DEVOTED INTERCOURSE. ILLUSTR TIO SPIRITUAL

"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. 41.

Che Principles of Mature.

THE NEW AND THE OLD. Is there any rational belief in the occurrences of the spiritual

SPARES

manifestations (so called) recorded in the Bible? Does a rational belief in the occurrences of the spiritual phe-

nomena recorded in the Bible necessitate, upon the laws of consistency, the acceptance of modern spiritual manifestations?

Can mankind be raised from mere FAITH into a KNOWLEDGE of spiritual things?

These questions, involving the vital interests of every man, woman and child, demand of this nineteenth century, a solution. In the discussion of these questions are involved the unchangeableness of God, (or nature, if any person prefers the term.) the uniformity of the nature of man, the reliability of his perceptive capacities, his veracity, and the faith of Christendom in all time. It may be reasonably expected that a faithful journalist, devoted more particularly to the exposition of modern spiritual manifestations, would put on record a fair statement of the views concerning this subject, held by the several prominent denominations of Christians, and their treatment of the recurrence of phenomena similar to those which form the basis of their faith. In doing this, it may be expected that we should take the statements of the most prominent preachers and journals of the several denominations. Accordingly, we publish this week an extract from a sermon delivered by Rev. E. H. Chapin some time since in our hearing. The extract, with the text upon which the sermon was based, is as follows:

EXTRACT FROM MR. CHAPIN'S SERMON. And immediately there fell from his eyes as it had been scales; an he received his sight forthwith, and arose, and was baptized .- Acts 9:18.

1. SUCH, my friends, was the conversion of Paul; and now, so far as many who hear me are concerned, I might leave the narrative just as it stands, and pass to the specific practical lesson which I mappies to draw time this incidents - But there are others who have certain queries and speculations in regard to the narrative, which I deem it right to consider. These queries and speculations may be said to concern three points involved in this transaction-the integrity of the narrative; the nature of the light above the brightness of the sun; and the character of Paul and his conversion.

2. As to the first point-the integrity of the narrative-I shall

NEW YORK, SATURDAY, FEBRUARY 9, 1856.

WHOLE NO. 197.

5. There can be no a priori objection to the light that blazed more than "generous principles of interpretation." I have my- from faith to the knowledge of things hoped for, removes any of insignificant phenomena of modern times, is a sufficient answer around Paul, if it can only be shown that the transaction had a self seen lights similar to those described by Paul, and have the reasons for abiding in the flesh," unless it be those which to the claims in respect to the transcendent purposes and results spiritual purpose worthy such a transcendent phenomenon. heard voices speaking as it were out of heaven; and all persons consist in the services one may render in magnifying the im- of the ancient spiritual manifestations. Faith being the culmi-There can be no objection to it in the mind of any one who with me at the time saw and heard the same things. We nei- portance or value of faith which in the transition becomes an nation of the old dispensation, and having a shadow merely of believes in a spiritual Deity, moving all this realm of outward ther " trembled " nor " shook," nor were we " struck speechless," unimportant and valueless thing. I never believed our heavenly the good things to come, and not the very image of things, has nature as the apparatus of spiritual results, and controlling it. | neither were we "astonished," nor did we "fall to the ground ;" Father to be so unkind as to create and clothe us with flesh for never made the comers thereunto perfect or just in comparing 6. And this very ground of a worthy occasion, is the basis but, on the contrary, as rational beings, we conversed with the the mere purpose of tormenting us with so utterly worthless a spiritual phenomena. Hence, the light overshadowing Paul. and upon which I would oppose the claims of what I call a pseudo Spirits. I do not remember that it occurred to us to ask whe- thing as blind faith. And yet the energies of Christendom seem the audible speech and intelligent communication of which he or false supernaturalism. Those who occupy that position would ther we were " worthy of the transcendent phenomena" we were to be combined to magnify its importance. Faith is an essential was the subject, are compared with " drumming upon dinner-

be very apt to say, "True, we believe in this great light that blazed witnessing, or that we conceived them to very much transcend element in all hierarchy; hence its adoption as the chief corner- tables, pulling and pinching, flinging billets of wood and pieces of around Paul ; we believe that such things, transcending the rou our Father's goodness to us his last children. We had heard of stone by every denomination of Christians. The more unserupucrockery." Why, if such comparison must be made, did not tine of nature, are not only possible, but frequent; we believe in his similar kindnesses to his former children, and were not so lous of these denominations make it the test of salvation or Mr. Chapin select some such examples as are recorded in Matt. sure as some persons seem to be, that the family in these last damnation of immortal souls, for the purpose of wielding its 8:28-32, or Matt. 17:14-18; as these would be more in such things now, and welcome that great light as shedding condays had degenerated below his notice. ungodly power more effectually. Faith is the harp of a thousand correspondence with the character of the modern phenomena

Androten

There are no discrepancies between my own testimony and strings on which the clergy keep up an eternal jargon, for which which he instances? And why, again, does he mention these grandeur of such a vision as that which Paul had, consists in its that of others who witnessed these phenomena, requiring "gen- the people must pay or be damned (at least according to the self- examples, and convey the inference that they fairly represent. erous principles of interpretation to reconcile." Myself, and the styled Evangelical religion). The only discipline, if it can be modern spiritual manifestations? If he believes this, it may conhowever inexplicable they may be, as demonstrative of an extra- company who witnessed them with me, are by no means the called such, which faith exercises, is to dehumanize man and use stitute an excuse for his objecting to these phenomena. on the natural agency, or proofs of a superior Intelligence. If they are only living witnesses to phenomena of this kind. I will guaran- him as a cringing tool of its assumptions and blind authority. ground of unworthiness of purpose. But it will not excuse his nothing but wonders, calculated to make the hair stand on end, tee to produce one hundred equally credible witnesses of such As Christ redeemed some of God's children from the curse of answer to the question, "What is the origin of these wonderful and merely perplex us by their mischief, the most that could phenomena, to one witness-or even the record of one person's the law eighteen hundred years ago, and brought them into the phenomena ?"-"I don't know, and really don't care !" Whoever testimony- to similar phenomena found in the Bible or other condition of faith in spiritual things, so modern Spiritualism has chooses to remain ignorant of any subject, should keep silent.

cotemporary publications. I claim that, under similar conditions, unfolded and elevated many of his children in this age, from the I am at a loss to understand what Mr. Chapin means by the "Heaven lies about us in our infancy," says the poet-and so, 1 the children of God whom Spirits visit in these days, are as likely curse of faith into the knowledge of spiritual realities. Faith following language, which occurs in paragraph number seven : believe, it lies about us always-the spiritual realm, separated to perceive and comprehend truly the things which do appear, as was the mere dim shadowing of a better country; modern If they [the phenomena] are nothing but wonders, calculated to make from us only by a vail thinner than we may think. What inti- the children of this family were eighteen hundred years ago, We Spiritualism lands people on its shores, where the law has no the hair stand on end, and merely perplex us by their mischief, the most that could be claimed for them would be an evil agency, and this, do not consider a man in a state of fright-in which St. Paul power, and faith is swallowed up in knowledge, and man stands of course, all well-disposed persons will have as little to do with as posseems to have been-so reliable as one in a sober, dignified, medi- in his full stature and dignity, divested of selfishness and creeds.

I do not understand what Mr. Chapin means by the following

Make that communication frequent and the supernatural becomes the natural and loses all the impressiveness of grandeur that pertains to ts infrequency.

What is natural, and supernatural? and by what rule, and where, shall the division between them be made? According to popular usage, everything is natural which is understood, and all theory in respect both to time and eternity. If so, what is the else is supernatural. To the child everything is supernatural ; to the adult (at least mentall,) but few things, if any, are supernatural. To people under the law, or circumscribed within the in itself, in any way affect the living, intelligent energy or immorrealm of fuith, all things are, and ever will be, supernatural. tal Spirit? If it does, somebody ought to show it. I maintain avail anything to our modern clergy. Neither shall the assump- Reason in them lies dormant-a useless, forbidden thing. Hence, tion that they are the chosen mediums for spiritual things, or when we ask them to give "a reason for the faith that is in are not reliable l hem." their reply is, "We are forbidden to exercise reason in relation to spiritual things." These persons are mere automatons. A parrot is capable of giving as intelligent reasons as they themselves are. I am sorry that there is little or no effort on the part of the clergy to get people out of this deplorable condition. True, Hence our " query and speculation" is unanswered. What will the clergy make a show of reasoning for them, but they, too, reour spiritual guides do with this and other testimony of similar volve within the pale of faith, and it does not amount to anycharacter constantly accumulating? Can Christianity afford to thing. The moment a man speaks out boldly, the cry of infimagnify the testimony of Paul, and deny the testimony of delity is raised, and he becomes the carcase around which the equally credible living witnesses all around us? It seems to me wolves gather to devour him. The basis of all supernaturalism unfair and hazardous to say that the truth, influence and granis superstition and ignorance. It is as natural for Spirits to comdeur of Christianity rest on the "rareness of the phenomena on municate with mortals, as it is for mortals to communicate one which it is based," and that their frequent recurrence would with another; the proper conditions only are wanting to make destroy its truth and efficacy. If Christianity can only be sussuch intercourse frequent. And suppose "all the impressiveness tained by crucifying the evidences of our senses in deference to and grandeur that pertains to its infrequency is lost," shall we the superstitious influence which ignorance and antiquity lend to turn a deaf car to the melting words of our dear ones to save it? beside what they had learned here, they remain unchanged. If a it, the sooner it is crushed under the ponderous wheels of accu I perceive no particular grandeur in the silence of Spirits, unless mulating common sense the better. Will the promulgators of it be in leaving others to talk about them. There always has Paul's narative hazard the assertion that I, and those to whom been a fear in some minds that the realities of the spiritual the same characteristics there, until he perceives his folly and I refer as credible witnesses, are mistaken and in a state of halluworld would be disclosed to the common people. To prevent grows out of it. So if a man is a bigoted sectarian here, and cination as to what "our eyes have seen and our ears heard ?" If this, the Catholic Church forbids the reading of the Bible by the conscientiously believes that these spiritual communications come. so, Paul must be subjected to the same criticism, and his narra- masses, for the reason, doubtless, that the "impressiveness and from the Devil and his imps, and that a stop ought to be put to tive will need the accumulating superstitious reverence of two grandeur" of its presentation by men in broad phylacteries will be this alleged unlawful intercourse, he will say so from the spiritthousand years more, before his integrity can be successfully used lost. Protestantism is but fragments of Catholicism, and it, too, ual spheres through the raps or other means of communication as a Juggernaut to crush out common sense. I am for the de- is alarmed at the prospect of open intercourse between Spirits which he may discover. He will be under the self-righteous fense of Paul's narrative, and will not stand by consenting to his and mortals. Away with such fears, and let the people come to persuasion there, as he was here, that he is the chosen of God to impeachment by his professed friends. Although he was in a the fountain of truth and be filled. state of fright at the time, I believe Paul stated the truth of his Mr. Chapin says :

Does he mean to signify that he would sooner adopt the orthodox theory of devils, than a rational theory of the Spirit-world and its inhabitants! I have never understood Mr. Chapin to be what is called an ultra-Universalist-that is, one who believes that at death men are in the twinkling of an eye transformed into deities, and sit with folded arms in the realm of divine perfection and wisdom ; but I supposed he adopted the progressive office of death? Does it do anything more than separate the natural (or earthly) body from the spiritual man? Does death, it does not, and appeal to Scripture nature, reason and Spirits, who have experienced it, for verification. | But unless called upon

firmation upon modern mysteries and marvels." 7. I say, in reply to this, that the real supernaturalness and

rareness, and its object. I can receive no mere troop of wonders, be claimed for them would be an evil agency, and this, of course, all well-disposed persons will have as little to do with as possible. mations may come to a solitary soul here and there ; what mystic experiences this one or another may treasure up in his own

secret memory, I pretend not to sav. 8. But one thing I know, God has drawn a vail between the vorld of body and the world of spirit-I believe for a wise pur

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without us-natural ears to hear the sounds within this world; that no preacher in America is to be excused on a plea of for here, at present, is the sphere of our work and our discipline, and that very discipline is in the exercise of a faith that does not no reason for our abiding in the flesh; make that communication frequent, and the supernatural becomes the natural, and loses all the impressiveness of grandeur that pertains to its infrequency. 9. So I believe that our spiritual communications are not to outward senses, but the inward faculty-not by audible knocks on material substances, but inward rappings in the soul. At least if

there comes any external communication from any Divine sphere

tative condition. Hence, if there is any difference as to the in-loyal only to truth.

tegrity of the narratives concerning spiritual manifestations, it must be in favor of those of modern times. Spiritual phe- language: pose. He has given us natural eyes to see the natural world nomena have become so notorious within the last six years, ignorance; neither can any one be excused for disregarding the current phenomena because they were not taught in their

yet see what is behind the vail; withdraw that vail, and there is oclloge class, or betmiss a record of them is not found within the lids of the Bible, or their existence allowed by their creed. Neither shall the Jewish mode of crucifying the senses in deference to creeds, and transforming the utterances of heaven, "I have glorified thy name and will glorify it again," into thunder,

that very discipline is in the exercise of a faith that does not yet see

what is behind the vail ; withdraw that vail, and there is no reason for

our abiding in the flesh ; make that communication frequent, and the

grandeur that pertains to its infrequency.

heir unkind insinuations that our statements

for the proofs, I will not take time and space to present them. If death does not change the man, but his condition of existence only, then it follows that the inhabitants of the Spirit-world are merely men, women and children, who enter there in the same mental, moral and spiritual states in which they left this sphere, and so remain until moved, by their needs or desires, to an examination of their condition, and to efforts to supply their wants. It is to be hoped that the supply of these needs will be such as to contribute to general elevation, and if so there will be no further necessity of taking advantage of, and deceiving, one another, as is customary here in order to acquire the means of supplying the needs of the physical body. If this be so (and of this I think I have more assurance than mere faith furnishes) it is evidently a state more favorable to improvement than the earthly state. But until Spirits learn something in their new condition. man here is unscrupulous as to the means employed in acquiring those things which contribute to self-gratification, he will exhibit give this warning. He does not mean any harm in either case : he thinks he is doing God's service. Of course he is hallucinated with the idea that those who differ from him, here and

own experience. I do not say that his simple narrative has not 5. There can be no a priori objection to the light that blazed around since been tinkered to fit the creeds, or pander to the supersti- Paul, if it can only be shown that the transaction had a spiritual purpose there, are of the Devil. Spirits behind the vail, in the state of tions of men; nevertheless I believe it still contains the truth worthy such a transcendent phenomenon.

many nersons in the earth-form, seeing such religious superstitions, substantially. I claim to believe this and other spiritual phe-Will Mr. Chapin oblige us by showing wherein spiritual purmay think it no harm to indulge in a little frolic with such nomena recorded in the Bible, more firmly than any person does poses were better subserved by the conversion of Paul, than people. Doubtless many instances of this kind occurred in the or can, who has not had an experience similar to those who fur- they would be by a conversion of himself to the realities of simiancient as well as in the modern spiritual phenomena, though nished that record. And this is the legitimate result of the re- lar phenomena to-day ? His vocation is to urge the significance the ancients were probably very much like us to-day, and thought currence of these phenomena in our day. This not only proves of such phenomena, so far as he can comprehend them from a it not expedient or profitable to record more of this class of the an unchangeable paternity of the common Father, but a simirecord, and through the impotency of mere faith. But could manifestations than were necessary to represent it.

larity of perception and comprehension as characterizing a uni- there be added to his eloquence the fervency of a zeal based When we consider that people in all the grades of earth-life versal brotherhood. Our observations and understanding of upon personal experience, so that he could speak with the power are becoming inhabitants of the Spirit-world every day, hour, these phenomena do not conflict with those of the elder children of knowledge, he would not only "cleave and rock the world," minute and second of time, is it strange that some should conof this great family. as he says Paul did, but in comparison, would turn it upside tinue their habits of drumming upon dinner-tables, pulling and The reason why our testimony is not regarded to-day as down, and destroy the stumbling-block of faith with the un- pinching, flinging billets of wood, and pieces of crockery, some-

being equally reliable as that of persons who testified eighteen auenchable fire of knowledge. When we consider the naked times with marked significance, and sometimes otherwise? hundred years ago, is set forth by Mr. Chapin in paragraph fact that Paul never carried his disciples beyond faith in spirit- Can not Mr. Chapin conceive of some friend in the Spirit-world number eight. He says : ual things, and that so weak and undefinable as to become the who would like to see what effects would be produced on his

Here, at present, is the sphere of our work and our discipline, and bone of bitter contention for universal Christendom, we must mind by informing him through raps on a table, "of the age of question the transcendent purposes, or rather the results, of the his grandfather, or where he could find a lost token"? I am phenomena as set forth by Mr. Chapin; and especially do I quite sure that some of his friends in the earth-form would like supernatural becomes the natural, and loses all the impressiveness of question the justness and propriety of magnifying God's pur- to see what result would be produced on him by such a spiritual poses, and the results of spiritual phenomena in the days of manifestation. Now if these friends should go to the Spirit-world

In other words modern spiritualism is objected to because it Paul, in order to institute unfavorable, untrue, and humiliating before his conversion, very likely they would try the experiment. carries the multitudes through the foggy, dismal swamp of faith comparisons with modern manifestations. The fact that the "There can be really no a priori reason why the light that to the realm of glorious realities, where we shall not need to devotees to the old dispensation of spiritual things universally blazed around Paul" should not also light up Mr. Chapin; and methods by which God may work; it only determines the of the testimony of equally credible living witnesses to similar teach our neighbor, for all shall comprehend the truth, from persist in drawing comparisons between the most splendid phe. many of his friends would be glad to see the illumination. But phenomena now occurring. To reconcile this requires something the least to the greatest." I do not conceive that passing nomena of which the Bible furnishes any record, and the most how would the world to-day treat such a phenomenon? Would

cause they have not seen the light, neither heard the voice, avail -and I am sure we should shun the contact of any other-I be anything. The light of the sun at mid-day is too notorious lieve it will be rare, and for a great purpose like that which came with the common people for them to give heed to any man who to Paul on the road to Damascus. I can accept such a manifesmay say it depends on his shutting or opening his eyes. tation when it comes once or twice in the course of ages, on a

field as broad as the mid-day sky, for the great object of smelting the nature of a Paul into a force and a fire that shall cleave

and rock the world; but I can not accept such a manifestation as spiritual and divine when it comes merely as a wonder, to excite amazement and curiosity; drumming upon dinner-tables, trust without any great breach of courtesy, I may call a pseudo pulling and pinching, flinging billets of wood, and picces of crockery ; informing me of the age of my grandfather, or where I can find a lost token.

10. I can not accept any act of mere wonders, however strange and enigmatical, as divine and spiritual communications, that present the other world as a state decidedly unfavorable to the development of the intellectual faculties; that give us undignified Washingtons and demented Franklins; that make the author realm of Spirit outside the realm of matter-then it is to be of the Organon talk nonsense, and the phœnix-fire of Shelley of Keats dissolve in a drizzle of watery moonshine.

11. Let me be understood : I am not reasoning on the ground of that materialism which I have just endeavored to refute. do not say that communications from the spiritual realm are impossible; I do not challenge any private claim of this kind. But as to manifestations whose only characteristics are publicity. marvelousness, and aimless mischief, I do say that I think too we reject such an account as this, of a supernatural light? If much of divine spiritual things to accept them as emanating from any such source. There is no necessity of logic that compels us to believe that an uncommon communication is a transcendent truth. A world-wide moral purpose makes a wonder credible. but no amount of mere wonder can make nonsense respectable, or grotesqueness divine.

> 12. If I were asked what is the origin of these wonderful pho nomena, I reply-I don't know, and really don't care.

13. But as to their result, so contrary to moral sense and common sense, I am inclined to refer them to those mysteries of psychology, or those processes of matter, of which we as ye know so little, rather than to the great spiritual realm of light and progress, and immortal energy.

14. As to the miracles of the New Testament, they do vot stand as mere unintelligible wonders. If they did, they could not authenticate other wonders; but they stand in the magnitude of their purpose, and in their own character; their beneficence, their moral sanctity, their results are a fitting drapery to the spirit of Jesus, and the expression of his divine love and power.

REMARKS UPON THE ABOVE.

I will accept Mr. Chapin's "generous principle of interpretar tion," in order to reconcile the discrepancies in the Bible narrabe involved in the net-work of laws : may itself be a law, the tive of Paul's conversion. But the summary manner in which very characteristic of which shall be its infrequency. For in- he attempts to dispose of "queries and speculations," relative to frequency does not argue change or vacillation: and the largest "the integrity of the narrative," hardly comports with the almeasure of human experience by no means determines all the most universal disregard by the promulgators of this narrative.

be very brief. I would merely say that whatever discrepancy may be discovered between the statement of Luke in this ninth chapter of Acts, and those of the Apostle in the twenty-second and twenty-sixth chapters, are perfectly reconcilable upon any gen erous principle of interpretation.

Mr. Chapin explained these instances of alleged discrepancy, and then went on to say that

3. Passing from this to the second point-the nature of the great light, I feel inclined to vindicate the statement in the narrative from anti-supernaturalism on the one hand, and what I or false supernaturalism on the other. As to that kind of philosophy which repudiates any occurrence above the ordinary routino of nature, I challenge its premises as a sheer assumption. As to the point upon which it is to be met, that depends upon the remoteness or nearness of its ground to the circle of Christian faith. If it denies the groundwork of Religion altogether-denies any Power and Intelligence above nature-any encountered by all those arguments based on the tokens of design in the outward world, based on the faculties and instincts within us, based on the logical necessities of the case, which go to prove the existence of a God and the reality of spiritual things. But if this philosophy draws nearer to the ordinary lines of reasoning, and affirms the existence of a God, and assents to the doctrine of spiritual facts, then, I ask, why should the Being whom we call God answers to the conception of what such a Being must be, he can not be controlled by nature. but controls it. The laws of nature producing its ordinary phenomena, are simply the expressions and energies of his own will: and if to this we reply, "True, but his disposition never changes-His intention is always the same ; and, therefore, the course of nature which he has decreed must be a perpetual course;" I answer, in the first place, that we don't know all of

nature; it has depths of mystery that we have not explored; we can not classify its apparatus and processes. 4. And, in the next place, nature is only one realm of the divine operation. Material laws work for material purposeswork for the uniformity and integrity of this outward shell o things. But are there not spiritual laws working for spiritual purposes, by other channels than those of electricity and gravitation ? And if the spiritual purpose is to be subserved by an overruling or overflooding of the usual or material law, this does not argue any change in the divine intention; for it may have been the intention of God to do so from the beginning, and this very overflooding or overruling may be precisely the thing that fulfills that intention. This so-called supernatural act may itself

methods by which, thus far, he has worked.

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

Mr. Chapin's dearest denominational friends believe in the integrity of any narrative he might give of such an occurrence! Let us briefly suppose a case similar to that of Paul.

Mr. Chapin is on a journey to Boston to deliver a lecture on the ovidences of universal salvation. While crossing Connecticut river at mid-day he says he observed a great light exceeding that of the sun. He was astonished, trembled, and fell to the ground and heard a voice saying "Chapin, Chapin !" He says, "Who art thou, Lord ?" and the voice says, "I am the Devil, whose existence and kingdom thou neglectest to represent to my people." Chapin answers, "What wilt thou have me to do !" The voice answers, "Go thou to the minister of Park-street church, and he will tell theo what thou must do." None of the persons journeying with Mr. C. saw the light, but some heard the voice and thought it last issue, together with the lecture delivered in the Tabernacle. articulated words ; others said it thundered. Mr. C. proceeds as by the same, on Thursday evening of last week, has excited condirected, and calling on said minister, says, "I have been directed siderable interest in a portion of the public mind concerning the or any of her brethren except one whom they slightly wounded -the formidable opponent of the doctrines of the evangelical the following sketch of the history of that fraternity, and descripversion of a great sinner; and says, "Thou art Chapin come spiritualistic readers, illustrating and demonstrating, as they do, into my province to teach damnable heresies. Henceforth, thou their cherished doctrine of an existing intercourse between the shalt warn the people in every speech that the Devil is walking natural and spiritual worlds. up and down the earth, seeking whom he may devour, and that their only salvation is in having faith that he will get the most and subjects of, spiritual manifestations : and the interior move of them.

Mr. Chapin accordingly proceeds to the place where he has to see one man or woman belonging to his own denomination of at a particular angle, at a particular moment, when Mr. C. was in a particular state of body and mind. These are some of the posed of.

It seems to have become popular, and it is strongly insinuated that it is gentlemanly, to say that Spiritualists are unreliable. It may not be unprofitable to stir up the remembrance of the brethren as to what was said about a universalist preacher named' Smith (I believe) who lost integrity, character, and all, by merely changing creed, yielding up the universalist's faith, and accepting the orthodox. Also of certain preachers who lost their reputation, and were discarded but a few years since, by daring to express slight differences of opinion from those held by certain of the fathers of the church, respecting miracles. Timely heed being given to these things may save our friends rom unnecessary ex parte impeachments. I would not be understood to speak on my own account, for in the minds of these, no longer troubled by assaults upon it.

According to Mr. Chapin's theory, implied in the following words : "I can accept such a manifestation when it comes once as when the Spirit came upon him; and I never knew Mr. Chapin to use arguments so fallacious, nor to carry his zeal to a I would by up means have it understood that the above extract does justice to his usual sound logic. It seemed as if he was kick against the pricks."

Again : By what logic does Mr. C. " accept such extraordinary manifestations when they occur once or twice in the course of ages," and are attested by only one, or a very few, witnesses? Boes the mere rareness of a manifestation add to the veracity of those who profess to have witnessed it ? The common-sense rule testimony of several persons substantially agree as to the occurrence of an extraordinary phenomenon, its extraordinary character lends probability to their statements, on the score of the improoff a deception, he would bring it within the range of probability. stands triumphant; because, first, its phenomena are extraordivary and improbable; secondly, because the multitude of witnesses scattered all over the world, without any collusion. simultaneously, as it were, bear testimony to having witnessed similar significance.

SPIRITUAL TELEGRAPH. S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, FEBRUARY 9, 1856

SHAKERS AND SHAKERISM.

Tun article written by F. W. Evans, which appeared in our done '

The Shakers are, and always have been, professed believers in ments on which this portion of their claims is based, have now

the sanction of an uninterrupted continuance for nearly two engaged to lecture, and standing up before the multitude of hundred years. The afflatus from the spiritual world which cance with all the burning zeal of a new convert. Now I want its first signal development as early as the year 1688. It commenced in the provinces of Dauphiny and Vivarais, in France, Christians, or among his personal friends even, except such as are whence its subjects became known in history as the "French Spiritualists, who would believe one word of his narrative or have Prophets." So decisive was the psychical influence originating she walked off with a firm step as though nothing had happened ! any further confidence in his sincerity. Some would doubtless in some mysterious source beyond and independent of the minds eny, he is mad; others, he is crazy; others, he got frightened, of its subjects, that some five or six hundred Protestant Chrisetc. Popular science would make it the text for grave specula- tians, of both sexes, suddenly became affected as if by a common tions, and would be likely to discover that the light was produced spiritual power, and gave themselves out as inspired by the Holy by the sun's rays passing through a particular glass in the cars, Spirit. Thence the influence extended to others, until many thousands were affected in a similar manner. The physical phenomena attending these internal operations of the Spirit, consisted various modes through which his known integrity would be dis- of twitching of the muscles, heaving of the chest, tremblings, leaping, loss of muscular strength, and falling into transic slum-

bers, during which the subjects would utter strange prophecies and fervid exhortations to repentance. Young persons, from the age of six to twenty-five years, of both sexes, were most frequently the subjects of these movements, though no age gave exemption from them. Nor were they always propagated in their public assemblages, so as to suggest the idea of a magnetic or sympathetic transmission from one to another, inasmuch as persons while alone, at their homes or in the fields, would suddenly become affected, and take up the common prophecy, the burden of which was " Repent, for the end of all things (meaning the present order of things) is at hand, and Christ will speedily come to judge the world and establish his kingdom on earth."

This singular spiritual unfolding continued in more or less people my integrity went by the board long ago; hence I am conspicuous operation for many years, and extended itself into other provinces and countries in continental Europe. About the

year 1706, several of these prophets (or "mediums" as they would now be called) went over to England where they comor twice in the course of ages," we may expect the above hypo- menced exercising their gifts, and soon multitudes were added to thetical narrative will soon be fulfilled. There seems to be a their number. They however formed no church compact, and culminating point to every error, and Paul was never so violent subsequently became scattered, and the prophetic ufilatus declined among the believers in England as well as on the continent. About the year 1747, a small number of these people who still higher pitch than in the discourse under consideration, and continued faithful to the original promptings of the Spirit, were interiorly influenced to form themselves into a society in the neighborhood of Manchester, under the ministry of James and being pricked ; yet I heard no voice as did Paul, saying, "Why Jane Wardley. A revival of spiritual influences ensued, and the members of this little society, while assembled for worship, were

limbs which gave them the appellation of Shakers-the name the nucleus of the Society which has existed at that place until preacher, which was very gentlemanly. The elders took part in by which they have been most commonly designated ever since. this day. After becoming established in their new residence, the conversation, one of whom signified his willingness; another Though subject to much bitter persecution, they continued to 'Mother Ann" and others of the fraternity would make occasional excursions for the purpose of preaching their peculiar increase slowly in numbers and in influence, till about the year of evidence seems to me to require a greater number of mere 1770, when, as they claim, their " present testimony of salvation doctrines in other places; and these and sub-equent missionary credible witnesses to substantiate an extraordinary phenomenon, and eternal life was fully revealed to ANN LEE, and by her to labors, together with the influence exerted upon persons who visited them at their homes, from that time to this, resulted in or not. I invited Brother Daniels and his people to come to the than one of common occurrence. But if without collusion the the Society." A few words historical in relation to this somethe establishment of about twenty communities in different porwhat noted personage may not here be out of place. Ann Leo was born in Manchester, England, February 29. tions of the northern states, numbering in all perhaps about eight of nine thousand souls. 1786. Her parents were respectable, but poor, and though bability that any number of persons without agreement should they brought her up in habits of industry, they were unable to In its social and religious constitution, the Shaker community aftirm such an improbable occurrence. If a man wished to palm give her an education even to the extent of teaching her to read may be called a Hierarchy or Theocracy, acknowledging no human head except what is of direct spiritual or divine appointand write. From her childhood, however, she discovered a Now, upon this rule, which I think is sound, modern Spiritualism bright and active genius, was religiously disposed, and, as it is ment. In their personal habits, they are devotional, charitable, peaceable, inoffensive, industrious and frugal. Of all other relisaid, " peculiarly favored with heavenly visions." These impresgious communities they may perhaps be cited as most nearly sions followed her throughout the period of her girlhood, exemplifying the precepts of Jesus Christ. We can not, howthough in consequence of worldly temptations her interior light ever, speak of them as an eminently intellectual people: and was subject to frequent obscurations. Op arriving at womansome of their points of philosophy and interpretations of Scripphenomena, and all agreeing substantially as to their source and hood, she was induced by the importunities of her relations, to ture seem to us susceptible of very advantageous modifications lay aside her natural repugnance to matrimony, and marry one These facts carry the evidence above the veracity and integ. Abraham Stanley, a blacksmith, by whom she had four children, But it is not our design, at present, to offer any criticisms on these particulars, though we may merely suggest by the way, all of whom died very early in life. Her religious convictions reviving with great power, frequently presipitating her into deep that so long as they persist in abnegating the conjugial and procreative relation, rather than reforming and purifying it, and tribulations of soul relieved by occasional gleans of sunshine she was induced to join the Society under the ministry of Jame bringing it into that divine order in which lust can not enter, their community will continue to be made up of only the slivers and Jane Wardley, in the year 1758, being then in her twentywhich are broken off from the great body of degenerate and disthird year. With these people she continued without any expecordant humanity, and will have but little power in moving and riences which were specially noteworthy, until the year 1770, regenerating that body itself. Still, even this feature of their when, during her confinement in prison on the charge of having profaned the Sabbath by dancing, she fell into an ecstasy, and doctrine may be regarded as true, when applied to persons possessing their peculiarities and idiosyncracies, though (we think) as her followers say, "saw the Lord Jesus Christ in his glory, it is not true when applied to thousands of others as pure who revealed to her the great object of her prayers, and the most astonishing visions and divine manifestations were presented minded, wise, and upright as themselves. to her view in so clear and striking a manner that the whole

tion of the Christ-spirit," was the necessity of a life of entire celibacy and continency, in order that any one might follow rule the Shakers have acted ever since.

Many interesting incidents, in addition to those above related, occurred in the life of Ann Lee, which place it beyond doubt having had free access to our books, making extracts, etc. Mr. that she was a spiritual medium of singular powers. As among Daniels has often said that he was going to preach against these incidents, we may briefly state the following :

The enemies of herself and of the society with which she was time, and I would hear him. I have also invited him to preach connected, who in several instances did not scruple to resolve for us at the Stuyvesant Institute, and to attend the Spiritual-

They accordingly led her down into a valley a little way out of notice that he would preach on the subject of Modern Spiritualtown, where she was followed by four of the brethren. They ism, Sunday, the 3d instant, which notice we inserted in last commenced throwing stones at her, but were not able to hit her, had thoroughly informed himself of the Bible doctrines of Srir by a voice out of heaven, to come here." The minister hesitates peculiarities of that singular people called the SHAKERS ; and we in the temple. Seeing that their missiles, from some mysterious itualism, and seemed to have all the texts bearing on the subject and save. "Are you not the man of whom I have heard so much have concluded to respond to a seeming public demand by giving cause, could not be made effectual, they fell into a contention at his tongue's end, as well as the casual utterances of myself raps were heard, and some astonishing communications were given among themselves, and finally abandoned their design. " Mother and others, and also copious extracts from several of our publicachurch, teaching sinners universal salvation ?" And here he is tion of their leading spiritual and social characteristics. Many Ann," in relating these circumstances to some of the believers, tions. He commenced by saying that Spiritualism is not new, any means arrange an interview between him and 'the medium from impressed with a dream in which he was instrumental in the con- of the facts of this history will be peculiarly interesting to our said, "While they were throwing their stones, I felt myself sur- neither is it mere pretense or humbug. He admitted the phe- America,' meaning Mr. Hume. The priesthood, more consistent than rounded with the presence of God, and my soul was filled with nomena, and their spiritual origin. He said their counterpart our clergy, admit the spiritual origin of the manifestations, but delove. I knew they could not kill me, because my work was not might be found in the Bible, under the head of sorcery, magic, necromancy, etc. He went into elaborate definitions of these

On another occasion her enemies attempted to starve her by terms, as well by Webster as by theologians and commentators. contining her in a prison and leaving her without sustenance. He said modern Spiritualism is inspired from the same source as While there she received no nourishment except a little milk necromancy, and that God had at various times forbidden such and wine, contained in the bowl of a pipe, once in twenty-four intercourse. He maintained that the Bible was the word of God hours, which was conveyed to her by one of the brethren by entirely, and he should not care to discuss this question with any people, proceeds to give this narrative, and to enforce its signifi- finally resulted in the formation of the society of Shakers, had inserting the stem of the pipe through the key hole. After person who did not admit this. He quoted from Deuteronomy remaining in this situation for fourteen days, her enemies opened 18:19, the 8th chapter of Isaiab, the 28th of Job, the 12th some of the Americans here have taken advantage of the late visit of a the prison, supposing that she was dead; but they were aston- chapter of the Epistle to the Hebrews; and from other portions clever "medium," Mr. Hume, of Boston, to investigate what is termed ished to find her hale and vigorous as ever, and on being liberated of Scripture, chiefly from the Old Testament.

> Mr. Daniels says there are spirits and angels in the invisible About the year 1773 she received a spiritual monition directing her to repair to America, accompanied by such of the fraterangels were never human beings on this earth, but were created nity as could find it convenient to make the voyage. Her by God somewhere, the precise locality he did not state. The impression was soon after confirmed by coincident visions and idea I received was, that they never touched top nor bottom, but other extraordinary manifestations which occurred to several of were suspended, dangling, as it were, between wind and water, by invisible agents? Are not these things such as have in all agent the other members of the society. Accordingly, "Mother Ann" and several of her brethren and sisters, numbering nine persons angels stand before men and are seen by them ; that they can What other name can be given to that power which can call up forms in all, embarked on board the ship Maria, Captain Smith, bound eat and drink; but that spirits can neither eat nor drink; and purporting to come from the realm of shades, as the witch of Endor from Liverpool to New York, on the 19th of May, 1774. that angels and spirits are not on good terms. He says the While on their passage they went forth, in obedience to inte

> rior promptings, to worship after their peculiar mode, by singing and that it is lawful, to receive a visit from one of these angels. and dancing. At this the captain was so offended that he He says the witch of Endor was a necromancer, and that Samuel convinced Belshazzar; or, which can give illusive matter to these threatened to throw them overboard if they attempted to repeat appeared for the purpose of rebuking her and Saul; and this, he hand, so that they seem to the touch fleshy and warm !

> such a performance. Desiring, however, to obey what they re- says, is the only instance of a saint communicating through such garded as the voice of God rather than the mandates of a human mediums. At the close of his remarks he gave notice that he being, they paid no regard to this threat, and a few evenings had just published a book embodying his views of the subject. which he exhibited and offered for sale at one dollar per copy. ceived from Spirits touching various branches of the doctrines after, they again engaged in the same exercises At this the The book is entitled, Spiritualism against Christianity; or, of reform, to the advocacy of which his long life has been decaptain was so enraged that he actually attempted to put his Spiritualism thoroughly Exposed, 300 pages, 12mo. Of course voted. As a specimen of these communications, we transfer the previous threat into execution, but was prevented in the following I purchased a copy of the book. By a hasty glance I find there following to our columns : extraordinary manner: There was at the time a storm raging,

LECTURE AGAINST SPIRITUALISM.

REV. J. W. DANIELS, of the Advent Mission Church, situated

and as the captain was about to give orders that these inoffensive are several engravings, one of which shows a medium tipping people should be cast into the sea, the ship suddenly sprang a the table with her foot, and another portrays the Spirit found worlds, the fixed method in which it is maintained, and the instruments leak by the starting of a plank between wind and water. The runmaging about the tombs and a drove of hogs near by ; and by which it is accomplished, shall become more and more clear, evident water poured in so rapidly that notwithstanding the exertions of the way they appear to be hurrying into the brine is a caution to pork-packers and eaters, and is designed doubtless to cure swine-to understand, first, the Eternal Father's divine government of the phyall hands at the pumps, it gained upon them, and the captain herds of Spiritualism. and crew were greatly alarmed, seeing no possible way to escape

drowning. "Mother Ann," however, maintained her confidence and said, " Captain, be of good cheer ; there shall not a hair of our heads perish; we shall all arrive safe in America. I just now his views, and asked if some Spiritualist might be present at his physical and mental health, their intellectual and moral powers, are future discourses on this subject, and privileged to correct any saw two bright angels of God standing at the mast, through whom I received this promise." Shortly after this a large wave struck mistakes he might make in presenting the views of modern the ship with groat violence, and the loose plank instantly closed,

their observation. He was afraid that might lead to an angry Arriving in America, after passing through several vicissitudes, they finally took up their residence in the woods at discussion. I signified my willingness to assume the responsi-Watervliet, soven miles from Albany, N. Y., and commenced bility on the part of any Spiritualist they might select, that his preternaturally affected with those agitations and shaking of the clearing the lands and establishing buildings, and thus formed speech and deportment should be as respectful as that of the

A MOURNER COMFORTED BY SPIRITUALISM.

stand criticism, let them fall.

through her mundane existence?

PROFESSOR HIRE :

Spiritualism in Florence, Italy.

THE New England Spiritualist, of February 2, gives an Christ in the regeneration; and upon the suggestions of this in Forsyth-street between Walker and Hester-streets, has for extract from a private letter of a literary gentleman from Boston, come months past been in the habit of calling at our office, and who is now sojourning in Florence, Italy. It will be seen from conversing with me and others respecting modern Spiritualism, the extract that Spiritualism is obtaining something of a foothold in that city, at least among its floating population and the more progressive minds of its permanent residents :

We venture to make the following extract from a private lette Spiritualism, and I have as often asked him to let me know the from a well-known literary gentleman of this city, now in Italy : "I have made the acquaintance of Hiram Powers, the sculptor. * He has a truly spiritual mind. He is a clear, pure thinker-open themselves into mobs to accomplish their purposes, on one occa- lists' conferences, and present his views ; but he has never, to my candid, well-poised in his judgment. He is a rational believer in the sion resolved to stone her to death on a charge of blasphemy. knowledge, found it convenient to do so. Mr. Daniels sent us a phenomena of modern Spiritualism. Mr. Hume has been spending some time at his house, but is now at the villa of Major S---, a little way out of Florence. I have not seen him.

"Spiritualism is creating a great excitement here. An English genweek's paper. I attended his meeting and heard him gladly. He tlemen told me to-day of being present last evening in company where there were two mediums suddenly developed whilst they were sitting around the table, making fun. The tables began to move in earnest; Yesterday I went on an excursion with a noble Roman, who himself introduced the subject, and asked me, with great anxiety, if I could by sounce them as diabolical."

> Since the foregoing was placed in the hands of our printer, the Newark Daily Advertiser of January 21st has been placed in our hands, containing a letter written from Florence, upon this same subject. We subjoin the following extract, leaving the writer's attempt to father the manifestations referred to upon the spirits of devils, to pass for what it is worth :

FLORENCE, December 27, 1855. In obedience to the injunction of the Apostle, "Prove all things," modernly "Spiritualism." The results have been various in various

minds. Some few may be biassed, by the wonderful manifestations witpessed, in favor of "the Spirits ;" some attribute all to a new develworld, and that they are distinct classes of beings. He says opment of natural laws, and some to downright sorcery ; but none, who have seen for themselves, to legerdemain. Indeed, the simplest of the marvels revealed through this "medium," could not be produced by the most adroit juggler, at least without machinery and accomplicer, serving God as his messengers within certain limits. He says been attributed to witchcraft, even by our sensible Puritan fathers? did the likeness of Samuel for Saul, after God had departed from him, and he could get no response save from "a familiar Spirit"-the Bible prohibits intercourse with spirits, but thinks it is a privilege, and ne could get no response save from a spirite judg-power that brings shadowy hands to view, which perhaps writes judgment against itself as truly as the mysterious bandwriting on the wall

ROBERT OWEN AND THE SPIRITS.

A RECENT steamer brought us from Robert Owen, a package of printed communications which he has from time to time re-

The Eternal Father's divine government of the physical and moral and comprehensible to mankind, in proportion to the extent and accuracy of their knowledge of truth-the substance of all science. In order sical world, mankind must become accurately acquainted with their own

After the benediction, I went forward and greeted Brother organization, and their relation to external nature. Mankind must Daniels, by remarking that I had been very much interested in study and ascertain the fixed natural laws, according to which their them to regulate their conduct rationally, to control the occurrence of disease, and the natural endurance of physical life, and to ascertain the Spiritualists, and assist him by calling his attention to some of fixed causes which give rise to the simpront disputer or post-the more reliable and significant facts which have come under ties for usefulness and the enjoyment of happiness. Faith in the possibility of successful realization, is the primary condition to the attainment of knowledge; and the discovery of truth, is the only object of all rational research.

The Eternal Father conferred upon man a physical organization, made up of distinct systems, each system being appointed to perform definite functions in the economy of physical life. Between each system and all the others, fixed relations are established, and between each did not appear to feel quite confident that the position taken by physical life and health results from, and accompanies, the harmonious his preacher was sufficiently impregnable to warrant its exposure action of the whole ; while pain, disease and premature death are the to criticism ; but the interview resulted in a promise to think the unavoidable consequences of their deranged, disproportionate faction. matter over, and inform me whether they accept the proposition The Eternal Father, also, conferred on his son, man, mental faculties, which are calculated, if cultivated, to enable him to observe, comprehend and act in harmony with the fixed laws which regulate those organic Spiritualists' platform at Stuyvesant Institute, and state their systems of his physical constitution. It is, therefore, in the careful views of the subject to the numerous brethren there, whom they study of the sublime structure, beautiful functions, and harmonious, unbending laws of these vital systems, that mankind can alone find out considered in error. I hope they will accept this invitation, for the fixed method of the Eternal Father's divine government of this dewe certainly do not want to be in error on so important a subject. partment of his works. We will furnish Mr. Daniels' book to whoever wishes it at the Man does not possess a single faculty, power, or propensity, which is price I paid, one dollar, postage fifteen cents. From the disessentially, in its own healthy condition and function, inclined to evil, course, I expect to find the texts and scripture arguments well to error and wrong, as the sham systems of "CLERICAL INVENTION" put in his book, and I hope our friends will buy it and learn all teach their blindfolded dupes. On the contrary, every intellectual faculty and moral power of mankind has a natural sphere of action. And that can be said against our facts and theories. If they wont it is only their abuse and misdirection, through ignorance and the force of unfavorable influences, that lead to evil and to that which constitutes crime, misery and suffering. Mankind always possessed, and possess now, a capacity, if cultivated, for the acquisition of the knowledge of Br one class of assailants, the communications in Dr. Hare's truth; and both their capacity, and the constitution of the external work, purporting to come from angelic Spirits, are actually made world, are arranged in harmony, to render them powerful, prosperous and happy, if they pursue and discover this knowledge in the right to proceed from the suppositious Devil of Scripture. By others direction, or miserable if they neglect it, or pursue it in a wrong way. t is fancied that there is a serpent coiled amid the leaves. As The physical and spiritual worlds were always, and are now, governed a tree is to be known by its fruits, it is submitted whether the by fixed laws, designedly adapted by our Eternal Father, to human effect of the volume in question, upon the authoress of the subnature, body and spirit, and are calculated to serve as constant and joined letter, is of a nature to be induced by the tooth of a serlasting guides to all human pursuit and conduct-to the discharge of pent, the wiles of Satan, or the prospect of the Spirit-world held all the duties and requirements of life. Perfect morality, it will be seen, up by its celestial missionaries, who come with the idea that her is produced by the harmonious action of all the human powers and faculties. Morality, therefore, consists in a practical course of life, allowchild, though dead, yet lives, and may be an occasional visitor ing and demanding the harmonious action and exercise of all the human powers, of body and spirit. All the sciences and systems of philosophy which ever existed in the world, have not exhausted the fields of

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rity of the witnesses, even to agreement as to extraordinary and improbable occurrences. I wish every skeptic to take this fact home and digest it; for I think it must bring every rational mind nearer the plane of opiritual realities.

For truth and humanity. CHARLES PARTRIDGE.

SPIRITUALISM IN BALTIMORE.

EDITORS SPIRITUAL TELEGRAPH :

The cause is spreading here far more than is generally supposed. In many a quiet family when the tea equipage is removed the dial is introduced, to hold social converse with our Spirit-friends. But of this the world knows not. It is my privilege to attend such a "circle," composed of the lady, and her daughter, a girl still attending school. She alone is at the dial, and it needs my swiftest pen to record the communication as it comes through her, word by word.

Last evening I read aloud from the TELEGRAPH, "The Death and Br . al of E. A. Poe," giving a distressing account of his had been made to her, she was from that time recognized by last moments. Soon after, the dial announced the presence of her religious connections, as the female Messiah-a recipient of his Spirit, and gave the following :

I did leave the world as described, but deeply have I repeated of my his first appearing,) and the first visible leader of the Millensins. God has been all-merciful unto me. My talents were many and nial Church on earth ; and ever since then, she has been looked great, but I drowned them in drink. Oh that accursed soul-devouring up to by the Shakers as a Mother in Israel, even as Jesus was thicf-when will the world be cleansed of it? That a man should so as a Futher in Israel. degrade himself, sacrifice friends, relatives, body, life and soul, for the gratification of his appetite! To think that a man in whom God has The Shakers do not believe either Jesus or Ann to be the Christ. Christ, they say, is an intelligent holy being from a high implanted the brightest thoughts, and to whom he has given the noblest form, should stoop to the level of the lowest brute! God help the sphere, sent of God to redeem the human race; and that he dedrinking man. He can not think-he can not feel-his soul is deadscended at the baptism of Jesus by John, in the form of a dove, oned within him. But is it dead when it leaves the body? No, it lives : but who shall tell how it lives ? Life, then, will be a curse. Then will and became the guardian spirit of Jesus. They also declare that he see his crime ; then will be reap the reward thereof. Oh all ye who the same spiritual being was seen to descend upon Ann Lee and have touched the burning cup, turn ere it is too late, and forswear that become her guardian spirit; and that at her baptism an audible oup of death. That is the world destroyer--that is the beast with many voice was heard saying, " This is my beloved daughter in whom heads-the curse of man, the serpent in the body. Nor does it sting I am well pleased, hear ye her." the one poor wretch alone, but causes numbers to weep for his sin. God The leading practical revelation vouchsafed to " Mother Ann."

FRANCIS H. EMITH.

bless that muu and have pity on him, is the prayer of one who knows its consequences.

We regard Shakerism, then, as a divine institution-indeed a portion of the "Millennial Church," but only a portion of it, as its truth. In fact, all other subjects sink into perfect insignificance spiritual world seemed displayed before her." She came forth the fingers which now write are a portion of my body; and, (of from prison evidently clothed with a new power, and displayed course without compromising other Spiritualists) we would advise tible, and that is the hope I have in connection with this subject. I have the singular and awe-inspiring ability to read the thoughts and

and the leakage was stopped.

hearts of those who came into her presence. In consequence and who desire to live a quiet, devout, and industrious life, free She was taken from me just as she was emerging into "beautiful of this rare gift, together with the impressive revelations which from all worldly anxiety, to join them without delay; but any attempts to bring their principles and practices into universal Test Fact.

application must, of course, necessarily fail. the Spirit of Christ at his second appearing, (as Jesus was at

aside from that which represented her as the female incarna- the interesting facts in this case, for the present.

We have said that the Shakers' have, from their origin, been Spiritualists, and have been subject to frequent manifestations of power and intelligence from the other world. Their spiritual spiritual phenomena, of an acting intelligence altogether indeistory exhibits nearly all the preternatural phenomena now generally known among Spiritualists, these too occurring at it is manifested :

A gentleman by the name of Allen was present at a circle held at dates long anterior to the commencement of similar unfoldings the house of a family with whom he was intimately acquainted in among "the world's people." About the years 1842 and 1843, Oxford, in this State. To his surprise the Spirit of a departed brother ye debased slaves and sycophants-all ye spirit-galling, greedy, gr.sp. however, there occurred among them a special outpouring from made a communication in which it was stated that the departed had the spiritual world, in which the future general extension of the left a watch in possession of a person in Indianapolis, whose name was fish maxims in the market-places-and all ye who are inglorio'dely, and same phenomena was predicted. Concerning these develop- given. Mr. A. placed no confidence in this statement, but some time devotedly grovelling in the dust of labor-formed wealth, core, and help ments we have some information at hand which will be of gen- afterward, having occasion to visit that city, he called upon the person forward this great spirit-liberating cause! Unite and come boldly forindicated, and on making inquiry ascertained that the deceased had eral interest to our readers, and which we may lay before them cold him a gold watch such as had been described, for which he was to in a subsequent issue. But as this article has already tranpay eighty dollars, but not having the money at command, proposed

watch was transferred, and is now in possession of the living brother.

truth-the grand groundwork and measure of all science and philosophy, and which is represented more or less partial in many of them. New sciences and systems of philosophy arc, therefore, progressively possible, and absolutely necessary, until all the interests of human nature are demonstrated, supplied, and practically secured for man

upon earth. The knowledge of these truths, can alone practically instruct mankind how to perform their duties with success and satisfaction upon earth, and in a manner worthy of their own divine dignity, and eternal destiny. The knowledge of these truths constitutes the solid information which

mankind stand in need of; and the promotion and communication of this knowledge among the human race, should, therefore, he the grand all-engrossing object with every immortal spirit who has tasted its cheering and all-sustaining benefits. It is the highest duty, it is the greatest privilege, of all who would have divine truth spread abroad throughout all the nations of the earth-who would have pure, vigorous, practical morality, prevalent among mankind-who would have every human spirit, filled with painless peace, and the radiant hope of a blessed and useful immortality, to do their utmost to promote and patronize this knowledge, in order to dissipate the dark pestilential clouds

of ignorance and superstition, centuries of which misdirection have collected among mankind upon earth. Rise up, then, and come forward, all ing, grinders of the poor-all ye ready-tongued preachers of sord'id selward, all ye generous glowing patriots and philauthropists, whose spirits are ever yearning for the welfare of your down trodden race, come and help forward the triumphs of truth, and the reign of justice, wisdom,

all who can harmonize with their peculiar views and practices, recently buried my only daughter, and my loneliness is indescribable.

LICKING COUNTY, OHIO, January 13, 1856.

CHARLES PARTRIDGE.

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womanhood."

Dear Sir-I have read with profound interest your remarkable work

on "Spiritualism." The subject is deeply dear to me, and I would

relinquish thousands of worlds if I possessed them, to be convinced of

Tun Spiritual Messenger, published at Cincinnati, gives the following fact, which may be reckoned among the number o those which clearly establish the existence, in the alleged pendent of the minds of the human mediums through which i

scended its proposed limits, we must forego any exhibition of to deliver the watch to the relatives. After a full explanation the million between upon earth. (Signed,) WILLIN ELLERY CHANNING, ADAM CLARKE, THOMAS CHALMERS. r.

I am very respectfully yours.

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

Rew-Pork Conference.

PHONOGRAPHED BY ORAHAM AND ELLINWOOD. STUYVESANT INSTITUTE, January 30, 1856.

MR. JONES did not think it well to interrogate the Spirits concerning doctrines, as the Spirits who attended a person entertained beliefs like his own, and would but confirm his views. If any one had any great error concerning doctrine, the Spirits attending him had the same : hence there was as much conflict in the views of Spirits as in the views to something else-he would say to Christ, to the law and the testimony The Word, however, should not be taken literally, but in its spiritual sense, which was perfectly consistent with the Divine truth. That was the Word. The letter of the Word was written according to appearances, often contradictory, and pages of contradictions might be cited. this true sense there were required a certain humble state of the affeotions, and a knowledge of the laws of correspondences-that long lost science of sciences.

A GENTLEMAN said, that in the year 1848, after praying for Divine assistance, he had received a communication from Jehovah, in which certain principles for the amelioration of the condition of mankind were laid down, and that period spoken of as the "dawning of the day" the amelioration of their condition were to proceed upon the education of the different departments of man's nature-physical, intellectual, moral and religious,-and in providing for their various wants he had discovered the principle by which a nucleus could be formed, around which the whole race could be harmonized. Whatever infidels might say, every knee should bow and every tongue confess to God.

ANDREW JACKSON DAVIS. If it would be in order I would relate an anecdote to illustrate the idea that investigations consist in something else besides coming in contact with spiritual phenomena. Investigation in a true sense, to my mind, consists in a discovery of causes, and I do not know how a person can be enlightened, except it be by such original and persevering determination of mind as lets down its soundings to the very bottom of a question, and being true to its own laws and instincts. honors its own nature, and therefore the author of it. Anything less than such a deep and thorough searching, is not worthy the title of investigation.

I have many facts in my own experience which entirely contradict some of the positions taken by the preceeding speakers. While in the city of Hartford, there called upon me a lady who was a member of a church, but unexpectedly to herself became a medium for impressions, which were clear, definite, and every way satisfactory to her own mind. From word to word she wrote on with great assurance, and always with a praise to God on her tongue for everything that came. She was devotional, and believed the Bible to be entirely an emanation from the Divine source. Therefore, on the philosophy that like cleaves to like, and that Spirits in the other world seek their counterpart here, she, of course, should have attracted a Bible believer—persons entertaining sentiments identical with hers. There was a beautiful radiance all over her countenance. It was a deep, settled, and almost frightful excess of enthusiasm. I have often seen such expression. It is the sure sign of the lack of true investigation. She said immediately on entering the hall, " Mr Davis. I understand that you have had some impressions from the spiritual world. Did you ever hear of any person getting a communication from God ?" " Certainly," I replied. Then I brought to mind of course the whole Bible bistory, and the historic development of religion, which is tremendous and frightful to contemplate. She then said, "Do you ever get anything from God yourself?" "Certainly, I communicate with him every time I breathe. In fact I have never supposed, since I have had any reasonable consciousness, that I could exist, or breathe, or move, without a Divine 'emanation and Spirit. Therefore I live and move and exist in him." "No, no, I mean, did you ever get into your mind words directly from God ?" "Never." "Well, I have a communication. It is signed 'God.'" She took out her communication and read it. It was a very sensible communication indeed. It was really of importance in her view. Its purpert was, that the Bible was written by chosen penmen, imparting truths deeper than those penmen supposed, in order to meet the wants of the century in which it was written and those of all the succeeding centuries, up to the very notch of the ninetcenth, when the race had, by a natural operation (which was not described) suddenly outgrown the whole letter, and much of the spirit of the Bible; yet the Lord wished to preserve the book from annihila tion. He said science had outstripped it, and philosophy had seen be yond it. He had appointed her to come to me and say, that from the high throne of Heaven he had chosen me out of all the inhabitants of the curtu to re-write the Rible, and adapt it to the wants of the nineteenth century, and for two thousand years to come; and he gave many reasons why I, especially, was qualified to take hold of that business and go on with it. I considered a few moments. The communication was signed "God." and she believed it. I then ran the risk of shocking all her religious prejudices at once; for I sometimes discover, as the surgeon does, that amputation is better than any sort of palliative methods, in order to save the whole body from corruption. So I thought1 would even amputate, perhaps, our friendship, a principle being higher world's good ; that any more would be adding insult to injury, and that I was too much engaged in other matters to undertake any such business. She was shocked of course. Her enthusiasm was changed into a sort of abhorrence of the blasphemy of a man in whom she expected, of course, to find instantaneous approbation, and a cheerful acceptance of the mission. She said demurely that she would comply with my request. In ten days, as I desired, she returned and said she had given my respects to God, and he had said that he was not the God of the universe, and never pretended to be. Upon asking her if she could get in communication with him then, she soon opened a spiritual correspondence with "God." I asked him why he signed his name "God." "Because I am all the God this my charge can comprehend." "Do you mean to say that you take this method to deceive her ?" "No." "But why did you give her this message?" "Because I saw no other way to bring her into connection with you, and to bring about the conversation over many?" "Not at all; I am only a God in the sense of administering to the needs of my charge, and helping her into a new dispensation. convert her from them. I have not been deceiving. I gave her that message to secure your conversation, and thus turn her mind into new fidence. and I will go on with her development." I saw her about three God. Dr. GRAY took it to be the dictate of all sound investigation-a maxim of all good experience in spiritual intercourse-that the medium can not tell, by his or her consciousness, whether he or she is communicating with the spiritual world or not. This rule ran through all time. not excepting the Jewish. In the nature of the case it was absolutely persons in the form, and feel precisely as to his consciousness as though he were impressed by persons in the spiritual world. This conclusion he would apply to every record of history concerning communication from the spiritual world. He had a right to his "say," equal to David the Psalmist, to Swedenborg, or any other person who had supposed they were speaking from the spiritual world. The test of the origin of a communication is not to be found in the consciousness of the medium. source the greatest absurdities of doctrine. The earliest records of Greek it is the foundation and principle of all the rest." and Roman literature ascribed the frenzy of the medium to the highest that called inspiration, by the influence of minds in the form. If, then, the test of origin is not to be found in the consciousness of the medium, where is it to be found unless in the matter enunciated. If it be true, it

fect testimony. The Speaker approved of that good old rule of the Stoics : " I am a part of universal nature. If I want to know the laws which shall keep me in health and happiness, let me study the laws of Nature." To the Speaker nature was the exponent of God's holy will. He wanted no authority ; he wanted knowledge. He felt happy to be emancipated from all authority, except the authority of Truth-and truth, as the brave old Jackson said, as he understood it.

A GENTLEMAN agreed with Dr. Gray in regard to the test of truth. He attached no importance to anything because it claimed to come from of Spirits in the form. If persons would have barmony, they must look God, from man, or Spirits. What gave it any importance was its subserviency to the amelioration of the condition of mankind. He would ask of anything communicated, if it would help to put bread into the mouths of the hungry; clothing upon the backs of the naked : place man in a condition to supply his own wants; place every man, in the language of the prophet, under his own vine and fig-tree, so that there But? in the true sense there was nothing contradictory. To arrive at shall be none to hurt, molest or make him afraid. He would ask the same question concerning Spiritualism.

Dr. GRAY said that Spiritualism had placed him under his own vine and fig-tree, so that there was no one to molest or make him afraid, and he had felt less and less scared as he progressed. He agreed with Bro. Partridge, who was to him a great philosopher, a burning and a shining light; that the church of the future will be in the individual man; that every man should go to work and develop harmonically. He which had been spoken of by prophets. The elevation of mankind, and wished to see the time when each individual of the race should be set under his own vine and fig tree, in the higher things of his nature.

RELIGIONS ESSENTIALLY THE SAME.

Tus following extract from an article by our friend Dr. J. W. ORTON, published in the New York Sunday Courier, of January 27, will be perused with interest and profit by the readers of the TELEORAPH :

The phenomena of Spiritualism, however caused, breaking forth suddenly among us to the confusion of science, the affright of theology. and the astonishment of the world, have disturbed old concrete channels of thought, and opened new ones; and given the human mind a start which is of more importance to the advancement of the race than any other event of this teeming century. The philosophy of mind the co-relation of matter; the nature and office of spirit; the laws of health, moral and physical; social relations, including governments; the universe and its Head, together with all dogmas and opinions of the past, are all up for review and settlement, and form parts of the vast inquiry which Spiritualism, in its strange advent, like the dropping of a bomb in the midst of a defenseless multitude, from whose explosive power there is no escape, has forced upon us. It is like an immense plow, turning its huge furrows to the very core of things, laying bare their hidden recesses, their springs, and sources, and uses, and ultimate intent; and those who believe, and those who do not believe, most dogged opponents, the new ideas are insensibly oiling and softening their old opinions, and giving them a new dress ; so that on look-

ing at the most unpromising classes of enslaved minds among us,

enough may be discovered to warrant one in saying, if only below his breath, with Galileo, "it moves--the world does move." With the other changes of thought, which the new era has introduced, ging through the gross external shell—the human perversions and distorted forms-in which they all, not excepting the Christian, have become buried, and getting at the spirit and intent, it is found that all, as the central fact, recognize a supreme God of benevolence and love, to whom man is accountable ; together with a future state of existence,... the happiness of which depends on the life and acts of the individual. This is the sum and essence of all religions, obscured among savage nations by idol or sun-worship, and various atrocious rites ; and among civilized nations by symbol or picture and relic-worship, and supplementary teachings, beliefs and acts, though more refined, yet equally tiality which would rest upon him had he revealed himself only to a from the river, but the grass and trees grew to the water's edge, composed. I soon discovered this, therefore, with regard to the poets single family or tribe, according to the prevalent notion of Christendom. Neither in their prominent dogmas is there any material difference in these religions. Brahmanism, which in some of its forms is said to constitute the religion of considerably more than half of the human race, teaches the existence of one supreme, eternal, uncreated God. called in Hindoo language Brahma, who made the world through Brama, the first created being, who became the prince of all good spirits, and through whom the world is governed. How different is this from the Christian doctrine, substituting the name of Christ for that of Brama ? and without doubt the two individuals are the same. The doctrine of the incarnation-the descent of the deity upon earth, and his manifestation in a human form-for the redemption of mankind, seems to have existed in the shape of prophecy or fact, in all ages of the world. Brahmanism teaches nine of these incarnations. Furthermore, it teaches the doctrine of the Trinity, of the fall, redemption and regeneration, and

a state of rewards and punishments in the future life. The cruelties

Original Communications.

THE PARLOR FIRE. TO C. H., BY J. S. FRELIGH. Max the Parlor fires shine clear and bright, On the household bands around them, And the social circles meet at eve, As in early days we found them-When they all appeared in their best attire. And the children romped by the Parlor fire.

Then all who met by the Parlor fire, Would pleasantly chat together, Of by-gone times, or of distant friends, Of the fashions, or the weather : And the latest news, or a story dire, Would beguile long nights by the Parlor fire.

By the Parlor fire I remember well The joyous and friendly meetings ; The glad surprise, and the "welcome home." The "Christmas" and "New Year" greetings ; But I look in vain, as I oft inquire For the absent ones, by the Parlor fire.

O I love to sit by the Parlor fire, When the winter winds are sighing. And look at the frosted window panes, Or the storm-clouds darkly flying. From the busy world 1 would oft retire To the cheerful light of the Parlor fire.

Let us not forget by the Parlor fire, The poor in their humble station ; Let us go wherever the suffering Need comfort or consolation, And relieve their wants, or with hope inspire, That shall cheer and warm, like the Parlor fire.

We may meet no more by the Parlor fire, Nor in old familiar places ; We may seek new homes, and be parted wide. With a change of scene and faces-Let us cherish hope, with the fond desire That we'll meet again by the Parlor fire.

A VISION.

which he professing to believe undoubtingly, yet disclaims the honor, In a magnetic state I saw a broad expanse of water spread out be fore me. It appeared entirely smooth, and was very beautiful. At explain it to him. first I saw nothing upon the surface, nor anything at either side of it. Of one of the great politicians he says: "This man appeared to me But scanning the country right and left, objects began to appear. to be wise in the opinion of most other men, and especially in his own are alike compelled to take part in the investigation. Even with the Now I saw beautiful fields abounding with fruits; trees bearing and opinion, though in fact he was not so. I therefore endeavored to show blooming at the same time ; grapes hanging in silvery clusters ; the him that he fancied himself to be wise, but really was not so. Hence I groves offering a refreshing shelter to men and animals. Birds of became odious to him and others who were present." every variety of plumage, as well as volume and beauty of song, made Most noble Socrates! look down from thy two thousand five hundred the groves appear a thousand times more enchanting than anything I years residence in the Spirit-world, and see the same judgment meted

ever saw before. The trees were not green, but glowed with a silvery out to the reformers of our day, causing us to doubt, if it were possible, brightness, so rich, mellow and radiant, that the bows bent beneath that there is such a law as progress in the minds of men. True, they comes the conviction that all religions are substantially alike. On dig- their transparent load, while the light fell in rich and gorgeous pro- dare not poison now, but the feeling is the same. "After this I went to others in turn, and by the day, O Athenians, fusion on trees, birds, vineyards, fields, gardens, and finally on every thing I saw. for I must tell you the truth, I came to some such conclusion as this-

that those who bore the highest reputation appeared to me to be the Beautiful landscapes now appeared on my right and on my left. Mountains, woodlands, meadows, lakes, groves, walks, lawns, rose most deficient in my researches in obedience to the god, and others who majestically before me. My attention now being attracted to the were considered inferior, more nearly approaching to the possession of river, I thought to follow it to its termination with my clairvoyant understanding. I went to the poets : taking up, therefore, some of their vision, and know where its outlet was. So I followed steadily for poems which appeared to me most elaborately finished, I questioned wenty minutes or more, at the same time being impressed that I them as to their meaning, that at the same time I might learn something could pass through space at the rate of two thousand miles in two from them. I am ashamed, O Athenians, to tell you the truth ; howseconds when highly magnetized, and that I had now traversed space ever, it must be told. For in a word, almost all who were present could abhorrent and eruel; and thus God is relieved from the odium of par- at that rate during the twenty minutes. I now saw no banks rising have given a better account of them than those by whom they had been of their esteem for me."

> though the ground rose gently each way. On my right I saw some- that they do not effect their object by wisdom, but by a certain natural in thing rising in the distance like a platform, large enough for one spiration, and under the influence of enthusiasm like prophets and seers." person to stand upon, and of sufficient hight to command a view of What better description of Harris, while dictating the Lyric, or any the whole country. I now saw a man standing upon it, clothed from other good writing medium of our day, can we coin into words than the head to foot, with a staff in his hand, whom I soon knew to be my above. But again : father. He now made a motion to me to advance; whether I did or "Oh, wonderful Melitus! how came you to say this? Do I not,

not, I soon saw him very plainly. He pointed me to the river at his then, like the rest of mankind, believe that the sun and the moon are feet, which I now saw was covered with vessels of every size and gods? "No, by Jupiter, O judges; for he says that the sun is a stone, and description, from the largest ship down to a boat large enough to parry one man ; the prow of every graft was tyrned from me at first. I the moon an earth." could not tell whether they were moving or not. In some I saw the choicest furniture, and silk velvet cushions edged with gold lace, and admit, demons are a kind of gods. But if demons are the children of other things in keeping with these, too numerous here to name. gods, spurious ones, either from nymphs or any others of whom Now on the opposite side of the river appeared another individual, they are reported to be, what man can think that they are sons of gods,

in similar position as the first; but far beyond, again, on the same and yet that there are not gods?" Now, if we accept the Rev. Charles Beecher's definition of demons side where I saw the first, another appeared standing like the first. which the oriental nations inflict on one another and on themselvestorturing their bodies, casting themselves under the wheels of the car the first. Lnow discovered that the various crafts were in motion, but in opposition to the gods. He was, therefore, a great infidel, and in this city. to me than friendship itself. I therefore told her the next time she got of Juggernaut, and destroying their children--are induced by their de-knew not whither they were moving; but while reflecting and looking deserved death for daring to dispute the orthodox creed of that day. "For to fear death, O Athenians, is nothing else than to appear to be wise without being so; for no one knows but that death is the greatest devil-fearing conservatism. There are a few earnest scekers after the gradual perversion of their once pure religion has taught them to live bright and dazzling that my temples were so pressed I had to hold of all good to man; but men fear it, as if they well knew that it is the them with both hands. My sight for a time was suspended; but in a greatest of evils." Next follows a passage which for sublimity, hero-

THE EARLY DEPARTED.

The following lines were received in the "Happy Circle," addressed to the medium, whose infant child had a short time before been transferred to its Spirit-home :

- O say not 'twere a keener blow, To lose a child of riper years; You can not feel a mother's wo,
- You can not shed a mother's tears.
- A girl who rears a tender plant.
- Or cherishes a wounded dove. Will love it most when most it wants
- Her watchfulness and love. Time must have changed its fair young brow. Time might have changed its spotless heart ; Years might have taught deceit, but now In Love's compassioned morn we part.
- Ere grief or pain had wrought decay, My babe lies cradled in the tomb. Like some fair blossom torn away

Before its perfect bloom. FAGFORYVILLE, STATEN ISLAND, November 22.

MORE TEST FACTS.

TARRYTOWN, January 27, 1856.

MESSRS. PARTRIDGE AND BRITTAN : Gentlemen-The following facts appearing to me to be of sufficient value as proof tests of Spiritualism, and as such tests are always needed, I have thought best to submit them to you :

Early in September last I received a letter from my brother, hitherto a most decided opponent of Spiritualism, asking me for any facts relating to the subject, either of my own experience, or of friends deemed reliable. Accordingly, I wrote a full statement of such things as I was cognizant of, and when done, a Spirit, purporting to be my Plato, " thou reasonest well ;" yet very few of the Spiritualists of our father, announced himself, and stated that he desired to communicate, as the time had now arrived. A letter was dictated by him, and a very find their original in that great thinker and medium, as I shall endeavor fine one, yet containing nothing that could be construed into a test; therefore, was not considered by me as evidence. My brother replied Socrates was on trial before the judges for his life, on the following to this communication, asking that something might be sent him of which I as medium should be entirely ignorant. This request was acceded to by my father's Spirit, and a conversation dictated, which the Spirit said had actually taken place between himself and my brother about two weeks previous to his removal from earth, (thirteen years and two months previous.) My brother wrote back that this conversation did actually occur, the whole subject-matter being recalled to and goes about among the wise men of that day in hopes that they may his mind by the communication, although he had not thought of it from the time of its taking place until read in the letter. He then stated that some property had been taken from his house, and asked me to get the Snirit to tell what it was. This was agreed to, and this reply given by the Spirit : "The property taken consists of some silver belonging to the children, and also some articles given to his wife on her marriage by a friend, which she values more on that account than for its intrinsic worth." By return mail, my brother writes : "I have seen many wonderful tests related, but none more so than this; for the property did consist of two silver forks belonging to the children, and two spoons given to my wife by a friend upon ker marriage." "Now." he says, "I have one more request, which, if answered, will serve to convince many earnest seekers. I have had early this month a pleasant surprise, which, as you have means of ascertaining, I will say no more

bout." My father replied, "The surprise to which your brother alludes consisted in the present of a sum of money by the directors of the insurance company whom he has so long and so faithfully served as secretary, given as a testimonial of their esteem for him."

My brother, by return mail, wrote : "The Spirit, the something, or the somewhat, has told you the naked truth. The directors presented me with one hundred dollars on the first of the month, as a testimonial

Now, I have not seen my brother for some three or four years, and knew him only as a violent skeptic, and felt extreme diffidence in my mediatorial powers, but resolved to send what I got, and let consequences take care of themselves; and the result is, that both he and my mother, who declared that nothing could make her believe, have become fully convinced of the truth of Spiritualism, while my own faith has been greatly strengthened.

Respectfully your obedient servant, JAMES A. CLEVELAND

FROM CHARLESTON, S.C.

CHARLESTON, January, 13, 1856. And again : "Since, then, I allow that there are demons, as you MESSES. PARTRIDOE AND BRITTAN :

Brethren-After a sojourn of a few months in this city, and finding that you have no correspondent here, I take the liberty to address you on a subject which fills my mind full of joy and gladness; and I will give you and your readers my impressions and convictions in regard to what should and could be done to advance the cause and show the

The cause a

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MED.

in communication with God to give him my respects, to tell him that I sire for regeneration, and the salvation of their offspring while yet in a steadily in the distance, I discovered a city on both sides of the river, considered that there were too many Bibles already in the world for the etate of innocence, and to appease the anger of the gods, of which the far beyond anything I had before seen. Now the light became so in constant dread.

This religion in chief of Asia, is traceable to the most remote ages. little time I saw more clearly than before. It now seemed as if the ism, and true Christianity, is not excelled by any in the New or the Old The doctrine of the Trinity is plainly represented in the Elephanta cavern, and recognized in the Indian history of Mahabharat, which go back for their origin near two thousand years before the Christian era. It is they appeared like large folds of fleecy clouds. The light new changed worthy of remark that the Bramins surround the carth with seven good spheres above, and seven bad ones below, the seventh of the good ones being the abode of Brama, the first begotten of God.

The same may be said of the old religion of Egypt. In the midst of a thousand superstitions the same central beliefs were preserved. The Egyptians were worshipers of the sun and moon, under the names of Isis and Osiris, or rather they looked up through these natural symbols of the Deity to the one true God. This is evident from the inscription on the Temple of Minerva : "I am that which is, which was, and shall that has passed between you, and the results to grow out of it." "Do be; no mortal hath lifted up my vail; the offspring of my power is the you mean that you are a very high and illustrious Spirit, and a God sun." They believed in the immortality of the soul; in a state of future rewards and punishments, and in the resurrection ; as is evident from the care with which they had their bodies embalmed; and the I am her guardian angel, do not believe in her doctrines, and wish to prayer recited at the hour of death, in which the Egyptian expressed his desire to be received into the presence of the gods.

Lying within the myths of the old Greek Mythology, are the same channels." "Do you mean to go on with her now "" "I have her con- cardinal truths. The Greeks no doubt originally worshiped one supreme God, but as the bold and creative powers of the Greek mind months afterward. She was greater than all the churches; that is, developed themselves through poetry and art, their demi-gods, or deifihappier ; she was further from creed, but not less devotional ; and what cations of their heroes, came greatly to obscure the simplicity of their is not less, a good neighbor; but entirely divested of the idea of great ancient faith. Socrates and Plato taught the one God and the future importance attaching to her because she was an agent in the hands of life, and the necessity of good actions to happiness. Plato taught the doctrine of the Trinity, and that heaven could alone be enjoyed by the

pure. Socrates seems to have had in some sort a prevision of the coming of Christ. As Confucius, at about the same period, or a little earlier. some five hundred years before the event occurred, felt the wave of his approach in Eastern Asia, so seems it to have been with Socrates in Eastern Europe. Confucius spoke directly of the coming of the "Holy impossible to devise any absoluto testimony from the consciousness of Man," whose "name" no one "is able to tell," " who, without exerting the medium. Modern fact shows that the medium may be impressed by any act of government, will prevent troubles; who, without speaking, will inspire spontaneous faith; who, without working any violent changes, will produce an ocean of good actions."

These old heathen philosophers, as we are accustomed to call them without doubt were instructed and inspired of God to perform a great work for their own people, as much, if not as fully, as were Daniel and the later Jewish propliets who flourished at about the same age. Jesus said, "Do unto others as ye would that others should do unto you;" A man under the influence of what is most outrageously called psychol. and Confucius, several thousand miles away from the same point of ogy, would perform with the utmost gravity the most ridiculous, the earth, and some five and a half centuries before, said, "Do unto another most bizarre pantomime, and receive as true and from the highest divine as thou wouldst be dealt with thyself. Thou only needst this law alone ;

My friend, WILLIAM FISHBOUGH is learned in the spiritual meaning of source. He believed the Jewish prophets were not to be excepted from old Greek fables-old they were when Socrates and Plato taught in the general rule. Every time they entered into a trance, they sup- Athens-and I hope will at some day, not distant, favor the world with posed themselves to be in communication with Jehovah. They called the a dissertation on the subject ; which could hardly fail to be both interwhole spiritual world, in one complex, God Jchovab. It required Mes- esting and instructive, for we all of us greatly need liberalizing in this merism to show that persons might come into precisely the same state as direction. The notion that God has singled us out as the sole recipients, after the Jews, of his wisdom and truth, has had the effect to make Christendom proud, narrow aud pharisaic. We need to extend the area of our vision, to become more charitable and catholic, to realize that is of no consequence whether it come from the earth-sphere, or from the God is no respecter of persons, but from the beginning has poured the seventh heaven. If it be error, pursuit after the source is equally friv-full radiance of his light and love on all parts of the earth alike ; that olous. A calm indifference toward the source is the true position of all nations have received the same truths, in forms fitted to their stage every Spiritualist. He must shake off the shackles--must look at the of development ; but that in all, at the present time, these truths divine thing enunciated, and try it by the supremest court of judicature, his lie nearly inoperative and useless, buried under the accumulated heaps own interior sense of truth and justice. Your authoritarian is forever of rust and rubbish, which a succession of selfish, polluted, self-righteous quarreling with his neighbor about Orthodoxy-about a train of imper- and quarreling sectarian centuries has heaped upon them.

city was encompassed with walls, except on the river side. I soon Testaments : "O Athenians, I honor and love you, but I shall obey God rather discovered those walls were not of stone, nor of any solid material, but than you ; and as long as I breathe I shall not cease studying philosophy, and exhorting you, and warning you, saying as I have been accusfrom a silvery to an intense brightness, revealing a splendor surpasstomed to do. U best of men, of a city the most powerful-and most ing anything I had before seen. At this I paused for a time in asenowned for wisdom and strength-are you not ashamed of being careionishment.

ful for riches, how you may acquire them in greatest abundance-and Resuming my seeing, I now determined to commence and relate to for glory and honor, but care not to take any thought for wisdom and the people (about thirty being present) what was passing before me. truth, and for your soul, how it may be made most perfect ?"

As I was about to commence, my father said to me, " Hold, and I will But here we have the positive testimony of the truth of the heading of influence Onez (a younger brother of mine) to sing a description of this article. "It may appear absurd that I, going about thus, advise you in what you are now seeing. [Here let me say that up to this point I had not given an intimation to any one that I was seeing at all, nor was private and make myself husy, but never venture to present myself in public before your assemblies, and give advice to the city. The cause of Onez a medium, and I doubt if he was a believer, in Spiritualism at this is that which you have often, and in many places heard me mention ; that time.] He struck the tune of the "Carrier Dove;" the words, although old, are none the less descriptive and beautiful. I here insert because I am moved by a certain divine and spiritual influence. This began them to show what men have long ago anticipated in the future :

with me from childhood, being a kind of voice which when present always diverts me from what I am about to do, but never urges me on. This is is which opposed my meddling in public politics."

"But this duty has been enjoined me by the Deity, by oracles, by dreams, and by every mode by which any Divine decree has ever enjoined anything to man to do."

replied, "The river of Life." I inquired the name of the city.

He said, "Look and see what is in it." On a closer examination,

I discovered large and elegant buildings for the accommodation

of the inhabitants, as well as for comers and goers as they jour-

neyed to the spheres. He now told me' they were the habitations of

the just; that they were not permanent residences, for they were a pro-

gressive people, and as they became developed, the law of affinity

attracted them onward to fields by-them unexplored, and to cities more

beautiful and better adapted to their tastes. "So this city you now

see," he continued, "is constantly changing its inhabitants; and there

are tenements ready furnished for those who come from your sphere;

and this is truly a city of refuge to earth's inhabitants." Here he

paused a little, but soon resuming, said, "Never be weary in well-

doing; those that oppose now will bless your memory when they can

not overtake you in the race for the prize." Here he beckoned to me

and my two brothers, saying, "Go on ;" and looking calmly at me, said, "You have your reward." Turning a little, he said, pleasantly,

'My beloved son, good-bye for the present." It is written, "he that

hath been faithful over a few things shall be made ruler over many

things." As he turned round, I saw a casket under his arm, full of

plottings, pencilings and speeches that he had taken as he had journeyed

through the spheres. The collection seemed to be preserved on beautiful

tissues of various colors, and light seemed to shine in between the

The above is a verbatim copy of what I spoke at Once Page's in Bata-

via, January 8, 1854, to a large room full of mediums, unbelievers and

believers. I would excuse myself by saying I have been so urgently

beset by mediums and others to send it for publication, that at last I

PLATO A SPIRITUALIST.

SOLOMON of the Bible has the reputation of having been a wise man.

He at least has given one evidence of his wisdom in a saying of his,

"that there is nothing new under the sun." It has been well said of

day and generation are aware how much of the revelations of our day

charge : "Socrates acts wickedly, and is criminally curious in searching

into things under the earth and in the heavens, and in making the worse

appear the better reason, and in teaching these same things to others."

Then follows an account of the saying of the Delphic oracle (the Or.

thodox standard of those days), "that he was the wisest among men,"

to show presently by some extracts from his writings.

JOWN PAGE.

leaves, and reveal clearly what was upon them.

have consented to do so.

"It has, then, in reality been demonstrated to us, that if we are even to know anything purely, we must be separated from the body, and contemplate the things themselves by the mere soul ; and while we live, we shall thus ourselves approach nearest to knowledge, if we hold no intercourse or communion at all with the body except what absolute necessity requires, nor suffer ourselves to be polluted by its nature, but purify ourselves from it until God himself shall release us."

to descend into hades on account of human objects of affection, their favored land of boasted liberty, as well as the uttermost parts of the Referring to suicides, he says : " Many of their own accord wished earth. wives and sons.... Induced by this very hope of their seeing and

being with those whom they have loved." Of undeveloped Spirits, he says : " Such a soul is weighed down and drawn again into the visible world through dread of the invisible and of hades, wandering amongst monuments and tombs, about which, indeed, certain shadowy phantoms of couls have been seen, being such images as those souls produced which have not departed pure from

the body, but which partake of the visible, on which account they also Dear Sir-You will have the kindness to insert in your very interestare visible; for the soul goes to hades possessing nothing else but its dising paper the following account of remarkable phenomenon, which occipline and education, which are said to be of the greatest advantage or curred at my house on the night of the 11th instant. Directly after retiring, and having just put out the light, I distinctly heard loud and detriment. For thus it is said that each person's demon (guardian Spirit) who was assigned to him while living, when he dies conducts repeated raps on the stand, my pillow, and the head-board of the bedhim to some place fitted to him ; but the soul which has passed through life with purity and moderation, having obtained the gods for its fellow- face. The rappings continued until I had fallen to sleep. This is the travelers and guides, settles each in the place suited to it" (circles and first manifestation which has been witnessed at my house. And what

A small part of his description of the Spirit-world, and I have done. But there the whole earth is composed of such, and far more brilliant tiring. There was no earthly means by which the water could have and nure than these; for one part of it is purple, and of wonderful been produced to my knowledge. beauty ; part of a golden color, and part of white, more white than

chalk or snow, and those more in number and more beautiful than any we have ever beheld, shining among the variety of other colors, so that one continually variegated aspect presents itself to view." But space will not allow me to make further extracts. Aside from

some crude speculations, somewhat like the Pythagorean theory of the souls of undeveloped men going back again into animals, his descrip. tions are as interesting and as comprehensible as most of those of modern times; and any Spiritualist will find profit and pleasure in read-A. MILTENBERGER. ing it. Sr. Louis, January 27, 1856.

thing to awaken the people from their lethean sleep of idolatry aud

If this should meet the eye of Brother Jason, Mr. Adams, or any other brother who would come out and spend a few months and lecture, and open rooms for clairvoyance, healing, and in fact any or all of the phases of this new and glorious dispensation, I (with others) am of the opinion there could be much good done, and they could be well recompensed for their outlay of time and expenses, and in the end do well for themselves as well as for suffering humanity.

I have seen enough to satisfy my mind, that this people need a spiritual Religion, and not this fashionable church going. Many are educated to believe that if they do not go to church, at least once each Sunday, they will not be respected by the fashionable "upper-crust." There are many, yes, very many, who long, desire, hope and thirst after a more spiritual religion-a religion of utility, practical and vital. They have had enough of "dead" forms and meaningless ceremonies; these have all lost their charms.

There are only two copies of the TELEGRAPH taken in this city, and, so far as I know, no other paper devoted to this subject has ever paid a visit here. If any of the brethren in any part of the United States have anything to dispose of in the way of books, papers, or any other publications, I will gladly do all I can to forward the cause by their circulation, , s I am prevented from speaking in public on account of ill-health. There is an interest awakened in the public mind in this city, since Prof. Hare and Dr. Dods came out on the side of truth. This is the old field of Dr. D.'s labors, while a Universalist minister. Now is the time

to strike, while the matter is fresh in the minds of the people. I can not refrain from saying, last but not least, that I have derived more pleasure and profit from reading your paper, than from all the other papers published in the United States; and my carnest desire is that it may live to do much good to enlighten the dark corners of this

If it so pleases yourselves, you may hear from this region again, and perhaps there will something transpire in the mean time, which will be worthy of special record. So may God speed you on in your mission of love and good-will toward all men. J. E. CHURCHILL.

MANIFESTATIONS.

PETERSBURG, January 13, 1856.

stead, and something which had the appearance of water fell on my is a little singular is, it occurred on the same evening after receiving the first number of the TELEGRAPH. I had been reading it before re-

PERSONAL ANDESPECIAL NOTICES. We are authorized to state that Dr. J BOVEE DODS holds himself in readiness to answer calls to lecture on Spiritualism, on such terms as may be agreed upon, in any place accessible from New York.

Mr. and Mrs. U. Clark. MR, and MRS. C. speak in Newark, N. J., Wednesday evening, 5th instant, and in Park Hall, Jersey City, Thursday and Friday evenings. the 6th and 7th.

MR. KOONS, his son and daughter, have just arrived in New York, and are stopping at Jackson's Hotel, 341 Spring-street.

We have heard and our hearts are glad : For we were a lonely pligrim band, And weary, worn, and sad, they tell us the pligrims have dwellings there-No longer are homeless ones; And we know that goodly land is fair, Where life's pure river runs, They say green fields are waving there That never a blight shall know, And the deserts wild are blooming fair. And the roses of Sharon grow. There are lovely birds in the bowers green Their songs are blithe and sweet ; And their warblings, gushing ever new, The angels' harpings greet. We have heard of the palms, the robes, the crowns, And the silvery band in white; Of the city fair with pearly gates, All radiant with light We have heard of the angels there, and saints, With their harps of gold how they sing : Of the mount with the fruitful tree of life; Of the leaves that healing bring. The King of that country he is fair : He's the joy and the light of the place ; In his beauty we shall behold him there And bask in his smiling face. We'll be there, we'll be there, in a little while; We'll join the pure and the blest; Wo'll have the palm, the robe, the crown And for ever be at rest.

We have heard from that bright, that holy land ;

After my brother had sung, I commenced and related to the company what had passed before me. Again, the whole river was alive spheres). with water craft of every description, bearing passengers of every color, language and clime. Suddenly I discovered a birch bark canoe putting out into the stream, and on nearer observation I saw a tall fine built American Indian, standing erect in the boat, dressed in native costume. His buckskin moccasins were finely embroidered with hedgehog quills, the tops showing to advantage above the sides of his canoe. He had a beautiful wampum belt about his loins; his keen, black eye was fixed on the city, and he seemed to be singing a hear the following :

There are no enemies in this happy land ; I may with the white man here shake hands. He will no more drive me from my lands While the Good and the Right commands, I now inquired of my father what river it was I saw.

He

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

Juteresting Miscellany.

MY WIFE.

WRITTEN WHILE RECOVERING FROM & SEVERE SICKNESS. I HEARD her, O how cautiously, Open my bcd-room door ; I heard her step as noiselessly, (To my couch) across the floor. I felt her hands my temples press, Her lips just touching mine ; And in my anguish and distress, 'Twere sinful to repine. Our pilgrimage is nearly through-We've passed life's mountain brow ; I thought I loved hor years ago---I I now I love her now. Her face was hovering over mine--

Her warm tears on my check ; Her whispered prayer of thought divine Rose fervently but meek ; Her bosom rested on my arm ; I felt its troublous throe ; I knew the cause of its alarm; I knew its source of woe; And then the blood, my system through, Came pressing on my brow--I thought I loved her years ago-I know I love her now.

Thus watched that tired and patient one. By night as well as day. In sadness and almost alone, Till weeks had passed away ; Bereft of sleep-deprived of rest-Oppressed-borne down with care. Till oh ther labors have been blessed For God has heard her prayer. Her check resumes its wonted glow, And placid is her brow-I thought I loved her years ago--I know I love her now.

INVENTION OF PRINTING.

The following account of the invention of Printing is given by an ancient German chronicler of the name of Trithemius, who appears to have personally known one of the three persons who clearly seem to have the best title to be called the inventors of printing.

"At this time, in the city of Mentz on the Rhine, in Germany, and not in Italy, as some have erroneously written, that wonderful and then unheard of art of printing and characterizing books was invented and devised by John Guttenberger, a citizen of Mentz, who, having expended almost the whole of his property in the invention of this art, and on account of the difficulties which he experienced on all sides, was about to abandon it altogether; when, by the advice, and through the means, of John Fust [or Faust], likewise a citizen of Mentz, he succeeded in bringing it to perfection. At first they formed [engraved] the characters or letters in written order on blocks of wood, and in this manner they printed the vocabulary called a 'Catholicon.' But with these forms [blocks] they could print nothing else, because the characters could not be transposed in these tablets, but were engraved thereon as we have said. To this invention succeeded a more subtle one. for they found out the means of cutting the forms of all the letters of the alphabet, which they called matrices, and from which again they cast characters of copper or tin of sufficient hardness to resist the necessary pressure, which they had before engraved by hand. privileges, amounting to monopolies, and among these was the manu-Aud truly, as I learned thirty years since from Peter Opilio (Schoeffer) facture of paper, the exclusive right of which was sold to certain parties. de Gernsheim, citizen of Meniz, who was the son-in-law of the first in- who grow rich, and enriched the government at the expense of those ventor of this art, great difficulties were experienced after the first in- who were obliged to use paper. At this time, all English paper bore vention of this art of printing ; for in printing the Bible, before they in water marks the Royal Arms. The Parliament under Cromwell made had completed their third quaternion (or gathering of four sheets), four thousand florins were expended. This Peter Schoeffer, whom we have above mentioned, first servant and afterward son-in-law to the first in- Arms be removed from the paper, and the fool's cap and bells be subventor, John Fust, as we have said, an ingenious and sagacious man, stituted. These also were removed when the Rump Parliament was discovered the more casy method of casting the types, and thus the art prorogued, but paper of the size of the Parliament's journals still bears the store is a Reading Room, open at all times to the triends of the cause, where will was reduced to the complete state in which it now is. These three kept the name of "foolscap."

this method of printing secret for some time until it was divulged by some of their workmen, without whose aid this art could not have been exercised ; it was first developed at Starsburg, and soon became known to other nations. And thus much of the admirable and subtle art of with the devil, which happened in this wise : printing may suffice-the first inventors were citizens of Mentz. These three first inventors of Printing, (videlicet) John Guttenberger, John Fust, and Peter Schoeffer his son-in-law, lived at Mentz, in the house called Zum Jungen, which has ever since been called the Printing-office." for next Sunday ?" "The very thing," said I. "Ah ?" said he, "I The invention of Schoeffer, which, whatever might have been its first dare say you think you are doing a great deal of good." "Well," I when the invention of Schoener, when, whetever ingut have been its inst mechanical imperfections, undoubtedly completed the principle of said, "not so much as I could wish; but a little good, I hope." "You tity of mercury forms analgam on the foot-tub, which sometimes given in several learned works on typography, as proceeding from a relation of Fust. It is as follows : "Peter Shoeffer, of Gernsheim, perceiving his master Fast's design, and being himself ardently desirous to improve the art, found out, (by the good providence of God) the method of cutting (incidends) the characters in a matrix, that the letters might each be singly cast, instead of being cut. He privately cut letters cast from these matrices, Fust was so pleased with the contriv- of the authorities, writing in 1660, lays the law down as follows : "Almatriage ; a promise which he seen after performed. But there were as relations of life, that as often as every bissextile year dothe return, the many difficulties at first with these letters, as there had been before with ladyes have the sole privilege, during the time it continueth, of making wooden ones; the metal being too soft to support the force of the impression ; but this defect was soon remedied by mixing the metal with a substance which sufficiently hardened it." John Schoeffer, the son of Peter, who was also a printer, confirms this account, adding," Fust and who dothe in any wise treat her proposals withe slight or contumely." Schoeffer concealed this new improvement by administering an oath of secrecy to all whom they intrusted, till the year 1462, when by the dispersion of their servants into different countries, at the sacking of Mentz by the Archbishop Adolphus, the invention was publicly divulged." -- Charles Knight.

THE MICROSCOPIC WORLD. THESE animals are not discernible, with a few exceptions, but by owerful microscopes. As they usually occur in some sort of infusion hey have been called Infusoria; though they generally go by the name of Animalcula. The recent astonishing discoveries of Ehrenberg, a Prussian naturalist, have given a new aspect to this department of animated nature, even in a geological point of view. He has described seven hundred and twenty-two living species which swarm almost every where, even in the flaids of living and bealthy animals, in countless numbers.

Formerly they were thought to be the most simple of all animals in their organization : to be in fact little more than mere particles of matter endowed with vitality; but he has discovered in them months, teeth, stomachs, muscles, nerves, glands, eyes, and organs of reproduction. Some of the smallest animalculæ are not more than the twentyfour thousandth of an inch in diameter ; and the thickness of the skin of their stomachs, not more than the fifty-millionth part of an inch. In

their mode of reproduction they are viviparous, oviparous, and gemmiparous. Au individual of the Hydatina senta increased in ten days to one million ; on the eleventh day, to four millions ; and on the tweifth day, to sixteen millions. In another case Eurenberg says that one individual is capable of becoming in four days, one hundred and seventy billions!

Leuwenhoeck calculated that one billion animalculæ, such as occur in common water, would not altogether make a mass so large as a grain of sand. Ebrenberg estimates that five hundred millions of them do actually sometimes exist in a single drop of water.

In the Alps there is sometimes found a snow of a red color; and i has been recently ascertained by M. Shuttleworth, that the coloring matter is composed chiefly of infusoria, with some plants of the tribe o Alge. And what is most singular, is, that when the snow had been melted for a short time, so as to become a little warmer than the freezing point, the animals die, because they can not endure so much heat! A specimen of meteoric paper which fell from the sky in Courland in 1686, has been examined by Ehrenberg, and found to consist, like the red snow, of Conferva and Infusoria. Of the latter he found twenty-nine species.

Surprising as these facts are, it will perhaps seem still more incredible, that the skeletons of these animals should be found in a fossil state and actually constitute nearly the whole mass of soils and rocks several feet in thickness and extending over areas of many acres. Yet this too has been ascertained by the same acute Prussian naturalist .-- Hitchcock's Geology.

THE DISTANCE OF THE SUN FROM THE EARTH INCREASING .- The German journals have given some tables which prove that the distance between the earth and sun is increasing annually, and argue from it that the increasing humidity of our summers and the loss of fertility by the earth. are to be attributed solely to this circumstance. No credit has hereto fore been given to traditions of ancient Egyptians and Chinese, according to which these people formerly said the sun's disc was almost fourtimes as large as we now see it, for they estimated the apparent diameter of the sun as double of what it is seen in our day. If, however, we pay attention to the continued diminution of the apparent diameter of the sun, according to the best observation of several centuries, we must suppose that the ancients were not mistaken in the estimates they have transmitted to us. In the course of six thousand years from the present time, they assume that the distance will be so great that only an eighth part of the warmth we now enjoy from the sun will be communicated to the earth, and it will then be covered with eternal ice in the same manner as we now see the plains of the North, where the elephant formerly lived, and have neither spring nor autumn.-Portland Transcript.

FOOLSCAP .-- Everybody knows what " foolscap" paper is, but they would be puzzled to tell how it came to bear that singular cognomen Well, when Charles 1. found his revenues short, he granted certain jests and jeers of his law in every conceivable manner, and among other indignities to the memory of Charles, it was ordered that the Royal

HARD TIMES WITH THE CLERGY .- A London minister lately astonished tions received for the spinitual Telegraph and New England Spiritualist-\$3 per an his congregation by informing them that he had a personal interview

"I was sitting," said he, " in my study, when I heard a knock at the door. 'Come in,' said I, when the door opened, and who should walk in but -the devil! "How d'ye do ?" says he; " preparing your sermon

printing, is more particularly described in an early document, which is have a large congregation," said he. "Well, pretty large," I said coversits whole bottom. I have cared Paralysis Ulcerated Sore-throat, Syphilis, Neusay," he remarked, "you are proud of ther And I dare " No. said I, "that I am not, for not one-third of them pay for their sittings !" "Well," said the devil, " then I say they are a shabby set !" The con- pounds into their original elements. This Battery can be used for Body-bath or Poetgregation took the hint, so very explicitly given, and a marked increase was observable in the receipts of the treasury.

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ubsurdity of that author's pretended explanations. Price 25 cents ; postage, 3 cents ; or 25 copies for \$3.

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