

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VI.—NO. 10.

NEW YORK, SATURDAY, JULY 4, 1857.

WHOLE NO. 270.

THE SPIRITUAL TELEGRAPH.

PRICE:

One Year, strictly in advance,	\$2 00
Six Months,	1 00
To City Subscribers, if delivered,	2 50
Ten Copies for One Year, to one address,	15 00

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PERSONAL AND SPECIAL NOTICES.

Lecture in Brooklyn.

Rev. T. C. Benning will lecture in Brooklyn, corner of Clinton and Atlantic-streets, next Sunday afternoon, half-past three o'clock. Subject, *Inspiration!*

Cheap Music.

Horace Waters, the well-known music publisher on Broadway, has issued a miniature singing-book suitable for anniversaries and Sabbath School celebrations, of some twenty-four pages and twenty tunes, all which he sells for a cent. The same enterprising publisher has among his recent music, *Leaves from the Opera*, a choice culling of several popular Operas; the *Tassie Schottisch*; *Emma's Grave*; *Pearls for the Parlor*; *We'll all meet again in the Morning*, and other popular pieces.

R. K. B.'s, Bro. Wilson's and other articles are necessarily laid over till next week, when they will be inserted, if we can make them fit in our columns.

Notices of new books received are necessarily crowded out of this number. They will probably receive attention in our next.

Mr. Harris announced to his congregation last Sunday, that after two more Sabbaths his meetings would be suspended till September.

THE MOVING WORLD.

The city remains quiet. Mayor Wood swears, though he is contradicted by others, that he did not intend to resist legal process—that he was not aware that Mr. Perry was attempting to arrest him—and has been discharged from arrest.

Col. Fremont and family have gone to Europe.

The City Inspector is at last thoroughly at work cleaning the streets of the city.

The decision of the Court of Appeals on the constitutionality of the new Police Bill, has not yet been rendered. Report says that the decision will sustain the bill.

The steamer *Montreal* was burned in the St. Lawrence river on Friday, the 26th ult., a few miles from Quebec, and some three hundred persons lost their lives.

The State of Ohio has lost about \$1,000,000 by the speculations and defalcation of her State Treasurer.

A heavy deficit of about half a million has been discovered at the branch Mint in California. It is attempted to be accounted for on the score of wastage in refining.

The *Charleston Mercury* openly advocates the hiring of negroes on the African coast, and bringing them to America as emigrants, and then reducing them to slavery. With the subjecting them to bondage, the *Mercury* thinks the general Government would have nothing to do, as it would be strictly a State act.

Our stock market is in the midst of a panic. The shares of

that grand thoroughfare, the Erie Railroad, sold on Saturday as low as 25 cents on the dollar.

Douglass Jerrold is dead. By his demise, the *London Punch* loses, perhaps, its most witty writer, and the stage a favorite author. The Caudle Lectures will never be forgotten, so long as truthful humor is appreciated.

The trial of Spiritualism on the part of the Cambridge Doctors, commenced in Boston on Thursday afternoon, the 24th ult. Mrs. Brown, Kate Fox, Redman and other mediums were present, and on the part of Cambridge, Agassiz, Pierce, Wyman, Horsford and Gould. Nothing but vague rumors, at the time of this writing, have as yet reached us.

On Saturday night, the 27th ult., three military companies were called out to protect the new quarantine buildings at Seguin's Point, and remained under arms all night. The mob collected in force; but seeing that they were likely to be handled rather roughly, disbanded and adjourned.

Wm. Henry Broughton was last week brought up on a charge of bigamy, his two wives appearing against him. The last one, it appears, he married by the advice of Spirits, and then deserted her. The Rev. U. Clark, it is alleged, officiated at the second marriage, but it is not charged that he was any way in fault. This case, we trust, will operate as a salutary warning on all hands. We are not informed whether Mr. Broughton took the advice of Spirits as to deserting his second wife, but certain we are, that he may find enough, if he tries, who would advise him to take a new wife every week.

The trial of Faget in Kansas, before Judge Lecompte, for the murder and scalping of a free-state man by the name of Hopps, near a year ago, has resulted in his acquittal. Both Judge and jury, it seems probable, found themselves too much involved in acts of a like character, to make conviction either agreeable or safe.

The Postmaster-General is again negotiating for the site of a Post-Office in New York.

Nebraska is filling with inhabitants, though not as rapidly as Kansas. A fight has recently occurred between the Pawnees and Sioux, in which the former lost six men, including two of their chiefs—Spotted Horse and another. The Pawnees were the aggressors.

The true hour of noon, as signaled from the observatory at Albany, is henceforth to be pealed out by the City hall and fire-bells of New York and Brooklyn.

The German population of Newark are making liberal provisions for the education of their children in the English language, and after the best methods of American schools.

The old question of a change in the method of numeration, so as to advance by eights or twelves, instead of tens—that is, to substitute seven numerals and a cipher, or eleven numerals and a cipher, in place of our present ten digits—so as to simplify notation, and get rid, to a considerable extent, of fractions, is again up for discussion. As one system of notation is now universal among nations, a change, though manifestly much for the better, would be a work of time.

There seems little doubt of the availability of steam in the propelling of canal boats. The old notion that the motion of the paddle-wheels, and increased speed of these boats would injure the banks of canals, was exploded twenty years ago; and yet horse-power is still clung to, though involving an increased expense probably of one third.

An army of grasshoppers is now marching over portions of Minnesota, destroying wheat, grain, corn, grass, and every green thing in their path. They move in clouds sufficient to obscure the sun. The migration of this pest is said to have been from Mexico, whence they started several years ago, swept through Utah, crossed the Rocky Mountains, and reached the Red River of the North about two years since. An old Frenchman avers that a similar phenomenon occurred thirty-six years ago.

Robert Rowland, a German, now of this city, has invented a new process of preparing white lead, which, as claimed, saves 25 per cent. in material, and substantially all the cost of manufacture. The process is simple. He employs the fumes which arise from vinegar, as made from whiskey, by having an air-tight room constructed above the vinegar works, where the sheets of lead are arranged in racks, and are thus rapidly and cheaply oxydized by the action of the acid.

M. Caruana, a Maltese, has discovered that slate is superior to wood for engravings. It is much more easily cut, reproduces the finest lines with the utmost exactness, and wears much longer.

On the heel of Prof. Vergnes' construction of an electrical motor, the Baltimore papers announce the construction, by Prof. Salomon of that city, of an oil and acid engine, in which the compound fluid employed for expansion is used over and over again, so that eighteen gallons, worth ten cents a gallon, will drive a four-horse engine a year.

An overland emigrant train to California, of about twenty persons, has been utterly destroyed by roving bands of Indians. The massacre took place about one hundred miles west of Fort Kearney.

Many circumstances combined go to show that the redoubtable Santa Anna, sustained doubtless by the Mexican clergy, and encouraged by Spain, is about to make another descent on Mexico. Any state or party putting trust in that intriguer, deserves a scourging on the score of credulity, if nothing more.

A pearl story is related by the *Albany Statesman*, which realizes the extravagance of oriental fable. If not a hoax, then the begemmed fantasies of Aladdin in Asia are receiving their fulfillment in America. According to the *Statesman*, two gentlemen going a fishing, while looking for bait, came across some plump muscles, or fresh water clams, which in a jovial, bantering way they opened, under the pretense that they expected to find in them immense pearls. To their surprise, the pearls were there, pure, large and perfect, almost beyond precedent in the richest pearl-fisheries in the world. They continued the search, and found that about every fifth clam held a pearl; and at the end of a few days, one of the partners came to this city with a bushel of the gems, on which a "well known house in Broadway" at once advanced \$40,000, until their value could be further ascertained!

The *Tribune* estimates the meat from all sources, consumed in this city and suburbs, at half a million of pounds per day, or half a pound to every man, woman and child, in a population of 1,000,000. No wonder we are a dyspeptic, apoplectic, brutal, and lastly, a consumptive people. If we thus consume life without rhyme or reason, it is but a proper retribution that the rage of consuming in the end should turn upon ourselves.

Mr. Secretary Marcy is about embarking for Europe. We trust he will take Austria in his tour, and pay his personal respects to Francis Joseph.

At the late Pioneer celebration at Madison, Wis. Mr. Joseph Crelie, probably the oldest man in the United States, took part in the exercises, and was still brisk enough to make a very sensible speech. This veteran is of French blood, a native of Detroit, and now one hundred and seven years of age!

A strange meteor leaped from a dark cloud, hanging over the city of Carbondale, Pa., on the 19th June, at sunset. It was a dark body, but as it struck the ground became highly luminous. It made for a large barn which it passed through and set on fire; and gathering velocity, sped on about three miles, where it came in contact with a perpendicular bank of coal, and was dissipated. In its course it cleared a road of about a rod wide, burning up brush and underwood, and melting stones. A sensible debris of sulphur marked the spot where the career of this singular visitor terminated.

Ex-Speaker Banks has been nominated by both the Natives and Republicans, for Governor of Massachusetts.

The Spiritualists' Directory.

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S. E. BRITAIN 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 Philosophical-Theological and Sublimities. Address, New York.

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VOL. VI.—NO. 10.

NEW YORK, SATURDAY, JULY 4, 1857.

WHOLE NO. 270.

The Principles of Nature.

ESSENTIAL LIFE OF LOVE AND FREEDOM.

We call attention to the following article on Love and Freedom (not "free love") as the *avant courier* of an able series we have reason to hope for from a distinguished writer of our country, who is a recent convert to Spiritualism. We are not now at liberty to give his name.

1. It is important, both philosophically and practically, to ascertain, if possible, the precise relations of love and freedom, and this can be done only by keeping in mind, in the first place, the precise difference between them, namely, that love is a life, an acting principle, and that freedom is only a condition of action. Freedom is not a thing, but is the liberty to do a thing; not an action, but the opportunity, the capacity of action; not a life, but that in which the life lives, and without which it can not live.

2. It is well understood that there can be no life without the appropriate conditions of life. The fishes of the sea must have the sea to swim in; the birds of the air must have the air to fly in; the animals which inhabit the earth must have the earth to inhabit. Take away the sea, the air and the earth, and at once all animals, all living things which inhabit them, cease to live. The principle is applicable to everything which has life, and to life in all its forms, whether it be in plants, in animals or in man. And it may be said even, and in all truth, that God himself can not exist without the appropriate conditions of his existence. The conditions of his existence, for instance, are space and time without limits. Take away eternity or time unlimited, and the infinity or unlimitation of space, and we necessarily take away God; we annihilate his existence, because we take away the necessary conditions of his existence by leaving him nothing for his infinite attributes to develop themselves in.

3. The precise relation of freedom to love and time, is that of antecedence. In the nature and order of things, it is obvious that freedom goes before love, because it renders love a possible existence by giving it the fitting circumstances, the opportunity, the possibility of existence, without which its existence could not be. Freedom, in the order of nature, is antecedent to love; and in the more essential relation, that of a necessary occasion and essential condition, it may be regarded as sustaining the same relation to love as space does to motion. Space and motion are not the same thing; but as there can be no motion without space, so there can not be love without freedom. As soon as love exists, it wants, it demands a place of action, or rather, it can not exist at all without first having a place of action. Love is the "spirit of the Lord;" that which constitutes God's or the supreme essence. And "where the spirit of the Lord is," as the Apostle Paul asserts, "there is liberty."

4. We shall the better understand what has been said, when we consider the nature of love. Love is not merely a condition but a power; not merely a power but an activity. It is something positive; an essentiality or essence of things, but an essence whose nature it is to act itself out in reference to its appropriate object. Of that object it thinks and dreams. For that beloved object, whatever it may be, it watches, prays and

sighs. It weeps; it rejoices; it labors; it suffers; it runs; it waits; it speaks; it is silent; it assumes all forms; it puts forth all acts; it endures all trials. But take away its freedom; cut off all sight and hope of its object; give it no space for movement, no opportunity for acting out the essential element of its life, and then its heart of hearts falls back upon itself; it has nothing left but brokenness of spirit; it has nothing to do but to mourn and to die.

5. Love not only implies freedom as its sphere of action; but under favorable circumstances, it is the cause, the generator of freedom. It is sometimes the case, that love gives origin to freedom, at least in an indirect manner, by restoring confidence. When, for instance, love has become the governing life of man, the concealments of fear and treachery will no longer be resorted to. Shame, which is the indication, as well as the result of degradation or guilt, will disappear. Innocent ingenuousness will take the place of false modesty. Man, ceasing to be the enemy of his fellow man, will have no motive to appear differently from what he really is; but walking in the light of a holy affection, will walk also in the light of sincerity and truth. And it is then, through the mighty power which has been working in him, that he feels and knows himself to be inwardly free.

6. Love can not exist without freedom and its antecedent condition; and on the other hand, it richly repays this great boon by giving birth to freedom. They are so closely bound together, both as to cause and effect, that the life of the one is the life of the other, and the extinction of the one is the extinction of the other. And it will be found that when love enters the world as a controlling principle, freedom will come with it. And hence it is that the wide, stirring conflict which now exists in the world, is really the contest of love striking for freedom, demanding freedom, and willing to accept of nothing less than freedom, in order that it may have an opportunity to perfect itself, and thus work out the world's redemption. It demands a new state of society, in which its own pure and noble life, which looks from the one to the all, and from the good of the one to the good of the all, may be freed from its present restrictions, and be able to act out the richness and truth of a heavenly nature. For six thousand years love has been imprisoned, and has done what little it could in its imprisonment; but power has at last come down from the celestial spheres, and angel hands, as in the times of the primitive leaders and apostles, are breaking the chains and opening the doors. It is a severe and final struggle—a contest of life and death.

7. The contest is both inward and outward; for men are bound by the chains upon their own spirits, as well as by the pressure and chains of outward institutions. The inward prison is self-constructed. Men are not "straitened in God" or the universal love, but are "straitened in themselves." It is their selfishness, their spirit of egotism, which thus puts them in prison, and places manacles on their hands and feet, and makes them serve in poverty and degradation, in sorrow and wrath. And it is only a new nature—a nature which unites God, Christ

and man in *one*, which will sunder their bonds, give birth to inward freedom, and dry up their griefs.

8. But inward liberty never rests satisfied without outward liberty—liberty of thought, liberty of feeling, liberty of action. The contest, therefore, necessarily passes from the one to the many—from individuals to masses. And thus love, which both demands liberty and makes liberty, frees the world. And let us add here, that there is and can be no danger from that freedom, embracing as it will great nationalities, which harmonizes with love. It will be found historically true (the future will teach it if the past has not) that general freedom can not live for any length of time, without love to sustain it. When love reigns, justice is fulfilled. In the epoch of the world's wider liberty, the mighty system of penal law and its officers will be done away; but it will be done away without hazard; because distrust, violence and wrong, in all their various manifestations, will be known no more. There will be freedom to do right with no disposition to do wrong. The essential Christ, which is love, will be enthroned in each heart. Each man will be a law to himself. "They shall all know me, from the least to the greatest of them, saith the Lord." Jeremiah, 31, 34.

9. Love, operating in the conditions of perfect freedom, becomes, first, the unity of man in himself, and then the unity of man with man, and then of worlds with worlds, and of the whole universe of things. But operating as it does in the conditions which are furnished by unrestrained freedom, it constitutes a unity which is consistent with diversity. Love demands freedom in order that it may establish harmony; but it is not opposed to variations, but only to conflicts, and accordingly it recognizes truth under a multitude of forms. It seeks moral unity in intellectual and physical variety. It sees and worships the divine face of beauty, which can never exist independently of moral excellence, in a countless multitude of aspects. It is too deeply interested in humanity to disfigure it by compression, and is well satisfied, if a man's heart is right and good, whatever position he occupies in life, and whatever name of country or of sect he bears.

10. The highest love, operating in the favorable conditions of the widest freedom, is the foundation of true greatness. The individual or selfish man, in distinction from the universal or Christ-man, can never, while he remains in the individualism of his restricted or selfish humanity, rise to the conception of, and to the prosecution of, universal or Christ-like objects. Or if it should sometimes happen that he enters into such general and benevolent objects, the motive will be likely to be found in a sort of generalization of himself; that is to say, he is led into general objects by connecting them with partial and personal interests. And hence it becomes true, in accordance with the doctrine of the Savior, that a man must renounce and give up his *own* life (that is, his *individual* life); and in becoming the residence of the divine *PERSONA* or Holy Ghost, receive into his soul the true humanitarian and universal life. It is in such a life, and such only, that the true greatness is to be found. • •

THE GREAT CRISIS.*

BRO. PARTRIDGE:

The following letter from our mutual friend, Milo A. Townsend, contains queries which are but a sample of those almost daily addressed to me from various quarters, concerning the important subject which heads this article. And for the purpose of replying to all these questioners at once, I have concluded (with your kind permission) to lay his interesting letter, with my rejoinder, before your numerous and intelligent readers.

NEW BRIGHTON, PA., May 24, 1857.

DEAR BROTHER HEWITT:

I feel a deep interest in the subject of your lectures, which I see announced in the late numbers of several of the spiritual papers; and I assure you it would give me exceeding pleasure to hear the entire course. But this pleasure, I presume, I must forego, unless your pilgrimage for humanity should lie this way.

There are several points involved in your lectures, as announced, upon which I have thought a good deal for the last two years, and impressions have come into my mind concerning them, which seem to confirm the idea that a great crisis in the history of the world is near at hand. I know a majority of Spiritualists ignore the idea that this crisis is to be marked by any great external convulsions, however much they may believe in the moral and spiritual commotion which is approaching. But it seems to me that any great agitation occurring in one department of being, or any great impending changes in the spiritual condition of man, will be followed by corresponding changes and commotions in other departments. The great ultimate end to be accomplished, is what is contemplated by the Supreme Father, and the physical death of myriads by "war, pestilence and famine," would be but comparatively trifling incidents, if they are necessary, in the order of Providence, to work out the spiritual progress and ultimate happy destiny of the human race.

What is death? It is in itself, or ultimately considered, no evil. It is but an incident in the soul's endless career. To the good, it is the "fair stranger which conducts the immortal soul to more glorious scenes and more harmonious societies." To the bad even, it may be an advantage, or a little step forward in the pathway of progress; or at least, it may give opportunities and desires sooner to "cease to do evil, and learn to do well," than by a continuance on the earth. As, for instance, a bad man, dying at forty years of age, would be less confirmed in evil, less besotted in sin, and more likely to begin an upward career in the Spirit-life, than if he remained on earth till fifty, persisting in all his evil ways, and becoming more hardened and perverse. Is this not so, brother? If it be, then there are circumstances where it would be better for individuals, and for those whom they oppress and wrong here, that such individuals be transferred to the other life by war, pestilence or famine. How many on the earth are "waxing worse and worse," and none, perhaps, are in a more hopeless condition than the pharisaic creed-monger and bigoted sectarian. "The publicans and harlots shall enter into the kingdom of heaven" before such.

But I did not expect to write in this strain when I commenced my letter. My main purpose was to ask you to give me a brief answer to a few questions. I would like exceedingly to know the basis or data for your conclusions, touching various questions embraced in your lectures. But I must not tax your time by any elaborate analysis, but please answer me the following questions.

Whence do you derive your information concerning these things? (I mean the main points at issue). In the geological change which seems apparent in the earth, whence are to result the "violent commotions, destruction of life and property," and "where greatest?" What are the "warnings, preparations," etc.? Anything beyond what is generally known among Spiritualists? When is it supposed that the "last great struggle" of humanity will take place? And when shall begin the wars, pestilence, etc.? Have you good evidence of this approaching crisis, and of the practical results which promise a better condition for man on earth? I would like to ask a great many more questions, but must not impose upon you.

That a great purpose—a mighty end—was and is contemplated by the Spirit world in opening up this communication, I am fully assured, and I long to see a "breaking up of the old foundations," and the establishment of the kingdom of

heaven on earth. Let us trust and rejoice, for God is at the helm!

Excuse these numerous interrogatories, and be kind enough to write me at your earliest convenience. With many blessings, I am, ever faithfully, your friend and brother,

MILO A. TOWNSEND.

REPLY.

CHelsea, MASS., June 9, 1857.

BROTHER TOWNSEND:

Your kindly note, expressing so much interest in my views of a great physical change in the earth, etc., and propounding questions for elucidation, was duly received, and would have been answered earlier, but for other and imperative duties which prevented. I thank you much for the sympathy you express for my thought on this great subject, in so far as you have been able to gather that thought from the mere programme which has lately appeared in the spiritual papers; for the idea of the crisis, and what shall come of it to the earth and to man, to the solar system and to the universe, is a part of my own being and life, put there, as I believe, by the Infinite One, and needs, like all other departments of being and life, the nourishing sympathy and the cherishing aid of all who can see and appreciate the same essential thing. But you say that the "majority of Spiritualists ignore the idea that this crisis is to be marked by any great external convulsions," etc. In reply, I would say there may be very good reason, of a sort, for this view of the matter, inasmuch as the philosophy on which the crisis and its results rest, as well as the indications of their near approach, have not yet been made known to them. When this work shall have been fairly done, I doubt not they will see the matter in a different light, and, like all reasonable beings, be ready to accept the truth.

You very well remark that a "great agitation, occurring in one department of being," etc., "will be followed by corresponding changes and commotions in other departments." It is a law of nature that body and spirit go together, and mutually affect each other. Grant, therefore, a great crisis in the world of mind (as almost all Spiritualists, as well as many others, believe is about to be), and it follows, of necessity, that a corresponding crisis must take place in the world of matter. Beside, if such a crisis is to take place in the mental world, in spiritual states and social relations, then the question arises, whether such an event happens for the mere sake of happening, or for the sake of certain grand and beautiful results which are to follow? And if the latter, then these results are tantamount to a spiritually millennial state on the earth. But how is it possible for such a state to transpire, while the earth itself is in its present unfit condition for the realization of such spiritual millennium? No, my brother, it can not be. There must be a true physical condition in the whole earth itself, or there can be no proper millennium at all. Deserts and icebergs, swamps and quagmires, tempests and tornadoes, volcanoes and earthquakes, ravenous beasts and loathsome reptiles, with all the endless train of vermin tribes, to say nothing of the multitudinous poisons, malarious exhalations, etc., etc., all of which are constantly adverse to the well being of man, all these must cease to be, and positive and harmonious physical conditions take their place, before there can be a harmonious, and in every sense healthy, human race on this planet, or on any planet.

But again, you speak of the "physical death of myriads by war, pestilence and famine," as only an "incident," and all for the best, if so the Divine Providence shall order it. This is very true; and the views I hold and teach show, too, the absolute economy of nature, even in the very destruction which the "crisis" itself will produce; for nature removes to the Spirit-world, and to better opportunities for progress, just those persons who have most need of progress, and who are least needed on the earth in the new age, for its superior culture, while those remain who will be most conducive to the progress of the race and the globe in its future career. My idea is, that war, pestilence and famine, together with the extreme violences of nature's activities, which will occur in two particular regions of the earth, during the transit of the latter to its new orbit, will destroy myriads of human beings, so that comparatively few will be left. This I could demonstrate to you on purely scientific and philosophic grounds, could I have the opportunity of laying my full thought on this subject consecutively before you. In the absence of that opportunity, I can only hint the bare thought to you, without giving the argument. Suffice it to say here, that I accept all you say in respect to

this subject, because it lies strictly within the domain of the broadest philosophy, and the most accurate analysis of nature's laws and operations. I come now directly to your question, in substance,

1. What is the cause of the "violent commotions," the "destruction of life and property," which are to occur in connection with the geologic change of the earth?
2. Where will these "commotions" and "destructions" be greatest?
3. When will the last great struggle of humanity be? and when will the wars, etc., begin?
4. Is there "good evidence" of this approaching "crisis," and the practical results which promise a better condition for man on earth?
5. Whence is this knowledge derived?

You will observe that I have changed the order and the form of these queries somewhat, but have retained their substance. I have done so, the better to accommodate the order of my own thoughts on the subject.

1. And now, as to the cause of the "commotions and destructions," I have this to say, that as the Earth, in making her transit from her present orbit to that of Mars, is necessarily under the influence (almost wholly) of the centrifugal law, and therefore goes from her present orbit in a tangent; and as it is a law of nature, that any body in motion, under the influence of a single law or force, has necessarily not only a different activity, but a more intense and violent one, than when under the power of two counter forces, and capacitated to strike the balance between them, it follows, as a matter of course, that if the Earth does make such a transit, there must be ample scope, under the circumstances, for the exhibition of violences and consequent destructions, to a very great extent. The whole matter, however, turns on the question of the transit of the Earth, which is a query quite foreign to yours, and one which lies at the very foundation of this whole subject. It is a question, too, which would demand a complete unfolding of my thought, as is somewhat hinted at in the "programme" to which you refer; and it therefore lies beyond the scope of the present letter. In what I have now to say, then, you perceive I must take the transit of the Earth to a higher orbit, for granted, and indicate to you, as I have already done, the direct cause of the "commotions," etc., in question. I may here remark, in closing this point, that, in my estimation, the intensification of forces in the transition, will be so great, and of such a character, as to immensely change and refine the very substance of the earth itself, so that, in some sort, it shall be a different substance, as much so at least as steel is different from iron; and then the earth will be capacitated to produce finer vegetation, finer fruits, finer animals, finer human beings!

2. I answer the second question by saying, as before hinted, that there are two particular regions of the earth where the greatest violence, and the most universal destruction of life and property will prevail, as the great crisis progresses. These are the polar circles and the equator. The reason is this: these two points are the extremes of cold and heat, or the extreme negative and the extreme positive points. Now, it is a law of nature, that when violences do occur in any body or substance, capacitated to exhibit them, they are evolved in greatest intensity at extreme points. The extreme points of cold are the polar circles, not the poles, and the extreme of heat is the torrid zone. With almost no detail, then, for want of space, I must be allowed to say here, that the main destruction of the human race, from violence in the transition, will be in the two regions indicated, while the minimum of violence and of destruction, from that cause, will be midway between these two extremes, or just where the civilized races live! Here you behold nature's economy, of which I before gave you a hint. She removes the inferior races, and retains, for wise purposes, the superior ones. Those removed are benefitted; those remaining are needed where they are, and become highly blessed in their new functions.

3. The question of "times and seasons" has always been one of paramount interest to man, from his standpoint of observation. But this query, nature and her disciples have always been quite loath to answer. The embryos of the various genera and species of animals, together with that of the humans, have, severally, certain "times" for their formation,

* See programme of the "Great Coming Crisis," in SPIRITUAL TELEGRAPH, numbers 5 and 6, current volume.

prior to birth, and the latter happens "about" (not exactly, in all, and perhaps not in any cases) at the close of the regular period. In other words, nature has a certain sort of indefiniteness, as to time, in so far as her *prior* indications go, by which she very wisely conceals the "day and the hour" of her births, her efflorescences, her crises. The reason is this: time, in respect to physical occurrences, is one of the most external, and, therefore, unimportant ideas with which the human mind concerns itself, the paramount consideration of which throws its votaries off from *foundation principles*, and puts them in a condition where "every wind of doctrine" may toss them to and fro at will—a state of things not at all desirable. You remember how Jesus treated the question of "times and seasons" in his day. Of his own "second coming" he said, "the day and the hour knoweth no man—no, not even the angels, nor the Son of Man," but the "Father only." Again, he said it should "come as a thief in the night." There is, doubtless, some good reason in all this; and I think we shall find it so more and more, as we turn our thoughts to our interiors, and contemplate principles more, and "times and seasons" less.

Now, then, it is the *event* of a Great Crisis, with which we have to do; the time of that event is of almost absolutely minor consideration. In this view of the matter, and with the full conviction of the real relative importance of the event and the time of it, it may be safe and healthy for us to consider somewhat the matter of time itself. I may be allowed to say, then, (quite indefinitely to be sure) that, in my opinion, the transit of the Earth will take place, and can only take place, at the next *grand conjunction of the planets*, or quite an approximate conjunction of them. In my course of lectures, I propose to show that "Noah's Flood" (which, by the way, was real, though not so extensive as we supposed) was the result of one of these grand transits of the earth, and a resulting geologic change in the same. And it is a somewhat remarkable fact, that, according to the demonstrations and history of astronomical science, in our day, (in which astronomers are now agreed) that the "flood" occurred at the *last* grand conjunction of the planets! These conjunctions happen only at intervals of some thousands of years, and their effects are very marked on the whole solar system. I am prepared to show, at the proper opportunity, in a general way, at least, and in perfect accordance with scientific principles, too, just what these effects must be. I can not even hint at the matter now.

Again: I have the most positive indications, many of which I give in my lectures on the subject, that the Great Crisis is very nearly at hand! though the "day and the hour" are yet unknown to me. These indications are partly of a purely *scientific* and partly of a *revelational* character—the latter even being based on certain chronological and other scientific data, and also upon certain easily apprehended philosophical principles. The *revelational* indications, thus based on science and philosophy, strongly mark the present year as the time of the Crisis! My own personal convictions are, however, that it will occur *later* than the present year. Were this the proper time and space, I should like to give you these latter indications, that you might judge of their force. But this can not be done here, not only for want of space, but also on account of the necessary absence of the proper connection of this phase of the matter, with others necessarily excluded from this letter.

As to the time of the last "great struggle of Humanity," and the beginning of "wars," etc., all I can here say is, that as the matter comes to me, these will transpire about simultaneously with the geologic crisis itself—perhaps beginning a little earlier, as the more physical nucleus of a tornado is preceded by more or less turbulent activities on the advancing verge of the storm! or as nature *always puts forth her feelers* somewhat in advance of her more substantial coming.

4. As to the "practical results" of the Crisis, and the "evidence" of both, I think I never had better proof of anything in my life. Grant the transit, and the crisis follows; grant the crisis, and untold and almost inconceivable blessings come to the great human race—even to those who are removed to another world, for they, as well as those who remain, take one grand step in advance of their present diabolic condition. It may seem otherwise before and during the transition, to the majority of both parties, but a broad philosophy for the subject decides for the blessing instead of the curse. The argument for all this may not be given here for various reasons; but it may be said that if a dozen years of careful study of

this whole subject, with especial reference to the evidences in question—the whole resulting in a compact and consecutive series of principles and argumentation, from the "Organic God" (see programme of the "Great Coming Crisis") to the "Practical Plans of the Wisdom Age," might be supposed to afford a fair degree of evidence in the case—then have I that evidence. And more than this, I must say, that to me and to many others also, the evidence is almost overwhelming!

5. Lastly: This knowledge is derived from the World of Causes, by three methods: (1) By revelation. (2) By influx of thought from intelligent beings in higher condition. (3) By influx of thought from the active sphere of causes, which are now rapidly gathering the force requisite for the great transition. Natural science simply forms the basis of the revelation and the dual influx, and agrees with both, thereby confirming both.

I should be happy to give you the details here, did my space allow, from which you could more easily judge of the consistency and rationality of the matter, but I must forbear. I may say, however, that I obtained the germ of my thought from Isaiah, who says, "The desert shall rejoice and blossom as the rose." On reading this some twelve years ago, I said to myself, "Is its meaning literal or spiritual?" Theologians said it is spiritual only, for deserts always were, and always will be; but my soul said, "Nay, God is in process only of making the earth—it is not yet finished. When He gets it done, it will have no deserts. These, then, will rejoice and blossom as the rose." And so I said again, "As all things are *dual*, having body and Spirit, so all words are dual too, and have two senses—the literal and the spiritual. So, then, Isaiah means more than the "wise ones" think—even that humanity and the globe together shall rejoice and blossom as the rose." And he must mean this, or his meaning amounts to nothing; for the earth is the nucleus of man's eternal home, and on the perfection of this basis depends even the perfection of the superstructure of the Heavens themselves!

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prior to birth, and the latter happens "about" (not exactly, in all, and perhaps not in any cases) at the close of the regular period. In other words, nature has a certain sort of indefiniteness, as to time, in so far as her *prior* indications go, by which she very wisely conceals the "day and the hour" of her births, her efflorescences, her crises. The reason is this: time, in respect to physical occurrences, is one of the most external, and, therefore, unimportant ideas with which the human mind concerns itself, the paramount consideration of which throws its votaries off from *foundation principles*, and puts them in a condition where "every wind of doctrine" may toss them to and fro at will—a state of things not at all desirable. You remember how Jesus treated the question of "times and seasons" in his day. Of his own "second coming" he said, "the day and the hour knoweth no man—no, not even the angels, nor the Son of Man," but the "Father only." Again, he said it should "come as a thief in the night." There is, doubtless, some good reason in all this; and I think we shall find it so more and more, as we turn our thoughts to our interiors, and contemplate principles more, and "times and seasons" less.

Now, then, it is the *event* of a Great Crisis, with which we have to do; the time of that event is of almost absolutely minor consideration. In this view of the matter, and with the full conviction of the real relative importance of the event and the time of it, it may be safe and healthy for us to consider somewhat the matter of time itself. I may be allowed to say, then, (quite indefinitely to be sure) that, in my opinion, the transit of the Earth will take place, and can only take place, at the next *grand conjunction of the planets*, or quite an approximate conjunction of them. In my course of lectures, I propose to show that "Noah's Flood" (which, by the way, was real, though not so extensive as we supposed) was the result of one of these grand transits of the earth, and a resulting geologic change in the same. And it is a somewhat remarkable fact, that, according to the demonstrations and history of astronomical science, in our day, (in which astronomers are now agreed) that the "flood" occurred at the *last* grand conjunction of the planets! These conjunctions happen only at intervals of some thousands of years, and their effects are very marked on the whole solar system. I am prepared to show, at the proper opportunity, in a general way, at least, and in perfect accordance with scientific principles, too, just what these effects must be. I can not even hint at the matter now.

Again: I have the most positive indications, many of which I give in my lectures on the subject, that the Great Crisis is very nearly at hand! though the "day and the hour" are yet unknown to me. These indications are partly of a purely *scientific* and partly of a *revelational* character—the latter even being based on certain chronological and other scientific data, and also upon certain easily apprehended philosophical principles. The *revelational* indications, thus based on science and philosophy, strongly mark the present year as the time of the Crisis! My own personal convictions are, however, that it will occur *later* than the present year. Were this the proper time and space, I should like to give you these latter indications, that you might judge of their force. But this can not be done here, not only for want of space, but also on account of the necessary absence of the proper connection of this phase of the matter, with others necessarily excluded from this letter.

As to the time of the last "great struggle of Humanity," and the beginning of "wars," etc., all I can here say is, that as the matter comes to me, these will transpire about simultaneously with the geologic crisis itself—perhaps beginning a little earlier, as the more physical nucleus of a tornado is preceded by more or less turbulent activities on the advancing verge of the storm! or as *nature always puts forth her feelers* somewhat in advance of her more substantial coming.

4. As to the "practical results" of the Crisis, and the "evidence" of both, I think I never had better proof of anything in my life. Grant the transit, and the crisis follows; grant the crisis, and untold and almost inconceivable blessings come to the great human race—even to those who are removed to another world, for they, as well as those who remain, take one grand step in advance of their present diabolic condition. It may seem otherwise before and during the transition, to the majority of both parties, but a broad philosophy for the subject decides for the blessing instead of the curse. The argument for all this may not be given here for various reasons; but it may be said that if a dozen years of careful study of

this whole subject, with especial reference to the evidences in question—the whole resulting in a compact and consecutive series of principles and argumentation, from the "Organic God" (see programme of the "Great Coming Crisis") to the "Practical Plans of the Wisdom Age," might be supposed to afford a fair degree of evidence in the case—then have I that evidence. And more than this, I must say, that to me and to many others also, the evidence is almost overwhelming!

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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, JULY 4, 1857.

INDIFFERENCE TO SPIRITUAL MATTERS.

The regular Boston correspondent of the New York *Tribune*, who writes under the *nomme de plume* of "Byles," and who sometimes says all sorts of things, wise and other-wise, has the following remarks in a recent communication about Spiritualism:

"It may be very unphilosophical and unspiritual, but I do not wish to know anything about the next world while I am a denizen of this. If I knew that I could

—lay my just hands on the golden key
That opens the palace of Eternity,"

by walking into the next room and taking it down from the peg behind the door, I would not do it. Like John Quincy Adams, 'I can wait.' If, indeed, 'it must be so,' and Plato did 'reason well,' I shall know all about it soon enough."

Just the very thing which Mr. "Byles" suggests that "it may be," we think it actually is, viz., "very unphilosophical and unspiritual," for one to feel and express the almost total indifference manifested in the above extract, in regard to the concerns of the *eternal* future. Yet, judging from the verbal and practical evidences which are daily presented to us, we can but regard the state of mind indicated by the above expressions, as a type of that which prevails among a very large portion of mankind. The ruling sentiment of thousands is, "We can wait for any definite knowledge or experience concerning a hereafter state." If indeed there is such a state, it will be time enough for us to know it, and to understand its conditions and laws, when we leave this world with its employments and pleasures, and become denizens of that undiscovered country; but why should we puzzle our brains about these far-off concerns, so long as we have enough to occupy our attention in the *material* things of this world? Why suffer a distraction from present sensuous gratifications, or from the self-aggrandizing pursuits of the natural man, in a search for the knowledge of things so aerial and intangible, and which, even when obtained, can not augment the products of our corn-fields and potato patches—can not widen the sphere and increase the profits of our traffic—can not insure success in our speculations in stocks or real estate—can not add zest to our roast beef, or our champagne, and—which (the interior voice now speaks)—may even disturb the conscience by showing the false and unheavenly quality of our present lives and pursuits?

It is not presumed that Spiritualism will ever gain many converts from the class of minds of which the above sentiments have obtained permanent possession, simply because they afford very little basis on which a spiritual truth may rest. But to those who are not wholly "given over" to mental conditions which seem to us so utterly stolid and spiritually dead, we have a few words to say; and if Mr. Byles himself will sit patiently for a few moments as one of our auditors, we will try hard to speak, even to his edification. Let us, then, commence our "preach."

Dear Friends: You are not brutes, but men; your existence is not for the few short years that comprise the period of *earthly* life, but for *eternity*! If, therefore, you value the merely momentary and mundane portion of that existence—that portion which is a comparative *nothingness*—is it not quite philosophical—nay, may it not be even quite *important* to yourselves, that you value it as a *whole*, at least so far as to beget a very natural desire to know something about it as viewed in its *entireness*? Can you even begin to estimate the value of your existence while the portals of your understanding are closed and barred against all knowledge or rational conception of the scenes of its immortal future? And are you quite sure that while you are living in total ignorance and indifference in regard to the world that awaits you after the earthly life, you are not living in utter violation of those conditions upon which your enduring future interests depend? And is it not the duty of man to strive, by

all orderly and legitimate means, to learn what he can even *now*, of that which concerns himself and all humanity, for *eternity*—if for no other purpose, yet in order that he may intelligently govern his thoughts, affections and acts, in a manner compatible with the dignity and duty of a being born to such an existence? What must we think, then, of one who would withhold his deep and solemn attention from any indications which God has given through his word, through his providences, or even through so humble an instrumentality as a human spirit in moving a table—concerning the unseen world with its conditions and laws?

We have observed the interrogative style, that each indifferentist may answer for himself; and we conclude by expressing a hope that when Mr. Byles and his *confreres* upon the same plane of spirituality, shall have seriously reviewed this whole subject in the aspect in which it is here presented, they will at least be willing to admit that the immortal existence of man is a matter which should not be treated with indifference or levity, even when considered merely as a probable hypothesis, and that they may learn to feel, think, act and write as though they were conscious of *possessing* souls of some kind.

FACTS FROM AN ORTHODOX CLERGYMAN.

If those religious denominations which, as bodies, now stand most opposed to a belief of an existing intercourse between men and Spirits, would but listen to and duly ponder, the testimony of many clergymen and accredited members of their own respective churches, they would find that the belief that immortal Spirits do sometimes communicate with men in the flesh, may be entertained without transcending precedents abundantly furnished in the experiences and examples of their own respective fraternities. The interior history of Methodism, including the experiences and observations of its founder, would be particularly rich in proofs of spiritual intercourse, and no other denomination would fail to add some cogent confirmatory testimonies. As an addition to the many exemplifications of this remark that we have already had, we give, by permission, the following statements, made to us by an orthodox clergyman who called at our office a few days ago. Though we are not permitted as yet to disclose the gentleman's name, it is scarcely necessary to say that we have the most entire confidence in his veracity, and his power of properly estimating his own personal experiences herein stated.

A PREMONITORY APPARITION.

The gentleman above referred to stated that some twenty years ago or more, being on a visit to a certain place in the country, for the purpose of preaching, and staying over night with a family religiously sympathising with himself, he was shown to a sleeping room in which a bright fire had been kindled of hickory wood, making it sufficiently light to discern even the smallest objects in every part of the room, even after the candle had been extinguished. After he had been lying in bed for a few moments, with his eyes closed but perfectly awake, he opened his eyes and distinctly saw, in that corner of the room that was diagonal to the corner where the bed was, and in the strong light near the fire, the apparition seemingly of a corpse enveloped in a white shroud. The figure stood erect, with face toward him, for a few minutes; and as soon as he had carefully surveyed it, and fully satisfied himself that it could result from no mental hallucination on his part, it apparently floated in the air bodily toward the door, and vanished. Our informant states, that for some reason which he can not explain, he was not in the slightest degree alarmed by this appearance; and that without for once thinking how the relation of the incident would affect the minds of the family, he described the whole scene at the breakfast table the next morning. As soon as he had finished the description, the lady of the house exclaimed with great solemnity, "That is for me; I understand it; it is a warning of my death, which is soon to happen."

The lady was at the time apparently in perfect health; but a few weeks after this an epidemic fever arose in the neighborhood, and seized several members of this family, and the lady died of it in the room in which the apparition had been seen.

A DISTANT DEATH ANNOUNCED FROM THE SPIRIT.

The same clergyman relates, that some twenty years ago, while he was settled at White Plains, Westchester county, N. Y., as he was walking one evening toward a friend's house, for the purpose of making a call on the family, he all at once became deeply conscious of the presence of his friend B. F. P.,

whose earthly residence had been some thirty miles distant. That friend informed him of his sudden entrance into the Spirit-world, and of the joys which he there met, which consisted in love and harmony between Spirits, as derived from the love of God. Our informant's soul was deeply thrilled and delighted by these inflowing emotions and thoughts, and on arriving at his friend's door, he stopped before entering, for the purpose of prolonging the delightful communion with his Spirit-visitant. Some one of the family looking from the window, saw him standing thus apparently absorbed in a reverie, and asked him why he did not come in. The influence then left him, and he answered, "Why, I was talking with B. F. P." "How can that be," said the friend, "when B. F. P. is not present?" Our informant answered—"B. F. P. is present; I have been talking with his Spirit, and he informs me that he is dead." In due course of mail, the information arrived that B. F. P. had died on the morning of that very day.

ANOTHER SPIRIT VISITATION.

The same gentleman informed us, that while he was settled in Hartford, Conn., also many years before modern Spiritualism became conspicuous by name, he became, one day while seated in his study, suddenly pervaded by a spiritual influence, and at the same time deeply conscious of the presence of a historical personage who had died some thirty or forty years previously, but whom he had never known in the flesh. So deep and decisive, and yet so mild and gentle was this influence, that he felt he positively *knew* the presence and identity of the Spirit, which was a beautiful and glorious one. The Spirit told him many things concerning conditions in the other life, of which he had had no idea before, but which more recent phenomena and announcements from the Spirit-world had confirmed.

Spiritualists will observe that these facts bear an exact similarity in nature to many with which they are acquainted; and the relation, coming as it does from one in the active discharge of the functions of the orthodox ministry, and in full fellowship with his denomination, being a most amiable and exemplary man withal—will, we trust, have some weight in assuring certain classes of minds, that Spiritualism is neither all humbug nor yet all of the devil.

WHAT IS SPIRITUALISM?

Perhaps there is no one question which would get a greater variety of answers than the one which heads this article. The reason of this is plain; for every class, as well as every individual mind, differs more or less from every other in mental construction and in mental state, and necessarily, therefore, while thus conditioned, sees things in a different light and in a different aspect. Now the varying answers which different persons and classes would be disposed to give to the query under consideration, may all be supposed to be true—true in what they *affirm*, and only false, if false at all, in what they *deny*. For instance, one man says that Spiritualism consists in the fact that "*Spirits do communicate*" with man. That is a distinct *affirmation*, and is evidently true *so far as it goes*, as all, doubtless, would be perfectly willing to allow. But this same man says again, that Spiritualism consists only in the fact that *Spirits communicate*. This second statement is a *limitation* of definition, or absolute *denial* of anything more belonging to the subject, than the simple fact of *communication*. Now this is certainly restricting the definition to as small a point as any individual mind could possibly desire, for, doubtless, no answer could possibly be given of less latitude, either of words or ideas.

Another person answers the question by saying that Spiritualism consists of the *phenomena and philosophy*, commonly known as spiritual, either ancient or modern, or both, and *limits* the definition to that statement only. Here, again, what is affirmed is true, but the limitation is evidently erroneous; for, although the limitation or denial itself may be perfectly true to the *perception of the person making it*, it may not be true to that of others who have different, and, perhaps, a broader perception. So, then, we may learn from these and like considerations that we are very likely to err, when, in giving a definition of a matter, we deny all other possible definitions. The fact is, we should affirm as far as we see, but at the same time be very careful never to deny the possibility of more light in the same direction. We have no business to set limits where no limits exist; and it is sufficient for us to make our own positive affirmations, and leave the matter there, without *negating* anything.

Denial is egotism. It supposes *we* have all the truth on a given subject, and our less favored neighbor (so esteemed by us) has either none at all, or, pretending to see farther than we do in any given direction, sees either fancifully or does not see at all.

If Spiritualism ever gets its proper definition, then, it will get *no limited one*. The definer will set no bounds to it whatever. He may not, indeed, include all phases of the universe in his affirmation, or he *may* do this if he pleases, giving good reason therefor, but if he *does not* include all things, *he will not deny* to another the ability and the right to cover all possible ground, if such a one can do so on rational principles, and before he decides that such ground *can not* be covered, he should be teachable and modest enough to wait and see. There is certainly positive ground enough to be cultivated for a long time to come, without being under the necessity of verging much upon the negative domain, or the region of denial. A true catholicity opens the whole mind to the whole universe, and then the whole universe gives the mind a true picture of itself, as really as the plate of the artist takes the image of a man, a woman or a child who sits within the rays which impinge upon it.

S. C. H.

Mr. Hewitt's Predictions.

Under the head of the "Great Crisis," we publish, in another department of our present issue, a correspondence between Milo A. Townsend and S. C. Hewitt, in which the latter states, at some length, his ideas concerning some catastrophes and revolutions of a very startling character, in the economy of the physical and human world, which he supposes to be nigh, even at the door. The bold and startling nature of the hypotheses set forth in his article, will, no doubt, cause it to be perused with absorbing interest by the majority of our readers; albeit the attractions it will possess to most minds, will probably not grow out of any very decisive convictions in regard to the truth of its main positions. We have diligently sought, in Bro. Hewitt's statements and elsewhere, for the scientific principles that would give any degree of probability to the hypotheses set forth in his article, but thus far we are compelled to say (for ourselves, not for others) *non sunt inventi*. However, Bro. H. is entitled to his honest convictions and their free expression, and here we leave his lucubration, for the present, to work out whatever result it may have the intrinsic force of producing, without any interference on our part. One thing, however, is certain—that to whatever extent Brother Hewitt may err on this or other points, he is *sincere* and *honest*; and if he would *allegorize* his visions and revelations on this specific theme a little more, we are not sure that he would be far out of the way; for that a crisis in the *moral* and *theological* world is at hand, we distinctly "feel in our bones."

Presentation of Flowers by Spirits.

The *Banner of Light* relates the incident of a bouquet of flowers being thrown into a third story open window of a lady in Charlestown, while the latter was seated in the room. The height and position of the room, and other circumstances connected with the occurrence, utterly forbade, as it was thought, the possibility of the flowers being thrown from human hands; and the occurrence took place, as was alleged by Spirits, in fulfillment of a promise which they (the Spirits) had made to the lady some time before.

Harvard College.

The endeavor of Dr. Gardner to bring the Professors at Cambridge College into order and communion with Spirits, has not, as we feared, been successful. Spirits are constantly rebuking the earth idea, that professors, ministers, doctors, or other distinguished and influential personages on earth, are of any more importance than those in the humbler walks of life. They generally decline to pander to aristocracy and worldly vanities. We have occasionally paid our best mediums to come to our house, and have invited those to witness spiritual manifestations we were vain enough to think would be valuable accessions to the cause; and after making, as we thought, the most favorable conditions, we have suffered the mortification of having no manifestations at all, or those which were worse than none; and at other times, when we least expected, good and conclusive communications have been given to these very persons, showing that Spirits are not to be controlled by mortals, but that Spiritualism comes and goes where it listeth.

INVESTIGATING CLASS.

Session of Wednesday evening, June 24th, at the house of Mr. Partridge. Question,

"Has God provided any special means of man's development, regeneration or salvation?"

DR. CURTIS' PAPER.

This question is in fact a reiteration of the preceding one, in a more comprehensive form. From the introduction of the term special, I infer the querist draws distinctions among the various means employed in human improvement, referring some of them to secular, natural or general sources, and others possibly to some supernatural, personal origin; in other words, while recognizing man's culture as due to art or science, he asks whether such culture be entirely derived from these causes, or whether his destiny demands, and has received, the intervention of some higher personal guidance.

Before proceeding to inquire into the merits of any alleged "special" means for the objects here mentioned, it is evidently important to discover whether such a provision can be shown to be at all necessary or expedient, since, in default of such proof, most minds of a skeptical turn would be inclined at once to reject the revelations adduced on the ground of their superfluity, and hence to banish them from philosophy to the more doubtful and inexact field of superstition and dogma. It is indispensable to free inquiry, therefore, prior to an examination of the relative claims of the Christian Bible, the Koran, the Vedas, etc., to determine whether the well being of the race necessitates God's open interference in its behalf.

To take a brief practical glance at this subject, let us reflect that God's relation to man always is, and must be, assumed as Creator, virtually parental, and hence man *must* be regarded not as divorced from, and independent of, the Divine Person, but as organically linked to him. This origin of man (considered as to his constitution) implies his essential unity with God; and therefore, however remote, a personal fellowship inherent in the very nature of things, which no mere *arbitrium* in either party may dissolve. In fact, it reveals the existence of the deepest societary tie between God and man. Now, the admission of such a tie which only a denial of God's paternity or creatorship can ignore, inevitably discloses mutual dependencies or moral relations between the two—relations which lie outside of the field of art or science (for science has nothing to do with the theater of the will) and which therefore require a covenant or constitution.

Such a covenant imports a special, personal interchange between God and man, hence a revelation of the will of the former addressed to the moral sentiment of the latter. This revelation must of necessity deal not with science, (or fate,) but it must pertain to man's greatest personal interests, hence not merely to his development here, but to his state and prospects hereafter.

Now this revelation constitutes what is called inspired scriptures, or Gospel.

I do not propose here to examine the relative authority of different writings assumed to be of divine origin, but merely to furnish what I deem a perfectly good argument for the affirmative reply to the question which heads this article.

It is an exceedingly shallow and gratuitous answer, that God has implanted in us all the faculties necessary for our development, provided it be thereby meant that the operation of these faculties can supersede the necessity of personal, moral relations between God and man, since such an opinion would substantially affirm the infallibility of our instinct or our reason in the prosecution not merely of our own welfare, but in securing our harmonic relations to the race, and to God's *personel*.

In affirming this, I should affirm my ability to order my conduct not only for my own good, but for the highest interest of my neighbor and of God himself, irrespective of their volitions; indeed I should make the very existence of my neighbor and of God a mere abstraction.

I conclude, therefore, that every sound thinker must admit it as an irrefragable truth, that a personal revelation of God to man is necessary.

It is of the very highest importance, then, to determine wherein that personal revelation consists, since it embraces not our mere private speculations or opinions of what is good and virtuous, nor the desultory teachings of well-meaning men or Spirits, but an exact code of ethics, having for its end the

happy destiny of humanity, through harmonic relations toward its Archetype.

Hence the origin and intrinsic dignity of a true Church. Its use is to promulgate God's solution of this problem, and to declare the conditions under which he will lend it his favorable co-operation.

Dr. Weisse does not concede the existence of a personal God, such as is claimed by Dr. Curtis, and therefore the argument of the latter, so far as he is concerned, amounts to nothing. If he could accept the idea of a personal God, he would agree with the conclusions stated in Dr. C.'s paper.

DR. WEISSE'S PAPER.

Dr. Weisse offers the following paper as a more full explanation of his views:

"Has God provided any special means for man's development, regeneration, or salvation?"

There *are* means of development. Who or what provided them is not only useless, but impossible to know, here and now. As man advances he knows and realizes some of those means. In his successive and serial unfolding, he will fathom and understand them more and more fully. Man is the offspring and essence of all that is below and around him on this planet; therefore all that is below and around him constitute the means for his development. The question who or what provided them affords a very fine theme for speculation, but is of very little practical value. You, I, he, she, it may speculate here and now, to our hearts' content, without proving anything. Moses, Christ, Socrates, Plato, Luther, etc., dogmatized, philosophized and theorized on this question, but they have proved nothing, as is manifest from our asking the question now. Every human being will have to find the answer for himself, here and hereafter. As he progresses in the scale of being, he will learn that the means are Nature's own, and had neither outside creator, provider, or sustainer, but an inherent, central force of their own, to which the god-men, angels, men, and all else are subject and indebted for their progress.

As to regeneration! from what and into what? This term must have been badly chosen by Christ, because Nicodemus himself conceived a very literal meaning of it. I know but one kind of regeneration which is from a lower to a higher existence, through all the grades from a rock to a plant, from a plant to an animal, from an animal to a man, from a man to—? Here again speculation comes in. I believe there is something in me and you that survives this existence, and passes into a higher, and so on. I have no proof to offer: I can only say that I feel it.

I can not say what man is to be saved from, except it be from retrograding or standing still. Man's very nature necessitates development; consequently, special means for his regeneration or salvation are useless. The terms befit the context and book in which they stand, the barbarous and incorrigible tribe for whom they were uttered, and that peculiar myth of the fall and atonement. Beyond that they are mere dross.

Mr. R. P. Wilson said in substance, If we take the term *development* to mean the same as *salvation*, he would answer the question before us in the affirmative. As to regeneration, it is an unfolding of the spiritual nature, which, however, is accomplished through proper media. The eye is developed through the medium of light, and so the soul is developed or regenerated through the medium of truth. In this sense there are special means of salvation. All that reveals truth to us—the ministry of angels, and all other instrumentalities, of whatever character, that have the one result of illuminating the soul with truth, are special means of salvation. Christ, not as a substitute or expiator, but as a light to the world, is also a special means.

Mr. Fishbough said he proposed to submit, ere long, *in extenso*, a statement, in writing, of his views upon the general subject embraced in the four co-related questions which we have now reached, but until he was prepared to offer that paper he would perhaps have little to say on the themes involved. He would, however, without now arguing the point, offer an affirmative answer to the question specially up for the evening, and say that unless some special means had been divinely provided for man's salvation, man could not be saved, any more than his physical body could be nourished and made to grow, without some provision of food to nourish him. Mr. F. thought that God had provided many subordinate means, or rather *forms* of the same means, for human salvation, but that they all culminate in Jesus Christ, as the plenary manifestation of his own divine love, wisdom and personality on the external plane of humanity.

Dr. Knapp wished to know of Mr. F. what he considered the *general* means provided for man's salvation.

Mr. F. replied that speaking strictly, and with reference to the essential principles involved, no other means had been provided than those which were summed up in the person and mission of Jesus Christ. Many divine teachings had been given in the more ancient revelations, and even in nature when interpreted as to its interior sense; but these

were all specific and general manifestations of the love, wisdom and will of the same Divine Personality whom, as ultimately manifested in human form, we know as Jesus Christ, and thus are Christ.

MR. HIDE'S PAPER.

Mr. Hide said: Before admitting the necessity of absolute regeneration, we must admit the existence of a positive fall. If the Bible be proven correct, then it is evident that a plan of redemption is necessary, and has been given. Bible regeneration for the Bible fall is eminently consistent. As I stated at the last session, I view the Bible as containing the purest system of ethics, just as I view Newton's Principia to contain the most correct system of physics. I also stated that the true question is, Does it contain a greater proportion of ethical truth than Newton's work contains physical truth? I believe it does. I believe the New Testament, viewed even intellectually, as seekers of truth, contains the most perfect system of ethics for the moral development of mankind that we possess. The Old Testament contains the different lessons by which men were brought up to the standard of the New. As in the spheres of intellect and physics, so is it in the moral sphere. Men physically have gradually ascended from the palpable to the refined, from the material to the spiritual. Intellectually they have developed from the concrete to the abstract, from the individual to the class, from the relative to the absolute, from the result to its cause; and then, pursuing the sublime perception through its labyrinthine convolutions, they have endeavored to trace from the universal multiple to the undivided, eternal, infinite unit. It has been thus in ethics; from the gross and degraded up to the pure, through the various gradations of symbolism—polygamy, slavery, priesthoods, blind faith, and ignorant obedience—have men been led. This is provable, as well by heathen as Scripture history. This gradation is probable in reason, from our knowledge of men; it is typified in nature by universal experience in other things; it is established by history, and I conceive, therefore, is rationally impregnable.

Gentlemen object to the practices spoken of in the Old Testament. If they had lived then, they would have admired and applauded them. A darker age could only develop darker dogmas. You might as well expect a tyro to invent a correct system of physics, as a tyro age to develop a pure system of ethics. If, in the scientific education of the boy, we have to use an abacus, or sticks, or marbles, as symbols to teach him numbers, why be surprised that in man's moral development gross symbols should have been used? If, in the mistake of the boy, he can not separate the concrete symbol from the abstract thought, and conceives that these symbols are the *embodiments*, instead of the mere *representations* of the truth, why be astonished that the ancients similarly place reliance in mystic rites, sacred secrets, human priesthoods, empty ceremonies, or still more empty faith; and in their undefined reverence for the then vague truth, adored the symbol itself as something divine. It was thus with the Jews; circumcision became holy, the temple was sacred, the priesthood was absolute, the concrete symbol was sanctified, and the truth symbolized was overlooked. It was so with all nations. Open the Zend Avesta, the Dialogues of Plato, the Theses of Plutarch, the Fables of the Chinese, the Edda of the Scandinavians, or the Shasters of the Hindoos, you will see the same fact exhibited. Rudimentary man formed rudimentary systems, in which the refined was imaged by the gross.

As man progressed he developed progressed systems of all species of truth. It was so in ethics as in all other truths. Men's ideas are the reflections of the light within them; as that light increases in quantity, so their ideas must change. Hence the reason why the New Testament contains a far purer theology than the Mosaic system; still I think, while apparently different, one is but the natural development of the other. No thinking man can fail to approve the great Christian code of ethics, as contained in the 5th, 6th and 7th chapters of Matthew. We can not read it without feeling wiser men, and we can not practice it without being better men. Every man must feel, if the world acted as there prescribed, that it would be a better and happier world!

The great mistake of this century is, that the simple acceptance of the *dogmas* of religion, a mere belief, is the proper means of salvation. This is wrong—totally wrong. Belief is useless only so far as it influences action. Action—to do something—is necessary in order to *accomplish* something. Development is a *result* requiring a cause. This cause must be adequate

to the result sought, and the operation of this cause, in the production of this result, must be *action*. Development is the end sought. The practice of right must be the means employed. But who knows what is right? We all have *intuitions* within us, far less fallible than any power of ratiocination. To these intuitions we bring for examination every principle purporting to be right. To these intuitions within me I have brought the Christian code of ethics, and to me they are pure truths: my reason sanctions them; my heart loves them; I endeavor to make my life honor them; and feel prepared to defend their merits and their claims, just as I would defend any other class of truths.

Man, however, needs a *physical* development, as well as an *ethical*; an *aesthetical* as well as both, and an *intellectual* development as much as any of them. The philosophy that teaches them all is the truest philosophy. Men are representatives of the *ideas* within them. He who has but one idea can represent no more. He who represents only one idea has no more. Some men represent the religious, others the moral, others the physical, others the intellectual, and others the *aesthetical*. So far as they go they are all right; but they are only *partists*. The man is just as foolish who thinks the Bible will supply his every need, as he who eats nothing but dry flour. It may save him from starving—just enable him to drag on his existence, but no more. Positivists who fancy they can bring all things up to the rigid definitions of their own philosophy, are equally *partists* too. Men ought to endeavor to become more universal men. They ought to learn to play on a "harp of a thousand strings"—and *every string a truth!* The true object of life is not especially to obtain a memory better stored with facts, or a wider acquaintance with principles explaining those facts, or an acuter power of analysis to apply to those principles, or a more refined taste in the pursuit of the beautiful, or a keener sense of honor in our outer relations, or in our dealings with our selves; not *any one* particular, but *every* one of these. Hence I answer the question as put. For man's development in ethics there is revealed the ethical portion of the New Testament; that it is worthy our acceptance, being the truest system yet possessed: that from pure reason, therefore, it is obligatory upon men to obey: that its laws, just like any other truths, carry their own blessing as well as their own punishment within them—something to be gained and something to be lost; and that for every other species of development, God has revealed other systems of principles, that we may become happier as well as abler, and better as well as wiser.

Dr. Curtis asked Mr. Hide what he considered *special* as applied to revelation.

Mr. Hide replied that he used the term simply in the serial sense, that is to say, in the sense of a discrimination between different values, as for instance, between moral and intellectual, or spiritual and physical revelations of truth.

Mr. Hide asked Dr. Curtis if he considered the Jewish scriptures any more inspired than Euclid's elements.

Dr. C. replied, Yes. He considers the latter simply as *truth* and nothing more, whereas the Bible would seem to be intended as a bill of rights, so to speak; and hence, although perhaps often less absolutely true, it is nevertheless a special revelation in a sense in which mere physical truth is not.

H. E. PETERSON'S PAPER.

For the following paper, submitted by Mr. H. E. Peterson, on a question discussed on a previous evening, we had not room in our last.

A special Providence is commonly defined, "a direct interposition of Deity between natural laws." Using the term natural laws as understood, I should deny any such intervention, for the very conditions of necessity and universality usually attributed to them preclude any interruption. If they are necessary *per se*, they are independent of Deity not only in their existence, but in their constant operation. If God decreed their universality, he could not countermand that decree in a single instance without destroying their universality, a condition on which alone a special Providence is supposed to be possible. But there is no evidence of such universal law. The argument from uniformity can never be conclusive, for the induction necessary to establish universality must be founded on a universal observation, co-extensive with existence in space and eternity in time. Gravitation and other "laws of matter" are imperative only on the systems or matter observed, and during the time of observation only, and the data would form simply a *history* of what has been, not a *law* of what must be. Even were a universal observation possible, it would leave no new fact unexhausted to which the rule obtained would apply.

If, now, we consider physical laws as simply God's modes of acting, much of the difficulty vanishes, for there is no law against which to intervene. Against this view it has been urged that God would act only by a series of special providences. Granted; but method applies as well to a single act as to a hundred, and a special providence recognized by a few acts, and a general one by an indefinite number, slide into each other by insensible gradations.

It is farther urged that each act thus isolated and undetermined by any universal law, must spring from pure spontaneity or casualism, without any predetermined order—a mere arbitrary, motiveless volition. But this involves the vexed question of divine liberty; for God, they say, either acts from motives which must be extraneous to, and independent of, himself, and thus His will is merged in law, or he acts without motive, and is thus resolved into a mere synonym for casualism or chance. It is indeed true, if he exists, he must have a *mode* of existence, and if he acts, a mode of acting; but it is a question whether they are super-imposed on him so as to derogate from his freedom. It is impossible to conceive of an intelligent act uninfluenced by motive; for to act intelligently is to have a *reason*, i.e., a motive for acting, and a will based on any other hypothesis would be a "choosing without a choice."

It will not avail to say that liberty is still saved in the choice of motives, for we are met by the ever-recurring question, What *determines* the choice? But *logically* conceding all this, the same difficulty looms up in the conception of pure law as cause; for if it binds God or the universe by virtue of its own spontaneous, inherent energy, then, as was urged against freedom, the answer is *retorted*, it is blind, and runs into casualism; and if it does not energize itself, then, as with freedom, we must seek for some principle behind it to declare direct, and enforce it, and this *ad infinitum*. A mere legislative or declarative fiat has no efficacy without an executive behind it. The conception of a motiveless volition is as easy as of an ungoverned law; that of a self-governing reason as of a self-imposed law. If it is alleged that God imposed the law, then God alone is the law. If we abjure an intelligent author, and repose in *absolute necessity* as the *causa causans*, the difficulty is enhanced; for we must seek for something to declare the law since it could never originate itself. "But," says the necessarian, "these laws are eternal;" but this is only prolonging or *eternizing* the difficulty, though it may be a relief to review it at so immeasurable a distance. The theory has been proposed of necessity as being absolute *en physique*, and God *en morale*; but this only adds a new absolute, without a corresponding advantage; for it is as easy to conceive of God or necessity as absolute over both the physical and moral universe, as over either. The necessarian shrinks from an absolute beginning, or a liberty in will, but he overlooks the equal inconceivability of an infinite *regressus* along an eternal and adamant chain of causes.

The schemes of inexorable law, and of pure intellectual freedom, are in their origin and operation both equally inconceivable; neither is on that account impossible; one *must* be true. Either there is liberty, or there is not. Both are equally inconceivable. Our consciousness directly attests our own personal freedom, and the sense of moral responsibility confirms it, while the rational intuition demands freedom in an *intelligent First*. Thus liberty has the preponderance. Nor can reason, by any *salto mortale*, go back of consciousness in order to impeach it, for the validity or truth of reason itself is given only in the revelation of the intuition. So that reason, the great weapon of the necessarian, has an existence no more positive or valid than liberty, being alike with that but a primary datum of the intuition. Reason in her loftiest flights can never soar above the horizon of our faith. How presumptuous, then, for Positive Philosophy to intrench itself *logically* behind the ponderous terms of infinite, eternal and absolute, and hurl thence its shafts against liberty, since these can not be attained by any ratiocination, but whatever of significance they have, is revealed in the rational intuition, which as plainly discloses the fact of liberty. This fact of all knowledge resting ultimately in the intuition, robs modern, imperious Philosophy of its aggressiveness and arrogant positivism. A *logical* conception of necessity or the Infinite is impossible, for it would demand an infinite repetition of the finite, involving an eternity of time, and thought is paralyzed in the attempt. They are only negations of the conceivable, and can have no relevancy in a sys-

tem of positive, rational demonstration, and serve only to amuse "minds fierce for reason and on fancies fed." When a demonstration is sought on the basis of such sublimations, and at last we fondly believe we have attained the absolute, we find, like Ixion, "we have embraced a cloud for a divinity." Education is necessary in order to elevate the mind into a comprehension of the difficulties that surround it, or, as Theodoret has it, "The principle of knowledge is the knowledge of ignorance." Human knowledge starts from ignorance only to repose in an ignorance more universal and more profound. The sublime inscription in the temple of Athene-lais conveys ever the same solemn truth,

"I am all that was, and is, and shall be;
Ner my veil, has it been withdrawn by mortal."

NEW YORK CONFERENCE.

SESSION OF JUNE 16.

Dr. Hallock said, in consideration of a prevailing idea with many Spiritualists, that they were receiving communications, or holding intercourse with exalted personages known only to the present generation through history, he would like to inquire what was the best test of identity in such cases.

To this a gentleman replied that he would rely wholly on the character of the communication for a test; e. g., Lord Bacon would render himself known by the quality of thought and the style of language. He would not feel himself competent to identify all historical personages in this way; but he would attempt to judge of Bacon or of Washington by this test.

Mr. Whitman asked whether we ought not to make allowances for the deficiencies of the mediums? As thus: If the communication were much below the earth ability of the individual whose name is appended as author, may it not be a fair presumption, nevertheless, that the spirit is present, and trying to do the best he can?

The gentleman replied, that the defects in such cases ought, by all means, to be charged to the medium, and deducted from the posthumous reputation of the spirit.

Dr. Hallock inclined to the opinion that such men as Lord Bacon and others must be, by this time, too good judges of mediums to make the gross mistakes in their selections, which the hypothesis that they communicate at all in such cases would involve. He thinks it incompatible with the mature intellect of a Newton, for instance, especially where the power of identification by external means is lost, to use a very incapable medium, and then add the weight of his name to the miserable statement of his doctrines.

The gentleman who felt quite sure he could detect Lord Bacon by his *idea*, thought there might be a use in appointing a great name to a communication in some cases. He thinks it might have an effect to fix the attention, and so cause the idea communicated to be understood, when it otherwise would not be.

Mr. Partridge thinks it very difficult to identify any spirit with certainty; but in his judgment the perception of the *sphere* of the person, such as we were familiar with whilst the individual was with us in the body, one of the surest tests. For this reason he does not think it possible for us to identify persons whom we have never known with any great degree of satisfaction; when a medium wholly unknown to the writing and earth life of the spirit, affirms the name and presence of such spirit, in conjunction with ideas and language which correspond with his historical reputation, its correctness may be fairly presumed, but nothing more.

Dr. Hallock thinks with Mr. Partridge, as to the value of the sphere test. He thinks it the most solid resting-place of faith in immortality. It is, perhaps, the only manifestation of identity from the life beyond, which can not be imitated. For this reason, when conversion of heart and body takes place through spiritual manifestations, the angels "flying through the midst of heaven, having the everlasting Gospel" of immortality "to preach," are always those whom we knew and loved while in the body, and whose presence we are made to feel. The apostles can not do this work for us, neither can Bacon nor Swedenborg. Other men may be as wise as they are, and may communicate as intellectually; but the *sphere* of an individual is an effluence of the identity, and can not be counterfeited. He had been repeatedly touched by a spirit hand, which, by the feel rather than the form, he knew to be that of his father. Others could only know it to be a hand. To him alone it was a Father's hand.

When the disciples were fishing in the "Sea of Tiberius," Jesus stood on the shore in the early morning, but the disciples knew him not, although "that disciple whom Jesus loved saith unto Peter, It is the Lord." This reciprocal affection was doubtless the cause of the earlier recognition by that disciple. The others could see as well as himself, but he could both see the form and feel the sphere or out-going essence and quality of Jesus, as they could not. But in this or any other age subsequent to the earth-life of the disciples, the identification of Jesus as an individual is impossible. We may know somewhat of the truth, he proclaimed, but nothing of his personality or identity as a spirit, for the obvious reason that we never knew him in the body.

The gentleman who proposed the intellectual test, advised great caution in yielding credence to the emotional hallucinations denominated the spheres of individuals. He thinks the most sensitive medium may be deceived by this intangible substance. To the question as to whether we can know that a historical personage is spiritually present, he answers, that the intellectual standard is the best, and he thinks it is

often a satisfactory one. Certainly it is the soundest, and least likely to lead us astray.

Mr. Partridge recited several facts, to show that historical celebrities, such as painters, poets, and philosophers, had been successfully imitated by mortals, and spirits might do the same thing, which, if true, would render the intellectual test of doubtful certainty. Facts show that an author even may be deceived by an imitation of his own productions, and other readers much more easily; but they will not mistake the man for another, where a true sympathy or intimacy exists. For this reason he concludes that a satisfactory identification of a Spirit must rest on the basis of an earth acquaintance and intimacy.—Adjourned.

R. T. HALLOCK.

TEST FACTS.

We thank our correspondent for his bold testimony to the spiritual facts within his own experience, and wish others might be prompted to follow his example. We agree with the writer, that spiritual phenomena are so important that the names of the witnesses should accompany the statements; but owing to existing prejudices, the number and rashness of bigots, and the delicate relations sincere persons may sustain to them, it might be imprudent to set up any arbitrary rule. Statements of facts, unaccompanied with the author's name, or with the name of some witness to their occurrence, do not generally, of course carry the force of conviction that is possessed by relations in which the witnessing parties are named; but they are nevertheless worth publishing when the address of the communication is confidentially furnished us.

FRIEND TELEGRAPH: FREDERICKSBURG, VA., June 14, 1857.

I take the liberty of sending you a few extracts from my journal. Are they the kind of facts you desire to illustrate the truths of spiritual intercourse? If so, they are at your service, to be used as deemed most advisable, *over my own signature*. I can see no good reason why any man should be either ashamed or afraid to give his name to the public in connection with his statements, when he knows those statements are true. For myself, the time is not far distant when I shall have to speak truth openly and above board, whether I like it or not. Consequently, I think it better to accustom myself to it at once; and it won't go so hard with me when I get where I "can't speak anything else." I certainly have no right to complain of any one who refuses to let his name accompany his statement of facts, for I accord to each the right to do as he pleases; but all such persons must accord to me an equal right to decline receiving statements over anonymous signatures as equally reliable with those of the person who fearlessly gives his name, and assumes at once the responsibility of his statements.

These remarks have been elicited by the oft-repeated remark, "Pshaw! do you believe the incredible statements of anonymous scribblers?" This is rather mortifying to the seeker after truth. I am free to acknowledge that my intellect is so obtuse that I can see no reason why a man, though he should see "The sun stand still and the moon be stayed" at the command of a mortal, need have any fears to tell the truth about it. All I deem necessary is, to "be sure you are right, then go ahead." But to the facts.

REMARKABLE FOREWARNING.

"In the early part of May, 1831, (I was then residing on my farm in the county of Richmond, State of Virginia,) I was taken sick with fever. During the attack, I wrote to my wife's father, then living in the town of Lexington, informing him of my indisposition; and, fearing for the health of my wife and child, I requested he would if convenient, come down to my house, and take them to the upper country, as my affairs would not admit my doing so without loss, until after my wheat harvest was secured. After writing this letter, my wife (then in very full health) also became slightly indisposed, and on Friday, the 13th of May, our family physician called to see me, and at the same time prescribed an emetic for her, to be taken next day, thinking there was but little the matter. On Saturday, 14th, his directions were followed apparently with good effect, for she was much better in the afternoon.

"In the afternoon of the 14th I received a letter from her father, stating that on Wednesday, the 18th, he would leave home for my house, for the purpose of taking his daughter back with him. Upon reading this letter to my wife, (who appeared much better and quite cheerful up to this time,) she burst into an immoderate fit of weeping. Unable to account for such strange conduct, I urged her to tell me the cause of her unhappiness, which, after some solicitation, she did. She commenced by saying she should never see her parents again in this world. I inquired the reason for such a strange freak, as I considered it. She replied, 'You recollect Mrs. Dobbins, (a former neighbor of ours,) who died last year at the Orange Springs.' 'And what of her?' I inquired. 'She came last night (Friday, 14th) to my bedside, and told me I should never see my parents again in this world.' I insisted that she had been dreaming, and expressed my astonishment that a lady of her intelligence and education should permit such nonsense to

make her unhappy or give her a moment's uneasiness—for there was her father's letter as an offset against her dream—a fact against a mere fancy, and one that promised a speedy reunion with her parents. She insisted that it was *no dream*; that she was awake, and in the full possession of her faculties, and that she had never seen her more plainly at any time, and that she could not be mistaken. Finding it impossible to remove the impression from her mind, I dropped the subject. SEQUEL.—Next morning, before 9 o'clock, (Sunday, May 15th,) she died of apoplexy. Query: Did she see Mrs. Dobbins? and did Mrs. D. tell her she would never see her parents again? If so, then the departed can return and communicate with the living. If not, upon what other theory, or what is still more desirable, upon what philosophical principle, can these facts be explained? Will Professor Mahan's "Od Force," the Buffalo Doctor's "Toe Joint," or somebody else's "Involuntary Muscular" theory, solve the problem? I pause for a reply.

MANIFESTATIONS FROM A RECENTLY DECEASED PERSON.

"On the 27th day of October, 1856, I called upon Mrs. C.—a medium for Spiritual Manifestations, at the boarding-house of Mr. W., in this town. Mrs. C. was in bad health, and was being attended by her sister, Mrs. A. S., who is also, to some extent, a medium. Sitting before the fire, in conversation with Mrs. C., who sat at my right, with Miss S. standing at my left, I was invited by Miss S. to go into the adjoining room to see a corpse she had "laid out." I declined, but expressed a wish that the spirit of the departed lady would manifest itself to us. We were almost immediately startled by three distinct raps. Mrs. C. looked to the right of the chimney, which projected into the room. I looked to the right, on the mantle-piece, whence the raps appeared to come; but Miss S., who was on her feet at my left, and directly in front of the mantle piece, exclaimed, in much excitement, 'Look! look! look at the wine glass!' which was at the moment whirling around upon its bottom, with no visible power within three feet of it, as I am willing to testify, with the ladies to back me. Query:—What moved that wine-glass?"

CURIOUS MANIFESTATION.

"LOS ANGELES, CALIFORNIA, April 16, 1855.—After the company retired, I was sitting and holding a conversation with the other three gentlemen of the circle, on various subjects connected with the so-called spiritual phenomena, and while describing a dream I had many years since, of having seen, as I thought, the 'All Seeing Eye,' in turning round to address myself to a gentleman who sat somewhat behind me, I raised my eyes, and at the distance of some ten feet from me, I beheld a most beautiful and brilliant human eye suspended in the air, and wholly beyond the reach of any one present. Suspecting that it might be an optical illusion, or the result of some psychological law, apart from spirit out of the body, I immediately turned to the company, and asked if any of them, at that moment, could perceive any mental obliquity or peculiarity of any kind about me. This inquiry appeared to excite surprise. With all present I was questioned as to why I had asked such a question. I replied that if I was sane, and had not lost my senses, there was an eye suspended in the air, at the same time pointing directly to it. No one else could see it; but the medium, who sat some five feet from the table, began immediately to show spasmodic symptoms; and springing to his feet, he rushed to the table, and wrote, apparently in a spasmodic manner—'Yes! and that eye will always be upon you and your actions'—and signed it 'James Henry.' Reflecting upon what I saw, and this communication, as the medium turned to leave, I audibly remarked, 'If all this be true, what manner of man ought we to be?' The medium instantly whirled upon his heel, again seized the pencil, and wrote 'Good men,' and returned to his seat. I continued to look alternately from the 'eye' to the medium, in order to satisfy myself that I was not mistaken, until the 'eye' disappeared, gradually dissolving in the air. There was no want of light, there being the usual quantity from two sperm candles. To say that this is delusion is simply absurd. If I know that I am now copying from my journal what I recorded and submitted to the inspection of the gentlemen present, on the next morning after the occurrence, for their confirmation, I know that it was a veritable occurrence. If I am mistaken in the one case, I may be also in the other. And my own personal identity may after all be but a fiction, not to be believed in even by myself.

J. B. GARLAND.

Interesting Miscellany.

NO WORK TO DO.

Ho! ye who at the anvil toil,
And strike the sounding blow,
Where from the burning iron's breast,
The sparks fly to and fro,
While answering to the hammer's ring,
And fire's intenser glow—
O! while we feel 'tis hard to toil,
And sweat the long day through,
Remember it is harder still
To have no work to do.

Ho! ye who till the stubborn soil,
Whose hard hands guide the plow,
Who bend beneath the summer sun,
With burning cheek and brow—
Ye deem the curse still clings to earth
From olden times till now—
But while we feel 'tis hard to toil
And labor all day through,
Remember it is harder still
To have no work to do.

Ho! ye upon whose fevered cheeks
The hectic glow is bright,
Whose mental toil wears out the day
And half the weary night,
Who labor for the souls of men,
Champions of truth and right—
Although you feel your toil is hard,
Even with this glorious view,
Remember it is harder still
To have no work to do.

Ho! all who labor—all who strive—
Ye wield a lofty power:
Do with your might, do with your strength,
Fill every golden hour:
The glorious privilege to do
Is man's most noble power—
O! to your birth-right and yourselves,
To your own souls be true!
A weary, wretched life is theirs
Who have no work to do.

A PIANO FOR TEN DOLLARS.

*** Away went ink and pen, and up bounded I to catch the hand of little Nellie, and off we ran—in at the beautiful mansion, into a room softly lighted, where Nellie's mother who was an invalid, laid upon her accustomed couch; and up to the new piano, to soothe the weary sick one with strains of music. The instrument was one after my own heart, rich-toned, full and melodious, and the soft strains answered liquidly to my touch. Now the sweet verse of Burns' "Highland Mary"—and now the sweeter music of Tappan's "There is an hour of peaceful rest," occurred to my memory, and thus I played and sang till Nellie's father came. He was a handsome man, in the full vigor of manhood and from him his little daughter inherited her golden tinted hair and hazel eyes. He took a seat near his wife, and drew her thin hand into his, as he spoke to her. Then, when I praised the new piano, he turned to me laughingly, saying, "Yes, and the best part of it is, it only cost ten dollars."

I expressed my astonishment, and my look of wonder drew another laugh from him.

"Let me tell you the story," he said drawing little Nellie toward him, and encircling her little form with his arms, while she looked with as much astonishment as myself, and he began:

"Three years ago I went to Chicago. I had been there but a few days, when, in one of my morning walks, I encountered a girl some twelve years old, a very intelligent, bright-eyed child, whose face wore such a sorrowful expression that I almost stopped to speak with her as she passed. The morning air was raw and chilly, the ground wet from a light fall of early snow; and I noticed that, as the wind blew her thin garments about her form, she shivered with the cold. As she went by, she half turned, and I had gone but a little way before I heard quick footsteps behind me, and stopping, the girl lifted her hand, as if to place it on my arm, and then drawing back, she said:

"Please, sir, if you could give me a little money to buy bread."

"Are you hungry?"

"Yes, sir—real hungry!" and her lips quivered.

"Doesn't your father work, and bring home bread?"

"Father is sick," she said, "and mother sprained her arm, and my brother, who used to help us, was drowned not long ago."

"Something in my heart and in her face, told me that her story was true. I took her into a baker's shop, bade her hold out her tattered apron, and filled it with loaves. Then putting five dollars into the shopman's hand, I stipulated that the poor family was to have bread every morning till the money was used up. Then I slipped another five dollars into the girl's hand, and turned hastily from her tear-filled eyes."

"Well, ten dollars was gone, and I was by no means rich enough to spare it, but I felt as if, no doubt the Lord would make it up, and at any rate, ten dollars was cheap enough for the rare pleasure of giving to God's poor children. I went back to my hotel just as the gong sounded for breakfast, and took my seat with a hundred strangers.

No sooner had I commenced eating than I felt a hand laid on my elbow, and looking up there sat an old friend, I had not met for fourteen years. When I last saw him he was a young man just starting in the world, with little means and few friends."

"I have not grown rich," he said at the first surprise of recognition was over, "but I am able to pay my debts. Do you remember one day, fourteen years ago, you lent me ten dollars in my extremity, and told me never to pay unless I was able? How I have tried to find your address many times since, but could not. Here is a ten dollar gold piece, and I am only sorry that I can not double it for your kindness to me when I was in trouble. But come and see me on your way through Iowa—and my wife and children will thank you with me."

"I was very much astonished and affected, for I had totally forgotten his obligation, but I could not refuse the just return. Truly, I thought, giving to the Lord does not impoverish, even in worldly means, and I said to myself, I will see what this ten dollars will bring me. So, looking about, I made a little investment in the new land, and went on my way, fully satisfied with myself and the world in general. Three weeks ago, I had an offer of five hundred dollars for my wee bit of land; I accepted it, and as my wife and little Nellie have long been teasing me for a piano, I bought this for them."

"It seems like a dream," said I gazing with a kind of reverence on the beautiful instrument; "you ought to commemorate the incident in some manner," I added.

"I have thought of inscribing upon a small silver plate the words, 'Cast thy bread upon the waters and thou shalt find it after many days;' but it does not seem appropriate to the case."

"Did you ever see the girl again, papa?" asked Nellie.

"No, my dear, but I have heard from her through a German missionary. She is a good scholar, and teaches a little school herself, now in Chicago. She has become a handsome and refined young woman, and is educating her only brother, younger than herself. I learned from him that my little gift put new life into the sinking heart of the poor, sick father, and the nourishment procured with some of the money, gave strength to his weak frame. The father obtained employment, the little brother found work to do in an office, and the girl obtained the favorable notice of a celebrated pianist, who saw that she possessed musical gifts of a high order, so that by his cultivation, she became enabled to support herself. So you see, ten dollars made a whole family happy, grateful and useful, and bought me this beautiful instrument."

Verily, truth is stranger than fiction.—*Examiner.*

DESOLATION OF PALESTINE.—In Palestine you are as much in the wilderness as when in Arabia; for as to inhabitants, they are precisely the things which do not exist, for all you can tell, except in the towns and villages you pass through. You ride on day after day, and you rise over each hill, and you sink into each valley, and except an occasional solitary traveler, with his servant and his muleteer, or a Turkish official with his party, rarely does a moving object appear upon the landscape. No cattle are on the land, and no passengers are on the highways. How lonely it is! and this loneliness strikes you more like that of the desert, for it seems unnatural, because here there should be life, and there is none. Sometimes you make out at a distance on the hill side a single figure, a man upon a donkey. It is the only moving thing your eye can detect all round. And so you go on through this desolate land. From Jerusalem to Bayrut you scarcely light upon one single scene of rural industry—not one scene of life that can be compared with those on the Arab pastures from the top of Jabel el Safow to the wells of el Mileh.—*Louth's Wanderer in Arabia.*

SUNKEN SHIPS AT SEBASTOPOL.—John E. Gowan of Boston, as our readers may be aware, has made a contract with the Russian government to raise the ships sunk at Sebastopol during the late Russo-Turkish war. There are 107 in number, consisting of 15 line-of-battle ships, 7 frigates, 5 corvettes, 10 brigs of war, 5 war schooners, 5 tenders, 1 bombship, 10 gun yachts, 23 transports, 15 war steamers and 19 merchants vessels. The vessels first sunk on the approach of the English were two ships of the line, two frigates and two corvettes; extending across the entrance of the harbor between forts Alexander and Constantine. These occupied a space of near three-fourths of a mile, in water 60 feet deep. On the capture of the Redan, the remaining ships were sunk. It appears from these facts that the Russians had a powerful fleet in the harbor at the time of the attack, but dared not risk a naval fight with their more powerful foe. The value of the ships sunk is estimated at \$65,000,000. It is not known exactly what the contract of Mr. Gowan is, but he is to have, it is said, a percentage on the value raised. He goes out about the first of April to commence his work, taking with him about one hundred and fifty men and hydraulic machinery of colossal dimensions and power. From his former efforts, it is expected that he will be entirely successful in this magnificent contract.—*Dover Gazette.*

OUR COUNTRY IN 1856.—The Secretary of the Treasury has recently prepared a table, showing the population of the different States and Territories, and the value of the real and personal estate, prepared in part from enumerations and valuations, and in part from estimates, from which it appears that the population is 26,964,312, and the value of property \$11,317,611,072. The American minister to England, at a dinner on the Fourth of July, said that "the American republic at the time of its birth was a puny creature, sickly, feeble, diminutive. It then contained 2,500,000 souls. The population is now 27,000,000. The Territory was then a margin of the Atlantic. It is now an immense continent. Our wealth was then comparative poverty, while our resources are now actually exhaustless."

THE GREAT EASTERN.

THE LARGEST STEAMSHIP IN THE WORLD.

We give from the Philadelphia Saturday Evening Post, the following description of this monster ship, which is expected to arrive in the harbor of Portland, Me., some time during the latter part of the present summer:

The Great Eastern is the property of the Eastern Steam Navigation Company, incorporated by royal charter. An idea of the magnitude of the undertaking may be formed when we state, that the capital of the company is £1,200,000, (nearly \$4,000,000) with power to increase it to £2,000,000.

The ship itself was designed by J. K. Brunel, Esq., F. R. S., and will be worked by screw and paddle engines. The ship itself, and the paddle engines, were built by Messrs. Scott, Russell & Co., at Millwall, Poplar, and the screw engines by the celebrated firm of James Watt & Co., Soho Works, Birmingham.

The following statement will show the dimensions, capacity and power of this truly colossal specimen of English genius, enterprise, and industry:

Length.....	680 feet
Breadth.....	83 feet
Depth from keel to keel.....	60 feet
Length of principal saloons.....	400 feet
Number of decks.....	4
Tonnage.....	22,500 tons
To carry coals and cargo.....	18,000 tons
Nominal power of paddle engines.....	1,000 horses
Ditto, screw ditto.....	1,600 horses
Number of cylinders of paddle engines.....	4
Diameter of cylinders.....	74 inches
Length of stroke.....	14 feet 6 inches
Draught of water, laden.....	30 feet
Ditto, light.....	20 feet
Accommodation for passengers, 1st class.....	800
Ditto, 2nd ditto.....	2,000
Ditto 3d, ditto.....	1,200
Ditto troops alone.....	10,000
Weight of iron used in the construction, about.....	700 tons

From the above it will be seen that the Great Eastern is intended to carry 4,000 passengers, and, without any passengers, 10,000 troops, as they are usually conveyed to their destination. The immortal Ten Thousand would have been delighted to have seen such a ship off Calcutta or Anapa ready to convey them down the dreaded Euxine. But, large as some ships were in those days, this beats all, ancient and modern.

Another peculiarity of this monster ship is that her decks will be flush, so that her great length will afford a promenade of more than a quarter of a mile round the deck, without the annoyance of shipped water splashing the heels and ruffling the tempers of the passengers.

WHAT I HAVE NOTICED.

I have noticed that all men speak well of a man's virtue when he is dead, and the tombstones are marked with epitaphs of "good and virtuous." Is there any particular cemetery where the bad are buried?

I have noticed that the prayer of every selfish man is "forgive us our debts;" but he makes everybody who owes him pay to the utmost farthing.

I have noticed that death is a merciless Judge, though not impartial. Every man owes a debt. Death summons the debtor to lay down the dust in the currency of mortality.

I have noticed that he who thinks every man is a rogue, is very certain to see one when he shaves himself, and he ought, in mercy to his neighbors, to surrender the razor to justice.

I have noticed that money is the fool's wisdom, the knave's reputation, the wise man's jewel, the rich man's trouble, the poor man's desire, the covetous man's ambition, and the idol of all.

I have noticed that merit is always measured in this world by its success.

I have noticed that in order to be a reasonable creature, it is necessary at times, to be downright mad.

I have noticed that as we are always wishing instead of working for fortunes, we are disappointed and call Dame Fortune blind; but it is the very best evidence that the old lady has the most capable eye-sight, and is no "granny" with spectacles.

I have noticed that purses will hold pennies as well as pounds.

I have noticed that tombstones say, "Here he lies," which no doubt is often true; and if men could see the epitaphs their friends sometimes write, they would believe they had got into the wrong grave.

AS GOOD AS IT WERE ASOP.—A mouse ran into a brewery, and happening to fall into a vat of beer, was in imminent danger of being drowned, when he appealed to a cat to help him out. The cat replied, "It is a foolish request, for as soon as I get you out I shall eat you." The mouse replied that that fate would be better than to be drowned in beer. The cat lifted him out, but the fume of the beer caused pass to sneeze, and the mouse took refuge in his hole. The cat called on the mouse to come out. "You, Sir, did you not promise that I should eat you?" "Ah," replied the mouse, "but you know I was in liquor at the time."

A MOMENTOUS INQUIRY.—The old Lutheran Tennessee synod, by its delegate, Rev. Mr. Moser, submitted to the last Missouri Synod, the all-momentous inquiry, whether the bread at the Communion table must be cut or broken. The conclusion they finally (after solemn consultation and ample and impressive change of opinion) arrived at, was that it was heterodox to break the bread, and that it must be cut.—*The Republican.*

HOW WATCHES ARE MADE IN SWITZERLAND.—A large proportion of the work bestowed upon the manufacture of watches in Switzerland, is done by cottagers, who cultivate the earth in summer, and in the winter shut themselves up with their families during the inclement season, which lasts three or four months. The whole family then devote themselves to the work of making watch movements. Not only do the children work, but the dog turns a wheel, and puts in motion a lathe or a pair of bellows. First, the rough part of the movement is made by water power. Particular parts are assigned to the young members of a family, while others are employed in putting the plates and wheels together. When a sufficient number have been prepared, the master transports them on the back of a mule to some town or village, where he sells them to little master watch-makers, who complete the movements; or else they are sold to traveling agents, who case them in silver or gold.

CRIME AND IGNORANCE IN LIVERPOOL.—In the ninth months from January 1st to September 30th, 1856, the Liverpool police took into custody 19,336 persons, of whom 581 or three per cent. had been educated; 8,009 or 41.4 per cent. could read and write imperfectly; 1,360 or 7 per cent. could read only; and 9,386 or 48.6 per cent. had received no elementary instruction whatever.

EDUCATION IN KENTUCKY.—According to the official reports of the assessors, the number of children of school age in Kentucky, in the year 1855, was 229,424, of whom 215,002 attended public schools, leaving 14,422 who do not. For the year 1856, the number of children reported by the assessors, falls 12,306 below the number actually attending school, the latter being 245,181, and the former 232,875. The school attendance shows an increase of 30,179 over the previous year.

EXPERIMENTS WITH THE SOLAR TELEGRAPH.—Experiments with a solar telegraph have been made with complete success in Paris, in the presence of Le Verrier, Struve, and others. The rays of the sun are projected from and upon mirrors; the duration of the ray makes the alphabet after the system of Morse. It is proposed to apply it to the use of the French army in Algeria, where the ordinary telegraph can not be worked. The posts can be established at 24 leagues from each other.

Gen. Jackson held that the best representative of the Democracy proper was the laboring class. "For," said he, "it is among the laboring masses that all the honesty and virtue are to be found."

"GUILTY or not guilty?" asked a Dutch justice.

"Not guilty."

"Den, vat de tyful do you here? Go about mit your pizness!"

A Schenectady editor, describing the effect of a squall upon a canal boat, says, "When the gale was at the highest, the unfortunate craft keeled to the larboard, and the captain and another cask of whisky rolled overboard."

QUESTIONS FOR ELUCIDATION

BY SPIRITS AND MORTALS.

The investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At eight o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicit and present truth in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First, Each contributor is requested to present in writing the facts on which his or her conclusions are based. Second, The mode of applying facts to the question. Third, Conclusions. Fourth, Remarks.

QUESTIONS.

- Has God provided any special means of man's development, regeneration or salvation?
- Was Jesus Christ divine in any sense in which, and of which, man is not capable?
- Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?
- What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?
- Wherein consists the difference between man's life in the spiritual world and his life in the material world?
- What effect has a premature physical death on man's spiritual life and destiny?
- Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?
- What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?
- Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

Spirit and Clairvoyant Mediums

IN NEW YORK.

Mrs. E. J. French, No. 4 Fourth Avenue, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A.M. to 1 P.M., and 2 to 4 P.M. Electro-medicated baths given by Mrs. French.

Mrs. S. H. Porter, Spirit-Medium, 221 West Thirty-first street, between Eighth and Ninth Avenues. Hours from 10 to 12 A.M., and from 2 to 5 P.M., Wednesdays and Sundays excepted.

Mrs. J. E. Kellogg, Spirit Medium, rooms, No. 625 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day (except Sundays), from 9 A.M. to 12½ P.M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P.M.

Mrs. Bradley, Healing Medium, 109 Green street.
Miss Katy Fox, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

Miss Seabring can be seen daily at 477 Broadway. Hours from 10 to 12 A.M., and 2 to 5 and 8 to 10 P.M. No Circle Saturday evenings, nor Sunday mornings and afternoons.

Mrs. Beck, 383 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. Conklin, Test Medium, rooms, 477 Broadway. Hours, daily, from 7 A.M. to 10 o'clock, and from 2 to 4 P.M.

A. B. Smith, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

Mrs. Ann Leah Brown, No. 1 Ludlow Place, cor. of Houston and Sullivan streets. Hours from 3 to 5, and from 7 to 10 P.M. Friday, Saturday and Sunday excepted, unless by engagement.

NEW JERSEY.

Mrs. Lorin L. Platt, of New Brunswick, N. J., Spiritual and Clairvoyant Medium, employs her powers chiefly in the examination and treatment of disease.

CONNECTICUT.

Mrs. J. R. Mettler, Clairvoyant and Spirit Medium, devotes her time chiefly to the examination and treatment of the sick. Mrs. M. also gives psychometrical delineations of character. Residence, No. 9 Winthrop street, Hartford.

Mrs. Caroline E. Dorman, Clairvoyant, residence, 122 Grand street, New Haven. Medical examinations and prescriptions for the sick will be attended to.

RHODE ISLAND.

Mrs. H. T. Huntley is a Trance Speaking Medium, who has been employed in this capacity for two years. Address at Providence, R. I.

MASSACHUSETTS.

Miss E. May Smith is an inspired writer and speaker of great power. Her discourses are eloquent, earnest and philosophical. Address, for the present, Boston, Mass.

Mrs. W. R. Hayden, Test Medium, by Rapping, Writing, and other modes of manifestation. Residence, No. 5 Hayward Place, Boston.

Miss Frank Burbank, Trance, Speaking and Personating Medium, may be found at No. 98 Hudson street.

Mrs. B. K. Little (formerly Miss Ellis), Rapping, Writing and Trance Medium has opened rooms at No. 46 Elliott street.

Miss A. W. Snow, No. 104 Tyler street, Writing and Trance Medium, proposes to answer sealed letters, and describe persons that have left the form.

Mrs. E. W. Sidney, Medical Clairvoyant and Spirit Medium, rooms, Fitchburg, Mass. Terms for an examination and prescription, \$1.

VERMONT.

Mrs. Mary H. Brown, Medical Clairvoyant and Healing Medium, South Royalton, Vt., will be happy to wait on the sick and afflicted.

NEW HAMPSHIRE.

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"Nonsense, man!" But Alston shook his head.

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