

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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VOL. V.—NO. 12.

NEW YORK, SATURDAY, JULY 19, 1856.

WHOLE NO. 220.

## REMITTANCES TO THE SPIRITUAL TELEGRAPH, ENDING JULY 5.

J. D. Merrill, \$2; A. E. Lyon, 2; Mary A. Bartholemew, 1 27; Herman Munson, 2; J. C. Bardwell, 2; Sophrona Parshall, 6; Jacob T. Hopkins, 2; H. Sisson, 12c.; James Walthall, 2; O. S. Woodruff, 1; J. C. Frost, 2; J. W. Sturtevant, 25; W. Freeman, 2; D. Gilchrist, 1; C. Gurney, 2; Capt. John Vickory, 1; J. H. Dewey, 1 30; Ira Beatman, 1; C. C. Lock, 1; R. L. Roys, 2; Isaac Smith, 2; Daniel W. Leavans, 2; E. McNeese; Benjamin Hurd, 1; A. T. Robinson, 1; E. S. Jackson, 1; Mr. Cogswell, 2; G. W. Barker, 1; S. P. Purdy, 1; R. C. Murray, 1; William Hubbard, 2; Miss Harding, 63c.; James E. Wood, 3; E. L. Cornell, 2; Dan Culver, 8; Chas. Atwell, 2; E. A. Miller, 56c.; M. R. Nelson, 1 03; Hartford Butler, 88c.; Rebecca Jones, 4; H. H. Crandell, 16 50; Holman J. Hall, 50c.

## PERSONAL AND SPECIAL NOTICES.

PARTRIDGE AND BRITTAN, the conductors of this paper, will spend the week from the 22d to the 29th instant, in Worcester county, Mass., and may be addressed at Templeton. During this time they will fill their several engagements in the county to speak to the people on the subject of modern Spiritualism. Mr. PARTRIDGE will afterward pursue his journey eastward, through Maine to the White Mountains, and to Canada West. The several friends who have desired him to lecture will be notified of the time he can be with them. Mr. PARTRIDGE will speak in Springfield, Mass., on Sunday, 20th instant.

## Temporary Suspension of Sunday Meetings.

The committee who have in charge the meetings of Spiritualists at Dodworth's Academy Hall, have decided to suspend the Sunday meetings, both for lectures and conferences, during the warm season. This step has been deemed advisable in consequence of the absence of large numbers of the friends from the city. The meetings will probably be resumed about the first Sunday in September, of which, however, timely notice will be given. Meanwhile the Conferences at Brooks' Assembly Rooms, Broome-street, near Elizabeth-street, will be continued on each successive Wednesday evening.

## The Great Oration of Dr. Hallock.

With extemporaneous speeches by S. B. Brittan, Wm. H. Burleigh and others, delivered at the Fourth of July Celebration of the New York Spiritualists is JUST PUBLISHED. Dr. Hallock's Oration has been pronounced one of the best ever delivered. It is a complete dissection of old fogysm in Church and State. It abounds in rich suggestions and profound philosophy, is spicy throughout, and should be read by every friend of Progress. Orders solicited. Price eighteen cents, free of postage. Address Ellinwood & Hills, care of Partridge and Brittan, 342 Broadway, New York. Persons wishing a single copy can enclose six postage stamps.

## Dr. Hallock bound West.

LEARNING that our earnest and eloquent co-laborer in the cause of spiritual unfoldings, contemplated a journey westward beyond Buffalo, we have solicited his consent to make himself useful in the way of lecturing wherever he can make it convenient, and the friends desire to hear him. Arrangements have been made for him to lecture in Binghamton, on Sunday, the 20th instant, and he will lecture in Buffalo the 27th and Rochester the 29th, and other places on the route, if the friends desire. The Doctor may be addressed at Binghamton until the 20th, and care of Stephen Albro, Buffalo, until the 27th inst.

## Pic-Nic of Spiritualists.

The Spiritualists of New York and vicinity propose having a reunion on Tuesday, the 22d July, at St. Ronan's Well, near Flushing, L. I. The Committee have selected the above place as one commanding a beautiful view of the bay, and possessing all conveniences that make a retreat for a large party desirable. Tickets 25 cents; children half price—may be had on board the Island City, which leaves Fulton Market slip at 6 1-2, 8 and 10 A. M., and at 1 and 4 P. M. Return at 4, half past 5, and 7 o'clock.

## Agents Wanted.

The proprietors of this paper are desirous of securing responsible active agents and canvassers in every city and town where there are minds free enough to give heed to the current phenomena of Spiritualism. Men or women are equally suited to this work if they are willing to engage earnestly in it. We wish them to solicit subscriptions for the SPIRITUAL TELEGRAPH and TIFFANY'S MONTHLY; also money for all books contained in our catalogue, the price and postage being there specified. Those who will serve in this capacity, and obtain new subscribers to the TELEGRAPH and orders for books amounting to \$15 or more, are at liberty to retain, if they choose, one-fourth (25 per cent.) of the published prices as a compensation for their exertions. We do not propose to send out our publications for sale on our own account, but to furnish them to agents at the above rates for cash. The friends of the cause to which our publications are devoted can render it valuable service by coming together in their particular localities and agreeing on some one to serve as a general agent for that section, and each one resolving himself or herself into a committee to assist in disseminating these glad tidings of great joy to all mankind. We will place the names of agents in our list if desired. Remittances sent in pursuance of the above proposals, will be sufficient notice of the acceptance of the suggestion. Money may be sent to us in letters properly registered, at our own risk.

## Tour for Pleasure and Use.

CHARLES PARTRIDGE, wife and son contemplate making a tour during this month, to the White Mountains, and thence to Canada West. If the friends on his proposed route through New Haven, Springfield, Worcester, Boston, Lynn, Salem, Newburyport, Portland, Bath, Hallowell, Augusta, Gardiner, Conway, Bartlett and other places en route to the mountains, and thence to Canada West, think any good can be done to the cause of Modern Spiritualism by his meeting with them and relating some of his Spiritual Experiences and showing their significance in the form of a Lecture, he will be happy to serve them. Letters addressed to him at the office of the SPIRITUAL TELEGRAPH will receive attention. Whenever it is not a burden, the compensation may be equal to the expenses. Subscriptions to the TELEGRAPH as a means of disseminating the glad tidings of spiritual intercourse will be solicited.

## Mr. Conklin at Newport.

MR. J. B. CONKLIN, the test medium, having returned from his recent journey at the West, has gone to Newport, R. I., where he may be addressed for the next three weeks.

## Sunday Meetings in Philadelphia.

MEETINGS for lectures on Spiritualism are holden at Sansom-street Hall, in Sansom-street, near Washington Square, Philadelphia, every Sunday, morning and evening.

## To Printers of Country Newspapers.

The type used on the last volume of the TELEGRAPH, and which is in good condition for newspaper work, is offered for sale on advantageous terms. Those who are constituting small offices would do well to call and see specimens. Inquire of the Printer of this paper.

A NEW MOTIVE POWER.—The London *Morning Chronicle* announces that a great experiment was recently tried at Vincennes, in the presence of General Lahitte and the officers of the fort. The *Chronicle* says: The secret of compressing and governing electricity is at length discovered, and that power may therefore now be considered as the sole motive henceforth to be used. A small mortar was fired by the inventor at the rate of a hundred shots a minute—without flashing, smoke, or noise. The same power can, it seems, be adapted to every system of mechanical invention, and is destined to supersede steam, requiring neither machinery nor combustion. A vessel propelled by this power is said to skim the water like a bird, and to fear neither storm nor hurricane. The inventor has already petitioned for a line of steamers from L'Orient to Norfolk, in the United States, which passage he promises to accomplish in eight-and-forty hours.—*Life Illustrated*.

## Partridge & Brittan's Publications.

Our list embraces all the principal works devoted to SPIRITUALISM, whether published by ourselves or others, and will comprehend all works of value that may be issued hereafter. The reader's attention is particularly invited to those named below, all of which may be found at the office of THE SPIRITUAL TELEGRAPH.

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# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

PARTRIDGE AND BRITTAN, PUBLISHERS, 342 BROADWAY--TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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WHOLE NO. 220.

## The Principles of Nature.

### THE PAST.

ITS ORACLES, PROPHECIES, PRODIGIES, VISIONS, ETC.  
BY A. M. POTTER.

In the present article I propose to consider in part the prodigies that are related of some that have been teachers of men in the Past, confining it to matters of marvel clustering about their birth and early years.

It is not my design to indorse the statements concerning either of the characters to be introduced, for I could not, if I would, have any other proof of their reality than is found in history, unless corroboration is to be found in the laws of God in man. I cite them, then, as *historical facts*.

Nor could I for a moment stand clear of a just imputation of prejudice, did I express unbelief of the matters stated as regards a Zoroaster or Pythagoras, while I should be enthusiastic in the reception of all that is written of *Christna or Esculapius*. Nor can I find a manly, noble, God-like disposition in one who rejects the records of Plato, and accepts only those of the Judean Teacher as having been actual and wholly to be relied upon. To ask men to acknowledge one class of historical facts, and unqualifiedly ignore other historical facts as fabrications or heathen fancies, when no item of impeaching testimony is present to one that is not to the other, is a degree of absurdity I can not abide. No court of equity or justice would ever treat testimonies in such a manner, and a witness so testifying would scarcely be admitted as worthy of attention.

Having relation to matters that may well tax our credulity, I adduce these prodigies, that a *distinct line of similarity* and peculiar resemblance may be observed, if any shall exist and to show also how it is possible, if one class of these prodigies are facts, that there may run a law of God or man throughout all the Volume of Humanity. This law will be found in the probable fact that these last mentioned are reliable, or mostly so, while the others being *prior* by many centuries, and so singularly like these last, can not be the counterfeit of them; but being of the same general nature are therefore to be received as equally reliable. Many other thoughts will suggest themselves as we proceed.

Polytheism has been in all ages the almost unexceptionable dogma of all the nations of earth. In common with this is that of the Deity or gods having been at various times *incarnated*, and that they have "dwelt among men." Herodotus says of the Egyptians that "from the first king to the priest of Vulcan, who last reigned, there were three hundred and forty-one generations of men, equal to ten thousand years. Thus they said, in eleven thousand three hundred and forty years, no god had assumed the form of a man; neither, they said, had any such a thing happened before or afterward in the time of the remaining kings of Egypt. That, indeed before the time of these men gods had been the rulers of Egypt and *dwelt among men*, and that one of them always had supreme power,

and that Orus the son of Osiris, whom the Greeks called Apollo, was the last who reigned over it. Now Osiris in the Grecian language means Bacchus."

Perhaps one of the most popular of these incarnations—of God manifest in the flesh—is that of *Christna*, one of the Hindoo deities. I say *most popular*, since it has probably been accepted and relied upon by more of the human family, than any other. According to Sir William Jones, the narrative of *Christna* dates about two thousand and five hundred years from the present. *Christna* was the subject of prophecy, and that under peculiar conditions; for a king and tyrant, whose name was Cansa, "returning from the wedding of his sister Devaci, heard a voice declare, 'The eighth son of Devaci is destined to be thy destroyer.' Alarmed at this he put his sister and her husband into prison, guarded by seven iron doors, and when a son was born, he caused him to be destroyed immediately. When Devaci became pregnant the eighth time her countenance was radiant with a celestial light. *Bramah* (the Deity) and *Siva* (one of the Hindoo Trinity) with a host of attendant Spirits came to her and sung, 'In thy delivery, O, favored among women, all nations shall have cause to exult. How ardently we long to behold that face for the sake of which we have coursed round three worlds!' The seasons preceding this birth were genial and uncommonly regular, the winds were hushed, and the rivers glided tranquilly. At midnight, when the Sustainer of All was about to be born, the clouds emitted low musical sounds, and poured down a shower of flowers. When the celestial infant appeared, a chorus of heavenly Spirits saluted him with hymns. The whole room was illuminated and the countenances of his father and mother emitted rays of glory. Their understandings were opened, and they knew him to be the Preserver of the World, and began to worship him. But he soon closed their minds, and while his mother was weeping over him, because of the cruel decrees of her tyrannical brother, a voice was distinctly heard, saying, 'Son of Yadu, carry this child to Gokul, on the other side of the river Jumna, to Nanda, whose wife has just given birth to a daughter. Leave him and bring the girl hither.' Vasudeva inquired, 'How is that possible in a prison so closely guarded?' The voice replied, 'The doors will open of themselves, and I have caused a deep sleep to fall on the guards.' Then Vasudeva took the child in his arms, the doors opened, and he passed out. When he returned, the prison gates opened, the guards were all asleep, and he delivered the girl to his wife. Representations of his flight, with the babe at midnight, are sculptured on the walls of the ancient Hindoo temples. Even in infancy he attracted attention by the miracles he performed."

In the Sanscrit Dictionary, compiled more than two thousand years ago, we have the whole history of the Incarnate Deity born of a virgin, and miraculously escaping in his infancy from the reigning tyrant of his country.

Leaving the history of *Christna*, I will next consider that of *Boudha Sakia Mouni*, a Hindoo deity also, and the popular

belief is, that he was an incarnation of *Vishnu*, and that he had previously appeared on the earth at different epochs, for the instruction and salvation of mankind. Various dates are given of his appearance. Sir William Jones makes it about one thousand years B. C. His mother's name was *Mahamaia*, as by M. Hue, a late writer and Catholic Missionary to China, to whose researches I am largely indebted. He gives us the following concerning *Buddha*:

The word *Buddha*, (or *Bouddha*) is a very ancient generic name having in Sanscrit a double root. The one signifies being, existence; the other wisdom, superior intelligence. It is the name by which was originally designated the creative omnipotent God. In the eyes of *Buddhists* this personage is sometimes a man, sometimes a god, or rather he is both one and the other. He is a divine incarnation, a man-god who came into the world to enlighten men, to redeem them and point out to them the way of salvation. This idea of redemption of the human race is so general and popular among the *Buddhists*, that we have every where found it reduced to a neat formula expressed in remarkable terms. If we addressed to a Mongol or a Tibetan this question, "Who is *Buddha*?" he replied instantly, "The Saviour of Men." The marvellous birth of *Buddha*, his life and instructions, contain a great number of moral truths and dogmas professed in Christianity and which we need not be surprised to find also among other nations; these truths are traditional and have always belonged to the heritage of humanity. *Soutadanna*, chief of the house of *Chakia*, of the castle of the *Brahmins*, reigned in India. He married *Mahamaia*, but did not consummate his marriage with her. She, although a virgin, conceived by divine influence, and brought into the world a son. The child received the name of *Arddha Chiddi*, and was immediately recognized as a divine person, it being foretold that he would surpass in holiness all preceding incarnations.

The account given by Maria L. Child, is substantially the same as that by M. Hue, but contains other items, for which I give it a place:

His mother, *Maia*, (same as *Mahamaia*) is said to have been a virgin who conceived him from a ray of light. Tradition affirms that his mother was married to a rajah, and of course her son belonged to the same royal caste that *Christna* did. The advent of *Bouddha* is thus recorded: It was at the close of the *Dwapar Yug*, that he who is Omnipotent and everlastingly to be contemplated, the Supreme Being, the Eternal One, the Divinity worthy to be adored, appeared in this ocean of natural beings with a portion of his divine nature. It is said a marvellous light shone at his birth, and the *Ganges* rose and fell in a remarkable manner.

And now a word concerning *Zoroaster*, who, according to Aristotle, Pliny and others, lived about five thousand years before the Trojan war, or about eight thousand years from the present. Plutarch says five hundred years before the Trojan war. The Persians seem to regard him as more ancient than Moses. It seems to me that such minds as Aristotle and Pliny were as fully likely to know as much at least of this matter as any living since.

Tradition says of his mother that she had alarming dreams of Evil Spirits seeking to destroy the child, to whom she was about to give birth. But a good Spirit said to her, "Fear nothing, Ormuzd will protect this infant. He has sent him to be a prophet to the people. The world is waiting for him." The Persians considered him a divine messenger sent



to redeem men from their evil ways, and they always worshiped his memory.

Next in order is Esculapius. And introductorily, I incline to quote from Mr. Addison's Versification of the Prophecies of the Life and Actions of Esculapius, from the Metamorphoses of Ovid:

"Once, as the Sacred Infant she surveyed,  
The God was kindled in the raving maid;  
And thus she uttered her prophetic tale:  
'Hail, great Physician of the world! all Hail!  
Hail, mighty infant, who in years to come  
Shall heal the nations and defraud the tomb!  
Swift be thy growth, thy triumphs unconfined,  
Make kingdoms thicken, and increase mankind.  
Thy daring art shall animate the dead,  
And draw thy thunder on the guilty head.  
Thou shalt die, but from thy dark abode  
Shall rise victorious, and be twice a god.'"

Among the Greeks it was believed that the god Apollo had represented Esculapius as his son by a voice from the oracle, and it is a striking coincidence, that we find the Christian father, Eusebius, attempting to prove the divinity of Jesus Christ from an answer given by the same oracle. By the mother's side, Esculapius was the son of Coronis, who had received the embraces of a god, and to conceal her condition from her parents, she went to Epiclamus, and was delivered of a son, whom she exposed on the Mount of Myrtles. When Aristhenes, the goat-herd, in search of a goat and a dog missing from his fold, discovered the child, he would have carried it to his home had he not, in approaching to lift him up, perceived his head encircled with fiery rays, which made him believe the child to be divine. The voice of fame soon published the birth of a miraculous infant, upon which the people flocked from all quarters to behold the heaven-born child. Esculapius was said to have raised the dead, by his skill, and performed astonishing cures, for which he became worshiped as a god.

Of PLATO, Olympiodorus says:

He came into the world by his mother Perictione, who was descended from Neleus, the son of Codrus. For they say that Apollo in a vision had intercourse with his mother, and appearing in the night to Ariston ordered him to have no connection with Perictione until the time of her bringing forth, and he so acted. And his parents taking him after his birth, and when he was still an infant, placed him on Mount Hymettus, intending to make him a sacrifice to the deities there. But while he was lying there, bees came and filled his mouth with honey from the comb, in order that it might be said truly of him, "From his mouth flowed a voice, than honey far more sweet." And he calls himself on every side a fellow slave with the swans, as if he had proceeded from Apollo, for the bird belongs to Apollo.

Upon the tomb of Plato the Athenians inscribed the following:

"These two, Esculapius and Plato, did Apollo beget,  
One that he might save the soul, the other the body."

There are others whose paternity has been considered as of divine origin, but as I had only purposed considering such individuals as were teachers of men, and having already mentioned so many, I will close my present paper by an earnest appeal to my readers, that they either preserve the present copy of the *Spiritualist*, or so retain the general features of the incarnations mentioned in this, in their memory, as that they can connect intelligently the present to the next and only succeeding article upon this peculiar subject. I do so, that I may avoid, as much as may be, repetition; the more so, as the following paper will occupy a field not usually found, and I fancy one that can not fail of deeply interesting the mind of any candid reader.—*N. E. Spiritualist*.

ELMIRA, N. Y. May, 1856.

#### MEETING OF THE SPIRITS.

BY DR. R. T. HALLOCK.

AIR—"Meeting of the Waters."

"O, THERE is not a spot in the wide world so sweet,  
As the home where the Spirits with earth-children meet;  
Though ever so lowly that home may be found,  
The foot-steps of angels will hallow the ground.  
There will come those bright guests from the land far away,  
To shed o'er earth's darkness the light of their day;  
There the dear ones who left us in sadness and pain,  
Will come back and greet us in gladness again.  
As they love the pure bosom where virtue resides,  
So they pity the erring whom ignorance guides;  
They watch round the death-bed, they hear our last sigh,  
And they bear the freed Spirit to bright worlds on high.  
In these glorious reunions, how love fills the soul!  
How all its rude passions are held in control!  
O the air that we breathe is perfumed with the breath  
Of the angels who teach us to triumph o'er death."

It is a vulgar notion that politeness is only required toward superiors. But the truth is, every man ought to regard his fellow-man, or friend, as his superior, and treat him accordingly. Such feelings the real gentleman always has.

#### Original. NOTES BY AN ITINERANT.

LEBANON SPRINGS, July 4, 1856.

A Fourth of July Ramble and Reverie—The Shakers—"Holy Mount"—The Springs of Lebanon, etc.

Dear Telegraph—I suppose that I differ in my mode from all the corps of lecturers on Spiritualism. Well, God be thanked, he has given us the spirit of freedom; and while some, like the eagle in flight, soar over the earth and here and there light on some great point, others, like more humble birds, are seen and heard in more common places; and some, like myself, may be compared to the robin, that simple rustic bird of the hedges and lanes. Well, it is the same spirit, as of old, "one after this manner and another after that." I like the country—I like the citizens of the county.

"God made the country and man made the town,"

says one of the most worthy of the poets. I have changed my opinion of this saying somewhat, but yet it contains much truth, I think. And Spiritualism must needs find its way to the hamlet to be most powerfully and successfully triumphant in the world. But I have just returned from a ramble through the fields and up the mountains, and the spirit of '76 has baptized me afresh. The good spirits preserve that noble document, the Declaration of Independence! Ye Spirits of Washington, of Jefferson, of Adams, of Franklin, and of Hancock, how blessed the thought that ye yet live to labor for the fulfillment of that glorious truth, "that all men are free and equal before God." But to my ramble.

The morning opened pleasant, and I sat out at once, as I had promised myself a day of *abandon*. The folks were already bestirring themselves in their holiday attire, and a boy at the porch of the inn was busy with his own made cannon, just like myself when I was at his age and so I had to stop and see him fire it off two or three times before I could start. I had determined to walk over to the Shaker village, a mile or two from the Springs, in the first place; and so inquiring the way, I sauntered toward the pile of red and yellow buildings in the distance. I was somewhat prepared to visit them from the communications which have appeared from time to time in the *TELEGRAPH*, from the pen of Mr. Evans, of this same society, and from other sources. I must confess that I already regarded them with some considerable interest, and having been from my early youth a devout reader of the Word, especially in its historical parts, I felt its wonted fires rekindle in my breast as I advanced; for here I knew were a people that looked to their history as the fulfillment of that wondrous volume, and their name carried me back to ancient Lebanon, fitly typified by the mountains before me. But first came Canaan, after passing a beautiful sheet of water that called to mind the Dead Sea which was on the borders of the promised land, and now commenced the Shaker settlement. Passing through Canaan without calling (as I contemplated visiting New Lebanon, the principal of the Shaker societies) I merely looked at their houses and gardens, which were middling, *i. e.*, the latter, while the houses were after the—I believe—set Shaker fashion, for they were like all that I have ever seen. I soon arrived at New Lebanon, and called at the office, opposite which an intelligent, though brusque looking farmer, stood with his team in the road laden with a reaping and mowing machine, conversing with one of the brethren in a blue frock. They were evidently engaged on profound topics, as the individual in the wagon insisted "that the *man* who made this world made everything right," which declaration he endeavored to sustain with his broad brimmed opponent. The latter, however, was plainly satisfied with his prowess on the occasion, and preceded me into the office. Having obtained permission to visit their gardens and grounds, I walked forth alone to do so. Everything had a very neat and tidy appearance about their dwellings and out-houses. Here the gardens were quite well kept also, but nothing extra about them, as the brother said. If the reader has a tolerably correct idea of red and yellow (especially of the latter color) and of big beams, and long-roofed houses, he has a better idea of New Lebanon than my descriptive powers could give him, so I will not dwell on its external appearance any farther.

I saw but little of the society (as indeed I did not care to, in my ramble) save of one here and there engaged at his labor, and the sisterhood passing to and fro. Were it not that I knew some little of the society, I should have accused them of *woman's folly, the fashions*. But I had heard of the origin of

the peculiar shaped bonnets which are worn so generally at present by young misses. It was told me as being shown in a vision. I like the style very much for its simplicity and purity, although our fashionables may not be aware of its origin among the despised Shakers.

I now turned my steps up the mountain in front of the village, which I believe they call *Holy Mount*, as also the society. Alone I wended my way up amid murmuring brooks. As I ascended, the memories of my youth came up in living forms, and I stood again by the Mount of God—Holy Zion—and in the city of David. "As the mountains are round about Jerusalem," etc., came gushing forth as of former times. But it would not do; the stream ceased; I have become prosaic; "the iron has entered my soul;" as I have changed from youth to manhood, and I fear I am growing hard at heart. Avast! it is not so. I love the face of man, and I love to think of God, firmer, clearer, stronger than in my youthful years. It is the glare, the show, the tinsel only that has passed away.

I rested in my ascent as the view opened below me, and was struck with the similarity of the situation to the ancient Jewish city, Jerusalem. Mountains were "round about" the village on all sides. Again I commenced my ascent, and applied the lever of memory to the floodgates of my feelings; but it would not do; I must be content to look at the sheep on the sides before me, and admire the beautiful scenery. I soon reached the top where a plain-looking building, enclosed in a plain fence, marked the sacred spot. I entered at a little gate, and my attention was attracted by a small inclosure. Before its entrance stood the remains of what had been a stone, apparently of indifferent marble. It was broken quite even with its socket. Some ruthless hand had done this, and a brother said, in speaking of it, "He would not like to be in his place." I think the body of ANN LEE does not rest here, though it is from some cause or other a very sacred spot to the Shaker. The stone contained some pious sentence, and perhaps, as I was told, there was inscribed upon it some divine and awful malediction. I was reminded of the stone at Shakspeare's tomb, on which these lines are said to have been inscribed, written by himself:

Good friend, for Jesus' sake forbear,  
To dig the dust enclosed here;  
Blessed be he who spares these stones,  
And cursed be he who moves my bones.

They doubtless have saved the poet's remains from desecration; and when, on making some repairs at Avon, as Irving relates in his sketch, the old sexton watched day and night, until the work was done, as he told him, though he made bold to look in where the earth had caved at his tomb. I thought it was something, adds the devout narrator, "to see the dust of Shakspeare," so universal is the sentiment of what may perhaps be termed superstitious or unreasonable regard. But I must do the young Shaker the justice to add, that when I questioned him as to what he meant, he explained himself by saying, that it was the effect of the act on the person's mind—that people broke stones to macadamize roads with—and that a man could not be in a very good state of mind who would break a grave-stone even. Well done, young Shaker, thought I.

The view from the summit was beautiful indeed, where the building was. A circle of mountains from the west spread round on either hand to the north and south. Back toward the east the view was hid by a thick forest; and here my thoughts reverted to the Bible again, where by the *east*, as Swedenborg says, is meant the Lord. But muttering thunder in the concealed distance warned me of a storm, and I hastened to descend. As I came to the open-front the storm was already rapidly coming on, and I quickened my speed down the mountain; but before I reached the road the rain descended in torrents, and my umbrella proved but a poor protection, and I was drenched to the skin before the flying rain in the impetuous wind. I was in no plight to stop, but hastened for my lodgings at the Springs, which I soon happily reached by the aid of a carriage which overtook me on the road.

The sun is now shining out again as though nothing had happened to hundreds of poor wights out on the holiday, like myself, and I am dryly and comfortably scratching away at my "notes" in my pleasant, tidy room. This is a fine retreat indeed. I never saw so fine a spring as the principal spring is. Of the same temperature winter and summer (which is rather warm than cold) the water springs up in gaseous bubbles, and



delivers the astonishing amount of fourteen barrels per minute without cessation. A goodly sized mill, called the Spring Mill, is turned by it, from which fact some idea may be had of the magnitude of the Lebanon Springs. But I have scratched enough (literally—for I have a shocking bad pen in my holder) for one turn; and besides the visitors are assembling together to the sound of music. But I may take up a portion of my subject again, as I contemplate an *internal* visit to the *Shakers* in my next, and especially their meetings, which everybody talks of hereabouts—some with ridicule. But heresay is not the best kind of evidence while there are other means of information. And the Shakers have extended the only cordial hand to Spiritualists, I believe. Wherefore, it is our duty to consider them dispassionately, especially, and from correct knowledge.

Fraternally, BENJAMIN GREAVES.

#### FRUITS OF SPIRITUALISM.

MR. BRITTAN:

However potent odyle and biology have become, in accounting for *modern* Spiritualism, there are many well-disposed people who admit a spiritual origin of these phenomena, but aver that the Spirits are *evil*, and therefore think it highly improper to have anything to do with them, and are exceedingly shy lest they fall into a snare of the Devil to entrap unstable souls and lead them on to ruin.

Much as I respect the *opinions* of my fellow Christians, and venerate the Bible, I find it necessary to have an *opinion* of my own. There is a great diversity of doctrines based on the understanding of the same truths by diverse minds—so much so that circumstances and teachings lead to the adoption of the one or the other, be they true or false—and habit, self-love or something worse, will lead men to battle for their creeds, as though the salvation of the world depended upon their peculiar views.

This being the case with spirits in the body, I am not surprised that the old leaven sticks to them when freed from their clogs of earth, and that they thus also teach divers doctrines. What then? Shall we for that reason reject the whole as unworthy of consideration in the search for truth? No; the same reason, so far as teaching or understanding it is concerned, would apply with equal force against the Bible, which the Indian saw who told the missionary to "go home, and when they who could read the Book could agree as to its teachings, and were of one mind, then they might come and he would hear them."

That the Devil may appear in the garb of an angel of light, I am willing to admit; but the cloven foot will protrude, be his robe ever so long, and the lie must be apparent to the truthful mind so soon as uttered. Beside we have God's promises to lead us into all truth, and it is enjoined upon us to prove the Spirits, whether in or out of the body. It is my duty to desire truth and purity of mind, and being conscious of this desire, by a life of watchfulness and prayer, to trust in God, and defy the Devil.

I am aware that the word "devil" would read as well without the "d." Yet when I am told that the cordial "God bless you," and heavenly admonitions, and truly pure and holy teachings purporting to come from a dear brother, a beloved, pious sister, a cherished daughter, a fond and truthful wife and kind friends in the Spirit-world, in words of comfort and sympathy that loved and living ones alone could give—when I am told that all this comes from some arch deceiver, or some *hocus pocus*, I am asked to believe too much, especially when they come through media of my own family, under circumstances that preclude all ground for doubt or mistrust.

How can I be led to believe that the Devil has turned a preacher of righteousness, and is engaged in the labor of Love to turn us to Jesus and his way for salvation? He necessarily ceases to be a devil, if such be the case, as my experience has proved; beside Jesus himself when accused of being leagued with Beelzebub, truly says, "A house divided must fall," etc. And why reject positive knowledge of a truth, emanate whence it may?

To show the character of what is sometimes received from Spirits, permit me to copy a communication purporting to come from a mother to her child, a youth aged sixteen, through a highly intellectual lady of Philadelphia, who spent a few weeks at my house to recruit her health and escape from the importunity of her friends who resorted to her as a truthful writing

medium. Seated along side of the young man at the tea-table, she became, after great resistance, entranced, and when removed to a table where a pencil and paper were at hand, in a semi-conscious manner, she wrote the following with great rapidity:

I did so long to speak to my child! I did long to tell him that his mother watched over him, and ever strives to turn his mind to good.

My child, seek the companionship of those who are of good habits; seek the companionship of those who try to excel. Be not content to do as well as others do, but lay out for yourself a path of duty; lay out for yourself rules of conduct, and if you wish to know the right from the wrong, read God's Holy Word; and when you read, pray for wisdom, and if you want for a standard of right! behold one is given you in the person of the man Christ Jesus—the sent of God, the anointed, the Holy one of Israel. And O, may he be to you, my child, the Lord Jesus! Look to him ever; he is the way, the truth and the life; be truthful; and to be truthful you must be prayerful. It is God alone that gives you strength to resist the temptations of the world. It is the Lord Jesus, the anointed of God, that will give his Spirit to combat evil, and grace will be given you freely, if you will but ask, whereby all and every action of your life will become holy and acceptable unto the Lord.

My child, you are not alone; kind friends ever strive to do you good. Oh, be grateful to them for their kindness, and make it a part of your life's duty to show them that you are mindful of their love.

My child, a wise God took from you in your early infancy a mother. That same wise God has continued to you the life of your father. Be to him a loving child; let not *duty* alone satisfy your mind. Oh! no. love and reverence your father, so long as life is continued to you. When far away from his side—when distant lands separate you from the glance of his eye—remember then his precepts, his loving counsel, and say ever to yourself, "I will never forget, never be unmindful of his love, and never forget his counsel." So shall length of days, and a righteous, honorable manhood be thine to enjoy.

Improve thy time; pass not thy idle hours among loiterers, or among those whose lives are lives of vanity. Study, read, pause; reflect and ponder well over all that doest. Heed the holy ordinances of the Lord thy God; trifle not with holy things, neither despise reproof though it please thee not.

In the silent hour of the night think of thy disembodied mother; think of one whose dwelling-place is far, far beyond the pale moon's circuit; think of her as one who needeth not the flickering light of the stars, nor the full glory of the beaming sun. Oh! no. She dwelleth amid the light of pure intelligences; she is now enshrined among the living immortalities of Jehovah. Her place is among the redeemed—her crown of rejoicing shines with a light more resplendent than the sun—more glorious than ten thousand of your earth's rainbows. All this I would share with the loved ones of my bosom—all this is the rightful inheritance of those, who, turning away from the lusts of the flesh, seek Jesus in their youth, and ever strive to keep the commandments of their Heavenly Father.

My child, farewell. Keep these my words near thy heart—forget them not. As you grow in wisdom, seek that knowledge that will enable you to well perform the duties of your life on earth. In all that you do strive to excel—not with vanity and self-complacency—but in meekness, and with an aspiration for truth. Be ever watchful of your interest, and seek ever those associations which will be not only for your worldly advancement, but future good.

Be charitable; show ever good feelings toward those who are less favored than yourself. If you have nothing but a cup of water to give, give it with God's blessing in your heart; drink of the living spring yourself, and thus you may show unto others where their thirst may be quenched.

Be a living witness to the truth; be in all things temperate; be just, honest, and ever seek the higher, truer things that belong to the Spirit. Thus sustained, thus taught, you will pass safely through the fiery ordeal of life, and with God's grace and blessing, live ever to the joy of all who are near and dear to you. Once more, farewell!

The above was written in the presence of my son, under circumstances in which it could not otherwise than make, as it did, a very deep impression on his mind. The frequent perusal of a copy of it led him to become serious, circumspect, and greatly altered for the better; and during a revival, lately, in one of our most zealous orthodox churches, he went forward with others to the anxious bench, and became, as they call it, hopefully converted. He now rejoices in having found Jesus a precious advocate and Savior to the joy of his soul.

Apart from pious fraud, such a production can have no evil origin. With such results, Orthodoxy at least has no right to complain; and as I consider myself an orthodox Christian, I for one rejoice that what I believed as the teaching of the gospel of our Lord and Savior, has in every instance of my experience, been confirmed by Spiritualism, and my faith has received therefrom an assurance amounting to positive knowledge.

Yours for the truth,  
MOUNT JOY, PA.

J. STAUFFER.

A VIRTUOUS sentiment grows calm without being weakened; a WRONG passion is agitated, though about to be extinguished. That which is not in order is by its nature mortal; that which belongs to virtue belongs to immortality.

#### LESSONS OF THE PAST.

BY WILLIAM FISHBOUGH.

ALL men wake to consciousness in this world without the benefit of the experience and intelligence of those who have gone before them. If allowed to grow up in confinement to the narrow sphere of life and reflection which, by his unaided efforts, he is able to form for himself, a person would be apt to place an undue estimate upon his native genius, or upon those acquisitions of intelligence from the domains of outer and inner nature to which his own independent researches and mental penetration might lead him. Not seeing around him any intellectual luminary which he is willing to recognize as superior to himself, and being entirely ignorant of the great minds that have preceded him in the history of the world, he would often be tempted to think himself among the greatest lights that had ever arisen in the mental firmament, and even to spurn with contempt any intellectual or spiritual developments which he would suppose could have preceded his own favored era in the world's progress.

But the self-complacency and lofty pretensions of all such would be sufficiently rebuked by a proper survey of the panorama of the past ages, and by an introduction to the long line of poets, philosophers, artists, moralists, prophets, seers and statesmen whose memory is preserved in the records of history, and in the imperishable truths and institutions which they have been instrumental in unfolding. There are but few who could study, with a proper spirit, the great men, great thoughts and great deeds of past generations, and retain any exalted opinion of their own comparative merits, or without learning that all ages have been more or less fruitful of human and providential guides by which they and all future generations of mankind might greatly profit if they would but humbly receive the lessons they impart.

Never, for example, was there a poet superior to Homer; never a sculptor superior to Phidias; never a legislator superior to Lycurgus; never an orator superior to Demosthenes; never a philosopher superior to Plato; never were there artistic constructions superior to those which adorned the cities of Babylon, Thebes and Athens; never was there a code of national laws more equitable than those of Moses; and never were there spiritual teachings that were equal in their divine purity and saving influence, to those of Jesus the Lord; and it may be added, never was there folly and presumption equal to that of those superficial and self-conceited sciolists of the present day who would close their eyes to all the great lights of the past, on the supposition that they must necessarily be superior to the whole of them, because, forsooth, this is the nineteenth century.

Hear, O my fellow infant in true wisdom, who art strong in the self-appropriated "progression" which thou conceivest to belong to thine own age, and know that this nineteenth century of ours is only the *child* of which the many thousands of years that are past are the *parent*. If, therefore, this child sees into intellectual territory a little beyond the *horizon* which bounded the vision of its parent, it is only because it stands upon its parent's *shoulders*. It should not, therefore, vauntingly exclaim, "Behold how tall am I!" but should remember that were it not for the brawny shoulders and stalwart frame of that venerable old man upon whom it stands, it would still be in its drizzling babyhood rising but a cubit above the ground. It should also remember that while it now has a more extended range of *horizontal* vision, revealing more objects belonging to the earth, the old man from his very infancy has been able to look as high over head into the heavens as it now can, and has been studying heavenly objects and heavenly sciences, and growing wise in interior things, for six thousand years. Let the child, then, humbly search into the archives of that massive brain covered by the hoary locks of the venerable old sire, and appropriate to itself the wisdom and experience of all past humanity; and in this way it will grow truly wiser and better, while at the same time it will grow less presumptuous and self-conceited.

It is hoped that the foregoing suggestions will not prove profitless to readers of any class, while they are specially dedicated to those who suppose that we must now have spiritual revelations superior to those produced in any preceding age, simply because "this is the nineteenth century."

—Christian Spiritualist.





# SPIRITUAL TELEGRAPH

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

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, JULY 19, 1856.

## PEOPLE AND THEIR CLOTHES.

We shall not startle the world with the annunciation of a new truth when we say that all men are not alike. Physically, one is strong and another weak. One is erect while another is bowed down. We occasionally meet with a man whose body is developed to colossal proportions, and again, with one whose growth was arrested in early childhood, and who, after Nature had exhausted her power in efforts to unfold the animal economy, is left a mere pigmy at last.

There are a large number of dwarfs in the country, enough to form a respectable society, provided of course that respectability is to depend on numbers. At a grand council, convened for grave and solemn deliberation on questions the most momentous, a committee was appointed to ascertain the exact dimensions of the most diminutive specimen of humanity. At the same meeting a resolution was offered and adopted, requiring all men within a certain district to have their coats made after that measure. Subsequently, it was suggested that unsuitable materials might be used or improper persons employed in the manufacture. It was accordingly moved that *second-hand garments* be furnished by the association, to all men in the district, which was accordingly agreed to. There were, however, several full grown men who objected to the resolution as contrary to the laws of Nature, arbitrary and oppressive, and who claimed the right to furnish their own coats. But the association had decided to monopolize this branch of business, and these men were accordingly discharged from the establishment.

The foot of a Chinese maiden may correspond in size to the growth of early childhood, but a foot that has never been subject to any artificial restraint, can not be so compressed as to occupy the same space without great violence and extreme pain. Nevertheless, at a recent convocation in the Celestial Empire, it was resolved that the standard of that country was right, and that all people should have shoes made after their measure. It was objected that this course would be unnatural, and that shoes should be large or small according to the size of the feet. But one arose and reading a passage from a sacred book, proceeded to prove that Nature was not the standard in the Celestial Empire; that if some persons have large feet the fault is theirs, and that it was the legitimate business of the meeting to determine the size of shoes, which was accordingly done.

This attempt to restrain, compress and distort Nature that her developments might correspond to an artificial and arbitrary standard, was wrong. Nature claims a higher reverence. The wants of the individual man should be respected. Every one must be allowed to have garments made after *his own measure*. Inasmuch as feet were made before shoes, we strongly suspect that the shoe should be fitted to the foot, and not the foot to the shoe. We rest in this conclusion though the advocate of the popular supernaturalism will hardly perceive the force of the argument.

In mental growth and spiritual development, men vary as widely as in their physical size and conformation. Indeed, intellectually the diversity is perhaps greater. Some minds are expanded, profound and god like, others are contracted, superficial and grovelling. One is qualified to stand on the great dome of the material universe; to traverse the illimitable fields of Nature, or to penetrate like a fire spirit to the center of material elements and spiritual forces. Other minds there are, whose sphere of thought is earthly, and circumscribed by the lines and barriers which time, and custom, and prejudice have defined. Some mount upward as on eagle's wings into the pure air and the unclouded sunlight, while others walk or crawl about in low, dark places, like beasts and creeping things.

Thus there are minds in every stage of development, from the helpless infant intellect, up to the expanded soul, whose footprints are in the clouds, and whose transparent form and heaven-irradiated brow find a place in the mansions of the Spirit home.

The mind as well as the body must be clothed. Our theories, opinions, and the various forms of thought, constitute the clothing of the mind. At the same time, it must be confessed that many articles in the mental wardrobe have been worn so long, that they are little better than filthy rags. He who labors to divest the mind of its old clothes, and to invest it with new and more beautiful forms of thought, is as much a benefactor as he who robs a beggar of his tattered garments, only that he may be arrayed in a shining vesture.

Well, every man must have a faith large or small; his views must be contracted or expanded, according to his own growth, and these must assume a variety of forms suited to the peculiarities of mental conformation in the individual. Thus the received forms of thought at any period, must necessarily correspond to the stage of intellectual development. The clothing of the mind must be fitted to the mind itself. It is not strange, therefore, that the dwarfed intellect can not entertain the great thoughts of the unfolded Spirit. The little soul would be as essentially lost under such circumstances, as the urchin of six years would be in the immensity of his grandfather's coat. A small man may be better suited with small clothes. In such a case, it would be poor economy to provide large ones. But if there be one whose manly form requires a full pattern, it is his privilege to have it; or at least it is a matter between him and his tailor, with which we have no concern. So a man may find a small faith sufficiently large for his accommodation. If so, there exists no good reason why he should have a large one. We would not urge upon the child in spiritual development, a faith that is suited to the full-grown man. Such a prodigality in the use of materials would be quite unnecessary, if not inexcusable. A narrow, bigoted spirit, no more requires an expanded generous faith, than a dwarf needs a giant's coat, or a ground mole a lion's skin. The clothing of the mind must vary in size and form so as to suit every degree of development; and we may as well determine the size of coats and shoes for other men, as to define the limits of faith and the sphere of thought for other minds. It should be observed that the spiritual development does not always correspond with the growth of the body. A man may be a giant physically, while the infant spirit is yet in its *small clothes*; by which we mean those forms of thought which are put on in the nursery; and are only fitted to the mind in its rudimental state.

Finally we maintain that every man has a perfect right to select garments suited to his body and mind, and that clothes are not more valuable *because they have been worn a long time*.

## SECRET SOCIETIES.

A DISTINGUISHED literary friend has handed us the following observations on the dangerous tendencies of Secret Societies. We do not altogether agree with our correspondent. Secrecy is sometimes resorted to for the purpose of *preserving treasures*, whilst many crimes are perpetrated openly, and in the light of day. If a man prefers to go alone to his closet for self-examination and devotion; if he chooses to bestow alms in secret, not even letting "his left hand know what the right hand doeth;" or if he be pleased to do any other good thing, without "sounding a trumpet," we certainly have no objection. We are, however, opposed to all wrong doing, and lament that so many men can perpetrate unrighteous acts in their individual capacity. Secrecy is not indispensable to the success of corrupt men since a large number of this class succeed by advertising. One word more: the Iscariots and Arnolds have not in all cases found it necessary to *get up an institution* in order to consummate their work:

In a country where freedom of speech and action, within all reasonable limits exist, where the people are sovereign, and the public voice is the supreme tribunal, no good purpose can be subserved by secret societies, which can not be equally well or better effected by undisguised means. Secret societies are opposed to the genius and safety of the Republic. We are not speaking with reference to any particular society or organization, political or religious, but of the general principles involved in this class of societies without regard to their special character. Nothing that is true, honest, moral and patriotic, needs the aid of secrecy, mystery or darkness. It is open, frank communication alone, that can render mankind a real brotherhood; and every sect, clan, caste, creed and institution that aids in dividing so-

ciety into classes, and keeping up differences by means of exclusive formulas, signs and watchwords, is a bulwark against the world's common freedom and progress, and an ally of intolerance and despotism.

It is claimed that secret societies—many of them at least—are a specially effective mode of uniting classes for the accomplishment of charitable and other good purposes. If a man practices charity or philanthropy on the principle of gratifying the noble attributes and sympathies of a true manhood, he requires no promptings from secret associations to spur his impulses or his judgment. All the secret societies ever instituted, fall short in the plain and simple teaching of the whole duty to man—to his God, himself, and his fellow-man—of the precept-and-example-lesson of Christ.

Instead of secret societies, charitable though they be, enlarging man's charitableness, benevolence, and love for man, they restrict his better nature into a narrow channel, as compared with its action governed by the sublime teachings of the great gospel of humanity. He into whose soul the Divine Spirit has truly entered, feels his heart and hand open to all men, when offices of courtesy, friendship, love or kindness are required; he needs no secret grip or sign to quicken his sympathy for a brother in distress; there is no class-limit to his charity. Not so with the Secret Society man. He especially recognizes the brethren of his cast. For no others will he do and suffer so much. His sympathies are abridged, and his whole action, in so far as charity goes, is made selfish—depending on the expectation of like benefits in return. Indeed, he enters into a compact to practice charity on the principle of *quid pro quo*. It is not enough for him that the seal and image of God are stamped on his fellow-man.

Secret societies are a political and social evil. They aim, directly if not intentionally, at the destruction of our greatest safeguard—the free discussion and understanding of all matters of public difference. Like the spy-bands of some despot; the "Assassins" and "Thugs" of the East; the "Sandfedesti," who do the dagger-work of Jesuitism in Italy, or the brotherhood of the Inquisition, they move in the midst of society armed with signs, grips and passes, by which they can rally their forces for whatever deed, unsuspected by the legitimate guards of public safety and justice. We do not mean to say that any secret society exists amongst us for purposes of intentional evil—we only insist that all secret organizations, liable as they are to the presence and influence of evil spirits, are a perpetual peril to society at large. They encourage counter-similar associations; they divide society; they restrict humanity, and they ignore the power of that Divine Spirit, which, truly cultivated, will accomplish all that man can rationally desire.

The only tolerable secret society we can conceive of is that which organizes, in the name of humanity, to strike down national oppressions and wrongs that can not be reached by open means. In a Republic like ours no such exigency exists, or can exist, until our liberties shall be destroyed by Secret Societies. One such society—the Jesuits—acting in the name of religion, has done more for centuries to prop universal despotism, than all the mere sword-armed barbarians and feudal robbers of the earth. A word more on the practical fruits of the secret society bond, and we are done. The man who has taken a solemn oath to aid his secret craft-fellow, under all circumstances, and in defiance of the dictates of a true sense of public justice and good, has in a measure abjured the social and civil compacts and laws of the land. He is ready to betray public interest, and lay it a sacrifice on the altar of his secret society. Upon a jury, or on the witness-stand, he can not be true to his secret oath and yet disregard the secret sign that may come to him from the criminal's box. Even if he means to serve justice, his judgment will be tempered by the ties of secret fellowship. And thus, in every exigency, that mystic sign may serve its possessor, to aid him where better men stand helpless and condemned.

## The Farmington Convention of Spiritualists.

A Convention of Spiritualists met, pursuant to a previous call, at Farmington, Mich., on Saturday and Sunday the 28th and 29th ultimo, and was organized by the appointment of Norton Lapham as President; W. Lyon and D. Noble as Vice Presidents; H. Cornell and Richard Lucas as Secretaries; and H. C. Wright, H. Cornell, Candace Colvin, Sarah M. Seymour, Richard Lucas, and Mariah Noble, as a committee to prepare business. Eight resolutions were introduced and discussed, and passed by a unanimous vote. We see no impropriety in publishing these resolutions at large as expressing the views of *that particular body*. Their publication, however, should, in our judgment, be accompanied with such discriminating remarks as would relieve the mass of Spiritualists from any responsibility for certain doctrines expressed or insinuated in them; but as the responsible editor will be absent from the city for two or three weeks, the temporary incumbent prefers to lay over the matter for his consideration on his return.

## The Pathfinder and Spiritualism.

THE *New York Pathfinder*, whose editor, John F. Whitney, some months ago, published a recantation of Spiritualism, from which considerable capital was made by the anti-spiritualistic Press, still so far countenances Spiritualism as to publish a report of one of Bro. Harris' lectures delivered in Dodworth's Hall, June 1.



## ALPHONSE DE LAMARTINE.

It is with a feeling of pleasure mingled with sadness that we give place to the following Appeal from many distinguished citizens of the United States in behalf of the great and good LAMARTINE, who as a patriot, a statesman, and an author, has rendered himself illustrious wherever incorruptible virtue and exalted genius are duly respected. Lamartine has made the French language—so often perverted by other authors to baser uses—the vehicle of whatever is vital in principle, and beautiful in sentiment. Many imperishable thoughts are embalmed in his books, and his own noble deeds fill one of the brightest pages in the history of his country. Wherever the French and English languages are spoken, many hearts have been warmed, thrilled and purified by his inspired words, while his gentleness, his genius, and above all his spotless integrity, have not failed to excite the admiration of thousands. His character shines with a luster almost divine in contrast with the shadows which despotism and the corruptions of fashionable society have let fall on the national name and character of France. The deeds and memories which cluster around the name of Lamartine are worth far more, even to a poor man, than the scepter of the Emperor.

We hope that the numerous readers of this journal will carefully peruse the accompanying Appeal, and that their interest in the subject may not terminate with the reading. Something should be done to lighten the burden which now rests with crushing force on one who has labored so long and so disinterestedly for mankind. Shall one of the purest and noblest of men, who was always a true lover of his kind and an ardent admirer of our republican institutions, be thus neglected and permitted to sink at last under the accumulated weight of years and misfortunes, without one effort to shield and uphold him in the hour of his greatest need? For the sake of the American character and for the honor of mankind, we trust not. The man who himself could never be indifferent when Humanity petitioned for relief or redress, who nobly recognized the principles of Liberty, Equality, and Fraternity, who ventured to act on them in a great public emergency, and who was, withal, too pure to improve his fortunes by using the facilities afforded by his great personal influence and an exalted public station, must neither be left to stand nor to fall alone. The sober autumn of his life has come; its winds have rudely swept over life's sea, blasting his hopes and obscuring the light that once gilded the horizon of his future. Shall he be left to go down with the wreck of his fortunes? This is the question which must be decided by the response to the following

## APPEAL TO THE PEOPLE OF THE UNITED STATES.

WE have heard with the liveliest fellow-feeling, that the illustrious ALPHONSE DE LAMARTINE calls across the Atlantic to the lovers of Literature in the United States, to take part with him in his struggle with the evil days on which he has fallen.

In a letter to one of us he writes:

"Great reverses of fortune have come upon me since 1848, and above all in these latest times; I make head against them by labor.

"In behalf of this literary labor, I have recourse to your countrymen. Give me aid and introduce me among them. Success is for me an affair of life or death."

No words of others could touch the heart of the public like this ingenuous appeal from a man who ever judged it inconsistent with his honor to accept emoluments or favors from monarchical governments which he could not approve, but deems it right to look for help from the voluntary subscriptions of a free people to his productions as an author. This confession of hard necessity comes from a man who, as a poet, orator, legislator, historian and statesman has united in himself more varied claims to distinction than any public man of our century. He may justly look for sympathy, for it is the unanimous testimony of those who know him well, that while his own manner of living has all the regularity and simplicity of a man of exemplary industry, it has been the habit of his life to feel for and relieve the sorrows of others; to do good to those who were sick and suffering and in want, according to his means and often beyond his means.

When his glowing words, his personal intrepidity, and his love for progressive liberty caused him to be borne by acclamation to the highest place of authority in the most powerful nation of the continent of Europe, it is a matter of history that he sought to use his popularity and the vantage ground of his station, not to usurp a dictatorship for himself, but to constitute France a republic. Holding high, and for a time irresponsible power, he retired from office, poor and with such spotless integrity that not even his enemies breathed a reproach on the purity of his administration in its relation to his personal fortunes.

A lover of peace and of his fellow men, he seized the very moment of the highest excitement of political revolution, to repress the disposition for war, and in the name of the French people to utter an ineffectual protest against shedding blood for political offenses.

Nor may we forget that, twenty-two years ago, when the United

States pressed upon France its claim of indemnity for wrongs, and the two countries were for a season so arrayed against each other, that the indulgence of national passion might easily have provoked a conflict, he saw that the demand of America was indisputably right, and rising superior to the sensitiveness of his countrymen, combated the opinions of some of those whose friendship he valued most, and by his manly eloquence essentially contributed to the settlement of the controversy on the basis of impartial justice.

But it is not by reminiscences of his public career that Lamartine asks for sympathy. He tells us himself that he wraps the obscurity of private life around him like a mantle, and entangled by no connections with government, he comes before us exclusively as a man of letters. Wherever his plan is made known, we find it is received with great favor; and we earnestly hope that the result may be such as to cheer the great man in his solitude, and lighten the intensity of his distress.

WASHINGTON IRVING.  
GEORGE BANCROFT.  
WILLIAM C. BRYANT.  
EDWARD EVERETT.  
W. H. PRESIDENT.  
HENRY W. LONGFELLOW.  
GEO. TICKNOR.  
JAMES WALKER.  
JARED SPARKS.  
C. C. FELTON.  
RICHARD B. KIMBALL.  
CHARLES KING.  
GEO. P. MORRIS.  
N. PARKER WILLIS.  
FITZ-GREEN HALLOCK.  
L. AGASSIZ.  
A. D. BACHE.  
JOSEPH HENRY.  
DUDLEY BEAN.  
R. C. WINTHROP, late Speaker of the House of Repres.

J. D. BRIGHT, President of the United States Senate.  
N. P. BANKS, Speaker of the U. S. H. of Repres.  
WINFIELD SCOTT, Com.-in-Chief U. S. Army.  
LEWIS CASS, United States Senate.  
J. J. CRITTENDEN, United States Senate.  
JOHN SLIDELL, United States Senate.  
HUMPHRY MARSHALL, U. S. House of Repres.  
WILLIAM H. SEWARD, United States Senate.  
R. TOOMBS, United States Senate.  
J. P. BENJAMIN, United States Senate.  
W. W. BOYCE, U. S. House of Representatives.  
HAMILTON FISH, United States Senate.  
JAMES C. JONES, United States Senate.  
ALFRED IVERSON, United States Senate.  
JAS. M. MASON, United States Senate.  
JNO. R. THOMPSON, United States Senate.  
ALEX. H. STEPHENS, U. S. House of Representatives.  
L. F. S. FOSTER, United States Senate.  
CHARLES DUKKIE, United States Senate.  
A. C. M. PENNINGTON, U. S. House of Repres.  
JACOB BROOM, U. S. House of Representatives.  
CHARLES E. STUART, United States Senate.

AT MESSRS. D. APPLETON & COMPANY'S, PUBLISHERS,  
346 and 348 Broadway, New York.

Sir—I take the liberty of sending you the above document. Nothing can be added to the force of the Appeal. A few details as to the plan and form of publication are all that it will be necessary for me to attend to.

The work for which Lamartine asks of the people of the United States an intellectual hospitality is entitled, "A Familiar Course of Literature." It will embrace all ages and countries.

I have visited America to organize a national subscription to this work. The character of my mission is defined in this extract from a letter of Lamartine to Mr. Bancroft: "I introduce to you one of my best friends, Mr. J. B. Desplace, who, out of pure affection for me, visits America solely for the purpose of forwarding my interests."

The "The Familiar Course of Literature" is the invocation by a man of genius, of the great intellects which have enlightened the world. It is the essence of the studies, the meditations, and the judgments of the whole life of Lamartine.

The warm sympathy with which the first announcement of this publication was received in the United States, far from diminishing, has continued to increase. The ladies of America feel a pleasure in displaying their gratitude toward a poet who in singing the blessings of a pure and holy love, strengthens, their sweet and salutary influence over the ruder sex, and thus contributes to the elevation of social morals. Mothers feel happy at being able to place in the hands of their children models of French style, without the apprehension of danger to their innocence. They know that Lamartine is a writer of spotless purity, and that he observes naturally the precept of the Latin poet, "Maxima debetur puero reverentia." The clergy of all denominations have not hesitated to accord to him their powerful support, because Lamartine, in addressing himself to the spiritual part of men's natures, in transporting their minds into the region of the *beau idéal*, predisposes them to religion, and leads them, as it were, to the threshold of the sanctuary. In fine, and above all, the Republic founded by the immortal Washington, enthusiastic and generous like Youth, prizes the honor of showing to ancient Europe that Lamartine, with the triple crown of virtue, genius and misfortune has not appealed in vain to the great American nation.

The *Familiar Course of Literature* will be composed annually of twelve monthly numbers of about eighty pages each, making for one year two fine volumes of five hundred pages each, in octavo, with the portrait of the author. It will be written exclusively by Lamartine. There will be one edition in French and one in English. For greater convenience, and to avoid the irregularities of arrival from Europe, the *Familiar Course of Literature* will be sent Quarterly to Subscribers—that is, three numbers at once. The first issue in the United States will take place early in September; it has already been commenced in France.

The amount of the subscription is \$6 a year, payable in advance. No subscription will be taken for less than one year.

Those desiring to subscribe will please address their names and subscription (Post paid) to M. J. B. DESPLACE, at the Messrs. D. Appletons, 346 and 348 Broadway, New York. They will be good enough to specify, at the same time, whether they wish for the *Familiar Course of Literature* in French or in English. They are requested to send in their subscriptions as soon as convenient, so that they may be included in the September delivery.

I solicit from you, sir, a sympathetic cooperation to this national subscription, and remain,

JULY, 1856.

Respectfully yours,

J. B. DESPLACE.

## New-York Conference.

HELD IN BROOKS' ASSEMBLY ROOM, BROOME-STREET.  
New York, July 9, 1856.

MR. ODELL raised the question as to the tests by which mortals can identify Spirits.

Dr. GRAY maintained that the *esse* of life is hid in Omnipotence, and can not be discerned by man; therefore that the evidences of identity are manifestational. He affirmed that the manifestations of each Spirit are peculiar and distinguishable from the manifestations of any other Spirit or mortal, and that we are to know them by these peculiarities. He did not think that Spirits obsess the bodies of persons to the exclusion of their own Spirit, but that the two by agreement coalesce for certain purposes, such as physical manifestations or utterances.

As an evidence of identity, Dr. Gray referred to a manifestation related in our recent Conference by a gentleman from New Jersey. A lady had, during some of the last days of her earth-life, marked out a peculiar pattern of needle-work and executed it with her own hand on a collar, and afterward died. After writing a communication to her husband, she used the medium's hand to make a *fac simile* of her original drawing to which she called his particular attention as a test of her identity.

Dr. HALLOCK said we did not know, for example, that the planets are inhabited except by collateral facts, which sometimes constitute the most satisfactory evidence. He said he visited his sister one evening and found her, with others, trying to induce a medium present to seat herself at the tea table. The medium constantly replied that she was willing to do so, but that something fastened her to the sofa and she could not get up. They left her with the doctor, and the latter entered into conversation with her. Presently she saw and described a Spirit, which the doctor recognized as his brother who died in Utica in 1847. After the Spirit had made a communication the medium was relieved, and got up and walked quickly into the room where the other persons were at tea, and as she entered the room her countenance and appearance changed, and she spoke quick and jocosely and said, "Mary, have you got plenty of bread and butter?" This brother in his earth-life was noted for his fondness of bread and butter, and the family would frequently joke him in respect to this propensity; and previous to seating himself at the table he would often speak those words in the manner this medium uttered them. This was a test of his identity which all the friends at once recognized, and he felt bound to believe it was his Spirit that communicated to him and uttered the above words.

MR. BENNING thought Jesus knew what was in man, and might have distinguished individuals and Spirits by an interior process and independent of their manifestations; and he thought all men would ultimately be developed into that plane. He supposed the church had no idea that man would arrive at the point where he would be able to do all things that Jesus did. He coincides, however, with the idea Dr. Gray had presented, that Spirits may be known by their manifestations. He thinks that if persons exercise their reason in the investigation and interpretation of these phenomena, they will exert a holy influence on their lives and conversation. He thinks Spiritualism is destined to reform and elevate mankind, and if it does not he will think it a failure.

Dr. GRAY did not wish to be understood as questioning the existence and intercourse with Spirits, but he thought man would never see Spirit, but its manifestation only.

MR. FISHBOUGH asked how is it that we know anything to a certainty? He then went on to explain and illustrate the office of the external senses. He argued that they could not know anything of themselves—that they are mere channels of information to a more interior depth of the soul; that they are mere reporters of existences in the world without; that they have sometimes been known to lie, and that hence, although it may always be safest to believe them, they never can be trusted with a confidence that is absolute and complete. His eye and his sense of touch for instance, reported to him that he held his hat in his hand. These senses might both bring a false report—be under some illusion; but although their report could not be regarded as establishing an *absolute* and *final* certainty, there were two things which he regarded as matters of most positive knowledge, viz., first, a *conscious impression* in his soul corresponding to the outstanding hat; and secondly, the fact that that impression was not self-originated in the soul, but was superinduced upon it from some foreign source of influence. Upon the basis of these postulates, Mr. F. proceeded to argue the superior reliability of those spiritual impressions that may be, and sometimes are, made directly upon the interior consciousness, and thus become as it were parts of the soul itself.

MR. PARTRIDGE did not know of any such superior process of obtaining knowledge as Mr. Fishbough had indicated. He did not pretend to know anything which has not been observed by himself or others through the external senses which Mr. F. repudiates as unreliable. He was not aware that there was any mode of getting images of outer objects or other knowledge into souls, except through the mediation of these unreliable senses, as Mr. F. calls them, and it seemed to him folly to talk about the reliability of the soul's sensations if there is no reliance to be placed on the mediums for conveying these sensations to the soul.

MR. F. rejoined, that Mr. P. had misunderstood him. It was not his intention to "repudiate" the outer senses, as they were the only channels through which the soul could communicate with the external world. His main object was to show their indirectness and fallacy as means of judging of internal things, or things properly spiritual. After some further discussion upon this point, which was participated in by a number of individuals, the meeting adjourned.



## Original Communications.

## TO LECTURERS AND PHYSICIANS.

We believe that the writer of the following letter is the post-master in the town where he resides. As his communication may in some way serve the interest of Spiritualism, or the cause of Humanity, we give it publicity.—Ed.

DANBY FOUR CORNERS, RUTLAND CO., VT., July 7, 1856.

Sir—I suppose every man who makes himself acquainted with the claims of modern Spiritualism, (as it is called,) can not avoid hoping at least it will yet be demonstrated to be true; for it is the most beautiful theory of man and his future that can possibly be offered. I have been trying to make myself acquainted with it as much as is possible from reading, with the hope and expectation that I should yet be satisfied of its realities; for if true it must yet penetrate even this dark corner of the world. I have not seen or heard any manifestations, and I do not personally know a single medium. I have occasionally heard that this or that person was a medium, but upon making the proper examination, they have proved to be persons, so far as I know, whose love of notoriety and marvelousness, was much stronger than their love of truth. With such examination as I am able to give the subject, I certainly can see nothing in it incompatible with such laws of Nature as are already known; and instead of its undermining religion, I do not see how any rational religion can exist without it. I can now understand much of the Bible (or at least I think so) that without its aid appears dark, and in some cases absurd; and I can not for my life understand the opposition of the clergy, unless they suppose it will destroy their occupation, and this would at least imply that very few of them are honest, and that they prefer their present system to the real welfare of the world.

As to the mystery of it, I can see no more than I see in the growth of a tree, or in the operation of many other laws of Nature; yet to make my faith worth anything, I must experience what others say they have—*actual manifestations*. Now if I have any right to judge others by myself, I must think that those who believe it to be a *reality*, and regard it in any other light than as a means of making money—should have a holy zeal to spread a knowledge of the science throughout the world, as much so as the apostles had in their days to spread the doctrines of Christ. From what I read I conclude there are many men who are making that their business, and for any such, I do not see why this section of country is not an open field.

I have heard of no lectures about here, except two or three from a lady (Miss Sprague) and those it seems to me were not the proper ones to commence with. True, I was not able to hear them, but was told by several present that one was upon freedom—on truth and progression—all good subjects, but more proper where the people have been instructed of what Spiritualism claims, and have come to understand its first and general principles. If any gentleman should wish to make the attempt, it would be a good rout to start from Troy, N. Y., come to North Bennington, Vt.; from there he could go to East Bennington (four miles) which is a large village; then on the Western Vt. Railroad to Shaftsbury, nine miles; to Arlington, six or seven miles; then to Manchester, a half shire town of Bennington county, eight miles; to Dorset, six miles; to Danby, six miles; from Danby to Danby Four Corners, by carriage, four miles, then back to Danby; thence to Wallingford, nine miles; thence to Rutland, a large village, nine miles. From Rutland he could go east to Bellows Falls, and on to Boston; or north to Burlington and Canada, or to Ogdensburg; or west from Rutland to Castleton, a good village, where there is a musical college, and take the road through Poultney, Granville, Salem, Union Village, and to Troy; or he could keep on from Castleton to Whitehall and to Troy, on the Saratoga Road.

If a competent lecturer should choose to visit this place we would send a carriage to the station for him, by having seasonable notice, and return him again to the road. As to providing the expenses and something reasonable for his time, I have no doubt it would be done, but I would not guarantee any sum for I am not a man of wealth. I was told they gave Miss Sprague in this town \$15, and I suppose the towns I have named contain as liberal men as other towns in general. I have no doubt but there would be large audiences any time, unless in haying time, when the farmers are all busy.

I do not know of but three numbers of your paper taken in

this town; but the office from which they are taken is four miles from this. I am taking the *New England Spiritualist*. I see in my paper that a Mr. Clark and Dr. Fellows had cured a case of illness of twelve years standing in a short time. I have a sister so deaf that she does not hear common conversation. I should be very glad if she could be cured or even made better, and for which I would make a fair compensation. Can you inform me if it is necessary for her to be present? or can the Doctor tell, without seeing her, whether it is a curable case or not? As I am writing in good faith, perhaps I should state that I am a physician, but have never attempted to treat this case much, for the reason that I did not know what to do. If Dr. Fellows is a scientific man he will readily understand why I do not venture on a treatment myself. My opinion is that the cause of her deafness is paralysis of nerves, as no disorganization can be discovered. If she could be cured it would be a great satisfaction to us. If there is any such thing as exerting a magnetic or electrical influence, it seems to me this would be a proper case for such treatment. If you have no time to answer such inquires as the above, perhaps the Doctor would be good enough to answer.

Respectfully yours,

G. J. LOCKE.

## DISCLOSING SECRETS.

SOME time since we received a sealed package from a gentleman in Texas (a stranger to us) with a request that it be delivered to some one for psychometrical or clairvoyant inspection. Mr. Partridge, accordingly, delivered the same to the Agent of Mrs. French, and the result of her examination is communicated in the subjoined correspondence.—Ed.

No. 443 BROADWAY, May 26, 1856.

MESSES. PARTRIDGE AND BRITTAN:

Gentlemen—You will doubtless remember handing me, some weeks since, a small coarse brown envelope, carefully and securely sealed. This package had been forwarded to you by a Texas correspondent with the request that you submit it to a reliable clairvoyant medium for a delineation of character and diagnosis of disease, without opening the package. There was upon the paper no mark; no possible clue was given as to age, sex, color, or condition.

I handed it to Mrs. French on the 16th of April, and wrote out all she said, and forwarded it to Dr. Peebles, inclosing to him also the unbroken package. Your correspondent was an entire stranger to Mrs. French; great pains had been taken to conceal the sex, color, etc.; and besides, the package had passed through many hands before reaching Mrs. French, and to this fact she alluded when in the clairvoyant state, saying "I have never found it so difficult to see clearly, and to my entire satisfaction as in this case." The answer of Dr. Peebles just received, and which I herewith submit, is, under the circumstances, very interesting and significant of the power of clairvoyance or *Spirit sight*, to detect and point out disease even under the most difficult and embarrassing circumstances. I presume the Doctor will make no objection to the use of such portions of his letter as you may think proper to quote in evidence of this important phase of Spiritualism.

Very truly yours,

T. CULBERTSON.

ROCK ISLAND, P. O., AUSTIN CO., TEXAS.

PLEASANT HILL PLANTATION, May 10, 1856.

MR. T. CULBERTSON, NEW YORK:

Dear Sir—Yours of the 16th April, giving the result of Mrs. French's examination of a sealed package, containing a lock of hair, forwarded by me in February last to Messrs. Partridge and Brittan, was received last week.

It was from the head of a negro boy (slave), about twenty years old, of just about the moral character she found in him. His malady, which might be called *congenital*, is strange and interesting in its origin and characteristics. A short time before his birth, his mother was bitten by a small "ground rattlesnake" upon the inner part of her leg, producing the usual fright, pain, swelling, etc., but continuing only for a few days. When the child was born, the image of said snake was distinctly graven upon the same part of his leg, very angry, red and painful. Emollient poultices were effectual in the removal of the distressful symptoms for the time being, though the mark of the serpent still endures, and may be ever will. From then till now, at irregular periods—perhaps a dozen times per annum—the boy suffers most, like he would from the bite of a similar snake. The image becomes more striking in color and outline, and the limb increases greatly in size and sensitiveness. The eyes become red and inflamed (the brain is considerably excited, of course). His features assume a demoniacal caste, his consciousness nearly ceases, and at times he appears as I have supposed a *hydrophobic* must look, though I have never seen him evince any dread of water; but the sight of food is very disgusting to him. I think that during his exacerbations he may be affected *organically*, pretty much as Mrs. French has said, but in the intervals he seems to complain of nothing but the soreness, swelling, and clumsiness of the

limb, all of which seem to decline daily, to the very time of a fresh paroxysm. I know nothing of the affection of his heart, lungs, liver, kidneys, etc., described, though I think it quite probable those organs are more or less implicated in every new accession of the disease, and even now have permanent marks of its virulence and frequency upon them, though I had not thought much about this complicity previously. Since receiving Mrs. F.'s description, I have examined the boy more critically than I had ever before done. In fact, during the paroxysm, if violent, there is no chance for much minute investigation of latent symptoms, and when it is off he does not remember much about his particular causes of suffering. I have found out though now, which I did not know or suspect before, that his tonsils and submaxillary glands are very much affected at such times (as she has said), and that he has great pain between the shoulders, down the spine, in the loins, etc.; and although he complains of no irritativeness in the stomach or alimentary canal, I should think, from general appearance, that these symptoms are commonly present during his severest attacks. He is not sensible of any inflammatory actions in the kidneys, neither does he know of any pain or suppression of urine, though he admits that his urine becomes more *ropy* and high-colored as he approaches a paroxysm.

It is proper to add that the hair was cut from his head during one of his severe attacks, when he could tell nothing verbally of his situation.

Taken as a whole, her diagnosis is as complete, and even more so, than I could have made it out myself. She has omitted nothing in the symptomatology of the least importance, so far as I know, but has suggested much that I think quite probable, and which I will try to determine, should the disease ever recur under suitable conditions for the examination. \* \* \* Respectfully yours, R. R. PEEBLES.

## DR. HARE'S REPLY TO F. J. B.

In the *SPIRITUAL TELEGRAPH* for the 28th of June last, I observe a series of misapprehensions respecting my motives and opinions by a well meaning writer, under the signature of F. J. B., a person unknown to me.

The actual circumstances must demonstrate that F. J. B., in attributing my opinions to prejudice, alleges of me that which is not true in my case, but is actually true in his own, so as to afford a striking exemplification of the fault condemned by Christ, of leaving the beam in his own eye while pointing out the mote in the eye of a brother.

The first book which I ever owned was a Holy Bible, given to me when aged about six years. Unluckily it was lost; when my mother, observing my consequent deep regret, gave me another. Surrounded by those who treated the book reverentially, my mother a sincere Episcopalian, I naturally became imbued with the sentiment, unsolicited by my parents and schoolmaster who put the Bible in my hands as one of my school books. Hence it was not without many conflicts between my *educational* conscience and my reason, that I formed opinions unfavorable to the divinity of its origin, or its moral tendency. Every one educated as an orthodox Christian must be thus painfully affected, when objections to the validity of Scripture are perceived. My anti-scriptural opinions have been formed in despite of prejudice derived, not in obedience to prejudice. This word, from *pre* before, and *judice* (to judge) implies a judgment formed before due examination. Evidently this can not have taken place in my case in judging of Scripture; but F. J. B., educated as I was, must have the same repugnance to such of my opinions as conflict with his educational conscience as they did with mine, having had his intellectual vision more or less dressed up by his nurse, his parents, his pedagogue and priest.

As respects my allusion to Confucius, a mountain is made of a mole-hill. It conveyed no more than my approval of one of the precepts attributed to Confucius—"Return good for good—for evil justice." It was not my intention to convey the idea that Confucius had the merit of originating the precept, since it is one which men have acted upon always in their legislation, and by no being is represented as more rigidly enforced than by Jehovah. It is impossible, either upon the earth or in heaven, to return good for evil. The wrong doer can not be treated as one who does right.

But if, in the opinion of F. J. B., it is requisite to establish the authenticity of the writings ascribed to Confucius, before applauding his precepts, I call upon this critic to perform this office for Moses, Abraham and others—whose authority he would put upon a footing with that which Spiritualists have obtained from the inhabitants of the Spirit-world. Let him show how the believers in Scripture can refute the evidence against its authenticity afforded by some of its own pages. In order to enforce this claim, I here quote the account of the finding of the books of Moses, by Hilkiah, the priest, three hundred and fifty years after the reign of David.

2 Chron. 34; 2 Kings, 22—"And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses. And Hilkiah answered and said to Shaphan the scribe, I have found a book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan. And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it. And they have gathered together the money that was found in the house of the Lord, and have delivered it into the hands of the overseers, and to the hand of the workmen. Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king. And it came to pass when the king had heard the words of the law, that he rent his clothes. And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king, saying, Go, inquire of the Lord for me, and for them that are left in Israel, and in Judah, concerning the words of the book that is



found; for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book. And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college,) and they spake to her to that effect. And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched. And as for the king of Judah, who sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel concerning the words which thou hast heard; because thy heart was tender, and thou didst humble thyself before God when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes and weep before me; I have even heard thee also, saith the Lord. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again. Then the king sent and gathered together all the elders in Judah and Jerusalem. And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests and the Levites, and all the people great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the Lord. And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of his covenant which are written in this book. And he caused all that were present in Jerusalem and Benjamin to stand to it and the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers."

This quotation must show that the evidence that any Bible existed before that time rests upon the authority of an obscure priest and a fanatical monarch.

As respects the Gospel, I beg leave to quote the opinion of Bishop Hughes. See my work, ¶ 1144:

"My fourth argument was, that the Protestant rule of faith actually undermines the authority of the Scriptures, by extinguishing the proofs of their *authenticity* and *inspiration*, and consequently terminates in moral suicide. Just imagine to yourself an ordinary will or testament, written but twenty years ago, purporting to be the last will and testament of a wealthy deceased relative, and designating you as *heir*, but without either signature or probate, and ask yourself what it would be worth? Could such a document establish its own authenticity? And yet this is precisely the situation to which the Protestant rule of faith reduced the Scriptures, by which, and by which alone, their authenticity could have been established. St. Augustine, of whom Presbyterians are sometimes wont to speak with respect, declared that it was the testimony of the church which moved him to believe in the Scriptures. But *now* the order of belief is 'reformed.' Men pick up (pardon the phrase) the sacred volume, as they find it floating on the sea of two thousand years, and by one great but *gratuitous* act of belief, which flings all intermediate church authority and tradition to the winds, they say, the Bible is the Bible, and we are its interpreters, every man for himself."

To this Mr. Breckenridge, then in controversy with Mr. Hughes, rejoins, 1148-9:

"The unwarrantable liberties of your church with the word of God show her fallible to a deplorable degree.

"Your rule, if observed, requires implicit faith in the decretals and interpretations of fallible men, which is subversive of the very nature and end of religion in the soul. Faith supposes knowledge, conviction on evidence, and trust in God, founded on a belief of divine truth; but your rule requires unconditional submission to the dicta of the church in the lump. The '*carbonari fides*,' or faith of the collier, is the very faith required. It is as follows: When asked, 'What do you believe?' he answered, 'I believe what the church believes.' 'What does the church believe?' *Ans.* 'We both believe the same thing.' This is the grand catholicism for believing everything, without knowing anything. In this soil grew the maxim that 'ignorance is the mother of devotion.' It is believing by proxy, or rather not believing at all, in the true sense. Here is the secret of the unity of your church."

Can it be ascribed to prejudice that I concur with both Hughes and Breckenridge as respects what each urges against the other, or that I hold the reasons which can be used either for Koran or Bible worthless for either.

Agreeably to the account above given of the finding of the Bible, the so-called word of God has reached us through a questionable channel.

[TO BE CONTINUED]

WASHINGTON IRVING, in his beautiful Affection for the Dead, says: "Go to the grave of buried love and meditate. There settle the account with thy conscience for every past benefit unrequited, every past endearment unregarded. Console thyself if thou canst with this simple, yet futile tribute of regret, and take warning by this thine unavailing sorrow for the dead, and hence-forward be more faithful.

### A CHILD TO HER MOTHER.

TO MRS. EMILY A. WALL, FROM HER SPIRIT CHILD, IDA.

MRS. E. A. ATWELL, MEDIUM.

BEFORE my infant feet had trod,  
Upon the thorny paths of life,  
My soul had passed away to God,  
Far, far removed from pain and strife.  
Down by the side of the crystal river  
I bathe in the waters of life forever.

Weep not, dear mother, weep not for me,  
Let no tear in silent sadness flow,  
Weep not, dear mother, oh! not for me,  
One bitter grief I ne'er can know.

Weep not, that you no longer press  
My tiny hand, to thee so dear,  
No longer feel my soft caress,  
My much loved voice no longer hear.

Oh! mother dear, could you but hear  
The golden harps around me singing,  
You would not shed a single tear,  
But join the songs that we are singing;

And could you see the shining trains  
Who meet us at the crystal gates,  
And lead us o'er the golden plains,  
To where our God and Savior waits.  
'Twould make you wish from earth to flee,  
And seek this radiant home with me.

Sweet mother, father, brothers dear,  
All, all whom I do fondly love,  
In patience I will wait you here,  
Until we meet above.

About your path, with watchful eye,  
Will I, your guardian-angel fly;  
And when you shed the latest tear,  
When all the cares of life are o'er,  
How gladly will I meet you here,  
Where pain and grief are known no more,  
Where kindred ties no more are broken,  
And parting words are never spoken.  
Then down by the side of the crystal river  
We will sing by the streams of life forever.

### THE HARMONIAL PHILOSOPHY.

WHAT is it? Of what does it consist? Wherein does it differ from Orthodoxy? I have been asked these questions very frequently of late. A learned Doctor in the Calvinistic Church once asked us to "establish it, and then he would take a look at it." I concede to Davis, the clairvoyant, the merit (if it be one) of the paternity of the name, but its principles are traced as far back as Plato, the earliest great thinker that we have any account of.

It is amplified and illustrated in many words, but its principles can be stated in very few; and it has for its basis the only exact science that is yet known—and that is mathematics.

Assuming as a starting point, the mathematical axiom, THAT TWO PARALLEL LINES CAN NEVER MEET, and hence by corollary, THAT NO TWO TRUTHS CAN BE ANTAGONISTIC, we have now two systems claiming precedence, viz., God as manifested in *Nature*, and God as manifested in *Revelation*. God in *Nature* is direct; God in *Revelation* is mediatorial; therefore, that which was *direct* claims precedence over that which is *mediatorial*. Then the latter must be tried by the former. This is, as I understand it, the rock on which the Harmonial Philosophy builds, and in comparison with which St. Peter's is but a grain of sand.

But how shall we try Revelation by this standard? Do we know enough of the laws of nature to state positively wherein the conflict lies? It is true that we do not know *all* nature's laws, but we do know some which clearly conflict with Revelation, to such an extent indeed that well-posted Theologians concede that the Bible is not a revelation of scientific (or nature's) truths, but of *moral truths*. It may be truly said that they have been driven to this position by the force of discoveries in *Nature* which directly contradict Revelation; for in any sense the admission is fatal to the whole *as such*. What moral truth is taught in the Bible that is either new or divine? Be good, and I will reward; do ill, and I will punish you, is the whole of it. Shall it be said that we could never have learned this without God revealing it in the Bible. Why, the whole earth has known it for centuries; yet I am not aware that one-fourth part ever heard of the Bible. Plato taught the immortality of the soul, and Confucius delivered the Golden Rule to his followers centuries before Christ appeared on the earth; and Mr. Partridge may as well ask John Lord what, then, is new and true in the Bible, as he to ask Mr. P. what is new or true in Spiritualism. They are old truths made new by being brought to the test of our senses. A man may believe anything just as he was taught; but *facts* never tell different stories. The sides of a triangle are equal all the world over.

JOHN SCOTT.

This "brushy fork pilot" and spiritual medium still continues to do wonders. I have attended his rooms every morning for a week past, and have seen and tested for myself. Reports have been industriously circulated that he had lost his power, etc., but I can not find any evidence of it. He has now two extra rooms and an assistant, one John Cotton (whilome a carpenter), who has, for some things, more healing

power than Scott. Cotton excels in sore eyes, etc., while Scott is almost infallible in a class of diseases that most generally affect women. They have as much practice as they can well attend to, and are well enough remunerated, though now as well as formerly, the poor are healed gratis.

He has patients from all parts of the country drawn to him by his already wide-spread reputation.

I find there every day Mr. Black, of Pittsburgh, and Mr. Snowden, of Brownsville, Pa., both of whom have exhausted *medical skill*, and are getting better under his treatment. Mr. Black has cancer in the left eye (entirely gone) and Snowden is very deaf. Should they recover I will record it. But the moving cause of this letter is something which is pronounced *new*. Whether it is or not I can not say, but it is certainly new to come from an uneducated Mississippi pilot.

Scott relates that sitting one day quietly, his interiors were opened and he saw all the changes which a female went through from conception to delivery. At four months and four days, he saw the atmosphere descending through a hole in the right side of the skull—descend into the interior of the child—when the child moved and had active life. Thence passing through the lungs, the atmosphere passed out of another hole in the left side of the skull, and so continues its circuit in all natural healthy conceptions, and he saw that when these holes are stopped, as they often are by cold, a miscarriage must follow, but he saw that they are easily opened by magnetism.

Now some of our medical men of science denied that the holes were there, and after some time Scott procured a skull which I have examined. The holes are certainly there. They are located about the organ of self-esteem—about five-eighths of an inch apart, one on each side of the division and the right one a little in advance of the left. Any woman can easily tell when the action is impeded by the pain in that part of the head; and almost any one can by a few passes of the hand remove the pain and re-open them.

Should a more extended observation and experiment prove this theory to be a fact, Scott will have done more for the human race than all the doctors that have ever lived; for a man being generated in a harmonious condition will not require to be regenerated.

St. Louis, May 1856.

A. MILTENBERGER.

### SPIRITUAL COMMUNICATIONS.

GIVEN IN THE PRESENCE OF LEWIS BAKER AND OTHERS.

TEMPLETON, MASS., Saturday Evening, May 2.

AGAIN, at the appointed time, we meet you. We will for the third time congratulate you on your punctuality. How can man perform rightly the duties of this life if he be not punctual? It should be the leading principle of all men to be punctual. Be faithful to man, and it must generally follow that you will be faithful to the cause of God; but if you fail to act truly in his cause, how can we expect that you shall receive the reward of immortal glory? The Bible says, "Do good to one another." For that purpose we were placed upon earth. In assisting our fellow men, and trying to render each other happy, we are doing the service of God. Our lives were for that purpose given, and not to be employed in selfish pursuits. If one of our fellow beings commits an error, do not torment and tantalize him for revenge, but with willing hands and hearts help him to amend his ways in future, by kindness and charity. For without charity nothing can be performed to the glory of our Lord; and it is to his glory that we are to perform our works.

Now, friends, if you are doing wrong, or have been doing wrong, do you not suffer mentally enough to pay you tenfold and more? If you do not reform, just so much you must suffer in our eternal world; for after we leave this corrupt tenement of clay we have a new body to occupy, and as we sin here so must we suffer there. The evil deeds of the earth-life will ever be appearing before you like specters. Live a life of holiness and peace, and you will not meet with such consequences in that world. You can never do too much for the glory of our Lord, who has so wonderfully prepared all things for us by his mysterious and unequalled power. Oh! how can man ask the question, "Is there a God?" Although he is invisible, is there not enough around you to teach you of the Almighty Power who reigns supreme upon earth and in heaven? Does not the very ground that you daily tread upon speak of his wisdom and love for man? Do we meditate and reflect upon his earthly gifts for man's happiness and comfort? Then let us live to his honor and glory. Let us work for the salvation of man who will so blindly wander from his wise teachings.

The atmospheric breezes teach you of our Lord; the birds that sing to his praise are all of his creation, and all praise and adore him; should we not much more adore—we whom he created with intellect capable of carrying out his wise intentions? But man perverts the talents given him by his Maker, and applies them for his own selfish purposes instead of using them as God intended them to be used.

Now look to him for strength and grace to guide you along the slippery paths of life, for without his grace you can effect nothing. Ask and it shall be given you. His everlasting love will direct you to eternal happiness.

THE MANNER in which some religious sects estimate their strength, is worthy of particular observation. They make up, and publish an annual Register in which the names of the theological combatants are conspicuously recorded—all those who are fairly enlisted and have been faithful in the observance of general orders. Whether the church be strong or weak, depends not on its spiritual powers and graces—not in the triumphs of soul over sense, and the preeminence of great thoughts and god-like deeds—but on the number of members, the size of the meeting house, the dollars and cents in the treasury, and the popularity of the preacher.



## Interesting Miscellany.

### SLEEPING IN A VOLCANO.

The following thrilling sketch we extract from "The Adventures of Robert Romaine," a remarkable book, published by Phillips, Sampson & Co. Romaine, his wife, and the pet bear, make a tour to a volcano, which seems perfectly quiet. They enter the crater, and night overtakes them. "The precipitous walls on every side, entirely bare of vegetation, blackened and glazed by fire—the thick and sulphurous vapor that hung about the bottom, and ebbed and flowed lazily at our feet—and the total absence of everything that looked like life, made up altogether the dreariest and most portentous region my eyes had ever seen."

The idea of sleeping in the mouth of a volcano, even though that mouth was open, was anything but agreeable; but there was no help for it, and we prepared to make ourselves as comfortable as circumstances would admit. After hesitating a moment between stones and ashes, we finally chose the former, as being much cleaner than the other; and though it must be confessed that our bed was none of the softest, yet we were by this time too well used to that mode of life, to think of uttering a word of complaint. They ate supper and slept; and Mr. Romaine dreamed that he was sleeping in the upper story of the Astor House in New York, and that the Astor House in that city was on fire. The narrative then continues:

At that moment I waked from my dream to find it a reality. The rocks, that, when I last saw them, were turning from gray to black under the shadows of evening, were now lit up with a ruddy, fiery glare.

Far beneath, a sea of fire tossed and boiled like some mighty caldron. The surface was dull red, but spirits of white hot lava were continually rising above it, which, turning dark by exposure to the cooler air, fell back again heavily and with a muffled splash into the molten lake. Occasionally a mass much larger than ordinary, would shoot upward to a great height and then bursting with a prodigious noise, scatter its fragments upon every side.

The midnight darkness of the sky contrasted strangely with the burning sea below. The sight was terrible, yet beautiful beyond description.

Notwithstanding the danger we ran of being suffocated by those pestilent fumes, or scorched by the showers of burning lava, a mysterious fascination held us fast to the spot.

The position which we occupied was eminently favorable for obtaining a full and satisfactory view of the whole extraordinary spectacle. We stood upon a projecting crag, from five hundred to a thousand feet above the surface of the lava, upon which we looked down at an angle of nearly forty-five degrees. The opposite walls of that vast amphitheater, with their innumerable peaks and hollows, stood out in strange and terrible distinctness. As the flickering flames rose and fell, the solid mountain itself seemed to waver to and fro; then a sudden wreath of smoke would shut everything from our view.

But now the lava, which had hitherto remained stationary at nearly the same level, began to rise with fearful rapidity.

As when—to compare great things with small—a group of children in a farmer's kitchen gathered round a boiling kettle of syrup or molasses, and suddenly the bubbling mass begins to swell, threatening the destruction of their hopes, and one cries, "Take off the kettle!" and another, "Put out the fire!" so, but yet with greater fear and consternation, did Alice and I behold the rising of that fiery flood.

To put out the fire or take off the kettle was equally beyond our power, and our only safety was in flight. But, fast as we fled, the fire followed faster. As often as I paused, to recover my fatigue, and cast a breathless glance behind me, I saw it gaining on us.

We redoubled our exertions—we leaped from one dizzy point to another—we surmounted obstacles that in our cooler moments would have seemed invincible; but still the fire came on, not boastfully, not apparently in any hurry, but slowly, surely, certain of its prey.

There was something indescribably appalling in this cool, deliberate advance, like the forward march of a great army, that, even in the excitement of the charge, seems to break its ranks.

At length, completely exhausted, we sat down upon a broad flat rock, the situation of which rendered all further flight impossible. Before us rose a lofty precipice, while the path behind us was already seized by the pursuing foe. A single glance was enough to show that our fate was sealed.

Already we felt scorching heat upon our faces. The fire had planted its fore feet upon the lower part of the rock. Shudderingly we closed our eyes, and clapped in each other's arms, awaited the final plunge.

We waited, but it did not come. Once more I opened my eyes and looked around me to discover the explanation of this unexpected respite. At first I thought the lava had ceased to rise, but the next moment I saw by the walls of the crater that its progress was still upward.

Why, then, were we not submerged? We were rising with it! The immense fragment of rock on which we rested was of a spongy, porous nature, and floated on the surface of the lava like a cannon ball in a mass of quicksilver. It had already risen half way up the precipice, and in another moment we might step from it upon solid land.

A gleam of hope lighted up my soul at this discovery. But it was as suddenly dissipated. The lava had ceased to flow. What a short time before would have been our safety, was now our ruin. Before that intense heat the large rock was melting like a lump of ice in boiling water. Our fate had only been deferred to protract the period of our suffering. Alice, no longer able to breathe that hot and stifling air, was now happily insensible. But I was glad for her sake. To her the horrors of death were already passed.

The lava rose a little more. The rock tottered, and swayed this way and that, and seemed every moment to sink beneath us. I made a desperate effort to gain the edge of the precipice, but it was just beyond my reach.

All this time Hamlet had been watching our situation with the most evident concern. He had taken a different path from that which we had followed, and had thus got beyond the reach of danger. Instead, however, of continuing his flight up the mountain, he had returned, as if to see whether he could render us any assistance. He witnessed my last ineffectual effort with a howl of despair; but then, as if a new thought had just occurred to him, he flung himself down the precipice, and stood the next moment by my side.

Then standing upon his hind legs, with his fore feet braced firmly against the solid rock, he seemed to invite me thus to make my escape. I lost no time in taking advantage of his friendly aid.

With a sudden and desperate effort I caught Alice in my arms and, mounting upon his shoulders, succeeded in placing her safely upon the rocks above. The bear, relieved from my weight, sprang lightly after us, and at the same instant the rock on which we had been standing settled rapidly to one side, and then, with a sudden surge, sank beneath the surface.

### THE HUSBANDRY OF GOD.

OTHO, an agriculturist, said one day to his neighbor, Gotthold: "For many years I have observed thy works and thy ways; but one thing seems to me most precious, and yet most strange. Though thy fate has often changed, and though many tribulations and afflictions have come upon thee and thy house, yet are thy countenance, thy words, and thy ways always serene and calm, in the evil days as in the good. Teach me how thou dost accomplish this?"

Then Gotthold answered: "This may be explained in few words. My own calling and daily labor teach me. I have learned to look upon myself and my life as upon a field."

At these words Otho looked at him as though he did not comprehend him, and Gotthold continued: "Behold, my brother, when affliction comes I think of the plow and the harrow, which dig up the soil that the weeds may die, and that the seed may take root. Then I search for the barren spot in my soul and the weeds that may grow in me. These must be destroyed, and that must be cultivated, if any fruit is to grow and prosper. Sometimes I look upon my tribulation as upon a thunder-cloud, which comes on dark and menacing, but afterward brings rain and cools the air; and I think, when it is past, the sun will shine again. Behold, thus I look upon myself and my life as a field. And shall the field say to the husbandman, 'What doest thou?'"

Then said the other: "Thou tellest me of the fruit instead of the root. Tell me, I pray thee, how hast thou attained unto these thoughts and feelings?"

And Gotthold answered and said: "From whence can spiritual gifts come, but from Him who sendeth down rain and sunshine on our fields and bringeth forth bread from the earth? Behold, we are his field.—Krummacher.

THE SPIRIT OF LOVE.—Beyond all question, it is the unalterable constitution of nature that there is efficacy in love. The exhibition of kindness has the power to bring even the irrational animal into subjection. Show kindness to a dog and he will remember it; he will be grateful; he will infallibly return love for love. Show kindness to a lion, and you can lead him by the mane; you can melt the untamed ferocity of his heart into an affection stronger than death. In all of God's vast unbounded creation, there is not a living and sentient being, from the least to the largest, not one, not even the outcast and degraded serpent, that is insensible to acts of kindness. If love such as our blessed Saviour manifested, could be introduced into the world, and exert its appropriate dominion, it would restore a state of things far brighter than the fabulous age of gold; it would annihilate every sting; it would pluck every poisonous tooth; it would hush every discordant voice. Even the inanimate creation is not insensible to this divine influence. The bud and flower and fruit put forth most abundantly and beautifully, where the hand of kindness is extended for their culture. And if this blessed influence should extend itself over the earth, a moral garden of Eden would exist in every land; instead of the thorn and brier, would spring up the fir-tree and the myrtle; the desert would blossom, and the solitary place be made glad.—Upham.

LAMARTINE, the great French author, poet, and patriot, sorrowfully says of himself in a late publication: "Years do not weigh me down, but they reckon me up. I bear more painfully the load of my heart than the load of years. These years, like the ghosts of Macbeth, passing their hands over my shoulder, show me with the finger, not crowns, but a sepulcher, and would to God I were already laid there? I have not within me a smile for either the past or the future; I grow old without posterity in my empty house, all surrounded with the tombs of those I have loved; I can not take a step from my dwelling without striking my foot against one of those stumbling stones of our tenderness or our hopes. There are so many bleeding fibers torn from my heart, still living and buried before me, while this heart within me beats like a time-piece which one has forgotten to take down in abandoning a house, and which still sounds in vacancy the hours that no one counts."—Wisc. Family Messenger.

THE Mount of Olives, near Jerusalem, has been purchased by Madame Polack, the widow of a wealthy banker of the Hebrew persuasion. This lady intends to beautify the place and improve the whole neighborhood at her sole expense. The first thing she did was to plant the whole area with a grove of olive trees, and thus restore it to its original state, from which it derives its name.—Jb.

A LONG NOSE.—The following incident we had from a friend who knew the party. Deacon Comstock, of Hartford, Conn., is well known as provided with an enormous handle to his countenance, in the shape of a huge nose; in fact it is remarkable for its great length. On a late occasion, when taking up a collection in the church to which the deacon belongs, as he passed through the congregation every person to whom he presented the bag seemed to be possessed by a sudden and uncontrollable desire to laugh. The deacon did not know what to make of it. He had often passed round before, but no such effects as these had he ever before witnessed. The deacon was fairly puzzled. The secret, however, leaked out. He had been afflicted a day or two with a sore on his nasal appendage, and had placed a piece of sticking plaster over it. During the morning of the day in question, the plaster had dropped off, and the deacon, seeing it, as he supposed, on the floor, picked it up and stuck it on again. But alas! for men who sometimes make great mistakes, he picked up instead one of those pieces of paper which the manufacturers of spool cotton paste on the end of every spool, and which read—"Warranted 200 yards long." Such a sign on such a nose, was enough to upset the gravity of even a Puritan congregation.

THE WRECK OF THE ATLANTIC.—A submarine diver from Buffalo descended to the wreck of the Atlantic the other day, at Detroit, and recovered the safe, with its contents, belonging to the American Express Company. The diver was protected by copper armor, and was under water forty minutes. The upper deck of the steamer lies one hundred and sixty feet under water, and far below where there is any current or motion. Everything is therefore exactly as it first went down. When the diver alighted upon the deck, he was saluted by a beautiful lady, whose clothing was well arranged, and her hair elegantly dressed. As he approached her, the motion of the water caused an oscillation of her head, as if gracefully bowing to him. She was standing erect, with one hand grasping the rigging. Around lay the bodies of several others, as if sleeping. Children holding their friends by the hand, and mothers with their babes in their arms were there. In the cabin the furniture was still untouched by decay, and, to all appearance, had just been arranged by some careful and tasteful hand. In the office he found the safe, and was enabled to move it with ease, and took it upon deck, where the grappling irons were fastened on, and the prize brought safely to the light. Upon opening the safe, it displayed its contents in a perfect state of preservation. There was in the safe \$5,000 in gold, \$3,500 in bills of the Government Stock Bank, and a large amount on other Banks, amounting in all to about \$36,000. The papers were uninjured, except that they smelled very strongly of decayed human bodies, as if it had laid for so many years in a coffin with their owner. Of course all this money goes to the persons interested in this wonderful adventure.—Tribune.

ARCHAEOLOGICAL DISCOVERIES IN SCINDE.—An interesting pamphlet has lately been published in Bombay by Mr. Bellasis, Collector of Hyderabad, in Scinde, containing an account of his excavations and discoveries on the site of the ancient city of Brahminadab, on a branch of the old bed of the Indus. Tradition affirms that the city—the capital of a Hindoo kingdom to which the tide of Mohammedan invasion had scarcely penetrated—was destroyed by fire from heaven and by earthquake on account of the wickedness of its ruler. The investigations of Mr. Bellasis seem to prove that the place really was destroyed by some terrible convulsion of nature, which probably, at the same time, completely changed the course of the Indus. On no other supposition can a ruin be accounted for that was at once so sudden and so complete. Skeletons were found in every house that was opened and in the streets; some crouched together in corners, and there buried; others crushed flat by a falling weight, the pieces of stone or brick still in some cases buried in the fractured skull. Numerous coins and other valuables have already been discovered, carved figures in ivory, engravings on cornelian and agate, a set of ivory chessmen, and the like. The figures carved on objects connected with religious worship are Buddhist. From the fact of their being unutilized, Mr. Bellasis considers it clear that the iconoclastic Mussulman invaders had not reached, or at least had not permanently annexed, Brahminadab at the time of its destruction, which he conceives to have taken place about A. D. 1020.—English Paper.

CUSTOMS OF GERMANS.—The Germans have some very agreeable customs. A writer says: "They have a singular sensitiveness as to money; at least in the handling of it as a thing of transfer, they often show a delicacy quite beyond the finest instincts of other Europeans. For instance, is a lady teacher of any kind to be paid for a quarter's instruction, do you think that the gross and bare money is thrust into the lady's hand, with the request superadded thereto, that she would count it? Delicacy and good breeding forbid! They put the disgraceful commodity into an outside wrapper; this again into an envelope, and then seal it up; they then either send it to the rightful person, or else with the greatest delicacy slip it into her hand while they are talking about something else. "A reduced German lady of the best German family, who had been compelled in this country to make a profession of an accomplishment, and to teach music, told me she was never more inexpressibly shocked than at the unceremonious manner of an American gentleman, on the occasion of her receiving, for the first time in her life, her wages at the end of her first quarter. The cool business-like manner in which he took out his port-monnaie, counted through the bank notes, and handed her a crumpled parcel, requesting her to count it herself to see that all was right, well nigh overcame her."

THREE days of uninterrupted company in a vehicle, will make you better acquainted with another, than one hour's conversation with him every day for three years.



# Spiritualists' Directory.

## PUBLIC LECTURERS.

REV. T. L. HARRIS, widely known in this country and Europe as an inspired thinker, poet and orator, is one of the most brilliant and powerful lecturers on the Spiritual Philosophy and cognate subjects. Mr. H. is traveling, and we can not at present indicate his Post-office address. Those who desire to secure his services, and may be pleased to address us, will have the substance of their requests made known through the TELEGRAPH, where they will doubtless arrest the attention of Mr. Harris.

MISS EMMA FRANCES JAY is a Trance Speaking Medium and vocalist of extraordinary powers, whose public efforts are everywhere received with mingled emotions of surprise and delight. The Editor of the Baltimore Republican, who has no faith in Spiritualism, in a recent notice of Miss Jay's lectures in that city, says:—Miss Jay seems to have either been in the hands of a Spirit who was perfect master of elocution, or else she has had excellent instructions in the art. Her gesticulation was graceful, frequent, and perfectly expressive of the idea conveyed. The language used was the most chaste and pure style, and seldom, if ever, excelled in the desk.

S. B. BRITTAN will devote a portion of his time to giving Lectures on the facts and Philosophy of Spiritualism; the Laws of Vital Motion and Organic Development; the relations of Sensation and Thought to the Bodily Functions; the Philosophy of Health and Disease; also, lectures on various Moral, Progressive, and Philosophico-Theological and Practical Subjects. Address Mr. Brittan, at this office.

WILLIAM FISHBROUGH, one of the first writers and speakers who took a public stand in favor of Spiritualism, who has been a close observer of its facts and phenomena, and a diligent student of its philosophy, is prepared to lecture on such branches of that and kindred themes as may be deemed useful and edifying to his audiences. Address, care of Partridge and Brittan, at this Office.

MR. and MRS. URIAH CLARK, the Spiritual Lecturers, and Mr. C. in concert with Dr. A. G. FELLOWS, for public test-examinations and healing, may be addressed, care of PARTRIDGE & BRITTAN, this office.

MISS C. M. BEBER, Medium, whose lectures lately delivered in New York, Troy, Philadelphia, Baltimore and elsewhere, have been so highly appreciated for the chasteness and elegance of their diction, and the refining and elevating character of their subject matter, may be addressed by those who desire her services as a lecturer, care of PARTRIDGE & BRITTAN, this office.

R. P. AMBLER, one of the most eloquent and popular speakers, lectures, under Spiritual Influence, on the Principles of Modern Spiritualism in all its Relations. He will answer calls for lectures on Sunday, and also for lectures during the week, in the vicinity of Philadelphia, New York, and Boston. Address, Baltimore, Maryland.

ANDREW JACKSON DAVIS, whose residence is now at 137 Spring-street, in this city, will give Lectures on The Harmonial Philosophy and Phenomenal Aspects of Spiritualism wherever his services may be demanded. Letters should be addressed care of B. Lockwood, Broadway P. O.

MARY F. DAVIS also lectures on the various questions so interesting to all lovers of spiritual growth and human happiness. Their residence is 137 Spring-street. Address, care of O. B. Lockwood, Broadway Post-Office, New York.

CHARLES PARTRIDGE, an early advocate and supporter of Spiritualism, and a diligent collector of the facts of the new unfolding, is prepared to give the results of his investigations to audiences which may require his services. Address, this Office.

JOHN H. W. TOOMEY will respond to the calls of those who desire his services as a lecturer on the general themes of Spiritualism. Address, Office of the *New England Spiritualist*, 15 Franklin-street, Boston.

DR. J. W. ORTOX, who has several well-prepared lectures in illustration and defense of Spiritualism, will deliver them to such audiences as may apply for his services. Address, care of PARTRIDGE & BRITTAN, this office.

MISS A. W. SPRAGUE lectures under spiritual influence. Her abilities are spoken of in terms of high estimation by those who have been accustomed to hear her. Address Plymouth, Vt.

A. E. NEWTON, Editor of the *New England Spiritualist*, will respond to the calls of those who may desire his services as a lecturer on the Facts and Philosophy of Spiritualism. Address No. 15 Franklin-street, Boston, Mass.

DR. R. T. HALLOCK, known and appreciated as a clear and fluent speaker, will lecture on various subjects connected with Spiritualism. Address, corner of Christie and Broome-streets, New York.

MRS. M. S. NEWTON delivers lectures on themes connected with Spiritualism while in the trance state. (What is her P. O. address?)

AUSTIN E. SIMMONS lectures in the trance state as he is impressed by the controlling spiritual influences. Address Woodstock, Vt.

S. C. HEWITT, formerly Editor of the *New Era*, lectures on Spiritualism, as a science, as clearly proved as chemistry or any of the natural sciences; also, on its philosophy and its uses, embracing, as may be demanded in any locality, much or little of the wide range of earnest thought and vital truth which this vast and important subject affords. He may be addressed at 15 Franklin-street, Boston, Mass.

REV. GIBSON SMITH will lecture on Human Magnetism, Clairvoyance, the Facts and Laws of Spiritualism, and all similar subjects wherever he may be called. Post-office address South Shaftsbury, Vt.

G. C. STEWART, who is qualified from his own mental resources to edify an audience, but who generally speaks involuntarily, under spirit control, will respond to calls to lecture on Spiritualism, within any convenient distance from this city. He may be addressed at Newark, N. J.

## WEEKLY JOURNALS DEVOTED TO SPIRITUALISM.

SPIRITUAL TELEGRAPH; Editor, S. B. Brittan; publishers and proprietors, Partridge & Brittan, 342 Broadway, N. Y. Terms, \$2 per annum.

CHRISTIAN SPIRITUALIST; Edited and published by the Society for the Diffusion of Spiritual Knowledge, 553 Broadway, N. Y. Terms, \$2 per annum.

NEW ENGLAND SPIRITUALIST; Editor and publisher, A. E. Newton, 15 Franklin street, Boston; Terms, \$2 per annum.

SPIRITUAL UNIVERSE; L. S. Everett, Editor and proprietor, Cleveland, O. Terms, \$2 per annum.

AGE OF PROGRESS; Editor and publisher, Stephen Albro, Buffalo, N. Y.; Terms, \$2 per annum.

SPIRITUAL MESSENGER; E. Mead, M.D., Editor and publisher, No. 30 Sixth-street, Cincinnati, O. Terms, \$2 per annum.

THE TRUTH SEEKER; Editors and proprietors, A. P. Bowman, and E. B. Louden Angola, Steuben Co., Indiana. Terms, \$1 50 per annum.

THE CRISIS; Editor, Rev. Henry Weller, La Porte, Indiana. Terms, \$2 per annum.

THE MEDIUM, conducted by J. M. Barnes and H. W. Hulbert; published at Conneaut, O. Terms, \$1 50 per annum, in advance.

## SPIRITUAL MAGAZINES.

TIFFANY'S MONTHLY. Editor and proprietor, Joel Tiffany; publishers, Partridge & Brittan, 342 Broadway, New York. Terms, \$3 per annum.

SACRED CIRCLE. Editors, Hon. J. W. Edmonds and O. G. Warren; publishers, S. A. & H. Hoyt, 241 Broadway, New York. Terms, \$2 per annum.

THE NORTH-WESTERN ORIENT. Editors, Hiram Huginin and George Haskell, M.D.; publisher, J. N. Brundage, Waukegan, Ill. Terms, \$1 50 per annum.

THE SPIRITUAL HERALD. Publisher, H. Bailliere, 219 Regent-street, London, and 290 Broadway, New York. Price sixpence (sterling) per number.

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WHOLE NO. 220.

## REMITTANCES TO THE SPIRITUAL TELEGRAPH, ENDING JULY 5.

J. D. Merrill, \$2; A. E. Lyon, 2; Mary A. Bartholemew, 1 27; Herman Munson, 2; J. C. Bardwell, 2; Sophrona Parshall, 6; Jacob T. Hopkins, 2; H. Sisson, 12c.; James Walthall, 2; O. S. Woodruff, 1; J. C. Frost, 2; J. W. Sturtevant, 25; W. Freeman, 2; D. Gilchrist, 1; C. Gurney, 2; Capt. John Vickory, 1; J. H. Dewey, 1 30; Ira Beatman, 1; C. C. Lock, 1; R. L. Roys, 2; Isaac Smith, 2; Daniel W. Leavans, 2; E. McNeese; Benjamin Hurd, 1; A. T. Robinson, 1; E. S. Jackson, 1; Mr. Cogswell, 2; G. W. Barker, 1; S. P. Purdy, 1; R. C. Murray, 1; William Hubbard, 2; Miss Harding, 63c.; James E. Wood, 3; E. L. Cornell, 2; Dan Culver, 8; Chas. Atwell, 2; E. A. Miller, 56c.; M. R. Nelson, 1 03; Hartford Butler, 88c.; Rebecca Jones, 4; H. H. Crandell, 16 50; Holman J. Hall, 50c.

## PERSONAL AND SPECIAL NOTICES.

PARTRIDGE AND BRITTAN, the conductors of this paper, will spend the week from the 22d to the 29th instant, in Worcester county, Mass., and may be addressed at Templeton. During this time they will fill their several engagements in the county to speak to the people on the subject of modern Spiritualism. Mr. PARTRIDGE will afterward pursue his journey eastward, through Maine to the White Mountains, and to Canada West. The several friends who have desired him to lecture will be notified of the time he can be with them. Mr. PARTRIDGE will speak in Springfield, Mass., on Sunday, 20th instant.

## Temporary Suspension of Sunday Meetings.

The committee who have in charge the meetings of Spiritualists at Dodworth's Academy Hall, have decided to suspend the Sunday meetings, both for lectures and conferences, during the warm season. This step has been deemed advisable in consequence of the absence of large numbers of the friends from the city. The meetings will probably be resumed about the first Sunday in September, of which, however, timely notice will be given. Meanwhile the Conferences at Brooks' Assembly Rooms, Broome-street, near Elizabeth-street, will be continued on each successive Wednesday evening.

## The Great Oration of Dr. Hallock.

With extemporaneous speeches by S. B. Brittan, Wm. H. Burleigh and others, delivered at the Fourth of July Celebration of the New York Spiritualists is JUST PUBLISHED. Dr. Hallock's Oration has been pronounced one of the best ever delivered. It is a complete dissection of old fogysm in Church and State. It abounds in rich suggestions and profound philosophy, is spicy throughout, and should be read by every friend of Progress. Orders solicited. Price eighteen cents, free of postage. Address Ellinwood & Hills, care of Partridge and Brittan, 342 Broadway, New York. Persons wishing a single copy can enclose six postage stamps.

## Dr. Hallock bound West.

LEARNING that our earnest and eloquent co-laborer in the cause of spiritual unfoldings, contemplated a journey westward beyond Buffalo, we have solicited his consent to make himself useful in the way of lecturing wherever he can make it convenient, and the friends desire to hear him. Arrangements have been made for him to lecture in Binghamton, on Sunday, the 20th instant, and he will lecture in Buffalo the 27th and Rochester the 29th, and other places on the route, if the friends desire. The Doctor may be addressed at Binghamton until the 20th, and care of Stephen Albro, Buffalo, until the 27th inst.

## Pic-Nic of Spiritualists.

The Spiritualists of New York and vicinity propose having a reunion on Tuesday, the 22d July, at St. Ronan's Well, near Flushing, L. I. The Committee have selected the above place as one commanding a beautiful view of the bay, and possessing all conveniences that make a retreat for a large party desirable. Tickets 25 cents; children half price—may be had on board the Island City, which leaves Fulton Market slip at 6 1-2, 8 and 10 A. M., and at 1 and 4 P. M. Return at 4, half past 5, and 7 o'clock.

## Agents Wanted.

The proprietors of this paper are desirous of securing responsible active agents and canvassers in every city and town where there are minds free enough to give heed to the current phenomena of Spiritualism. Men or women are equally suited to this work if they are willing to engage earnestly in it. We wish them to solicit subscriptions for the SPIRITUAL TELEGRAPH and TIFFANY'S MONTHLY; also money for all books contained in our catalogue, the price and postage being there specified. Those who will serve in this capacity, and obtain new subscribers to the TELEGRAPH and orders for books amounting to \$15 or more, are at liberty to retain, if they choose, one-fourth (25 per cent.) of the published prices as a compensation for their exertions. We do not propose to send out our publications for sale on our own account, but to furnish them to agents at the above rates for cash. The friends of the cause to which our publications are devoted can render it valuable service by coming together in their particular localities and agreeing on some one to serve as a general agent for that section, and each one recruiting himself or herself into a committee to assist in disseminating these glad tidings of great joy to all mankind. We will place the names of agents in our list if desired. Remittances sent in pursuance of the above proposals, will be sufficient notice of the acceptance of the suggestion. Money may be sent to us in letters properly registered, at our own risk.

## Tour for Pleasure and Use.

CHARLES PARTRIDGE, wife and son contemplate making a tour during this month, to the White Mountains, and thence to Canada West. If the friends on his proposed route through New Haven, Springfield, Worcester, Boston, Lynn, Salem, Newburyport, Portland, Bath, Hallowell, Augusta, Gardiner, Conway, Bartlett and other places en route to the mountains, and thence to Canada West, think any good can be done to the cause of Modern Spiritualism by his meeting with them and relating some of his Spiritual Experiences and showing their significance in the form of a Lecture, he will be happy to serve them. Letters addressed to him at the office of the SPIRITUAL TELEGRAPH will receive attention. Whenever it is not a burden, the compensation may be equal to the expenses. Subscriptions to the TELEGRAPH as a means of disseminating the glad tidings of spiritual intercourse will be solicited.

## Mr. Conklin at Newport.

MR. J. B. CONKLIN, the test medium, having returned from his recent journey at the West, has gone to Newport, R. I., where he may be addressed for the next three weeks.

## Sunday Meetings in Philadelphia.

MEETINGS for lectures on Spiritualism are holden at Sansom-street Hall, in Sansom-street, near Washington Square, Philadelphia, every Sunday, morning and evening.

## To Printers of Country Newspapers.

The type used on the last volume of the TELEGRAPH, and which is in good condition for newspaper work, is offered for sale on advantageous terms. Those who are constituting small offices would do well to call and see specimens. Inquire of the Printer of this paper.

**A NEW MOTIVE POWER.**—The London *Morning Chronicle* announces that a great experiment was recently tried at Vincennes, in the presence of General Lahitte and the officers of the fort. The *Chronicle* says: The secret of compressing and governing electricity is at length discovered, and that power may therefore now be considered as the sole motive henceforth to be used. A small mortar was fired by the inventor at the rate of a hundred shots a minute—without flashing, smoke, or noise. The same power can, it seems, be adapted to every system of mechanical invention, and is destined to supersede steam, requiring neither machinery nor combustion. A vessel propelled by this power is said to skim the water like a bird, and to fear neither storm nor hurricane. The inventor has already petitioned for a line of steamers from L'Orient to Norfolk, in the United States, which passage he promises to accomplish in eight-and-forty hours.—*Life Illustrated*.

## Partridge & Brittan's Publications.

Our list embraces all the principal works devoted to SPIRITUALISM, whether published by ourselves or others, and will comprehend all works of value that may be issued hereafter. The reader's attention is particularly invited to those named below, all of which may be found at the office of THE SPIRITUAL TELEGRAPH.

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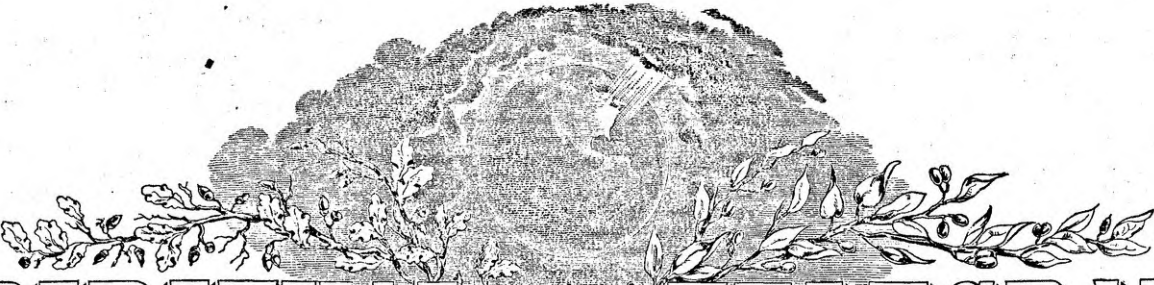
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# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 219.

## The Principles of Nature.

Original.

### REPLY TO MR. RHODES' LECTURE.

BY PROFESSOR HARE.

MR. A. E. NEWTON, EDITOR OF THE NEW ENGLAND SPIRITUALIST :

Dear Sir—I regret to differ from you in opinion respecting the address of Mr. Rhodes, which you have allowed the honor of occupying several columns of your periodical for the 4th of this month. Mr. Rhodes thus declares his defamatory opinion of writers on Spiritualism, or "Spiritism," as he prefers to name it, himself only forming a peculiar example of respectability and instructiveness.

2. Of all the works which have been written and published on the philosophy of Spiritualism, there is scarcely a single one which merits the slightest respect, and though, perhaps, the assertion may partake largely of arrogance, I hesitate not to declare, that not one among them all, presents the subject in an intelligible form.

3. But for the unmerited honor which you have accorded, as above-mentioned, I should have hoped that respecting this address, impressions being created in every reader like those created in myself, this publication would have been beneath notice.

4. But sanctioned by its insertion in the *N. E. Spiritualist*, and some commendations from its worthy editor, I deem it expedient to correct impressions which may be in consequence created, and which I deem to be erroneous.

5. I had submitted to the public a series of facts, made under my own zealous and laborious observation during two years, and many other facts as ascertained by other observers. I had also submitted many inferences from those facts, and likewise communications from the Spirit-world, obtained by a process which prevented the result from being influenced by any mortal. Independently of the pretensions thus founded, I should not have felt warranted to occupy the attention of the public.

6. But Mr. Rhodes does not advert to any facts supplied by his observation or that of others; he makes no appeal to the phenomena, communications and inferences made by Spirits, or by co laborers in various parts of the world, but at once seats himself on the judicial bench, only to emblazon his own superior ability and knowledge, while decrying that of every other writer on Spiritualism.

7. Mr. Rhodes assumes that if he does not find a work intelligible, it is the fault of the author, not of himself. Sir Isaac Newton might be condemned for this defect by any ignoramus who should be unable to understand his Principia. But has religion ever been presented in an intelligible form even to men of the highest intellectual endowment?

"*Canst thou by searching find out God?*" Has gravitation ever been made intelligible? Is it not perfectly unintelligible how anything ever came to exist? Is nothing in science to be believed because the wise men, who discover the laws of nature, are unable to explain them theoretically to themselves,

or to Mr. Rhodes? Who ever understood the development of a chicken by the process of incubation, or of an oak from an acorn by the vegetative process?

8. If we are not to doubt the revolution of this planet about the sun, by the power of the Creator, because of the unintelligibility of the process, wherefore doubt the account of the Spirit-world, given by the Spirits, because the mode and means of its existence can not be made intelligible to man?

9. I have shown in my work that philosophers can not agree as to the nature of elementary atoms of matter. If until Mr. Rhodes causes men of sense and science to admit *his explanation* of the mysteries of matter and mind, we are not to believe in any evidence of immortality, hopeless materialism would be our inevitable doom. If the following paragraph of the address has any distinction, it seems to me to be that of exemplifying unintelligibility, to an extent which it would be difficult for any wise man to contrive.

10. I eat out, says Mr. Rhodes, with the proposition that philosophers, from Aristotle down to Hamilton, have misunderstood the operations of the human mind, blundered about its origination, and propagated erroneous notions as to its constitution, powers and nature. And though a certain school now exists that correctly traces its origin, yet none have ever comprehended its real character. It may at first appear foreign to the subject of this lecture, to enter upon the inquiry as to what is the mind? But Spiritualism itself is based upon mental phenomena, and no one can comprehend spiritual philosophy without first understanding the nature and organization of the mind. Nor does it follow that the inquiry will be fruitless, unintelligible, or interminable, on the old theory that the mind can not comprehend itself. For, as I shall presently show, beyond question, this acknowledged proposition does not enter at all into the controversy—the true inquiry being, "*Can the Spirit comprehend mind?*" not, can mind comprehend mind, or spirit spirit. You observe, therefore, at the very outset, that I draw an impassable line between mind and spirit; indeed they are just as distinct as soul and body. In this fusion of two irreconcilable things—this identification of two different substances—this commingling of distinct phenomena, may be traced most of the difficulties of mental philosophy, from the times of the Stagyrte to those of John Locke and Emanuel Kant. First, what then, is the human mind? I reply that it results from the organization of the body. It is a substance—formless and ethereal as the air we breathe—or the electric current that issues from the poles of the galvanic battery. Its volume corresponds to the discharges of a Leyden jar, in exact proportion to the size of the generating machine. It is, so to speak, a continuous stream generated by the human brain, susceptible of spiritual impressions, and these are made upon it by the spirit of each individual, according to its receptive power. The mind does not possess life; all vitality subsists in spirit. It is, in other words, the window through which the Spirit looks out upon the material world, and the machinery by which it moves, regulates and governs it.

Electricity is by profound electricians considered as a state or affection of matter, not as a fluid; but, admitting it be a fluid, can anything be more absurd than to identify it with mind, as in the following language of Mr. R.:

11. I have already endeavored to show that mind is a material substance, in the nature of the electric fluid.

In my work I have advanced that mind must have been in the field at least as early as any other entity, since the adapta-

tion of the fundamental properties of the elementary atoms of matter to rational ends, proves that reason must have presided at the creation of them. But Mr. Rhodes, assuming that my teachings are not worthy of the *slightest respect*, at once claims by an *ipse dixit*, all the premises which his inferences require.

12. I have suggested in an essay, republished in the appendix of my work, that electricity is due neither to one or two peculiar fluids, but to a transient state or affection of matter. Admitting, however, that Mr. Rhodes rightly treats of it as a fluid, can anything be more unreasonable than to represent mind as a fluid, and as generated by a galvanic apparatus, as in the following paragraph:

Now you will at once perceive that it is prerequisite to this theory, that the human brain must be demonstrated to be a machine in the nature of a galvanic battery; that its convolutions, in all its watery and marrowy substances, its thin partitions, and regular sub-divisions, indeed its entire shape and texture, must be shown to be but the fulcrum of an electrical or rather mental apparatus, designed to generate a fluid somewhat akin to galvanism, and corresponding most wonderfully with the zinc and copper plates, the separate compartments, the wires and acids of a galvanic battery.

13. How can electricity reason? Must not reason and of course mind, have existence before a galvanic apparatus could be devised? But as there is a similitude between the mind of God and that of man, however comparatively minute the latter, would it not follow that a galvanic battery generated the divine mind?

14. As, by the author's premises, mind owes its existence to the mortal brain, how can it go with all its intellectual powers to the Spirit-world, while the galvanic battery, which is alleged indispensable to its existence, is left in the grave? If the mind require a galvanic battery in this world, how can it exist without one in the next?

15. Yet, according to the author, spirit of itself has an intellectual power independently of mind. "*The true inquiry*" is alleged by him to be "*whether spirit can comprehend mind?*" When we speak of a spirit we mean to include both mind and body, as in Genesis, the words, "*the Spirit of God*," are inclusive of the *Divine* mind. If we speak of a human spirit as exercising any intellectual faculty, we of course attribute it to the *human* mind. Hence there can be no difference in the ideas conveyed by the two expressions. When a Spirit is said to *comprehend mind*, it is of course the *mind of the Spirit* to which allusion is made; since the body of the Spirit can not possess the mental power of comprehension. The author, to use his own words, *draws "an impassable line between mind and spirit,"* and yet represents spirit as exercising a faculty which identifies with mind!

16. Agreeably to a fable of Aesop, the members disputed the supremacy of the belly; but Mr. Rhodes, ambitious of a new basis for self-laudation, and "*challenge to the whole world*," would have the spirit body an intellectual rival of the mind! The members (in the fable) found that the belly was not less necessary to their nutriment, than they were to its operations;



and according to Rhodes, the brain in the mundane body contains a galvanic battery without which the mind can not exist any more than than the belly without the members. But when the mind goes to the Spirit-world, it leaves its galvanic apparatus to perish, and of course would perish, if the Spirit-brain should not perform a part analogous to that of the mortal brain. But if, in consequence of the author's premises, a Spirit-brain galvanic battery be indispensable, how can the Spirit be placed in a state of intellectual rivalry with the mind of which it must be considered as the sole generating source? Says this author:

17. You will observe, at the very outset, that I draw an impassable line between mind and spirit; indeed they are just as distinct as soul and body.

Of course, the body of a Spirit can have no intellectual power. It must in fact be, as is usually understood or defined, the habitation of the soul (with its mind of course) after it quits the mortal body. It is no more than a refined species of matter. Yet according to the author of the above allegation, "The true inquiry is, can Spirit comprehend mind, not can mind comprehend mind and Spirit, Spirit." Thus we have two intellectual entities independent of each other, yet equally endowed with the faculty of reciprocal scrutiny. Usually when a Spirit is spoken of, the idea includes mind, just as much as when a mortal man is contemplated.

18. Since an analogous relation is held to exist between the mind of a Spirit, and his spiritual body, as there has been supposed to prevail between the mind of a mortal, and its corporeal tenement, would it not be as rational to represent this coarse corporeal organization as scrutinizing the mind which it contains, as that the refined organization which holds the Spirit mind, should exercise similar intellectual faculties?

According to Mr. R.,

19. "Spiritism itself is based upon mental phenomena, and no one can comprehend spiritual philosophy without first understanding the nature and organization of the mind."

20. Is it not irrational to allege, as in the preceding lines, that Spiritualism or "Spiritism" is based upon mental phenomena? If it be true that there are Spirits who communicate with mortals, as the author believes, in common with Spiritualists, do we found our knowledge of this truth on study of the mind, or on the examination of facts? Is our belief in the existence of a Spirit-world based upon mental disquisition? Are not persons convinced that they communicate with their Spirit-friends without becoming adepts in psychology?

21. Those who consider the manifestations as psychological phenomena, not requiring the aid of invisible beings, may allege Spirit manifestations to be built on mental phenomena; but for the most part, those who attribute the manifestations to Spirits, pay no attention to psychology or its deductions.

22. In the address under consideration, I have been struck with the following language employed in speaking of unbelievers in Spiritualism:

23. "Thousands, again, who have no minds of their own to make up, have taken their cue from the sneer of some reverend gentleman who imagines, because he stands in a pulpit, that he is immaculate, and infallible, and though perhaps a mere tyro in learning, or a baby in logic, ventures to blaze away at what he has not the capacity to understand."

24. Will not this language react upon the author? How false, unjust and absurd is it to represent that thousands of unbelievers have no mind of their own to make up! Even were this true, is it consistent with good breeding and good sense, to make an allegation which involves the presumptuous right to call thousands of people fools, who adopt a different opinion from those which he himself entertains? Admitting that the originator of the idea does not owe it to his own mental obliquity, would any one who has ordinary discretion use such language to an audience, probably for the most part unbelievers in the Spirit manifestations intended by him to be upheld?

25. The idea that any clergyman assumes himself to be infallible, because he stands in a pulpit, is manifestly as absurd as it is irreverent. This species of inconsiderate denunciation, which is better realized by his own vulgar phrase "blaze away," than any language which I recollect to have heard from the pulpit, might answer when "stumping" to a mob, but does not become the holy cause of religious truth. How shallow to represent that the disbelief in "Spiritism" of thousands comes from a destitution of mind, or a "cue" created by the "sneer" of a clerical preacher, and this from one who has yet to establish his claim to the capacity to handle the subject in which he

displays this enormous self-sufficiency. I have read and heard of much abuse taking place between persons of different creeds but never before heard it asserted on either side, that the idiocy of the other was the cause of this difference in opinion.

26. Manifestly education is in point of fact, the cause of religious difference in ninety-nine instances out of a hundred. There is no doubt that many of the most amiable and in all other matters sensible people, have a heart-felt devotion to the religion, however questionable, in which they have been brought up; and which they have been taught to consider it impious to doubt. They have learned their religion as a part of their morality, the one having grown up with the other; so that to them, whatever undermines the former seems to jeopard the latter.

27. Moreover, as each sect has been educated to believe in the supernatural or spiritual agency on which their tenets are founded, they have been equally educated to disbelieve any other such agency; and those who have become skeptics as to Scriptural revelation and the miraculous agency therewith associated, have become habituated to disbelieve such revelation and agency, in all cases whatsoever. This incredulity, instead of arising from the want of mind, as Mr. Rhodes avers, may be found to exist in persons of superior education and intellect. It is the weak and ignorant who are the most credulous, not the strong minded.

28. It seems to me that the offensive terms, "*baby in logic*," "*profound quack*," "*plentiful lack of learning*," may, with much more propriety be applied to the author than to the unbelievers against whom he "*blazes away*," forgetting that "people who live in glass houses should not throw stones," that when he designates an ancient opinion as a "*blunder*," he may prove himself to be a blunderer.

#### DEMONIACAL POSSESSION 200 YEARS AGO.

GENTLEMEN EDITORS:

I communicate to you the following extract from *Town and Country Magazine*, Vol. X, London, 1778, p. 119, for any use you may choose to make of it. The cause of the Spiritualists scarcely requires any more proof, but the statement therein, coming from a man of so high standing in society, and being so unique in all respects, ought to be, I think, recorded anew in the annals of Spiritualism.

A GENUINE COPY OF A LETTER WRITTEN BY THE DUKE OF LAUDERDALE IN THE YEAR 1857.

Sir, It is sad that the Sadducean, or rather atheistical denying of Spirits and their apparitions and possession of persons, should so far prevail, as I find it does at present. But why should we wonder at it in such an age of infidelity as this, since those who will not believe Moses and the prophets we know will not be convinced though one should rise from the dead? But for me, may heaven ever defend me from such hardness of heart; and indeed I account it no small mercy to me that I have had signal proof, and even ocular demonstration, of the truth of a real and certain possession of Spirits, which I propose a relation of as the business of this letter.

There was some years since in the town of Dunoe in the Mers, a poor and ignorant woman who was generally believed to be possessed by an evil spirit. I myself often saw her, and never doubted it; and I well remember that the minister of the place, a learned, ingenious and godly man, made no scruple of affirming the same to all persons, and himself often visited her, and readily attended strangers who were desirous of the same satisfaction. This pious gentleman even went so far as to apply to the king's privy council, to whom he also brought the written attestations of twenty neighboring ministers to the truth of the fact, for a warrant to keep days of humiliation for her. The power of certain bishops, however, hindering at that time any such fasts to be kept, prevented this godly intention.

These persons, moreover, were not to be made to believe that this was a real possession. I wonder not, indeed, at these gentlemen's disbelief of possessions in general, if they have seen what I myself have of the baseness and roguery of the Church of Rome in the tricks of this sort, in order to make a merit or miracle in dispossessing, but think they might have given a fuller credit to this, where there were the attestations of so many godly persons to the truth of a fact, and no intent of a sham dispossession or any other deceit.

As to the pretended French miracles of this sort, I was myself, I remember, at London at the time when there were a thousand strange stories reported, and books written, about the possession of the London nuns; and being desirous to be an

eye-witness of the truth, I went to see them, not doubting that it was possible for the devil to possess a nun as well as any other person. But alas! I was strangely disappointed, for this was no other than a trick, nor did I see anything there but a company of wanton wenches pretending to be possessed, singing many bawdy songs in French, and playing a thousand odd indecent tricks, in which, however, though they had been well taught, they were nothing to compare to our fumbler and rope-dancers; and one of them with the letters I. H. S. and Maria Joseph in her hand, which, they told us, were written by miracles, but which I am confident was done only by *aguerfortis*. I was quite tired with this foolery, and spoke my mind about it pretty freely in the hearing of a certain Jesuit, who still, however, affirming that these were actual possessions, I desired leave to speak to them in a different language, and was promised by the holy father that I should be answered in the same. But when I told him I should speak in a language that neither he nor any there would understand, he told me gravely that perhaps these devils had not traveled. On this I left the place with a proper contempt, and heard afterward in the town that the whole was in reality a cheat, and the main intent of it was to prove witchcraft upon an innocent person, the curate of the place, whose name was Cupit, who had been converted from their religion, and whom they at last burnt for a wizard.

Not long after this, being determined to know the truth or falsehood of another famous story of this kind, I went to Antwerp to see a number of possessed persons, as they were called, exorcised, but in truth all I saw there was a number of gross Dutch wenches suffer exorcism patiently and belch most roaringly, so that if they were possessed by devils they seemed to be very windy devils, but to me they appeared only possessed with a large morning's draught of new beer. Some few of them did indeed make much squeaking and resistance before they would adore the host held up to them by the priest; but all I wondered at was the monstrous blasphemy in the exorciser in saying to the pretended devil, "*Prostratem adorabis creatorem tuum, quem digitis teneo*." "Thou shalt prostrate adore thy Creator, which I now hold in my hand."

If these bishops, I say, had seen these pretended possessions, I can not wonder at their not readily believing a real one; but had they been eye-witnesses, as I myself was, of what (to return to my story from this long digression) I am going to relate to you, I am very sure they would no longer have doubted the certainty of it.

The report, in short, of the strange things our Scotch woman uttered being now spread over all the country, among a number of neighboring gentlemen, my old friend Sir James Forbes, who lives in the North of Scotland, being accidentally then at Edinburgh, and meeting there with a minister of a neighboring place, entreated him to go with him to see her, and brought him with that intent to my father's house, which was within ten miles of the place where she lived, where I made one of the party, and the next day we went together to her.

We found her, as the poorer sort thereabout generally are, a poor ignorant creature, who had never been taught so much as to read, and spent some time in conversation together without seeing anything of what we expected, for the woman showed no signs of anything extraordinary. The minister on this, almost out of patience, says to the knight in Latin, "*Non dum audivimus spiritum loquentem*." "We have not yet heard the Spirit speaking." And on this, immediately there issued out of the woman's mouth a voice in these words, "*Audis loquentem, audis loquentem*." "Thou now hearest him speaking, thou now hearest him speaking." This from a poor creature who, they were sensible, knew no tongue but her own, nor, in truth, the half of that, put the minister into such an amazement, that I think it made him not mind his Latin, for he immediately took off his hat, and lifting his eyes up to heaven, cried out, "*Miseretur Deus peccatrix*," "The Lord have mercy on the sinner." On which the Spirit, to show his skill in the language, immediately answered, "*Die peccatrix, die peccatrix*." "Say on this female sinner, say on this female sinner." The Spirit here corrects the minister's false Latin. On this we were all perfectly satisfied of the truth of this report, and the reality of the possession, and this the more, because neither then, nor at any other time after, was there any attempt to dispossess her, and we all returned with great amazement to my father's house at Thirlestaine castle.

I am, sir, your faithful friend and servant, LAUDERDALE.



## SPIRITUAL MANIFESTATIONS IN CALIFORNIA.

In an extensive and fertile valley, about eight miles from the city of Los Angeles, in California, stand the remains of the Mission St. Gabriel, one of the first missions founded during the last century, by Spanish Dominicans, for the purpose of Christianizing the Indians. Since the exchange of the Mexican Government for that of the United States, the neglected gardens and orchards have been occupied by American squatters. In August, 1853, a family named Hildreth arrived across the plains, took possession of a part of the Mission domain, and built a comfortable one story house on it. The family is a large one, and very well to do, having brought over a considerable amount of stock from the United States. In the winter, reports of an extraordinary nature were in circulation in Los Angeles respecting the powers of two of the daughters as mediums. It was said that mere table-tipping was quite cast in the shade by these young women, who were among the most powerful mediums known; but that not only could they produce raps in any part of the house, but these noises accompanied them wherever they went, and would answer questions intelligibly. It was moreover stated that tables and other articles of furniture were moved and thrown about without the contact or even the will of the mediums, and that doors were opened and shut by some invisible agency.

Curiosity was so much excited, that those who could claim any acquaintance with, or could get an introduction to, the family, visited San Gabriel in parties, to witness those extraordinary doings. Some who went out had before seen similar phenomena in other parts of the United States; but the majority left under the impression "that the whole thing was a humbug, and they would very quickly expose it." On questioning persons as they returned from these so-called spiritual manifestations, I found their answers could be thus classified:

1st. Those who were Roman Catholics (as they had been instructed by the priest) declared it was certainly the Devil's doings.

2d. Persons who knew little of natural science thought electricity was the cause of the phenomena, and spoke as if they had given a sufficient as well as a scientific explanation.

3d. Those (generally the best informed) who could only account for what they had seen and closely observed, by the recognition of some natural agency, of which we at present know nothing, or else that the disturbances were actually produced by *Spirits*. But no one returned with the impression that he had witnessed a case of delusion or imposition.

A new phase now began to exhibit itself. After dusk, voices were heard in and about the house, either conversing together, or addressing different members of the family. My friend, the editor of the *Los Angeles Star*, could no longer remain away, but went and sat up in the kitchen alone after the family had retired to rest. He informed me, on his return, that after a careful and painstaking investigation his astonishment became excessive; that he had carried on a long conversation with voices in the air—had witnessed the throwing about of trunks and chairs, as well as the opening and shutting of doors by some invisible agency—and that a skeptical friend, on their first arrival, had asked the *Spirits* to do something to astonish him, when he was instantly drenched with cold water, there not being previously a drop of water in the room.

I will now proceed to relate only what I myself saw and heard. At the solicitation of those who were unable to leave town, the Miss Hildreths paid a visit to some friends in Los Angeles, to exhibit their remarkable powers. It was at one of the meetings that followed where I first heard the "raps." Table tipping I had frequently seen; and although remarkable communications had been made me by this means, I was still doubtful whether or not the answers were unconsciously influenced by the minds, either of the mediums or the spectators. But here were the *raps*—loud rapping occurring in any room the mediums entered for the first time in their lives, on the tables, or within a box, or on the floor. There was no "imagination" here. "Rap ten times," says one visitor, and ten distinct knocks are counted by the whole company. "Rap out my name, and I'll believe you," says another; and his names were correctly spelled out. Men of science, I ask you, What now are these noises? It is of no use denying their existence, or referring them to the imagination: hundreds of thousands of persons have heard them, and know to the contrary. Leaving entirely out of the question the intelligence exhibited, the first

thing to determine is, What produces the noise itself! But to proceed with the experiments: Tables were moved about and turned over by the mere contact of two fingers; and a singular scene occurred, in which the united strength of two men was unable to set the table again on its legs, as long as Miss Hildreth's finger was in contact with some part of it. The violent efforts of the men would now and then partly succeed, when the table would rebound against them, and nearly throw them down.

In February (1854,) I determined, before leaving California, to accept an invitation to visit the Hildreth family, at San Gabriel, and drove over my wife and two other ladies to their residence. On approaching the house, everything appeared in order, except the windows, in which scarcely a single entire pane of glass remained; it was, indeed, a complete smash. This, we were told, was done by the *Spirits* throwing in stones; "and they have given up mending them." After enjoying an hospitable dinner, during which the parents told us that the rappings had accompanied their daughters ever since they were infants in the cradle, years before any one referred them to spiritual agency, we adjourned to a small room in which was a large bed, a table, and a few chairs. The first experiment was to make a four-legged table walk out of doors, the medium having but one finger in contact. This feat was accomplished; but in moving over the rough ground, the leg, on which the table was walking, hitched, and broke off. The large, heavy bedstead, with mattress and feather bed, was then moved about the room with great ease. One of the mediums was, at this time, sitting on a chair at the opposite end of the room, when the bed suddenly made toward her, and rising up at one end, placed itself in her lap. The other sister had two fingers resting on the headboard. The bed was afterward found exceedingly heavy, and the force required to move it over the uneven earth-floor very great.

We then referred to the reports that various articles were moved about the house without any personal contact, and even without their will. They answered, that every evening about dusk these remarkable disturbances began. Miss H. pointed to a large trunk, which on the previous night had been laid across her chest, after having been in bed a few minutes; she "begged them not to disturb her, and it was quietly removed to its place." She added, that lately the bedclothes were suddenly jerked off them, and once or twice their rings had been taken off their fingers and hid in out of the way places, and yet they said they were particular to lock their bedroom doors. One of the party expressed a wish to see some article of furniture move without any one being in contact. One of the mediums stated that such things had occurred only at night, but she would try. A chair was placed on the ground in the middle of the room, and she held her hand about a foot above it. Some time passed away, and she evidently doubted of succeeding; when, with a sudden jerk, it scampered off and upset itself about six feet from her.

Our time for departure was now approaching, and the party retired to the common sitting room, to take a little refreshment before starting. The rapping noises still continued near the mediums, generally on the floor or some article of furniture near which they sat. The father proposed that his daughters should sing a song, and request the "*Spirits*" to accompany them. This they did by rapping on or about a table standing in the center of the room, the whole sounding very much like half a dozen persons beating "the devil's tattoo" with their knuckles. A violin was then placed in its box on the floor, when, on repeating the song, the strings were sounded in accompaniment, staccato fashion.

The family pressed us exceedingly to remain the night, as what we had witnessed, was trifling to what usually took place after dusk. \* \* With one observation I will now conclude. If the hundreds of intelligent persons, strangers to and apart from each other, who have been closely observing such singular phenomena, all arrive at the conclusion that these supposed delusions are tangible facts, stern realities—if all these, and thousands of others have been deceived—of what use is evidence at all? Such is the self-sufficiency of learned bodies in England, that the sneer at anything which does not conform to, or emanate from their "school," and will not condescend to give this wonderful subject an unbiased examination, or even an examination of any kind.

The writer of this resides in Hampstead-road, London, and speaks of what he has personally witnessed.—*Spiritual Universe*.

## GENERAL LAWS OF NATURE.

In a continuation of this subject, I will draw an illustration of my views upon it, by the examination of an egg. And as Sir Isaac Newton from the mere dropping of an apple from the tree, was led into a train of reflection which convinced him of what he called the power of gravitation as applicable to all the movements of matter in the planetary system, as well as to all descending bodies, I will also endeavor from the examination of an egg to prove the *immediate and direct agency* of the Deity in the production of every form of animal life.

The supporter of *general laws*, in the sense in which they are commonly understood, states his explanation of the phenomena of a chicken being produced from the egg in this way. He would say that thousands of years ago, perhaps, the Deity created an animal, and gave to this animal the power of producing an egg, which by the application of heat alone without the immediate agency of God, could produce again a chicken. And that this process has gone on from that time to the present, and ever will continue to go on, and thus the succession of animals produced from the egg will be always continued.

The supporter of this theory must admit, that this power or energy imparted to the animal and to the egg, is wanting in intelligence, in design, in adaptation, in contrivance and in skill, and is in itself utterly senseless, blind and undiscerning; and yet that in the production of a chicken, it produces something which can only be produced by the exercise of intelligence, design and contrivance, and which bears the marks and the evidence of these qualities in the strongest manner. Its organization, its physical life, its instinct and its senses are all evidence that these qualities were exerted in its production. Now take the egg. It is a dead, inert, senseless mass of matter in which there is not a single quality enumerated alone necessary to the production of a chicken. Yet the mere application of heat in which neither is intelligence, design nor contrivance, to this egg will produce a chicken with all his *capabilities*. Now as it must be admitted that there is neither intelligence, contrivance nor design in the egg nor in the heat by the application of which the chicken is produced, and as it must be also further admitted that the chicken could be produced only by the exercise of intelligence, design and contrivance, it follows conclusively that some agency in which this intelligence, design and contrivance existed must have been employed for the purpose, and this agency could be no other than that of God or some other *intelligent* being employed by him for this purpose. And further, that this agency must have been employed *at the time* the chickens were being hatched—that is, that it must have then been a *direct and immediate agency*.

And if such a solution can be applied to the production of a chicken, it can also be applied to the production of every animal in existence, and the *immediate and direct* agency of God demonstrated to be the producing cause of them; and if of the animal, so of the vegetable creation. And if of the vegetable, so of the mineral. Whenever in any of the changes that are produced in matter, there are marks of intelligence, design and contrivance displayed and discerned, these changes could only be effected by their *immediate and direct* operation, whether it be in the mineral, vegetable or the animal world.

So also in the Planetary System, in the revolution of worlds, and in the descent of all material bodies, in which there is evidence of plan, design and intelligence displayed, there must have been an immediate and direct agency of God or some intelligence under his control, to produce these phenomena.

The theory of the general laws of nature as they are commonly understood, that has been embraced and maintained almost universally by mankind and particularly by the scientific portion of them, is but a system of *atheism in disguise*, and is, when examined, found to be utterly absurd and untenable. And the wonder is, that thinking men, so generally and for so long a period of time could have brought themselves to adopt and repose in a theory which is totally unsupported by reason, observation or philosophy, and whose fallacy may be made to speak as clear as the noon-day sun.

Nothing in the universe which bears the marks of intelligence, from a blade of grass up to the revolution of a world, could be produced without the *immediate and direct* action of an intelligent cause, or God; and his hand is as immediately visible in the production of an apple as of a bird, as in the revolution of the earth, and whenever either process is going on we may behold this *immediate and direct agency*.

Boston, July 1, 1856.

WILLIAM S. ANDREWS.





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

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, JULY 12, 1856.

#### GOOD AND EVIL OF HUMAN ACTIONS.

It is improper to suppose that any law in the natural economy of things can have a penalty that does not correspond to the nature of the law itself. It is equally certain that the Divine chastisements can never exceed the number of our offenses, and the measure of human responsibility. It is, moreover, necessary to observe that the punishment for the infringement of any law, whether organic, physical or moral, is in no case a direct arbitrary infliction. It is the result of the natural operation of the existing laws and principles of the Divine government. Whether those laws and principles are accurately defined and understood by mankind, is a question that can not affect our reasoning. It follows, therefore, that under the Divine administration, the certain consequences of transgression constitute the proper penalty of the law.

We propose a criterion by which the reader may form a just judgment of human conduct. *The intrinsic character of every action is to be decided by its tendency to preserve or to disturb the universal, equal and harmonious operation of things.* In other words, the NATURE OF HUMAN ACTIONS MUST BE DETERMINED BY THEIR CONSEQUENCES. They are right or wrong in proportion as they promote happiness or tend to produce misery; and it should be further observed, that whatever is productive of happiness preserves also the essential harmony, while every action that has the effect to produce pain, is alike fatal to the equal operation and perfect constitution of things. Not only the particular distinctive character of every action, but the aggregate of good or evil effects of which it is the immediate cause, may be estimated in this way. If it be subversive of the rights, interests or morals of mankind; if its tendency be to darken the mind and to corrupt the heart—to crush the hopes of humanity, or to divert the current of prosperity from a single individual; if any one is injured, either in person, property or reputation, it follows that the essential harmony is disturbed, and the action is *wrong*. But if it leads to opposite results—if the general tendency is to preserve the health, the morals, or the liberties of the race—to refine the nature and improve the condition of man, then it is *right*.

But we may present such illustrations as will exhibit our idea in a stronger light. When the human frame is complete in all its parts, there will be harmony in the structure and in the reciprocal action of the several organs. But if a single organ be impaired by accident or otherwise, the system is rendered imperfect and the action irregular. In a case of this nature, the consequences would enable us to determine the extent of the injury. If of a trifling character, it would be succeeded by slight functional derangement. A case of a more serious nature, would be attended with general prostration. But if the system had received a still greater injury, the involuntary motion might be wholly suspended. In like manner, a man may possess a well-balanced intellect; but if through the influence of external circumstances, or by any possible means, he is led to exercise a single faculty to the neglect of all the other powers of his mind, the mental harmony will be gradually disturbed. If a man violate his conscience, the interior harmony—his peace of mind—will be destroyed.

There are many ways in which one individual may injure another. He may commit an assault upon his person—wantonly assail his character—resort to artifice to gain possession of his property—exercise his power to oppress and enslave his fellow-man; or his general influence may tend to destroy the peace and to corrupt the morals of society. In all these cases, it is manifest that the social harmony is invaded.

An unwise and ambitious ruler—one who is led on by vindictive and ungovernable passions, may disregard the rights of mankind, violate the requirements of the international law, and in-

volve the people in an unnecessary war. Thus the political harmony is broken. In these—indeed in every case which it is possible to conceive, the evil will be in exact proportion to the nature and extent of the consequences, and thus the nature of the action is determined.

The standard by which we judge of the nature of human actions, may be applied to all the affairs of business. Whatever serves to destroy the natural equality among men—to give the few an undue advantage over the many, must be wrong in itself, and of necessity injurious in its influence. To form a correct judgment of the morality of any transaction, it is only necessary to determine its legitimate tendency and ultimate effects. If it be likely to disturb the natural current of business; to eventuate in injury to others, it must be *wrong*. If otherwise, it may be *right*.

Men engage in business because they expect to derive some advantage. This is right, and the question that involves the morality of any transaction is to be determined not so much by the magnitude of the individual benefit, but by the extent of the general good or injury done to the whole body. We are, therefore, to consider whether any proposed operation will prove destructive of the necessary equality that should exist among men, and in all the departments of trade and commerce. If it is made to appear, from the nature of the case, that the essential harmony will not be interrupted—that the result can not be unfavorable to the general interest, it is *well*, and this is all that the most rigid moralist can require.

The current value of any commodity must be regulated by two causes: the actual demand and the fictitious estimate arising from the peculiar nature of certain commercial operations. When it is the design of one or of any number of individuals, to produce an unequal and unnatural state of things in the commercial world; whenever their operations become sufficiently extensive to enable them to advance the current prices beyond the relative value of labor, the proper equilibrium is destroyed, and the result is injurious to those who purchase for their own consumption.

A man may very properly embark in an enterprise of this nature, so long as it is not his design, or the tendency of his individual transactions, to disturb the natural current of business. He may purchase with a view to the prospective advance in the value of his goods. When this is the effect of other causes, or the result of other operations, over which he has no control, he may derive the advantage and yet be free from the responsibility. We found our opinion of human actions—not on the authority of divines or legislators, but on their natural tendency and inevitable results. The question is not—are they sanctioned by the Church and the State, but are they subversive of human rights and interests? and on the answer we rest our decision of their character.

The conduct of man has been fearfully opposed to that perfect condition and reciprocal action which is essential to the general harmony. Men have exercised their power, not for liberal ends, but to oppress, enslave and destroy. The claims of humanity have been disregarded; the quivering nerves have been exposed to the action of the frost and the flame, and the weeping necessities of millions have plead in vain for relief. In order to preserve the social and political harmony, the rights and interests of all must be duly respected. Society must be so constituted that the different members will gravitate to a common center, and each find his true position. It is impossible to preserve the general harmony by any *repulsive or compulsive* force. The power must be *attractive and cohesive*, or there can be no real and permanent union of the many members that compose the great body.

In conclusion, we remark that theologians and others have not been more in error in their judgment of human actions, than in their misguided attempts to correct them. Divines and legislators have labored zealously, but not wisely. They are still comparatively ignorant of man and the laws and principles that govern his conduct; hence their efforts are directed to his actions, instead of the *causes* in which these originate.

The preaching and legislation of our day are intended, not so much to make men better at heart, as to check the more outward and visible manifestations of evil. They labor to make the stream pure while the fountain is corrupt. It is an easy thing to turn the river in any direction you please, if you will only trace it back to its source; but it is in vain to make laws to arrest the turbid waters, when in their progress they have

become strong and violent. It has been the object of the State to prevent crime by torturing the criminal. The Church would remove the existing evils by holding up a frightful picture of the greatest evil of which it is possible to conceive. The learned Doctors undertake to teach good morals and good manners, by pointing to an imaginary world whose inhabitants make no pretensions to either. These efforts have their origin in ignorance of human nature and the philosophy of human action. Whoever would make man pure in heart, must move all the invisible springs of his interior nature. If it be desirable to correct his outward life, we must go to work to improve the circumstances of his external condition. Take away the causes which incite to wrong volition and injurious action. When once the axe is laid at the root of the tree, we need not labor to destroy its bitter fruits.

#### ILLNESS OF EMMA FRANCES JAY.

Miss Jay has been obliged to abruptly terminate her lectures in the West, owing to severe indisposition. She was unable to deliver the concluding lecture of her course in Jackson, Mich., and has been forced to wholly disappoint the friends in several other places where her services as a lecturer had been engaged. In this respect her strong desire and positive determination are made to yield to an imperious necessity, which is a source of unfeigned regret to herself as it is of disappointment to her friends. The Spiritualists at Battle Creek, Chicago, and other places still further West, will please accept this announcement of the reasons why she is reluctantly obliged to discontinue her labors, and hence to disregard their wishes.

It is proper to add, that wherever Miss Jay has lectured at the West she seems to have inspired the people and the Press with the same exalted conception of her peculiar powers, and enthusiastic admiration of her public efforts. From among the newspaper notices which have attracted our attention we copy the following from a Western paper entitled the *Patriot*.

MISS EMMA F. JAY.

On last Sunday afternoon and evening this lady delivered two lectures at Bronson's Hall in this village, on the Spiritual Philosophy. The house was well filled. We had heard much of Miss Jay as a wonderful trance medium, but we are free to admit that she surpassed our expectations. She spoke for an hour and a half with power, beauty and eloquence, truly wonderful. She is either a woman of unsurpassed ability, or some intelligence, foreign to herself, is speaking through her.

After speaking for some time, it was announced that any person might propose questions to her, connected with the subject under discussion. It was urged that questions should be put. Still but one was asked. It seems to us, this is a good way either to test her ability, or the ability of the Spirit speaking through her. She speaks here again on Thursday and Friday evenings of this week, and we trust some of our citizens will be prepared with questions which will stagger her ability or the ability of the Spirits. If what she is talking about be a humbug, we trust somebody will be there to expose it, by a series of questions, or by arguments, as it is solicited.

Miss Jay's last note, addressed to this office, is of the date of the 28th ult., at which time she was barely able to leave her bed. She was intending to accompany our excellent friends, Mr. and Mrs. J. C. Wood, of Jackson, to Lake Superior, where she will spend the remaining summer months. All persons who may desire to correspond with Miss Jay should address her until about the last of August—care of P. M. Everett—Marquette, Wisconsin.

#### Fourth of July Celebration.

According to a previous though rather limited notice given out among Spiritualists of this city, a moderate audience as to numbers assembled at Brooks' Assembly Rooms, in Broome near Elizabeth street, on the morning of July 4th, for the purpose of commemorating the nation's birth. An oration was pronounced by Dr. R. T. Hallock, which was listened to with profound attention, and elicited many enthusiastic bursts of applause; and at its close was unanimously pronounced one of the best things of the kind which had ever been produced. The meeting was prolonged by extemporaneous addresses from S. B. Brittan, W. H. Burleigh, Mr. Farnsworth, Dr. J. F. Gray, Ira B. Davis, and others, and the audience dispersed with the highest feelings of satisfaction with the pleasing and profitable entertainment to which they had listened. We understand that Dr. Hallock's oration, together with reports of the remarks of the subsequent speakers, making a neat pamphlet of some 40 or 50 pages, will be published in the course of a few days. The price can not be precisely fixed at present, but will probably be 18-24 cents. Orders addressed to Ellinwood & Hills, care of Partridge & Brittan, this office.



## "THE PENETRALIA."

This new book by A. J. Davis, briefly noticed in our last, has just been received from the publisher, Bela Marsh, of Boston, and we are prepared to supply all orders for it at publisher's price. It is an octavo volume of 328 pages, and consists of attractive and interesting disquisitions on various questions propounded to the author by Nature, by his correspondents and others. We shall notice the work more at length hereafter. From the introductory paper, entitled "*The Philosophy of Questions and Answers*," we make the following extracts:

For myself I say that the reverence of my soul is deeply affected by questions put to Jesus—for I doubt whether anything else could have so impressively tempted forth the rich excess of spiritual beauty which characterized his responses. Plato felt questioned by all mankind. And so he answers, "All things are for the sake of the good; and the good is the cause of everything beautiful." And the world, in some cultured parts, felt so charmed with the Greek's wisdom, it returned a compliment—"If Job should descend to the earth, he would speak in the style of Plato."

Plato felt the world's needs, felt its questions, and gave his life to render the service thus demanded of his opulent nature. It hath been said, "He kindled a fire so truly in the center of life, that we see the sphere illuminated, and can distinguish poles, equator, and lines of latitude, every arc and node; a theory so averaged, so modulated, that you would say the winds had swept through this rhythmic-structure, and not that it was the brief extempore blotting of one short-lived scribe." The purity and truth of an answer depends upon the quality of the question. "A soft answer turneth away wrath," it is true; but a soft reply can be made only by souls who feel their charity questioned.

"I will go into the desert and dwell among ruins," said Volney; and "I will interrogate ancient monuments on the wisdom of past times." He asked the past for its history of evil in the world, and it answered him.

If you perceive not my meaning because of the new dress my thoughts may have assumed, you will nevertheless get something. What I mean to mean you may not see, but are very likely to see what I do not; and you might impart to me, in the next hour, that which I have now no power to communicate. The *pathway* to one truth, perhaps, I can now show you. But while on this path myself, in the service of pointing out the road to you, I may suddenly learn a *new truth*, admonishing that this is not the road for me to travel. Or I may behold additional reasons why I should not fail to pursue it, and reasons, also, why you should not. I define, to your minds, my position. But if you can not see my reasons, nor the legitimacy of my position, in you lie the power and the liberty to go on without me. And as the new path breaks upon you, and you fall not to best employ all you have and meet, even so may you obtain *bread* from what in the distance appeared to me to be *stones*, and health, also, from what I called *poison* and *disease*. The cicuta-plant yields *honey* to the bee, who instinctively knows how to question it; to man it would yield bitterness and death. The bee questions the flower, and man the bee, which answers through geometrical avenues—bleeding forth at every pore the life-elements of sweetness.

What there is hidden in the recesses of my being, I have no power as yet to divulge. I yearn for the right man to come, from any degree of life, to put to my soul the right questions. For then I shall answer him with thought and articulation at once so profound and beautiful, so truthful and elevating, I know not when I could recover from self-astonishment. But in all this arcana of "questions and answers," there are truths in man which only a woman can elicit, and powers in woman that come forth only at the mandate of masculinity.

Self-comprehension, however, though always to be aimed after, will ever remain above the capacity of the comprehending faculty. Even so, Reason can not tell what Reason is; but what it is not, that it can easily decide. What men call *Conscience*—the summary conclusion of all the functions of Mind—I term Justice. But what justice is, no man's mind can determine; but an injustice, this the faculty quickly decides. "What God is," says a German thinker, "I know not; but what he is not, that I know." For ever will this fact in man's nature—this power of positives to determine only negatives—keep his soul folded in more or less of mystery. Man is the *Indefinite* world; because subsisting between *things* and *ideas*, between the finite and the infinite.

Many philosophers, becoming wearied with the ever-recurring contradictions and paradoxes of human nature—acting foolishly when wisdom was appropriate, manifesting insufferable weakness when strength was demanded—have allowed themselves to grow cynical and sarcastic. The human world disgusts them; and so, like Diogenes, they spend their days in peevish misanthropy. Mr. Emerson says—"I knew a philosopher who was accustomed to sum up his experience of human nature in saying, 'Mankind is a damned race!'" Perhaps it was a gush of this impatience of human paradoxes which caused the Nazarene to whip the "money-changers;" not less to denounce many as "serpents" and "vipers" worthy only of Gehennal damnation.

Man is ever the *Indefinite*—but he must be questioned. No sooner do we suppose ourselves fully analyzed and finally classified by some new phrenology or anthropology, than we suddenly break out in a fresh

spot—provoking ourselves and our dogmatizers equally with new mental exhibitions; with new characteristics, for which no science, no religion, no Bible, has provided laws and adequate explanations. And so, in spite of all arbitrary restrictions and canonical injunctions against self-reliance, we are perpetually thrown back upon our *own center*—to begin another series of questions and answers toward self-comprehension. Of course, one may say the history of man remains the same in substance from age to age; that no new law is developed from him; but there is, I think, one thing in which mankind continue homogeneous, viz., in the immutability of their changeability. It is this law of Unity in Variety which we yearn to understand.

But the great end to gain is, the converting of everything into a benefit. On yonder mountain side, you behold the joyous brook leaping down to nestle in the lap of the valley—like a fleet, happy child, hastening to play with the grasses and flowers on the plains beneath! Was it made for play only? Can it do nothing more? Yes. The thirsting cattle may drink great draughts of strength from its rippling bosom; and the meadow-lark, seeing itself reflected, may sing all the sweeter to the children of men. And is that all? Can no one bring out of it a still greater service? Verily, it can accommodate man deeply, if man knows how to help it to bestow accommodation. The mill can be driven by that stream; it can work and play at the same moment; suffering no impoverishment thereby. But it knows not its own power; its waits for interrogation.

The Blackstone river, beginning in Massachusetts and flowing through a portion of Rhode Island, hastened along, babbling and silent by turns, for thousands of centuries. How long it flowed in solitude! But the red man's canoe rode on its surface; yet the aborigine knew not the river. At last the white man came, who knew how to put the idle tide to service. He built an obstruction across its course. As the human mind stops at an interrogation, so did this strong dam arrest the waters. As a sequence, the tide set back, spreading over adjacent margins; and then, with the power of accumulated weight, ran vigorously through the new channel made for it, against an intercepting wheel, which, turning steadily upon its axis, imparted motion to the mechanism of a Cotton Mill. Did that river know before its power to bleed? Could it set itself to the work? What was it, it knew not. Its power was concealed from itself, and rolled and flowed indolently. But now, this playful, musical, beautiful stream supports no less than one hundred and thirty great cotton, woolen, and other factories! It gives drink to the thirsty cattle no less; it waters the meadows no less; it talks and dashes along as light and free as it did centuries ago; is as beautiful to the eye as when but "sweet mistletoe" gambols as cheerfully over the rocky terraces; leaps as fearlessly from height to depth as ever it did; and yet, because it has been appropriately questioned, it turns something like two million spools and spindles between Worcester and Providence—comprising about fifty miles only of its original play-ground.\* While in idleness, it had no intelligent admirers; for such, by nature's law, is the fate of all drones. But now, it is the chief delight of hundreds of working men and working women, who, though they may not stop the haste of labor to gratefully remember the service by the river rendered, yet derive there sustenance from year to year, by waiting obediently upon wheels and spindles which buzz and whirl at the gentle, but imperious pressure of its over-flowing tides.

Does it suffer loss? Does the sun lose light by painting daguerreotypes? Does the soul lose life by thinking?

Nay! The stream moves on and widens into the greater river, bearing up ships and steamers, and still onward to the ocean. Thence it ascends in vapor, forms numberless feecy clouds, fills the artist's soul with love and lessons, and, in the fresh forms of beauty, returns, perhaps, to its original source. It may thus live over and over again its useful and beautiful life. And so, it works in its waywardness—and plays with powers it knew not—bright as the birthday of flowers, threading its way through the feathered grasses and along vernal, verdant plains; boisterous as the Delaware; in spots as beautiful as the Hudson; and almost more industrious than the famous Merrimack!

So too, is man idle—till the world interrogates his nature. By putting the right question at the right time, and in the right manner, a human mind may be measurably revealed to itself. In this art lie all true methods of education.

"Know thyself," said Pope, "presume not to scan." There is rich wisdom in such counsel. Because, to be intelligently introduced to one's own soul is to go reverently into the presence of all the God the soul can ever realize. Than this there is no deeper, no wider, no higher revelation. But the soul can not question itself! Man must put his questions to Nature; he must be free to do this; and free, not less, to answer questions which Nature puts to him. No trammelled and bigoted sectarian, heathen or Christian, can be free to do either; and so each offend the law and take the penalty of injustice; causing meanwhile world-wide suffering through the ties of inseparable sympathies.

All past catechisms contain questions put by the world, while yet in its teens, and may therefore be pardoned by this maturer era.

But what questions now appear? Who shall ask? Who shall answer? We must have no more dogmatism! Come, then, ye children of experience, let us hear your words! speak! and the world will accept all the truth ye can give. Let the right voice sound, and lo! like the musical throbbings of the peacefully rolling sea, our spiritual en-

\* So great have been the improvements effected in spinning-machinery, that one man can attend to 1,068 spindles, each spinning three hanks, or 3,204 hanks per day; so that, as compared with the operations of the most expert spinner in Hildesheim, the American operator can do the work of three hundred men."

joyments will swell—extend and expand, waving and surging forward—till angels in higher worlds receive refreshment and grow more beautiful, even as we drink from wells which spring out of the dark and dreary earth.

The law of questions and answers regulates the world. In all things we behold a law of association: what does it mean? Insect, bird, and quadruped, progressively recreate each other—forming, in their conjunctions, a brotherhood: why do they exist? What bible answers? Where shall we go for wisdom? Sanguinary wars, separating souls from the bodies of men, scourging families and nations: why do they exist? What and where is God? What are his laws? Are we immortal? If so, what for? If not, why not? Who shall answer?

"Eureka!" Man must both *devise* and *learn* to answer every question he finds the power to ask! Herein lies the cause of all progressive development.

Hunger asks man, "Do you know how to satisfy me?" and man tills the ground. Fatigue asks man, "Do you know the means of rest?" and man invents beds and furniture. Love asks him a question: and he seeks companions. Wisdom asks: and man looks toward the *Infinite*. Science asks: and man studies the *Finite*. Philosophy asks: and man searches the *Indefinite*. Reason asks: and man seeks to familiarize himself with himself—to harmonize the other two worlds. Humanity asks: and Humanity, ever hopeful, ever promising, replies, "Be joyful, O dwellers of earth, for there shall be an era of universal peace and unity!"

## Gone to the Angel World.

We should have announced the fact ere this, that our good brother S. C. Hewitt and his wife have recently met with a severe affliction in the loss (externally speaking) of their little daughter. In noticing this fact we tender to our brother and sister our most cordial sympathies, and at the same time our hearty congratulations that they have been blessed with the knowledge which brings the world whither the little cherub has gone, into such close proximity to themselves that they can still realize her invisible presence, and know that she lives and loves as formerly. In a letter announcing the demise of the little one, Bro. Hewitt expresses the emotions of a bereaved father's heart in the following manner:

A little girl of mine, the "pet" of my heart, has just gone up among the angels. For her joy I am glad she is there. That the drear, lone vacuum of my heart might be filled, I wish, not that she may come back in outer body, but that she had not gone. Have you ever lost a child, brother? If so, you know the state my soul is in; if not, you can only imagine it. But my little one is not dead. Oh, no; she lives more really than she lived here. She was, indeed, full of love here. She loved everybody, everything that had even the basis of love in it; and she loved all beautiful things with the intensest passion. So she opened her eyes in the Spirit-life in the midst of flowers, surrounded by cherub-forms, with myriad eyes pouring their soothing love-beams upon her. She talked of heaven much more before she went (though but five years old), and seemed better fitted for the skies than for this cold, drear nucleus of the spheres. But I must stop; you will pardon this little relief which I venture to entrust to you.

## The Gospel of Attractive Labor.

The work of redeeming Man from the tyranny of mammon, that great Moloch of our modern civilization, requires the sympathy and cooperation of all unselfish men and women. The humblest sacrifice for this cause, if prompted by an honest and earnest desire to do good, must be far more acceptable to Heaven than gilded altars and a pompous ceremonial worship. It will be likely to do more to redeem the world, and to remove the crown of thorns from the head of the common Humanity, than priests or potentates have ever done.

That man is most deserving of honor who does most in proportion to his facilities for effective action to subserve the interests of his race. He who labors with arm or brain to disenthral his fellows, to develop the latent powers of manhood, and to augment the sum of human happiness, is a true preacher of the Gospel of Righteousness, ordained of God, and in so far as his labors are effectual, he is a benefactor and a savior. Whoever contributes to render labor attractive, or to secure an adequate compensation to the laborer, and thus aids in subduing the feverish strife for bread, has a mission worthy the genius of an Apostle. In the great temple of Toil, where work is worship, his name shall be honored, and the inspiration of his presence will make the millions musical through the coming ages.

## Lectures the coming Autumn.

REV. T. L. HARRIS will resume his labors in the sphere of lecturing on the "Facts and Philosophy of Spiritualism," on or about the first of September. Friends desirous of securing his services may address him till that period at Pottersville, Warren county, N. Y.



## MISS BEEBE IN NEW ENGLAND.

DURING the months of May and June Miss Beebe has lectured in Boston, Lowell, Worcester, Salem, (Mass.) and in several towns in Connecticut, and her discourses have very generally been listened to with surprise and delight, and have extorted hearty praise for their rare rhetorical beauty and logical completeness, even from the opponents of Spiritualism. That she is either a medium through whom most exalted intelligences communicate "thoughts that breathe and words that burn," or that she is herself a woman of extraordinary intellectual power, all who listen to her are compelled to confess. For vigor of thought, apt illustration, poetic imagery and manifold felicities of expression, we seldom meet with anything in our modern literature that can surpass Miss Beebe's lectures. "They are apples of gold in pictures of silver." Were they given in illustration and defense of popular theology, or did they simply avoid the utterance of unpopular truths, and were addressed as literary essays to the aesthetic feeling simply, they would at once create a *furore* in the literary world, and give the speaker immediate position with our most successful lyceum lecturers. But even prejudice and bigotry must be gradually overcome by truth, and wherever Miss Beebe is heard, she commands the beautiful doctrines of her faith to all candid and intelligent minds.

A Worcester paper, not favorable to Spiritualists, pronounces her "a woman of extraordinary eloquence." The *New England Spiritualist* thus speaks of three of her recent discourses in Boston:

In the evening (June 15th) she read a lecture in answer to the question, "What good will Spiritualism do, supposing it to be true?" Passing the more obvious oft-cited uses of this unfolding, the lecturer called attention to its less noticed, yet not less important influences, upon the mental, moral and theological world—discussing them in a manner which evinced a keen insight, and a broad historical survey of human life and needs. The essay was characterized by much of that same freshness and vigor of thought, terse and sharp-eyed expression, and chaste beauty of rhetoric so much admired in previous productions from the same source.

Of her lectures on the following Sunday (June 22d) the *Spiritualist* says:

At the Music Hall, on Sunday afternoon last, Miss Beebe read a finely written dissertation on *The Golden Age*. In outline it presented the same general idea which has been the burden of prophecy and song through all the centuries—namely, that a Golden Age of peace, justice, plenty and joy is yet to dawn on our struggling and groaning earth. The dawning, yea, the rising glory of that day was considered as now imminently at hand—but its ushering in must be preceded by darkness, storm and commotion. Yet so surely as day is born of night, as calm succeeds storm, so surely will order arise out of chaos, and a higher freedom, a truer brotherhood, a diviner life, a more Golden Age be enjoyed on earth.

In the evening, Miss B. presented another production of extraordinary merit, entitled "*Inward Peace*," purporting to have been dictated by the poet Wordsworth, and every way worthy of such authorship. Its purpose was to point out the source and nature of that rest of soul, or inward peace, which is the basis of all true happiness. Illustrations and metaphors, of the most apt and poetical character, were drawn from external nature, especially from the movements and nice adjustments of the solar system; and the prominent and culminating thought was, that as the planet, self-poised upon its own center, sweeps joyfully and tirelessly through the trackless ether, in obedience to law, so the soul finds its true rest and joy and deepest peace only in obedience to its highest law.

At the conclusion of this lecture, Miss B. was suddenly entranced, and a most impressive tribute of thanksgiving, clothed in faultless verse, was breathed impromptu to the infinite Father of Spirits; after which an appropriate benediction was pronounced upon the audience.

Miss Beebe, we believe, contemplates soon returning to this State, to labor through the summer months. She can not fail to command a cordial reception, and to win many friends, wherever she may go.

## Spiritualism in Reading, Pa.

MR. JOHN F. COLES, of this city, writes us from Reading, Pa., where he was at the date of his letter (June 28), in company with Mr. and Mrs. Coan. He describes the effect of the raps and writing through Mrs. Coan, upon the honest and otherwise imperturbable Dutchmen of that conservative town, as being peculiar. They talk with Spirits of their departed *crones* in their own peculiar dialect, and seem much astonished when Mrs. Coan seizes pencil and paper, and writing from right to left, and upside down, gives them correct answers in their own language. "Every person who has attended our meetings," says Mr. Coles, "has been convinced that the phenomena is not humbug; but it will take some time to convince them that it is spiritual." We bid him and his co-workers God speed!

## UTILITARIAN ASPECTS OF SOMNAMBULISM.

A LATE English paper contains the subjoined account of an interesting illustration of the power of vision, developed without the aid of natural light or the use of the external organs. We remember to have heard of several similar examples of the industrial propensities of Somnambules. One such fact, as an evidence of the natural immortality of man, is worth more than all that can be derived from the subtle disquisitions of learned dogmatists. It demonstrates the existence, in *men*, of a power to see which does not at all depend on the exercise of any corporeal organ, and which may therefore survive the body's existence.

## CURIOUS CASE OF SOMNAMBULISM.

A few days ago, the mistress of a respectable house in Vauxhall-road was disturbed during the night by the scratching and noise made at her bed-room on the second floor by a favorite dog, whose general place of repose was in the kitchen. The mistress at first imagined that the dog made the noise merely to get into the room, and rose from her bed to admit him; but on laying down again, the dog jumped upon the bed, and pulling at her sleeve, and using every means known to a dumb animal endeavor to show that he wanted her to follow him. On pushing the dog from the bed, she found that he was wet all over, and, being fearful that some accident had happened below, she arose from her bed and descended the stairs with the faithful animal, and after some difficulty succeeded in obtaining a light in the kitchen. The first place the mistress examined was her servant's bed, to ascertain from her if she had heard any noise, or could account for the conduct of the dog, when to her astonishment she found her bed empty.

Naturally alarmed at the absence of the servant, she listened for some time in a state of great suspense, fearing that other parties might have entered the house, and at last heard a noise in the back kitchen as of some person cleaning knives or forks; and the dog leading her in that direction, the place having been previously quite dark, to her great surprise she saw her servant standing in her night clothes, and, without shoes or stockings, cleaning forks with her eyes shut, and evidently in a deep sleep. The mistress, after in some degree recovering from her surprise, passed the candle two or three times across the servant's face, but the girl continued her work with her eyes shut, unconscious of any other person being present, and after rubbing the fork in her hand on the board, held it up to her shut eyes, as if examining that it was sufficiently polished, then took the leather to wipe the dust off, and passed it as carefully and correctly between every prong as if she had been wide awake. The mistress, on examining what had been done by her servant in a state of somnambulism, found by a tub of water on the floor that she had washed the dog, her usual task, and had cleaned a dozen of knives and seven forks, and was proceeding to clean the others, when the usual motion of the dog attracted his mistress to the spot where the servant was at work. The mistress removed the uncleaned forks out of the reach of the servant, and taking hold of the sleeve of her night gown, gently moved her toward her bed, but whether from an internal sense of the work she was engaged in not being finished, or the action of the light of the candle on her eyelids, she awoke on the floor, but was quite unconscious of what had taken place. The mistress put the girl to bed, concealing from her what had been done, and at an after period of the night visited her bed, but it did not appear that she had again got up in her sleep.

## THE NAMES OF GOD.

WHEN Alexander, the son of Philip, was at Babylon, he sent for a priest of every country and nation which he had vanquished, and assembled them together in his palace. Then he sat down on his throne and asked them, (and there was a great number of them,) saying: "Tell me, do you acknowledge and worship a supreme, invisible Being?" Then all the priests bowed their heads, and answered, "Yes, O king!"

And the king asked again, "By what name do you call this Being?" Then the priest from India answered, "We call it Brahma, which signifies the Great." The priest from Persia said, "We call it Ormuzd, that is, the Light." The priest from Judea said, "We call it Jehovah Adonai, the Lord which is, which was, and is to come."

Thus each priest had a peculiar word and particular name by which he designated the Supreme Being.

Then the king was wroth in his heart, and said, "You have only one Lord and king, henceforth you shall have only one God; Zeus is his name."

Then the priests were grieved at the sayings of the king, and spake, "Our people always called him by the name we have proclaimed from their youth up; how then may we change it?"

But the king was yet more wroth. Then an old sage stood forth, a Brahmin, who had accompanied him to Babylon, and said, "Will it please my lord the king, that I speak unto this assembly?"

Then he turned to the priests, and said, "Doth not the celestial day-star, the source of earthly light, shine upon every one of you?" Then all the priests bowed their heads, and answered, "Yea."

Then the Brahmin asked them one by one, "How do you call it?" And each priest told him a different word and a peculiar name, according to his own country and nation.

Then the Brahmin said to the king, "Shall they not henceforth call the day-star by one name? Helios is his name."

At these words the king was ashamed, and said, "Let them use each their own word; for I perceive that the name and the image constitute not the Being."—*Krummacher*.

## Original Communications.

## IDA'S SONG OF WELCOME.

BY MRS. E. A. ATWELL.

A SPIRIT child communicated to her earth-mother that she would meet her at a given time and place, and would greet her with a song of welcome. The appointment made by the child was observed by the mother; an *impromptu* circle of three was formed and in ten minutes the following lines were written—the medium through whom they were given having no previous knowledge of the Spirit's appointment.

WELCOME this bright morn, my mother,  
This day which God has blest,  
'Tis like a shadowy dream, my mother,  
Of our immortal rest.

Welcome this glad hour, my mother,  
This hour of sweet reunion,  
When thy Spirit child, my mother,  
Holds with thee communion.

Welcome all the moments, mother,  
And count them as they pass;  
For with each fleeting moment, mother,  
A sand drops from the glass.

Welcome every change, my mother,  
Sad changes of the earth,  
They lift the struggling soul, my mother,  
To a more glorious birth.

Welcome at last the hour, my mother,  
When earthly trials o'er,  
Thy angel child, and thee, my mother,  
Shall meet to part no more.

BROOKLYN, L. I., 1856.

## PHYSICAL POWER OF SPIRITS.

THE gentleman who communicates the following sends us also his name, with fifteen dollars as a subscription for copies of the TELEGRAPH. The article should have been inserted before, but has been inadvertently overlooked. His facts are interesting.—ED.

LEBANON, N. H., April 30, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

In my experience in the developments of Spiritualism in this vicinity, I have witnessed some interesting demonstrations of physical force, one instance of which I will briefly state, as it will illustrate and substantiate the fact of Spirit-power. A Mr. Richardson, a young man and near neighbor who has formerly been used as a medium for Spirit-manifestations, called at my house on an evening, as he had frequently done before, for the purpose of conversation and investigation of the subject of Spiritualism, which most interested us at the time. He was not entranced or perceptibly influenced that evening (as the time was spent in conversation), until he was about to leave the house. We were seated in a small dining-room, and on his attempting to open the door leading into an entry, he was unable to push it open. We supposed some one was holding the door on the other side. I went to the door myself, and opened it without perceiving the least resistance—went into the entry, and satisfied myself that there was no one in the space-way. Mr. Richardson attempted to open it again, but could not force it open more than three or four inches, when it was thrown together again with much violence. My little boy, four years old, opened it without difficulty. I asked Mr. R. to take hold of the door with me, and the moment he laid his hand on the handle, the door, partially open, was thrown together forcibly. He then pressed against the door steadily, and sprung the bottom open three or four inches, while the top remained firmly closed.

These experiments were repeated until we were satisfied we were not deceived, and were witnessed by my father and mother, wife and two children. We remarked to Mr. R. that he could go through the kitchen out of the back door, which he said he would do, as it was getting late, and he wished to be at home; and we were all desirous he should go, as we wished to retire. The door leading into the kitchen was open, and he started to go through it, and on reaching the threshold he was stopped, and to all appearance was unable to pass over it, although he used his utmost exertions, and had our co-operation, so far as will-power was concerned; for we did not wish to deceive ourselves by the exercise of any psychological power, if we possessed any over him.

At that time we were all open and avowed skeptics of the *Boston Investigator* stamp, regarding all these things with the most rigid scrutiny, determined to admit nothing except what we were compelled to by incontrovertible evidence, subjected to the test of our physical senses. The question was with us then, as it is with minds similarly circumstanced now, "What held the door?"

We have continued our investigations with a firm and honest desire to know the truth for truth's sake. By the multiplicity of evidence we have received, the beautifully just and harmonious relations existing between our present rudimental and (before doubted) future, higher and progressive spheres have been made plain to us, and we know of no better course than this for honestly inquiring minds to pursue, to satisfy themselves of the truth or falsity of any important question.

E. J. D.



## AN INTERVIEW WITH SPIRITS.

KELLEY'S ISLAND, June, 1856.

## EDITORS OF SPIRITUAL TELEGRAPH:

The following communications were received at the dwelling-house of Mr. Tuttle, of Berlin, on the evening of the 27th of April, and enlarged upon at a subsequent sitting—Hudson Tuttle being the medium. I give them in my own language, reproducing the original as nearly as I can, while giving the meaning and substance of the communication.

He began by describing a Spirit, who said (through Mr. Tuttle) that he had just entered a higher society or plane of existence in the second sphere. He said that now everything around him looked luminous and bright; that he was now happy. He said he had wandered a long period of time in the lowest societies of the second sphere; it seemed almost an eternity; his mental sufferings being often almost intolerable. The cause of his long continuance in these low societies, was his low, immoral, and very vicious course of life when on earth. He occupied a fashionable and conspicuous station in society, and was looked up to as a man of superior genius and intelligence; but, alas! his moral faculties were corrupt in the extreme. This he said was in a great degree owing to his bad education, and the very low and vicious state of society then generally prevalent in the world—and made worse by companions of the most intemperate and brutal character. He said that almost everything depended on the society in which we are placed. He spoke with much feeling of the importance of placing before the young good examples and virtuous companions.

Question—What was your name when you lived on earth? at what period of time did you live?

Ans.—My name I do not choose to tell; it will do no good. The period of time I lived on earth I can not tell; it may not be more than one or two centuries ago; my wretched state in the low societies prevented me from keeping note of time. My object in communicating with you is to warn every one against following my example. I want to impress on all the importance of virtue and morality.

The next Spirit purported to be John C. Calhoun. His theme was mostly on the subject of slavery. He said he had altered his mind on the subject of slavery since he left the earth. He *now* considered it one of the greatest of evils; he was kind and humane to his slaves, it was true, but what can compensate for the many wrongs inflicted on a helpless, ignorant and infirm race, by even the most humane masters, and the still greater evils that necessarily affect and punish the white race? Although African slavery was a great evil, yet a much more intolerable bondage was everywhere prevalent on earth—that was the slavery of the mind. The fetters that bind the negro slave fall off at death, at the furthest; but the immortal mind, shackled by fashion, by dogmatic creeds, by superstition and bigotry, lugging its own fetters, deserves our sympathy more than that the poor negro. The fetters that chain the mind will often last a long time in the Spirit-world, and eternity is hardly sufficient to erase the deep scars that had their origin in this sphere of existence from blindly following the dogmas and opinions of men. All should strive to be mentally free, and not adopt the faith or creed of any man until he carefully examines and weighs them with his own reasoning powers. When he has done this, let him act out his own convictions of right, fearless of the sneers and prejudices of a misdirected multitude.

Question—Was the story as published in the papers, of your having a remarkable dream a short time previous to your death, in which it is represented that while you were engaged in writing an article for the dissolution of the Union, General Washington entered your room and strongly remonstrated against and condemned such conduct, and in consequence caused a black spot to appear on the hand in which you held your pen, etc., correct?

Ans.—The published account is a little exaggerated, but was mainly correct. It was not a dream—I was awake, clairvoyant—it was a true vision. General Washington really did enter my room; I saw him; he warned me against the suicidal course I was taking, and caused a black spot to appear on my hand, comparing my rash and black attempt to the conduct of the traitor Arnold. That black spot appeared on my hand for some time after.

Question—When will slavery become extinct, and in what way will it be abolished?

Ans.—The time is near at hand; but a few years will elapse before all will be free. A temporary dissolution of the Union will first take place, which will prepare the way for the emancipation of all the slaves. The whites will, I think, become convinced of the evils and injustice of slavery, and emancipate the slave by law.

Question—You do not agree with Henry Clay; he thinks that after the dissolution of the Union, which he predicts, a servile war will ensue, in which oceans of blood will be shed; the blacks will gain their liberty by force?

Ans.—We differ in this sphere of our existence in the opinions we form on the various subjects and evidences that act on the mind, as you do on earth. Of things future we judge from cause to effect, tracing the consequences of certain actions to their legitimate results, as best we can according to the light of our own minds. I am aware that Clay and other Spirits believe that slavery will be extinguished in a different way. But I give you my opinion on the subject.

Question—In what manner will the different races of mankind stand to each other in the future, and what is their destiny?

Ans.—The Caucasian or European race are destined to overshadow the whole earth, and to bring all others into subjection to their authority—not as slaves, but, because knowledge is power—the weak and ignorant being necessarily controlled and governed by the strong and wise. The different varieties of the Mongolian race have nearly ceased to be progressive, and the Negro race have made but very little

progress in any age. It is impossible for any living thing to remain stationary for a great length of time; it must progress or become extinct. The poor Indians of the west are an example of the inexorable fate necessarily attendant on unprogression. They will soon cease to exist. The same fate is the certain destiny of the Mongolian and African races, except as to time. The European races will in time be the only people on earth.

Some remarks on the above communications will close this article. The first spirit that addressed the circle is a melancholy example of the abuse of the noble faculties given him by nature. Although he had, after a long time of suffering, escaped from the lowest societies, and called himself happy, he was far from a high plane of existence. The medium said his presence gave him a cold, disagreeable sensation. Although the reasoning faculties may be large and active, and are necessary to form the perfect man, yet unconnected with the moral and religious sentiment—without love to his fellow-man, and no feelings of gratitude to the Divine Author of his existence—he must necessarily occupy a low and miserable position. This transitory life on earth is truly a preparatory state for eternity; we have no time to throw away; all of it is necessary to prepare us as we should be, for an immortal life beyond the grave.

The interesting communication from Calhoun on the important subject of slavery, especially that part of it relating to the future, immediately suggests to the mind the question, What reliance can be placed on it? God has wisely ordained that a general knowledge of future events should be hid from man in this sphere of his existence. But there are some instances in which the future is revealed to us with great clearness. A greater number are mixed with error, and all, or nearly so, are deficient in regard to time. The exact time when an event will take place is rarely mentioned, and when it is it seldom proves correct. The prophecy of Isaiah of the coming of Christ did not designate the precise time, or give his name. That most remarkable prophecy of modern times, concerning the events that took place in the first French revolution, by Cazotte, was minutely correct in every circumstance, as also was the statement that every event or circumstance mentioned would take place within four years; but the day, or month, or even year, although within so short a period of time, was not given. It can not be supposed for a moment that any merely human foresight could have predicted events such as related by Cazotte. Of course the predictions must have had some other origin. The present spiritual communications solve the question fully, at least to my mind, that they have their origin from Spirits that once lived on this earth. Those who are the most perfect and exalted can prophecy the best, and those in the lowest societies can not foretell future events any more than they could here. The question, Will slavery soon have an end in this country, and if so, by what means will it be ended? is of the utmost importance. I fully believe that Calhoun communicated in the manner above related, and also that Henry Clay and others communicated in the same way. That they have superior means to acquire information and dive deeper into futurity than we can, I have no doubt. But that because they have left this state of existence and live in a higher sphere, they necessarily know everything past, present and future, I do not believe. Their statements are entitled to greater credit than when they lived on earth, and in this way I receive them.

At the last sitting or circle I attended a few days since, Calhoun purported to be present, and said that the Union would be dissolved in less than three years. The present excited state of the country on the subject of slavery renders this prediction very probable. Men are justified in resisting oppression and asserting their rights, and in extreme cases, when redress can not be had by law, to use force to effect this purpose, even if blood should be spilt, and insurrection and even civil war should follow. But this extreme state of things is not a sufficient cause for a dissolution of the Union. That unholly act should not be entertained a moment. Let us never forget the farewell address of the immortal Washington. The fearful consequences attending such an event he clearly foresaw; and warned his countrymen, in the most feeling manner, against any such attempt. It hardly requires the gift of prophecy to predict, that the man who raises his hand to destroy the Union of the States, will feel a deeper stain on his character than the black spot on the hand of the "Senator from South Carolina."

DATUS KELLEY.

In giving place to the foregoing communication we deem it proper to submit the following explanatory remark. Whatever may be our individual opinion respecting the subject broached in the communication from the Spirit of Mr. Calhoun, (rendered a somewhat delicate one by the present excited state of public feeling upon it,) we hold the columns of the TELEGRAPH as sacred to the specific cause of Spiritualism, and do not intend that they shall be encumbered by foreign issues. But when we receive a well-worded communication, which we have sufficient reason to believe was dictated by a Spirit, we feel that the same has a legitimate claim to our attention and space as a fact in Spiritualism, whatever may be its subject or doctrine, or however it may conflict with existing prejudices.

ELBLY RISING.—Life never perhaps feels with a return of fresh and young feelings upon it, as in early rising on a fine morning, whether in city or country. The healthiness of it, the quiet, the consciousness of having done a sort of young action (not to add a wise one) and the sense of power it gives you over the coming day, produce a mixture of lightness and self-possession in one's feelings, which a sick man must not despair of because he does not feel it the first morning. L. H.

## VISION BY MRS. SIDNEY.

I KNEW a chariot drawn by two beautiful snow white horses with wings. In the chariot is seated a person in whom is combined all that is great, good and noble. He holds in his hand a scroll, while he proclaims, "Go preach glad tidings to all nations, kindred tribe and people." The chariot passes over hill and through dale, trampling down everything that opposed its progress. Close behind it comes a dense procession, and as it passes on I notice in some places it is quite thin, and then it comes up in one solid phalanx. Among them are the lame and decrepit. Some of them are quarrelling. There seems to be a great many each side of the procession differently occupied, some jeering and scoffing, some laughing and talking about those in the company, while there is a constant joining of the ranks from the multitude as they pass on. The Catholics are trying to stop the procession. There comes the rear guard—a great multitude, differing in some respects from the first—they walk upright, firm and strong; they all have lighted torches. Beautiful! They raise up all that have fallen down and set them on their feet. It seems to impart to them new life and strength. Those on either side who have spent their time in ridiculing the company, now look on with surprise.

I now see a great flock of sheep close behind those bearing the lights. The dogs bark, but they heed them not, nor the men who gaze at them; all look on with mute astonishment. A fire follows close behind the procession, burning all the rubbish that is left. The road on which they walked is pure gold. O, how beautiful! The fire has left a path of pure gold cast up as a highway, for the ransomed of the Lord to walk on. As the people on either side saw the gold, some hid in the swamp in which they were; some ran to get into the procession; some tumbled over others, and caused great confusion; for they must run before the sheep in order to be admitted into the procession, as no unclean thing could step upon this golden highway.

After this procession had moved forward some distance, I saw another procession coming upon this golden path, unlike the other in dress and appearance, covered with purity as with a garment. As those in the swamp saw them, they hid themselves. I saw the swamp take fire; then such a rush for the procession! On the opposite side I saw thousands of people rise to see that I did not see before, but the fire overtook all and burned off their clothes. They leaped out naked into the procession, and a garment was thrown over each of them.

The fire burned up all the filth and rubbish. After it had gone out there came up green grass and flowers of various hues. This great procession passed to a magnificent palace to be refreshed. Afterward they came out and reclined among those flowers, and recounted their joys and sorrows in their journey.

After this I saw the chariot become a great white throne, and this captain or leader that had driven the chariot, sat upon it and gave them a welcome with rejoicing. This great procession that followed him are coming to possess and inherit their sweet homes. They come in the same order that they passed away. Their leader is bestowing upon them his benediction. With a sweet smile he meets those in the foremost ranks, saying, "Welcome good and faithful followers; here is your reward." He next welcomes with the same spirit of love and kindness, those who have lights and those who followed after.

He next comes to those who were burned out of the swamp. I expected that when those came who had lost everything by the fire he would spurn them from him. He, however, received them with a smile, but says, "You have no treasure." They had nothing but the covering which had been given them, showing that the fire shall try every man's work. But in accents of kindness he says to them, "I do not condemn you; well did I know your attachment to your follies and sinful propensities; all your darkness and ignorance I understood; you are welcome, but you have neglected to lay up treasures here; yet here you have friends, for we are all your friends. Welcome one, welcome all to these pure realms."

FITCHBURG, MASS.

## EXTRAORDINARY SPIRIT SIGHT.

DR. A. G. FELLOWS, whose rooms are at 195 Bowers, toward the close of a Spiritual Conference in Brooklyn, last week, on Tuesday evening, took a young man out of the audience, a total stranger, and immediately began giving a description of a female, whose physiognomy was peculiar, and who limped from a lame leg. The young man, perfectly confounded, at last said he recognized the person as a relative of his, living in New York, who, when heard from last, about two weeks previous, was alive and well. On the subsequent Sunday evening, at the close of a meeting at the same place, Mr. Tappan Townsend arose and stated to the audience, that the young man immediately after what Dr. Fellows stated, went to see the female in question, and found her dangerously ill; and learned that at the precise hour in which Dr. Fellows described her, she was given up by her friends, and was supposed to be dead; her spirit having so far left the body as to have no signs of life behind. Her condition at the last account was still critical.

On the same Sunday evening, the audience selected a gentleman for spiritual and physical examination, and submitted him to Dr. Fellows. The delineation in the main was acknowledged to be very accurate, but was inaccurate in assigning a pain in the breast, a stricture of the abdomen, and a bruised knee, to the gentleman. "Hold!" said the eccentric Doctor; "I said we were all one, and each reflected his fellow." He then instantly passed to a lady sitting near, and told her that she had the pain in the breast, which he felt, and then passed to a second lady and said she had the stricture named; and finally passed to a third, a gentleman, and patting him on the left knee, exclaimed, "There's the bruised knee I saw!" All three confessed the Doctor was correct, and they were total strangers. G. C.



## Interesting Miscellany.

### INDIANA TWO GENERATIONS AGO.

A THIRTIETH annual meeting of the Old Settlers of Indianapolis and vicinity was held in that city on Wednesday afternoon. Much interest was manifested, and many details were given of the scenes and trials of pioneer life in this State. We append a few extracts from the *Journal's* report:

In 1824, there were one hundred families in Indianapolis—seventy-two voters among the number.

Caleb Scudder read from the docket of James McIlvaine, the first Justice of the Peace for Delaware county. Marion county was then embraced in Delaware, and was known as the "New Purchase."

The records of legal cases show a vast difference between Court proceedings of that day and this. One judgment was rendered to be paid in sheltered corn within a specified time—a third party named to measure the corn, and each one of the litigants to pay one half of the costs of suit. Other cases were cited, to the merriment and amusement of the assembled congregation of gray heads, who had their reminiscences revived by a reference to the records wherein are preserved the types of the olden time.

Douglas Maguire spoke of coming to Indianapolis after it had been selected as the seat of government, in order to take a look at the place. He came from Kentucky, and as he and his party arrived within about thirty-five miles of it they started on a race. There was nothing but an Indian trail to pursue, and as he proceeded in the race he discovered he had lost his saddlebag, containing all his clothes, what money he had to buy luts with, and everything he had brought with him for the journey. He started back to find it—met some footmen who had found it, and returned it to him with nothing taken from it. He considered that the best recommendation he could get for the inhabitants of the country.

At another time when he came here he concluded to go to Cincinnati and purchase a printing office. He did so, and coming home it took seven days to make the journey. This was in November, and his printing office came by the way of the Ohio River and Madison, and arrived the next March. He paid \$150 and gave his note for \$350 more for his office—purchasing it from a man he had never seen before, and who had no knowledge of him.

**SWISS COURTESY.**—When a girl has arrived at marriageable age, the young men of the village assemble by consent on a given night at the gallery of the chalet in which the fair one resides. This creates no surprise in the mind of her parents, who not only wink at the practice, but are never better pleased than when the charms of their daughters attract the greatest number of admirers. Their arrival is soon announced by sundry taps at the different windows. After the family in the house has been aroused (the scene usually takes place at midnight, when they have all retired to rest), the window of the room prepared for the occasion, in which the girl is first alone, is opened. Then a parley commences, or rather a boisterous discussion; each man in turn urges his suit with all the eloquence and art of which he is possessed. The fair one hesitates, doubts, asks questions, but comes to no decision. She then invites the party to partake of a repast of cakes and kirschwasser, which is prepared for them on the balcony. This fine entertainment with the strong water of the cherry, forms a prominent feature of the proceedings of the night. After having regaled themselves for some time, during which and through the window she has made use of all her witchery of woman's art, she evinces a desire to get rid of them, and will sometimes call her parents to accomplish this object. The youths, however, are not to be put off for according to the custom of the country, they have come for the express purpose of compelling her on that night, there and then to make up her mind, and declare the object of her choice. At length, after a farther parley, her heart is touched, or at least she pretends it is, by the favored swain. After certain preliminaries between the girl and her parents, her lover is admitted through the window, where the alliance is signed and sealed, but not delivered, in presence of both father and mother. By consent of all parties the ceremony is not to extend beyond a couple of hours, when after a second jollification with kirschwasser, they all retire—the happy man to bless his stars, but the rejected to console themselves with the hope that at the next tournament of love they may succeed better. In general the girl's decision is taken in good part by all, and is regarded as decisive.—*Headland's Switzerland.*

**BRITISH AND AMERICAN LADIES.**—Mr. Colden in his speech at the Lord Mayor's dinner given in honor of Mr. Buchanan, said that the greatest difference between England and America consisted in this: that a great deal more care was taken of the ladies in America than in England, and a great deal less care of the men. He said: "If the respect shown to the fair sex was a true criterion for estimating the civility of any country, certainly in the present age the palm must be conceded to America in regard to that amiable quality. In illustration of this American characteristic, he might mention, that when in Boston, at the anniversary of the Declaration of American Independence, he was anxious to gain admission to a church where one of their most distinguished orators was to deliver a political address appropriate to the occasion. The beadle who guarded the door steadfastly refused him access until the corporation had arrived; and on his remarking, after waiting some time, that other persons were being admitted while he was excluded, the beadle naively replied, 'Oh! but these gentlemen have ladies with them and you have none; but if you bring a lady with you, I will let you in also.'"

### THE TEMPLE OF SOLOMON.

A LETTER dated Jerusalem, Feb. 21, and published in the *New York Observer*, contains the following extract:

No better evidence of the change of Mohammedanism is needed than the fact that the Mosque of Omar at Jerusalem, which has been so long guarded from Christian intrusion, is now open to them, and that yesterday a party of twelve American gentlemen and three ladies went through its sacred inclosure. It was not accomplished without some difficulty, but the money of travelers has found its way into the hearts of the Moslems, and has vastly relaxed their religious severity.

The Pasha has granted several orders recently, admitting English and French travelers to the mosques, but English and French rule here now, and America is unknown. Hence, in the Pasha's absence, his agent here would not take the responsibility of admitting us to the great harem; but the chief of the soldiery Hasham-Aga, volunteered (in consideration of sundry gold pieces) to open the gates for us. The fanaticism of the servants of the mosque is unabated, and without proper order or guard it is dangerous for a Christian to approach and impossible for him to enter. Hasham-Aga gave us a guard of thirty soldiers, who accompanied us, and we entered the grand court at one o'clock, and remained in the Mosque and in the great crypts under it, for two or three hours, examining everything; and as you remember that this is the site of the Temple of Solomon, and the inclosure of the court is considered identical in size and shape with the court or inclosure of the temple, and the crypts antedate the Christian era, you may imagine the interest with which I went over this hitherto unexplored ground. I believe that M—— is the first American lady who has ever been on the ground of the Temple of Solomon unless it be that one or two of the residents here, missionaries or others, may have gone in heretofore in disguise as Mohammedan women.

**WONDERS OF THE UNIVERSE.**—What mere assertion will make any one believe that in one second of time, in one beat of the pendulum of a clock, a ray of light passes over one hundred and ninety-two thousand miles, and would, therefore, perform the tour of the world in about the time it would take to wink our eyelids, and in much less time than a swift runner takes a single stride? What mortal can be made to believe, without demonstration, that the sun is almost a million times larger than the earth; and that, although so remote from us, a cannon ball shot directly toward it, and maintaining its full speed, would be twenty years in reaching it, it yet affects the earth by its attraction in an inappreciable instant of time? Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight, beats many hundred times a second; or that there exist animated and regularly organized beings, many thousands of whose bodies laid close together, would not extend an inch? But what are these to the astonishing truth which modern optical inquiries have disclosed, which teach us that every point of a medium through which a ray of light passes, is affected with a succession of periodical movements, regularly recurring at intervals, no less than five hundred millions of millions of times in a second? That it is by such movements communicated with the nerves of our eyes that we see; say, more—that it is the difference in the frequency of their recurrence which affects us with the sense of diversity of color? That, for instance, in acquiring the sensation of redness, our eyes are affected four hundred and forty-two millions of times, per second? Do not such things sound more like the ravings of madmen than the sober conclusions of people in their waking senses? They are, nevertheless, conclusions to which any one may most certainly arrive, who will only be at the trouble of examining the chain of reasoning by which they are obtained.

**THE MERCHANT AND THE QUAKER.**—A merchant in London had a dispute with a Quaker, respecting the settlement of an account. The merchant was determined to bring the question into Court, a proceeding which the Quaker earnestly deprecated; using every argument in his power to convince the merchant of his error but the latter was inflexible. Desirous to make a last effort, the Quaker called at his house one morning, and inquired of the servant if his master was at home. The merchant hearing the inquiry and knowing the voice, called aloud from the top of the stairs—"Tell that rascal I'm not at home." The Quaker looking toward him, calmly said, "Well, friend, God put thee in a better mind." The merchant, struck with the meekness of the reply, and having more deliberately investigated the matter, became convinced the Quaker was right, and he was wrong. He requested to see him, and after acknowledging his error, he said, "I have one question to ask you: how were you able, with such patience, on various occasions, to bear my abuse? 'Friend,' replied the Quaker, 'I was naturally as hot and violent as thou art. I knew that to indulge this temper was sin, and I found that it was imprudent. I observed that men in passion always speak loud, and I thought that if I could control my voice, I should suppress my passion. I have therefore made it a rule never to suffer my voice to rise above a certain key, and by a careful observance of this rule, I have, with the blessing of God, entirely mastered my natural temper.' The Quaker reasoned philosophically, and the merchant, as every one else may be, was benefited by the example.

How often are long lives spent in wasting talents that should glorify their Creator! Body, mind, and even spirit itself, are made subservient unto low desires! Instead of communing with angelic companions, and feasting in the light of divine wisdom, how often do they stoop, and in the darkened crowd of misled children, grovel in the filthy, corrupting passions! And such are honored of men! The blinded can not see that they are led by the blind, who call, 'Lo! here is light, come and see;' and they not seeing, go, and in going lose the power to see, and all is darkness.

**THE OLD MAN AND THE YOUTH.**—Geron, an old man of eighty years, was sitting at the door of his rural dwelling, enjoying the bright autumnal morning. His eye rested by turns on the blue mountains in the distance, from whose summits the mist was ascending like a cloud of incense, and on his sprightly grandchildren, who were playing around him. Then a youth from town came to the old man, and entered into conversation with him. When he heard the number of his years, he marvelled at his healthy and vigorous appearance, and asked Geron what he had done to enjoy such strength and serenity in the winter of his life. Then Geron answered, "My son, this is like every good thing, a gift from above, of which we must not boast; nevertheless, we may do something here below to obtain it." After these words the old man arose, and took the stranger to the orchard; here he showed him the high, splendid trees, laden with delicious fruits, the sight of which gladdened the heart. Then the old man said, "Dost thou marvel that I now enjoy the fruit of these trees? Behold, my son, I planted them in my youth. Here thou hast the mystery of my quiet, fruitful old age." The youth bowed his head; for he understood the old man's words, and pondered them in his heart. *Krum.*

**A BEAUTIFUL SPECTACLE.**—Shortly before the departure of the lamented Heber for India, he preached a sermon which contained this beautiful illustration: "Life bears us on like a stream of a mighty river. Our boat at first glides down the narrow channel—through the playful murmurings of the little brook and the winding of the grassy borders. The trees shed their blossoms over our young heads, the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us; but the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a wilder and deeper flood, amid objects more striking and magnificent. We are animated at the moving pictures of enjoyment and industry passing around us; we are excited at some short-lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked—we can not be delayed; whether rough or smooth, the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the land lessons from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the Infinite and Eternal."

**A PATHOLOGICAL CURIOSITY.**—St. Martin, the man who has an opening in his stomach, produced by a gunshot wound, is in New York, and a number of Physicians of that city have been experimenting with the view to ascertain the time required to digest food. A thermometer introduced into the stomach through the opening, rose to one hundred and one Fahrenheit. The earrot, Dr. Bunting says, is consumed in five to six hours. Roast beef will thoroughly digest in an hour and a half. Malted butter will not digest at all, but float about on the stomach. Lobster is comparatively easy of digestion. Upon the application of the gastric juice to a piece of purple tissue paper, the color at once faded. In relation to the patient's health, Dr. Bunting observed that he had been uniformly excellent, having since his recovery from the first effects of the wound, supported a large family by his daily labor. These experiments do not differ materially from those made by Dr. Beaumont twenty years ago. Mr. St. Martin is at present a little upward of fifty years of age, of a spare frame, but apparently capable of considerable endurance. He is in excellent bodily health, and viracious in manner. The opening in his stomach has no injurious effect upon his health, nor has it prevented him from severe labors. If he does not keep a compress to the aperture in drinking water, or swallowing anything else, the whole contents of the stomach will pass out through that opening. Through this opening comes out a small part of the stomach, i. e. the inner coat, which shows its different appearances—thick or swollen whenever the work of digestion is over. St. Martin is on his way to Europe.

**POWERS, THE SCULPTOR.**—A new English work, entitled "Travels in Europe and the East," says of this distinguished American artist:—"The most remarkable thing in the studio, is the man himself. At the age of fifteen he was an emigrant from Vermont, his native State, to Ohio, and there at the age of twenty-six, he made his first bust, a head in wax. It gives little promise of what has since appeared. Twenty years ago Mr. Powers went to Washington. Here he has been for sixteen years. Now he is less than fifty years of age; and when he was many years younger than he is, the greatest of modern sculptors, Thorwaldsen, paid him homage. He is destined to inaugurate a new era in sculpture, and leave a name to posterity as the founder of a school which will attract the admiration, and finally secure the approving verdict of the unswerving ages of the Christian world. Yet great as this man is, his greatest beauty of character is his 'meek simplicity.'"

**A NEWSPAPER.**—It was Bishop Horner's own opinion that there was no better moralist than the newspaper. He says: "The follies, vices, and consequent miseries of multitudes displayed in a newspaper are so many beacons continually burning to turn others from the rock on which they had been shipwrecked. What more powerful dissuative from suspicion, jealousy and anger than the story of our friend murdered by another in a duel? What caution more likely to be effectual against gambling and profligacy than the mournful relation of an execution, or the fate of a despairing suicide? What finer lecture on the necessity of economy than the auctions of estates houses and furniture? Only take a newspaper, and consider it well, pay for it, and it will instruct thee."

It is a curious fact that men buried in an avalanche of snow hear distinctly every word uttered, while their most strenuous efforts fail to penetrate even a few feet of the snow.



# Spiritualists' Directory.

## PUBLIC LECTURERS.

Rev. T. L. HARRIS, widely known in this country and Europe as an inspired thinker, poet and orator, is one of the most brilliant and powerful lecturers on the Spiritual Philosophy and cognate subjects. Mr. H. is traveling, and we can not at present indicate his Post-office address. Those who desire to secure his services, and may be pleased to address us, will have the substance of their requests made known through the TELEGRAPH, where they will doubtless arrest the attention of Mr. Harris.

Miss EMMA FRANCES JAVIS is a Trance Speaking Medium and vocalist of extraordinary powers, whose public efforts are everywhere received with mingled emotions of surprise and delight. The Editor of the Baltimore Republican, who has no faith in Spiritualism, in a recent notice of Miss Javis's lectures in that city, says:—Miss Javis seems to have either been in the hands of a Spirit who was perfect master of elocution, or else she has had excellent instructions in the art. Her gesticulation was graceful, frequent, and perfectly expressive of the ideas conveyed. The language used was the most chaste and pure style, and seldom, if ever, excelled in the desk.

S. B. BRITTAN will devote a portion of his time to giving Lectures on the facts and Philosophy of Spiritualism; the Laws of Vital Motion and Organic Development; the relations of Sensation and Thought to the Bodily Functions; the Philosophy of Health and Disease; also, lectures on various Moral, Progressive, and Philosophico-Theological and Practical Subjects. Address Mr. Brittan, at this office.

WILLIAM FISHER, one of the first writers and speakers who took a public stand in favor of Spiritualism, who has been a close observer of its facts and phenomena, and a diligent student of its philosophy, is prepared to lecture on such branches of that and kindred themes as may be deemed useful and edifying to his audience. Address, care of Partridge and Brittan, at this Office.

MR. and MRS. UELIAN CLARK, the Spiritual Lecturers, and Mr. C. in concert with Dr. A. G. FELLOWS, for public test-examinations and healing, may be addressed, care of PARTRIDGE & BRITTAN, at this office.

Miss C. M. BEER, Medium, whose lectures lately delivered in New York, Troy, Philadelphia, Baltimore and elsewhere, have been so highly appreciated for the clearness and elegance of their diction, and the refining and elevating character of their subject matter, may be addressed by those who desire her services as a lecturer, care of PARTRIDGE & BRITTAN, at this office.

R. P. AMBLER, one of the most eloquent and popular speakers, lectures, under Spiritual Influence, on the Principles of Modern Spiritualism in all its Relations. He will answer calls for lectures on Sunday, and also for lectures during the week, in the vicinity of Philadelphia, New York, and Boston. Address, Baltimore, Maryland.

ANDREW JACKSON DAVIS, whose residence is now at 137 Spring-street, in this city, will give Lectures on The Harmonical Philosophy and Phenomenal Aspects of Spiritualism wherever his services may be demanded. Letters should be addressed care of B. Lockwood, Broadway P. O.

MARY F. DAVIS also lectures on the various questions so interesting to all lovers of spiritual growth and human happiness. Their residence is 137 Spring-street. Address, care of O. B. Lockwood, Broadway Post-Office, New York.

CHARLES PARTRIDGE, an early advocate and supporter of Spiritualism, and a diligent collector of the facts of the new unfolding, is prepared to give the results of his investigations to audiences which may require his services. Address, this Office.

JOHN H. W. TOOLEY will respond to the calls of those who desire his services as a lecturer on the general themes of Spiritualism. Address, Office of the New England Spiritualist, 15 Franklin-street, Boston.

Dr. J. W. OSTON, who has several well-prepared lectures in illustration and defense of Spiritualism, will deliver them to such audiences as may apply for his services. Address, care of PARTRIDGE & BRITTAN, at this office.

Miss A. W. SPRAGUE lectures under spiritual influence. Her abilities are spoken of in terms of high estimation by those who have been accustomed to hear her. Address Plymouth, Vt.

A. E. NEWTON, Editor of the New England Spiritualist, will respond to the calls of those who may desire his services as a lecturer on the Facts and Philosophy of Spiritualism. Address No. 15 Franklin-street, Boston, Mass.

Dr. R. T. HALLOK, known and appreciated as a clear and fluent speaker, will lecture on various subjects connected with Spiritualism. Address, corner of Christie and Broome-streets, New York.

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CHRISTIAN SPIRITUALIST; Edited and published by the Society for the Diffusion of Spiritual Knowledge, 555 Broadway, N. Y. Terms, \$2 per annum.

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SPIRITUAL UNIVERSE; L. S. Everett, Editor and proprietor, Cleveland, O. Terms, \$2 per annum.

AGE OF PROGRESS; Editor and publisher, Stephen Albro, Buffalo, N. Y.; Terms, \$2 per annum.

SPIRITUAL MESSENGER; E. Mead, M.D., Editor and publisher, No. 39 Sixth-street, Cincinnati, O. Terms, \$2 per annum.

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THE CAUSE; Editor, Rev. Henry Welles, La Porte, Indiana. Terms, \$2 per annum.

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## SPIRITUAL MAGAZINES.

TYFANY'S MONTHLY. Editor and proprietor, Joel Tiffany; publishers, Partridge & Brittan, 342 Broadway, New York. Terms, \$3 per annum.

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O. Wynne, \$6; Jno. Reynolds, 3; Lewis Campbell, 2; C. A. Leach, 1; Enos Foster, 8; Julius Guerrier, 1; Orris Barnes, 1; Walter Slicer, 1; W. Shepherd, 1 50; Alexander Kinney, 2; J. B. Brown, 5; Henry Lambman, 1; J. H. Patterson, 2; Isaac Severance, 1; Mrs. H. D. Hall, 2; Seth Swift, 2 68; Dr. M. Burton, 8; M. Gindy, 8; S. P. Kimball, 68c; Morgan S. Grover, 1; J. J. French, 2; H. Mansfield, 2; O. H. Russell, 2; E. G. Matthews, 2; Enos Foster, 2c; Geo. W. Dow, 1; J. Densow, 2; J. B. King, 2; A. P. Parich, 3; J. A. Durpee, 46c; W. Wadsworth, 88c; H. B. Smith, 86c; W. S. Clark, 1; Jacob Boethe, 1; C. J. Church, 1; John Nixon, 62c; Mrs. E. S. Seelye, 2 10; Geo. H. Brown, 2; T. Crosby, 2; B. Wackott, 1; Benjamin Hicks, 2; Elias Cook, 2; H. Borden, 1; W. D. Mitchell, 25; E. Chap, 2; B. S. Haklas, 1; Robert Rowe, 1 08; James Scougall, 1.

## PERSONAL AND SPECIAL NOTICES.

Winsted and New Hartford, Conn.

The friends in Winsted and New Hartford, Conn., may expect the lectures to be delivered by the Editor, in those two places, as last announced.

**New York Conference.**

The Wednesday evening meetings of this Conference of Spiritualists have been resumed in Brooks' Hall, south side of Broome-street, a few doors west of the Bowery, where all who wish to hear or present facts and principles relating to Spiritualism, are invited to attend.

**Sunday Meetings in Philadelphia.**

MEETINGS for lectures on Spiritualism are holden at Sansom-street Hall, in Sansom-street, near Washington Square, Philadelphia, every Sunday, morning and evening.

**To Printers of Country Newspapers.**

The type used on the last volume of the TELEGRAPH, and which is in good condition for newspaper work, is offered for sale on advantageous terms. Those who are constituting small offices would do well to call and see specimens. Inquire of the Printer of this paper.

## MARRIED.

By Rev. U. Clark, at his residence, No. 6 Lewis Place, Williamsburgh, on Sunday, 6th instant, Mr. WILLIAM H. BROUGHTON, of New York, and Miss MARIA VENNEN, daughter of Dr. Vennen, of Groton, Vt.

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## Agents Wanted.

The proprietors of this paper are desirous of securing responsible, active agents and canvassers in every city and town where there are minds free enough to give heed to the current phenomena of Spiritualism. Men or women are equally suited to this work if they are but willing to engage earnestly in it. We wish them to solicit subscriptions for the SPIRITUAL TELEGRAPH and TIFFANY'S MONTHLY; also money for all books contained in our catalogue, the price and postage being there specified. Those who will serve in this capacity, and obtain new subscribers to the TELEGRAPH and orders for books amounting to \$15 or more, are at liberty to retain, if they choose, one-fourth (25 per cent.) of the published prices as a compensation for their exertions. We do not propose to send out our publications for sale on our own account, but to furnish them to agents at the above rates for cash. The friends of the cause to which our publications are devoted can render it valuable service by coming together in their particular localities and agreeing on some one to serve as a general agent for that section, and each one resolving himself or herself into a committee to assist in disseminating these glad tidings of great joy to all mankind. We will place the names of agents in our list if desired. Remittances sent in pursuance of the above proposals, will be sufficient notice of the acceptance of the suggestion. Money may be sent to us in letters properly registered, at our own risk.

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