and an elevated joy, above what words can tell, anything that can reveal to their minds the great truth of the nearness of the spiritual world, the ministry of angels, the presence and communion of the dearly loved ones who have gone before them to the blessed, glorious life of the future in that radiant land where is fullness of joy and pleasures forevermore; that they rejoice to believe they are still around them, still with them, still breathing messages of love and tenderness into their loving hearts; that the bereaved mother, the lonely and loving one, can hear from her loved and departed ones the precious words of the Saviour, "I will not leave you comfortless—I will come to you."

THE SPIRITS IN WILBRAHAM, MASS.

MESSRS. PARTRIDGE AND BRITTAN: Not many evenings since I accepted an invitation to attend a "Circle" that met at the house of Dr. Glover, in this village. The exercises of the evening commenced with music—playing on the piano, accompanied by several voices. After sitting a while, a few of the company were exercised apparently by some foreign influence, made visible by various motions of the head and arms. The "afflatus" was evidently upon them; but the "god of the lyre and the silver bow" has learned to be more gentle in his treatment of his vates than he was wont to be in ancient days. There was no wild rolling of the eyes, no disheveled hair, no struggling to throw off the influence of the "god," but a calm and thoughtful expression of countenance. Presently one of those thus influenced arose and proceeded to address us very much in such a strain as is often heard in prayer meetings of the different religious sects. The matter of his discourse was unexceptionable. At the close of his discourse he remarked, "This is the first time that I have ever spoken in these circles, but I may come again and speak more at length if I can control the medium. You wish to know my name—no less than three have already mentally asked the question. Well, as will give it to you. When in the form they used to call me "Edward." After a short pause some one asked, "Did you formerly live in this place?" "Yes, I used to walk up and down this street." "Will you give your other name?—for we do not recognize you by the name of Edward alone." "Hyde" was given in a distinct tone. "Ah, yes," exclaimed one or two voices, "we recollect now." It was the name of a Methodist minister, once the steward of the Literary Institution in this place, who died nearly twenty-four years ago, and who was now, if we can believe it, manifesting himself through the speaker by suggesting the thoughts and words of his discourse. It is proper to state that the medium, who is not a resident of this town, knew nothing of Mr. H.

Again, another medium—a gentleman—was "rappell" by a Spirit calling himself "Byron." "Bring the Bible," was uttered through the medium. It was brought. "Turn to the sixth chapter of the Revelations." The chapter was found. "Please read." This request was complied with; and when the reader had uttered the words of the eighth verse, "And I looked and behold a pale horse, and his name that sat on him was Death, etc."—"There, that will do," said the medium, and he rose to his feet. After a few preliminary remarks he commenced delivering himself in poetic numbers, which for strength and sublimity of expression were equal to anything that Byron ever wrote. Death, the mighty conqueror, was personified, who, in "thoughts that breathed and words that burned," detailed his "doings" since the commencement of his career on the earth.

I said to the medium, after the circle broke up, "I wish you would give me that poem in writing." "I would," he replied, "if I knew what it was." He declared himself to have been wholly unconscious of what he had uttered; and yet, *me judice*, he had delivered a poem that any one who has ever written in the English language might well be proud of. I have been informed by others who have heard him, that many of his utterances are of the same elevated character.

Appropos of this medium, whose name is William Hume: any one having but little acquaintance with him, can not but discover that he is an unlettered person. Not only is he unacquainted with any other language than his own, but his knowledge of that is quite imperfect. Some time since, three pieces of writing were handed to me with a request to translate them, said to have come from his pen while in a state of trance. One was in Latin verse, with the name of Camoens, the celebrated Portuguese poet, signed to it. The versification was correct—the thoughts and style of a modern cast. The other pieces were Greek poetry, signed "Theognis," the name of a poet who flourished between five and six hundred years before Christ. The measure of both was accurate, and the style of thought resembling that of the ancient Greek writers. Subsequently the medium gave a correct translation of the Greek pieces in elegant English verse, which I have seen and read.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, FEBRUARY 30, 1856

THE INDIVIDUAL AND THE STATE.

Man existed before the government. From the beginning there were laws and principles written in the human mind and heart, or developed in the constitution of things, which he was bound to observe.

Max existed before the government. From the beginning there were laws and principles written in the human mind and heart, or developed in the constitution of things, which he was bound to observe.

There is a higher power. The soul was created in the divine image; therefore, render unto God that which is due to him.

While we would enforce the duty of a rational submission, we would claim the privilege of virtuous independence. The individual may submit, from the nature of circumstances, to that which is unjust to himself, but he can not be compelled to give his influence to strengthen the hands of the oppressor.

On a question of right and wrong an enlightened and true man must have a better standard of judgment than the vote of the majority. There is a higher power than the government—before this we bow.

The time has come when nations, as well as individuals, should learn that there is a better way to redress a wrong than to commit another of equal or greater magnitude.

The Editor down East.

MR. BRITTAN will lecture in the Hall occupied by the Spiritualists in Hartford, Conn., on Sunday, March 2d, afternoon and evening, at the usual hours.

THE KOONS IN NEW YORK.

For some three weeks Mr. Jonathan Koons, his son and daughter, have been in New York, holding nightly circles for spiritual manifestations, at Jackson's Hotel, in Spring-street, opposite Clinton Market.

Mr. Partridge, Mr. Brittan, and the different attachés of this office, have repeatedly been present at the sittings of the Koons since their arrival here, and the developments observed by them have been uniformly confirmatory of the above representations.

On Tuesday evening, February 19th, we had the pleasure of meeting with some twenty-five or thirty intelligent ladies and gentlemen at the rooms of the Koons. At the appointed hour the company seated themselves in the form of a semi-circle, with a table, surrounded by a somewhat fantastically constructed apparatus, occupying the vacant segment.

All things being arranged, the light was extinguished; a spiritual song was sung, to which an accompaniment was played by Mr. Koons on the violin. Soon afterward the bottle containing the phosphorus became illuminated, and a small globular light was seen to move rapidly to and fro, and up and down, in the room.

A tambourine was then taken from the table and moved up and down, hither and thither through the room, and beaten with unexpressed skill to the music of the violin.

After repeating and diversifying performances such as the foregoing, for about an hour, the Spirit announced through the horn that he must depart, and the séance closed.

THE TWO STREAMS.

At no great distance are two streams. The sluggish waters of the one scarcely exhibit any motion. Being constantly filled with the grossest impurities, many offensive and hurtful vapors are generated along its banks.

The other stream glides along like a laughing child at play. The waters are clear as crystal. Like the creatures of a joyous intelligence, they dance to the notes of their own wild song.

Human life has been compared to a stream. If the springs of existence be pure and elevated, the stream will, unless it imbibe impurities by the way, be transparent and beautiful.

MORAL.—In beginning to reform the world, it is important to commence where human life has its origin.

PROGRESSIVE IDEAS FROM THE PULPIT.

We have received a hand-omely printed copy of a discourse delivered on the occasion of the funeral of Mrs. Mariette L. Thompson, late of Danby, Vt., by Rev. J. F. Walker.

As we have seen, mind is competent to apprehend some Truths intuitively. Of others it can sometimes attain momentary glimpses, which on account of their indistinctness, we can not retain long enough to put them into such tangible forms as shall hereafter serve as prompts to our recollections.

And what, in the last analysis, is bodily power, but the direct action of mind on matter. It is, therefore, conceivable that mind should operate on one kind or one quantity of matter, as another. We do not know that muscle and nerve and bone are the only forms of matter mind can act on—nor that two hundred pounds is the fixed amount of weight mind can raise against the law of gravity.

SPIRITUALISM IN SAN FRANCISCO.

The San Francisco Herald of January 6, contains the following account of manifestations which had recently occurred in that city:

A few nights since, between the hours of 7 and 10 o'clock, a strange scene was being enacted in a house on Sutter-street, not far from the northeast corner of that street and Kearny.

The Assassin's Argument.

A FLORENCE correspondent of the New Orleans Delta states that a Mr. Hume, a Spiritualist from New York, (doubtless Daniel D.) is in that city, and that his presence and the exhibitions of the spiritual phenomena had occasioned much excitement.

The Golden Age.

THE WOMAN'S Advocate in a cautious notice of Harris' "Lyric of the Golden Age" acknowledges its superior merits in the following language:

QUESTION ABOUT REORGANIZATION.

Editors SPIRITUAL TELEGRAPH: "Extended Friends"—The "Voice to Mankind," third part of A. J. Davis' invaluable book, "Divine Revelations of Nature," proposes a very suggestive plan to reorganize and improve society.

Several of my friends wish to know if any steps of the above kind have been taken, and if so what their prospects are.

Our correspondent will bear in mind that in developing a supply of the fundamental necessities of mankind, several distinct and consecutive operations are necessary.

Now in the cyclic revolutions of the ages we are brought again to a spiritual spring-time—a transition period midway between the winter of old, effete, and decaying institutions both in church and state, and a new and higher cycle of the developments of Divine Love and Wisdom.

Miss Jay's Lectures.

The recent lectures of Miss EMMA FRANCES JAY, delivered in the Music Hall, Boston, and in other places East, appear to have excited much interest among Spiritualists and other intellectual people who were, from time to time, among her delighted auditors.

The last New England Spiritualist devotes about three columns to a synopsis of two of Miss Jay's lectures.

An Inquiry answered.

J. HOPKINS, of Scottsburh, Livingston county, N. Y., writes us requesting an explanation of the fact, that after being a tipping medium for some eight months, the power of moving the table was entirely suspended, and all communication between himself and the Spirits thus cut off.

Overcome by Trifles.

How strangely are we conquered by little things! The man who stood firm under the great calamity—braving the stormy elements like some great rock in the midst of the troubled sea; now, in an unguarded moment, bows low beneath the slightest breath of misfortune.

A Poul Slander Refuted.

A BRIEF paragraph respecting a charitable Institution in Broome-street, of which Mrs. L. A. Lincoln is the responsible head, appeared last week in the miscellaneous department of our paper, and was credited to the Providence Tribune.

PERSONAL AND SPECIAL NOTICES.

Movements of Bro. Harris. Rev. T. L. Harris, after delivering a course of twenty-one lectures in New Orleans, on the subject of the "Facts and Philosophy of Modern Spiritualism, in its various branches," left that city on the 5th instant, designing to lecture in Mobile, Ala.; Augusta and Griffin, Ga.; and Charleston, S. C., previous to his return to New Orleans.

Philadelphia.

Miss EMMA F. JAY will lecture in Sansom-street Hall, Philadelphia, next Sunday.

Electro-Medicated Vapor Baths.

The other day we made a trial, under the direction of our gentlemanly friend, Mr. Calbertson, of the bath which he prepares and administers at the Rooms of Mrs. French, 44 Broadway.

Hume, said by him to have been dictated by Spirits, and strongly characteristic, in style, of the persons whose names are signed to them. One is an elaborate treatise on the Antiquity of Coins.

But enough of this. Will any of the theories broached to explain these phenomena, aside from that which assigns their origin to beings in another state, satisfactorily account for them?

WILBERHAM, MASS.

FROM PROFESSOR HARE.

Is the New York Tribune, of the 6th instant, a critic does great injustice to a medium to whom I was greatly indebted for assistance in my investigation of Spiritualism, in supposing her to be wanting in patience or amenity.

Is not religion of value? For what do the people of Great Britain pay more than forty or fifty millions of dollars annually to their clergy? Is it not for the sake of religion? Since the coming of Christ and of Mohammed, has not religion been one of the primary objects of human contention?

But according to Warburton (an English bishop) and Whately, Archbishop of Dublin, the Pentateuch does not give any account of another world; and in the Gospel we find that, according to Christ, the other world is in the same cavity with hell, where all who "seek the good things of this life" are, like Dives, to be boiled to celerity in the fire.

One mourner tells me that if it be true, she would value it more than a thousand words, especially as connected with the idea that an intellectual child, of whom she had been recently deprived, shall still be her companion, and may communicate with her.

Those who swallow the scriptural canons, yet strain at spiritual goals, and who can believe anything which is said to have happened two thousand years ago, who credit a witness of whom they know nothing, provided he has been long enough among the dead—may dispute the truth of all this; but that is what I am prepared to expect.

Before I became a Spiritualist, I counted with uneasiness the years as they rolled away; and although hoping for a future state, I felt a gloomy doubt as to what that state could be; but now I feel impatient rather that time should fly faster; and I only wish to live in order to make others partake of the gratification which has been imparted to me.

Mr. Brittan will be pleased to receive subscriptions to the TELEGRAPH and orders for Spiritual books wherever he may travel. All books so ordered will be forwarded free of postage.

MACHINE IN THE HUMAN FRAME.—Very few, even mechanics, are aware how much machinery there is in their own bodies. Not only are there hinges and joints in the bones but there are valves in the vessels, a forcing pump in the heart and other curiosities.

Original Communications.

IMPLORA PACE.

BY ELFREDE.

The fresh and dewy night hath come in glory, Beautiful, and roscum, and most fair, Laying her healing hand upon the heated And weary low of care.

The day, with its innumerable voices And mightily overplus of garish life, Its cold gray sky and soulless-city babble, Its maddened selfish strife— The day hath fled as would a jesting crowd Fleo from her chaste and calm and holy night, Awed by the presence of the calm enchantress— The sweet enchantress, Night.

To me the darkness brings no benediction, Pouring quiet on the pulse and brain; Maddened and taunted by the awe-struck silence, I writhe in anguished pain.

I nest— a black cloud, self-involved and c'reling— Holdeth me in its reddened, heated breast; Bewildered, heart-sick, in the darkness groping I humbly pray for rest.

I nest, unrest, is this hell of pain eternal As are the heavens and the God above: "Peace, be still!" a voice, soft, calm and holy, And penetrate with love.

Speaks my listening soul, now awed and eager; Speaks of a heaven beyond this passing scene; Bids me look upward to the great All-Father, And on his strong arm lean;

Bids me seek faith, and in that faith find calmness; Tells me that this clay, which folds around Our spirits its cold arms of inert matter, And chains us to the ground;

Clinging to the breast of earth, so heartless, Shall vanish soon and be dissolved again, To earth, as are the rotting leaves of autumn, Or hail in summer rain.

The spirit freed shall rise to its immortal Home amid the light ether above, And circling waves of the bright home of harmony, Of wisdom and of love.

The spirit freed shall rise to its eternal Home, and be no more the body's guest, And find a peace surpassing all its dreaming— Its human dreams of rest.

HEALING THE SICK.

The following communication is entitled to the fullest confidence of the reader, and goes far to support the claims of Mr. and Mrs. Atwood, and to commend their treatment to general favor. Mrs. Millington is already favorably known to the spiritual public through her poetic contributions to our literature, and by an intelligent circle of admiring friends she is everywhere respected and beloved for the graces and virtues which are most unobtrusively displayed in her private life. Such testimony from such a source must be of great service to Mr. Atwood, and we hope it may be of service to the afflicted.—Ed.

Mr. Editor—For the benefit of the afflicted permit me to lay before the readers of the TELEGRAPH some facts concerning the case of my brother, Bainbridge H. Hop, of Elizabethtown, Essex Co., N. Y. Let me commence my story by saying that an older brother died at the age of twenty-one, of a singular disease, apparently of the stomach and liver. The most noted physicians of Albany and Boston pronounced his case hopeless, and altogether out of the reach of medicines. He was emaciated to the last possible degree, and yet his mind remained clear and vigorous to the end of his life. He laid aside his frail body of flesh with the composure of one but exchanging garments, and became clothed in the etheric spiritual body, and so passed from our sight. We had not yet learned to think of him without recalling his mysterious illness and suffering, when our youngest brother became similarly afflicted. He had, from a child, been delicate, and suffered from occasional sickness of the liver and stomach, but grew up without seeming seriously injured in health until he was sixteen years of age. During the summer of 1851, his health failed rapidly. His stomach became diseased. He could take but little of the plainest food, and that seemed to be but little digested. He grew very thin, and his complexion became dark and unhealthy. Change of diet, exercise in the open air—everything possible was tried. Physicians had pronounced his case imminently dangerous. By degrees he sank lower and lower. His flesh became corpse-like and rigid to the touch, his countenance bearing an extremely painful expression, while the feverish brightness of his eye was indescribable. He clung to life with the earnestness of one before whom the world looks bright and hopeful. He wished to live—not that he feared death, but because he loved life. As his danger became more apparent to all, the more he clung to life; his friends despaired and death seemed very near indeed. A lock of his hair was sent to Mrs. Tuffs, of Jersey City, and an examination of his case procured. She sent a prescription, and after using it he began to mend slowly, but so much that he became able to renew his walks and to ride several miles at once. He seemed to gain strength until about the first of May, when a reaction took place, and he again failed. At this time, when our last ray of hope for his life was about to go out for ever, the attention of our mother was drawn to Mr. A. G. Atwood's communications to the TELEGRAPH upon the subject of Healing Mediums. It was already known to her that Mr. Atwood was himself a healing medium, and she resolved to apply to him for help in this extremity. Letters were exchanged. Mrs. Atwood, a wonderfully developed clairvoyant, examined our brother's case, and Mr. Atwood undertook his case, only requiring his presence at Lockport. My brother was immediately taken there and the treatment commenced. The medium placed his hand on the patient's chest, which made him throw up large quantities of acid yellow matter, and a thick, disagreeable, sour sweat oozed through the pores of his hands and arms. When he had been there a short time he became sensible of the healing influence, and he could watch the process going on in his system of removing a diseased magnetism to supply its place by another portion which was pure and healthy, and he gradually became developed as a medium himself. He took medicines prepared by him from simple herbs, and was daily and hourly under the healing influence.

He watched the progress of other patients. Every case was not like his own—of long standing and slow to cure—but some were instantaneously healed. The deaf were made to hear, the lame to walk, and many sick arose from their beds of suffering, well. Mr. Atwood performs remarkable cures by sending a healing influence to a great distance. The friends of a little girl in Iowa City, whose case was considered utterly hopeless by the doctor, wrote to Mr. Atwood as a last resort. He answered, sending a healing influence with the letter. In less than two hours after this was received, the little girl was perspiring freely, and soon entirely recovered.

I am well aware that our brother's case may not be thought so remarkable by many as the sudden cure of a violent fever or any other simple disease; but to a reflecting mind the removal of a disease whose obscure cause placed it beyond the reach of medicines or any known remedy, must be convincing proof of a superior healing power. That Mr. Atwood possesses such a power, through the mercy of God, we firmly believe. Our brother returned to us much better than he had been for more than a year. His complexion was clear, and even ruddy. His shrunken chest was round and full, and he stood erect. He ate freely of all that was set before him, except fibrous fruits and vegetables. He was able to endure much fatigue, and has continued to improve ever since. At present he bears no likeness to himself as he did last year at this time, and he and his friends attribute this change to the mediumship of Mr. Atwood.

LUCY A. MILLINGTON.

Tiffany's Monthly. The first number (for March 1856) of this proposed new Monthly Magazine, devoted to the illustration of spiritual science, and edited and owned by JOEL TIFFANY, is now in type, and will be issued in a few days. It is filled with well digested and well elaborated articles, which can not fail to commend themselves to men of thought. Subscriptions, at \$3 per annum in advance, received at this office.

SHAKER LIBERALITY.

TO THE EDITOR OF THE TELEGRAPH:

An article under this head, which appeared in the Tribune of the 6th instant, written by "A Listener" to the lecture on Shakerism, delivered in the Tabernacle on the 31st ultimo, charges—not directly, but by implication—the Shakers with prohibiting the reading, in either their schools or families, of nearly every book that illustrates a "scientific principle."

This is not the fact—and the city of New York is welcome to do as the New York Legislature did in 1849, namely: appoint a committee to investigate this very subject. Since the publication of the Report of the said Committee, I have not often seen this charge preferred.

I would respectfully inform "A Listener" that, should he travel in Europe, he would find the public mind there imbued with precisely the same idea in regard to the United States of America, that he expects to entertain of a Shaker community; that is, that they have more respect for, and have made more proficiency in, the practical than in the ideal of the arts and sciences. In truth, was it not rather the reaping and sowing-machine, than the Greek slaves, that saved our reputation in the Crystal Palace of England and France? Fifty years hence it may be otherwise.

The cultivation and unfolding of the mental and spiritual natures, and the formation of a perfect moral and religious character, have ever been, and still continue to be, the first objects in a Shaker society. The second is the creation of the means to secure to every member of the organization, an ample supply of all physical wants, in childhood and age, in health and sickness. And so far as any and every science can, for the time being, subservise these ends, we, as heretofore, shall ever gladly introduce them into our schools and families. But, to the confusion of "science, falsely so called," to the mortification of noble human wisdom, pride, and arrogance, and to the humiliation of our popular, procreant animal orthodoxy, let it be borne in mind that the first successful social organization ever established on earth, that secures the equal good of all its members—spiritual, intellectual and physical—was founded by a woman who could neither read nor write, aided solely by Spirit knowledge.

Contrast this with a learned, scientific community, like some cities I know of, thousands of whose members are so physically degraded that they have poor food in still poorer quantities—so mentally debased that they "hate knowledge," and as to spiritual life,—it is not to be named.

Divine revelation, not science, is the rock upon which Christ has built his Church in this day of his second appearing. From that center all true science originally diverged, and all its scientific truths will ever continue to converge. Therefore, Shakerism is not antagonistic to science, it being eminently progressive in its very nature; for itself is the direct result of the principles of progress in the human race.

We are quite willing that science should help us to raise our corn and potatoes, and cook them, too, after they are raised,—to build our houses and furnish them, to make our machinery, and, in fine, do every thing that is useful. But when she insists upon dividing us into rich and poor, high and low, the transcendently-learned and the "unwashed, though unlettered, democracy," our moral and religious instincts demand and "confound the wisdom of the wise, and bring to nothing the understanding of the prudent." They tell us to feed the hungry, if we would reclaim the vicious; and to clothe the naked, if we would protect the innocent.

The Society of New Lebanon is composed of eight independent families, each one being in itself a perfect community, with numbers varying from thirty to one hundred and fifty; and, as speculations are not allowed as a means of acquiring wealth, they are by no means so rich as it is generally supposed. The net annual income of the whole Society, comprising over five hundred, has never yet amounted to \$50,000, over and above their expenses. Indeed, some of the families do little more than make both ends meet.

The school of the Society has gradually improved, as the spiritual and material conditions of the Society have advanced. It has been pronounced by the County School Superintendent as the best organized and conducted school in the county of Columbia. The following is a list of the branches of education taught therein: Reading, Writing and Arithmetic, Spelling, Orthographical Analysis and Grammar, Geography, Mapping and History, Practical Geometry, Mensuration and Algebra, Agricultural Chemistry and Botany, Natural and Mechanical Philosophy, Moral Philosophy, Physiology, etc., etc.

The following are a part of the numerous scientific works that are in common use: Lardner's Lectures on Science and Art, complete; Comstock's, Parker's, and Youman's Natural Philosophy and Chemistry; Appleton's Mechanical Dictionary, and other scientific works; histories of England, the United States, &c.; a miscellaneous assortment of scientific, historical, and moral works, too numerous and tedious to mention; together with Bibles, Testaments, and other religious works and school books in abundance. Also, about forty periodicals are regularly taken by the Society, among which are the New York daily and weekly Tribunes, the Journal of Commerce, the Herald, the Scientific American (five or six copies), the Spiritual and Agricultural papers besides others published in Boston, Albany, Hudson, Pittsfield, etc. From these facts the New York public can judge as to how far it is true that a "scientific principle" is rarely illustrated in a Shaker Society.

I, last summer, went to the Tabernacle to hear H. W. Beecher lecture on "Patriotism." It was very warm weather, and the house was crowded, but not the least provision was made for ventilation. It then occurred to me that, scientific as that assembly undoubtedly was, they would still have been more benefited by a lecture on Combustion, showing that the oxygen of the air is necessary to be united with the carbon of the food in order to sustain human life, than by what they heard. Inasmuch as the existence and well-being of the individual is first in order, than that of the body politic. The janitor declared that, on the occasion of the Shaker lecture, was the first time he had known any attention to be paid to the ventilation of the Tabernacle.

To the second charge, however, I plead guilty, and have only to say that, in this day of flashy, trashy, and licentious literature, any respectable family in New York who does not "keep a strict surveillance as to what they read," may expect soon to lose the character of respectability.

EXTRACT FROM REPORT OF SELECT COMMITTEE IN ASSEMBLY, APRIL 2, 1849. On examining the Schools at Waterbury, a model worthy the imitation of the best society was presented. A full and excellent library of the most approved books was found, and a thorough education for the business men is there imparted, by teachers competent for the task. The scholars, both male and female, seemed highly pleased with their situation, and were in the apparent enjoyment of all the pleasures of youth. Full life. Page 12.

FREDERIC W. EVANS. SHAKER VILLAGE, NEW LEBANON, COL. CO., N. Y., February 11, 1856.

A WORD OF CRITICISM.

Most of the skeptical minds converted to a belief in man's immortality from a patient investigation of "spiritual manifestations," the philosophy of Spirit teachings, etc., seem to think the whole world must be almost instantaneously converted also; and many of these new converts manifest a zeal in attaining this result, which often smacks largely of extreme intolerance and dogmatic prejudice, if not bigotry itself. It is lamentable to witness the strong prejudices prevailing still when these converted skeptics discuss the authority and the teachings of the Bible; and with all this respect for Dr. Hare as a gentleman of high and well-established candor and truth, I beg to express the opinion that his criticism on the teachings of Jesus as recorded in the New Testament, is a striking illustration of this excessive zeal and prejudice. They, in their past days of skepticism, have encountered strong denunciations against infidelity from "orthodox" circles, and were naturally much embittered in their feelings thereby; but this should admonish them to more moderation now that they are convinced of the errors of their past skepticism, and to exercise some charity for the religious sentiments of those professing Christians who yet look to the Bible as their guide.

One of the strong features in the spiritual philosophy is, that we take with us to the Spirit-life our mental prejudices and conceptions of truth and error, and that we have there the great work to accomplish of unlearning our errors. And, as I understand it, this is no small work to do, and should take us not to pin our faith too strongly on the speculations of our "sainted" relatives who communicate with us. For instance, ask our Spirit-friends if Jesus was the son of Joseph, and you get the answer promptly, "Yes." Ask, "Do you know this, or is it only your opinion?" Answer, "It is our opinion, but how could it be otherwise under the existing and eternal laws of generation?" Ask then, "Did the animal kingdom exist on earth before man, and progress to the introduction of humanity?" and you are promptly answered "Yes." But when you call for their exposition of that law of generation under which the animal could have conception and give birth to a higher kingdom without conflict with the existing and eternal law of "like produces like," they are unintelligible.

This, at least, is my experience; and I submit that the law which will explain the birth of an animal from the vegetable kingdom, and man from the animal, may explain the alleged birth of Jesus. K.

MANIFESTATIONS IN CARACAS, S. A.

CARACAS, S. A., January 1, 1856.

PERMIT me to give you a New-Year's call. I sent a spiritual messenger out here in November, to ascertain the state of the cholera, before embarking on my voyage. On his report that the cholera had ceased, I came out with full faith, and the report was verified.

At the first circle I ever attended, I received a communication from my sister Susan, who died an infant before I should return here. This was through the medium of Miss Kate Fox, at the Society Rooms, last summer. She promised to be here within half an hour after the circle should be formed. About two weeks since, three friends joined me in forming a circle, and my sister Susan manifested herself in about twenty minutes, by gently tipping the table, and then moving it toward me and tipping it against my breast, as much as to say, "I am here, and have fulfilled my promise," fully identifying herself.

The information and happiness I have already derived from Spiritualism surpasses all conception, and I would not exchange it for all the gold of California. This information I have received from a long line of my ancestors for a thousand years in England, comprising twenty-eight generations, having then before me face to face; for though invisible to my sight their real presence was undoubted. The immortal Spirits of some were waited to their Spirit-homes by bright Spirits; others, on being freed from their earthly habitation, were sunk down into darkness, groveling with all their vicious habits imbibed on this earth, to remain in their loathsome locality for an indefinite period. But all those whom I conversed with had been elevated to the different spheres, from the second to the seventh, according to their development. The last of my ancestors who condescended to come and hold converse with me before I left New York, said he was born in London, June 22, A.D. 1821; religion, Roman Catholic; by profession a surgeon. From a sinful life on this earth, though he had committed no particular crime, he died at the age of forty, and was consigned to darkness for the space of 100 years; but having repented and fulfilled those divine precepts to love God with all his heart and his neighbor as himself—returning good for evil, and avoiding all evil Spirits except to benefit them—he was received into light, and is now happy. What a lesson is here held out to the evil-doer, and of eternal felicity for those who live a virtuous and good life! Heretofore these great truths were imaginary; doubts of the future existed in the mind of the most devout Christian; but the reality is now unfolded to all who will take the trouble to investigate, not as religious enthusiasts, but with a calm, serene and reflecting mind.

Our little circle meets every night. The four members of which it is comprised are progressing in their development. My Spirit-friends repeatedly said, when I was in New York, that they would develop me as a writing medium. This I hardly believed. I asked one of the high Spirits of the seventh sphere, a few days ago, if the promise to develop me would ever be verified. "Yes," said he, "if you will sit on my table, look a pencil, and holding it over the paper, my hand will be taken possession of and carried back and forward at lightning speed. Subsequently, on inquiry as to who the Spirit was who was acting as my writing master, it was answered that Dr. Gangan had been designated for that mission. This doctor had attended me in the Island of Trinidad, and subsequently came to Caracas, where he died. He was an Irishman, and a rank Roman Catholic; he is in the second sphere, and admits that his progress has been impeded by the superstition of his religious belief.

We have been visited by many highly developed Spirits; but the greater part who come to us are undeveloped Spirits from their dark abode below our earth. Some say that they come to deceive us—that they have been sent for that purpose, and with a view to break up our circle; others come, as they say, by stealth, to acquire knowledge and instruction, and to find out some way to escape from their dismal abode. One said he had been killed lately in a railroad car in the United States, and had come to our circle for advice and assistance to get out of the dark sphere. We gave him the usual advice to put his whole trust in God, to pray and sincerely to repent of the sins committed in the body and in the sphere where he resided; to forgive all who had injured him, and by good offices to procure the forgiveness of those he may have injured, and to improve God's assistance. All this, said the Spirit, I have done, and he said he saw a distant light in the opposite direction of the dark Spirits. We told him his faith had saved him; that some bright Spirit was approaching to give him succor; and in a minute he disappeared.

Numerous instances have occurred during our short sittings of spirits coming to us for help; and on several occasions our spirits and assurance that it lay with themselves, many have promised to repent, and abandon their vicious habits acquired on this earth and carried with them to their present loathsome abode. They seem highly pleased at the prospect of escape, for they had been taught by the sectarian church that "as the tree falleth so lieeth," and they supposed they were doomed forever.

We have had a number of Roman Catholic Spirits who departed this life in Caracas. They all consent in saying that the superstition of the Roman Catholic religion has greatly impeded their progress; they say they have seen many Catholic priests in the dark sphere whom they knew in Caracas. Our circle has tried to give them consolation, by pointing out the path whereby they may escape from that purgatory into which their superstition had sunk them.

On a recent occasion an old gentleman by the name of Hoyt, the grandfather of one of our circle, appeared. After identifying himself to his grandson, he pushed the table through the circle, and carried it directly to a little boy sitting in a rocking chair, who was his great-grandson. The table was instantly tipped over on the breast of the boy and held there a short time, then rose up, and being then restored to its proper place it tipped over on his grandson's breast in a most affectionate manner.

The beautiful and instructive lessons we daily received could only be deser bed by a Spirit pen. Some point to us the glorious realities of Spirit life, and the delights they enjoy. Others describe the horrors of the hell to which they have been consigned, being subject to the most tyrannical rule by the chiefs of the infernal region, who delight in all the misery they can inflict, and there is nothing but fighting, wrangling, disputing, and trying to injure one another. Their chief magistrates, whom we call the Devil, declare there is no God, and that all worlds and all people are subject to his rule; that he has myriads of officers scattered over his whole dominion, to watch over and torment those in their districts. They say they do not fear the church; but their great aim is to break up our little circle, established in a country from whence they obtain the great number of recruits. There is not a night but two or three emissaries come to our circle from the dark sphere. They introduce themselves as from the high spheres, or as relatives of some of our circle—their monotonous telling lies. It does not, however, take a minute to discover the deception. When challenged, they admit they were sent to annoy, and by telling lies, induce us to break up our circle. On being told to some express a desire to be extricated; and we point out the only path to accomplish this desirable end; others say they are perfectly contented where they are, and don't want to leave their present abode. Here we have human nature in all its diversities of forms, continually exp presented to our view.

Several of the African race call upon us; on inquiry, they say they occupy a circle entirely distinct from the white race—that there is no affinity between the two races. Y, however, have made no distinction in the performance of the duty committed to our care, of conveying light to the dark minds which have been sunk under their stars to the regions below. The high Spirits are continually enjoining us not to be overawed by the dark or undeveloped Spirits who come to annoy us; to treat them kindly, and persuade them to abandon their evil ways; which measures we carefully top.

On one occasion our table forced itself out of the circle, went to a large arm chair, and beat it unmercifully; then went to a front door and tried to beat the door open; then to a center-table, and commenced a violent attack, so that it became necessary to adjourn to a lower room. The table walked directly out the back door, placing one leg before the other, and waddling like a duck, and proceeded directly to a large stone pillar and commenced to talk it furiously. After about twenty severe blows, the owner of the table said, "Harder, breaking the table if you choose"—when the table was back, and like a lightning-rod, struck the pillar three heavy blows, and fell at its master's feet, broken in pieces.

This feat, it is believed, was to convince a skeptic of our circle, of Spirit power. He was not only convinced, but after sitting in our circle ten times, has become a seeing medium, and the other two members, like myself, are commencing to write and we have every reason to believe our little circle will do wonders showing that where there is a desire to do good, there are always men at hand to effect it.

SETH DRIGGS. INTERFERING is an extraordinary strength of soul, that renders it superior to the trouble, disorder, and confusion which the appearance of danger is apt to excite. Of this quality heroes maintain their tranquility, and preserve the free use of their wits in surprising accidents.

A REMARKABLE AND SIGNIFICANT VISION.

DURING a short visit at Portland, Me., lately, I received a number of unusual communications in the form of pictorial visions—more than I had obtained before for a twelvemonth. This was owing to two causes: The high character of the winds which composed the circles, and the superior purity and high electric condition of the atmosphere. One of these purported to be impressed by Homer, the historic poet, and was remarkable for the depth of thought and clearness of the impression. I have endeavored to embody it in words which can in the nature of the case convey but a faint idea of its singular and marvelous grandeur and beauty, particularly of the closing scene. It purports to be a history of the human race from the time of Homer to the present, and even into the future, showing the ultimate effect of the new teachings embodied in Spiritualism, on human society.

The scene opened with a battle-field of the ancient time, where men and horses were engaged in deadly combat. The earth was strewn with the dead and dying, and literally red with blood. The air seemed rent with the groans of the wounded, and the ferocious imprecations of the combatants. I felt a sickening sensation and turned from the scene, which gradually melted away and dissolved into another and different aspect.

Industry had taken the place of war and slaughter. The mass of the people were engaged in useful, productive industry, while there reigned over them a great number of kings, emperors, nobles, popes, bishops, priests, and other official dignitaries. The prime object of the kings and other potentates seemed to be to get the products of the people's labor for their own selfish indulgence. They were clad in gorgeous apparel, with gold, silver, and other metals and jewels. They fared sumptuously and passed most of their time in luxury and riotous extravagance, while the people who produced all the wealth were fed on the poorest fare, and not enough even of that. They were meanly clad, filthy, emaciated, and many died for want of sufficient food to support life. The duties of the priests, who were in league with the kings, were to teach the people from a great book which they pretended had been given them from the gods, that their duty was to obey their rulers who were God's appointed agents and servants, and that they would be condemned to an eternity of misery by this angry God if they dared disobey his special favorites. For this service the priests were endowed with a large portion of the people's industrial products, and they lived on the fat of the land.

The kings and priests continued to exercise their sway much to their own advantage, but to the injury of the people, until there appeared certain philosophers who ventured to study nature and unfold her hidden secrets. These men seemed to annoy the rulers, who greatly feared the new intelligence these men unfolded; so they were speedily silenced, but new ones rose in their places, who continued the researches in nature, and openly taught them to the people. Now the kings and priests sought to buy over these philosophers to their interests by costly gifts and emoluments. Many yielded to them, and taught only what the rulers desired; but a few refused to cease their teachings of truth as they had discovered it, to the people, who now began to think and act for themselves. Their appearance was much improved, while the kings and priests were rather on the wane. Their jewels began to fall from their crowns and miters; their robes of purple grew faded and assumed a seely look.

The people continued to be influenced by the philosophers until they cast their old rulers entirely aside. Now they found themselves in a new difficulty, for they were without leaders and knew not which way to proceed. Many were disposed to return to the kings and priests again.

At this crisis the dark clouds which had hitherto hung hovering over the heads of the people, began to break away, and a mild, pleasant light was shed down upon the people, while bright beings from a higher sphere brought down messages written upon scrolls, which the people received privately, hiding them beneath their garments, and reading them by themselves, it not being popular or fashionable to read or receive them openly. By degrees these messages came thicker and faster, until the people talked of them openly, and were surprised on comparing them to find them so exactly correspond with each other; and they turned their attention more and more to this new source of intelligence, while the bright Spirits selected certain ones from their number, lifting them up above the masses, and pointing to them as their future rulers.

At this the people were greatly rejoiced, and readily obeyed their instructions. The idle and vicious abandoned their old habits and engaged in useful industry. All seemed employed in contributing to the general welfare. I saw no sick or maimed ones, none indolent or vicious, none of the former pale, thin, emaciated ones. All were better fed and happier than formerly. Immense institutions of learning sprang up where all the people could become educated and intelligent.

Now the priests and kings who had been rejected by the people, came and humbly begged of the people to receive them into their happy community, as they were not capable of taking care of themselves. Their garments had lost their former lustre, and their whole appearance was one of squalid misery. They were kindly received by the people, who cast upon them no jeers or allusions to their former condition. Their situation was one of intense misery, partly from the recollection of their former greatness in contrast with what they now were. Their misery was heightened by seeing those elevated above them whom they had formerly held in contempt and derision. As they had learned no useful employment, they were engaged only in the simplest and most menial services. Their garb was of the most simple and plain description, and they were recognized by every one as the meanest and most inferior members of the community.

Now there appeared a great illumination in the distance. A new sun had arisen, shedding a brilliant flood of golden light over the entire earth. Within this light appeared in letters of silver fire these words, "Now is accomplished the great end for which man was created. Henceforth let him pursue the way of progress onward and upward forever."

Yours truly as ever, J. WOLCOTT.

SPIRITUALISM IN CALIFORNIA.

SAN FRANCISCO, January 19, 1856.

MESSRS. PARTRIDGE AND BRITTON:

Dear Sirs—Spiritualism in California has always labored under great disadvantages; first, from a want of a proper place where they could meet and interchange their views, and become acquainted with the facts which were constantly transpiring; second, from the peculiar construction of California society, which hardly admits the formation of new acquaintances except when pecuniary matters are to be considered; and third, from the unstable nature of the people themselves. As a general thing men have come here primarily to make money, and everything is so fluctuating and depends upon so many contingencies, that it is a matter of doubt with a large majority of our people where their lot will be cast one or two months hence. Comparatively few have fixed upon any locality which they regard as their permanent home. Hence the failure of most of the attempts to prove by ocular demonstration the existence of another world.

Many circles have been formed in San Francisco, of persons honestly desirous of the truth, both believers and skeptics; but before much progress has been made something unforeseen would per aps call one or two to a remote portion of the State, leaving their places vacant or to be filled by strangers. I have attended circles in which a change was made at every sitting, and at the end of three months not more than two or three of its original members remained, during which time the numbers have been from four or five to twenty-five. There are in this city, however, one or two circles which have maintained their original organization, and in which it is said some very convincing demonstrations have been witnessed; but they have seldom admitted visitors, from the very fact that such admissions, if carried to any great extent, would be destructive of the harmony of the circle. Nine-tenths of the investigators in California are disposed to look favorably upon the subject.

Mediumship in all its phases, though in a partial stage of development, is frequently to be met with. Some here, as elsewhere, are effected at their first sitting—progress rapidly, giving promise of future usefulness in the cause of truth; but some circumstances peculiar to California withdraws their attention from the subject, arrests their progress, and generally concludes their investigation, leaving them and those who hoped so much from them little better than it found them. We want weapons with which to meet the assailants of Spiritualism. We tell them of Edmonds; but they reply, "Edmonds is crazy." We may point to Prof. Hare; but they say, "What a pity such a man, after a life of usefulness, should end his days a fit subject for the mad-house." We narrate facts which come to us from the East, as well attested as human evidence can prove anything; but they will, before giving them the least credence, demand their reputation where they can witness them. Our statement of our inability to reproduce them they will take for granted; but the reasons why we fail in our experiments they will hardly listen to with civility, much less with reason.

The friends of progression are not, however, in despair, but in hope, even yet of diffusing the light of truth where now darkness reigns. A good beginning has just been made, and one which we hope will prove an era in the history of the cause on the Pacific. A depot for spiritual

publications has just been opened, with a full assortment of all works heretofore published, both for and against the subject; and in connection therewith is a reading-room, to be kept open at all hours for the special accommodation of inquirers, and for a place where circles can meet and pursue their investigations. Mr. Valentine, late of the TELEGRAPH office, New York, has the honor of being the pioneer of this enterprise on the Pacific; and although his establishment has not been open long enough to be regarded as even an experiment, yet we think we can foresee its certain prosperity. It is a new feature in San Francisco, and it is really amusing to watch the expression of people as they stop upon the sidewalk and take a hasty glance at the handbills he has posted in his window. In this half-minute's pause you can just read in their countenances the whole of their ideas of Spiritualism—whether it be "humbly" or "Satan," the Alpha and Omega of the opposition; and then to see them walk away, as though they feared some one had observed their movements, is ludicrous enough. It is really too bad that Spiritualism should intrude itself under the very nose of old Theology, and that its enemies have not the power to cause it to "dry up" and blow away. But I have written a larger letter than I intended, and will conclude.

A FUNNY SPIRIT.

AFTER the accident at the Gasconade bridge last November, some of us were much interested in seeking communications with the departed, some thirty in number, and the most of whom were personally known to us. Among others, one night, we were pleased with the announcement that the Spirit of Thomas Grey desired to be questioned. Grey was an old citizen, a very worthy man, a self-educated mechanic, and fond of his joke and social glass, although not intemperate at any time. The party consisted of Hamilton Wade, Charles Levy, myself, and Miss Sarah J. Irish, the medium.

To those who are not familiar with the manifestations as given through her, I will state that she calls the alphabet to the raps, with such rapidity, that very few can keep up with her in taking them down; and that it is useless for the fastest of us to try to put them into words until afterward, when, by spacing, it reads correctly.

QUEST. I. Do you have clothing there? He replied, "As to clothing, Charley, we have that for a desire; friends clothe us till we understand the laws of particles sufficiently to clothe ourselves."

2. Do you have animals in the Spirit-world? "I have not seen any animal but myself since I left St. Louis."

3. Have you a shadow-lad there, or something answering to Purgatory? "I do not know what you are talking about. We have lights and shades, sunshine and shadows, in number enough to satisfy anybody. If that is what you want to know, there you have it."

4. Is there any difference between the body that you possess and of those Spirits that have died a natural death? "I see many like me, and many unlike me. Of the two I like my own appearance best; it is most airtorial."

5. Were you not surprised, on your entrance into the Spirit-world, at its naturalness? "No; I never was upset or astonished at anything. It is the strange kind of heaven they have put me in, that I am most astonished at."

6. How do you get along without your regular glasses? "I am astonished at the wonderful manner I get along without seeing my whistle, and not getting dry in the least on account of it."

At this point Mr. Wade addressed him, and desired to know if he could not assemble there thirty persons together, and unite in a communication that should convince the citizens of St. Louis of the reality of spiritual intercourse, by containing such a volume of tests as should confound skepticism? He rapped out: "All very fine to talk about, Mr. What-is-your-name, and I should be very glad to accommodate you, but your fellow-citizens would believe that it came from us about as much as from a hen's-foot marrow-bone. Good night."

This last was a beautiful test to the close observer. Grey did not, while on earth, know Mr. Wade, while he knew Levy and myself, and the medium knew him better than either of us—and it was mathematically absurd that she should spell out "Mr. What-is-your-name," when she knew him so well. It was satisfactory to us, at least, of his identity.

St. Louis, February, 1856. A. MULTEBERGER.

FORMATIVE POWERS OF SPIRITS.

NORFOLK, Va., February 12, 1856.

MR. EDITOR:

Dear Sir—I would suggest a few thoughts, or "impressions," in relation to the interesting subject of the power of Spirits, to attract physical atoms that exist in "solution" in the atmosphere, and thereby form hands, etc., tangible to the perceptions of our external senses. It has for a long time been well known among physicians and chemists, that the human organism daily evaporates a considerable quantity of "material" into the surrounding atmosphere. That the atmosphere contains, and daily acts as the conductor of, invisible particles, may be readily inferred from very numerous phenomena which are not seen by the casual observer. For instance, a steel magnet will attract from a body of iron infinitesimal particles, until the quantity deposited becomes visible. The oyster will in the course of a few months extract from water, enough time to form a large shell. A current of cold air may condense invisible vapor into a heavy shower. I have seen a cloud in ten minutes form in an apparently clear atmosphere, and "precipitate" a shower from which I filled two 100 gallon-casks of water. That a Spirit may attract to itself particles, such as once composed its permanent outside sheathing, I can readily believe, according to the chemical discory long since made, that negative particles are attracted by their positive counterparts. We all know that the atmosphere of a light room, filled with healthy and active physical organizations of the human species, must in a short time become abundantly laden with the constituent elements already advanced to a stage in which we may suppose that they would instantly obey the attractive power of a mind occupying a position in affinity, yet positive, to them. This view is further strengthened by the fact, that the particles invisibly evaporated through the brain and surface of the body, are not the waste or refuse material (which pass off by

Interesting Miscellany.

A GENUINE POEM.

Who shall judge a man from nature? Who shall know him by his dress? Panpers may be fit for prince's. Princes fit for something less. Crumpled shirt and dirty jacket May belon to the golden one.

Man upraised above his fellows Of a nation's wealth and fame; Titled laziness is pensioned. Fed and fattened on the same.

Toiling hands alone are builders Of a nation's wealth and fame; Titled laziness is pensioned. Fed and fattened on the same.

At other times, when filling his wallet, his friend sought to know something of this boy's home, but he was lost generally, and from all the could gain from him, he inferred his home was made wretched by the cruelty of John Hengle and his mother's unkindness.

As the beggar-boy came up the Avenue, and passed Willard's Hotel, to saw his many guests happy in the warmth and comforts of wealth.

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was no ear to hear, and, poor dog! he did what he could by licking the hands and face of his young master.

Stiffly came a Messenger from the Throne of God, bringing with him robes of light, and stood before the boy.

"I come," said the Messenger, "to wake this boy, to immortal life." "I rejoice," replied the Guardian, "for I have searched the Holy One so soon to end his probation here. O, how unsearchable are his judgments toward the race of man, and his ways past finding out!"

"Wake I child of God." At the touch of the Messenger, as he uttered these words, the Spirit of the boy stood up beside the Angel, disenthralled. He was like one suddenly wakened out of the darkness, and brought into the broad day-light of day.

"No child of Heaven, you will need nothing of earth any more." "But my dog! Carlo! O, let me call my dog! He is all to me. He only loves me. I can't go and leave him behind."

"This last link of earth must be broken," said the Messenger of the Highest to the Guardian Angel.

The Angels then folding their arms about the Spirit boy, with the velocity of thought rose with the released soul up to the Paradise of God, leaving the dead body to the charity of a city rich in Christian churches, but with no House of Refuge for the outcast and the homeless.

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