

Smithsonian Institution



# 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.

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## THE SPIRITUAL TELEGRAPH.

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### PERSONAL AND SPECIAL NOTICES.

**Academy Hall, Next Sunday.**  
 Mr. Harris will lecture at Academy Hall, next Sunday, after which his lectures will be suspended during the warm season, to be resumed in the coming Fall.  
**Dodworth's Academy.**  
 Miss Emma Hardinge is expected to lecture at Dodworth's Academy next Sunday, morning and evening.  
 Mrs. French will lecture at Clinton Hall, Brooklyn, on Sunday next, at 3 P.M.  
**To Ladies.**  
 The gentleman whose advertisement for a wife will be found in another column, says, in a private letter accompanying it, "This is the third year I have taken the TELEGRAPH, and I can truly say that it is the best paper of the kind that I know of. "Give us facts! Yes, that is the talk. I am sick of the misty correspondential philosophy, with its head in the clouds—fog—and its feet on nothing."  
 Matter of fact: fine tact, common-sense man, this. He says he means all he says, and we think he does.

The ransom paid by government for Miss Gardner was \$1200. The expedition of the friendly Indians cost \$600. More than \$3000 have been expended in the recovery of Miss Gardner and Mrs. Marble.  
 Sugar, unless the advance in cost is stayed, will soon pass beyond the reach of all but the rich. The product of the maple for many uses is equal to that of the cane, and for molasses superior; and we venture to suggest to every Spiritualist in the United States, who has land suitable for the purpose, that he put out upon it a goodly number of maples.

The Board of Aldermen in Brooklyn has been overhauling the conduct of some of its members, and finds them not as pure as angels. The report of a Special Committee on the subject recommends that two of their number be dropped from the Board of Health, and one of them expelled from the Board of Alderman. The charge against these members is bribery.

A wretch named Hogan, at Hornellsville, N.Y., was recently found to be pursuing a course of most inhuman cruelty toward his little child, a girl two years old. He had confined her in a shoe-box with her feet tied to the top, where she was discovered covered with bruises from the frequent beatings to which he had subjected her, and almost starved. His neighbors were so incensed against him that they tore down his house about his ears, and treated him to a coat of tar and feathers.

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## THE MOVING WORLD.

The celebration of our national anniversary, the Fourth, has been attended with the usual festivities and displays in this city, and the towns near and far. Would that the escutcheon of our country, and of this city, were still so fair and unstained, that the just and good among us could have realized that they were commemorating a Declaration of Liberty and Right which still is, instead of a thing that was.

The elements of license and discord in this city ignited on the evening of the Fourth, and serious riots, attended with wounds and loss of life, occurred; and the city was not fully restored to quietude before Sunday evening, when order was re-established by the military. The slain amounted to ten or twelve, the wounded, some of them fatally, probably to a hundred and twenty.

The rioting commenced in the 7th Ward, at about 5 P.M., in Jackson street, where several members of the Metropolitan or new police, were surrounded by an Irish rabble, and pelted with brickbats from the housetops and the street. A party of policemen dispatched to the rescue, on reaching Bayard street, was attacked by another band of rowdies, an organized Irish gang, known as "Dead Rabbits." The police defended themselves as well as they could, till the "Bowery Boys" came to their rescue. The fight was continued between the "Dead Rabbits" and "Bowery Boys," with varying successes, until about half-past eight. The advancing and retreating extended to several streets; barricades were thrown up; fire-arms were used; and many innocent as well as guilty parties were borne wounded and bleeding from the field. A cessation of hostilities was finally brought about by some of the officers of the police, who, in citizen's dress, mixed in with the rioters and effected a truce.

Early on the morning of the Fourth, a desperate affray occurred at a porter house on Eighth avenue, at which one man was stabbed, another shot, and several members of the police badly injured.

On Sunday evening the riots were renewed in the neighborhood of Five Points. The disturbance commenced between two or three drunken men, and increased until large numbers were engaged: fire-arms were used, chimneys torn from the tops of houses to furnish missiles, and the military were called out. A cannon was captured before the belligerents were able to bring it in requisition. In this riot twelve men were shot, and thirty or forty wounded with brickbats.

Wm. L. Marcy is dead. He was found lifeless in his room at Ballston, on Sunday the 5th inst., at noon. Gov. Marcy was a large man, both in person and mind. As a statesman we have scarcely his peer remaining; and he was as just and good a man as one can well be, and adhere scrupulously to party. He was seventy years old, but with intellect undimmed, and physical force scarcely abated.

The weather of the season is a marvel. Rain succeeds rain, storm succeeds storm; and last week it was so cold that overcoats and fires were indispensable to comfort. The times are out of joint. The elements above and below seem equally swelling with commotion, and the end is not yet.

The Court of Appeals having rendered their decision, sustaining the new Police Bill, Mayor Wood has ostensibly yielded to the supremacy of the laws, and disbanded his police. He retains, however, the station-houses in his keeping, and intimates that he may need them for the accommodation of a night watch.

The riots of Saturday and Sunday can only be regarded as an addenda and outgrowth of the great Wood riot which preceded. The "Dead Rabbits," in their onsets, mingled with their cries of defiance, shouts for Wood, and vengeance on his enemies. We are glad to add that they were foreigners almost to a man.

The voters of France number 10,000,000. The result of the election just held is not ascertained, but strong hopes were entertained of securing the return, in Paris, of several noted liberals.

The British Parliament has had a stirring debate on the bombardment of Greytown by our government, during the late administration of President Pierce. Satisfaction for British property destroyed was loudly demanded, but the dominant party were of opinion that the claim could not be sustained.

The Atlantic Telegraph cable being nearly completed, the embarkation of it on board the Agamemnon was commenced on the 19th of June. Ninety-eight miles of it had been shipped. The entire length of the cable is 2550 miles. The U. S. frigate Niagara had been altered, and was immediately to commence receiving her portion of the cable.

Lord Napier denies the allegation that the islands in Panama Bay have been ceded to England, or that England is negotiating, or intending to negotiate for sessions of any kind in or near the American continent.

Heavy fires occurred in Cincinnati on the night of the 2d, involving losses of a quarter of a million of dollars.

One ship from Liverpool, the other day, landed at Philadelphia 550 Mormon emigrants bound for Salt Lake. By the time they reach their destination, we apprehend, they will find themselves not only on the borders of Salt Lake, but pretty well up Salt River.

A meteor, similar to that which on the 13th ult., devastated the region near Utica, on the same day, visited the town of Burke in Franklin county, destroying several buildings, but no lives.

In June of the previous year, a far more destructive tornado visited the same place. It took its rise in the meeting of two black clouds, which coming rapidly in collision, tore each other in fragments, and fell to the earth. From these was evolved a whirlwind and hurricane, which strode like a giant across a thinly settled country, for a distance of thirteen miles, destroying fences, trees, buildings, and everything in its way. One hundred dwelling-houses, and two hundred other buildings, were completely demolished or shattered in its course, in some instances leaving scarcely a vestige to mark the spot where they stood.

Mr. Miles Darden, of Henderson county, Tenn., supposed to have been the largest man in the world, is dead. He was seven feet six inches high, and weighed a fraction over one thousand pounds. His girth around the waist was six feet and nine inches. Such are the dimensions of this individual, as given by the Jackson (Tenn.) Whig Verily, if they had giants of old, have not we? This American, we apprehend, would have made an armful for even him of Gath.

The farmers of Illinois are experimenting unsuccessfully with the sugar cane. A belief is expressed that the State, in five years, will make her own sugar. One man has planted this year twenty-five acres. Another offers to bet the Charleston Courier \$500, that he will produce from one acre 500 gallons of molasses superior to any made at the South; and further, that he will manufacture it at a cost of ten cents a gallon. There is money in the "Chinese weed" for all the Western, Middle, and some of the Eastern States.

The farmers in several counties of Iowa, having suffered long from the depredations of an organized band of horse thieves, finally associated themselves together, and declared on them a war of extermination. They arrested several; one they shot, and one, an old man named Warren, they subjected to a summary trial and hung. We desire to know if there is not an organized government in these counties, to whom, after these thieves were seized, they might have been delivered for punishment? If not, we advise the people of Iowa to go to work, after the fashion of Republics, and institute such a government.

Miss Gardner, taken captive by a band of outlawed Sioux in March last, when her parents and family were massacred at Spirit Lake, Iowa, has been rescued by the intervention of some friendly Indians. She is a pleasant girl, 15 years old, and a native of Seneca Co., N.Y. The ceremonies and speeches attending her delivery to Gov. Medary, at St. Pauls, were novel and interesting.

The Spiritualists' Directory.

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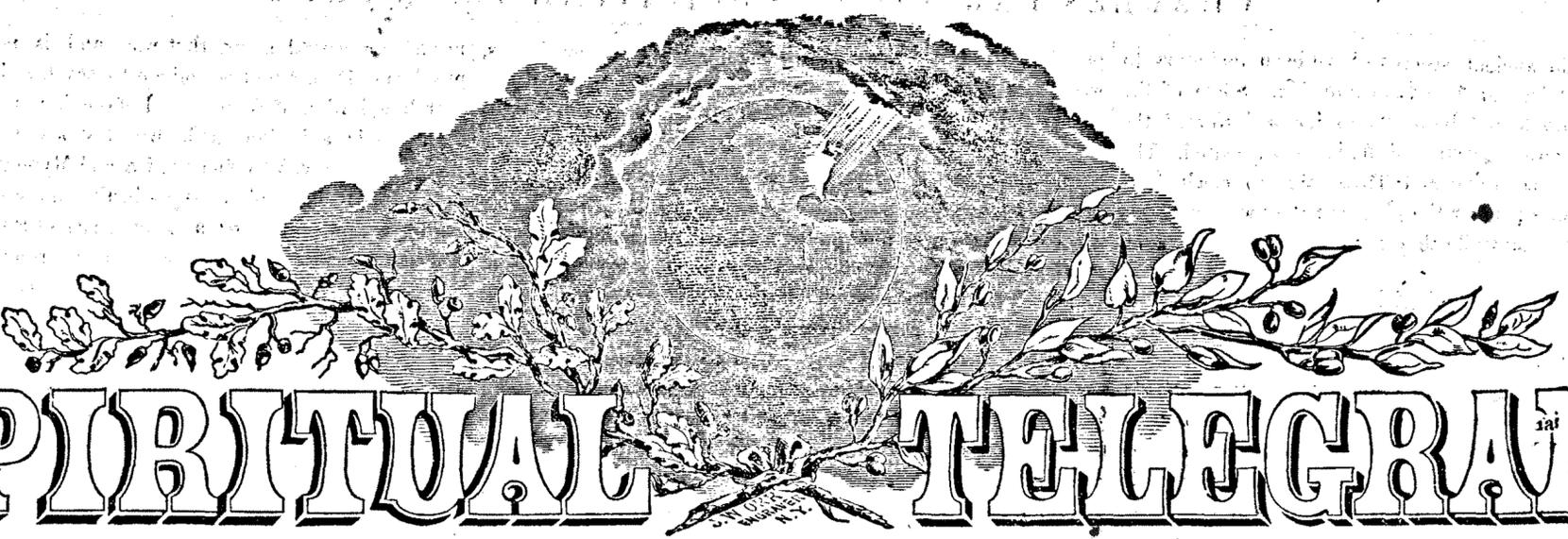
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# SPIRITUAL TELEGRAPH

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## The Principles of Nature.

### CAN LUNACY BE CURED BY SPIRITUALISM?

BY JOHN A. WEISSE, M. D.

I have read with great interest the pamphlet of Dr. Wilkinson, "A Proposal to treat Lunacy by Spiritualism," just published in London. "THE SPIRITUAL TELEGRAPH," of May 23, 1857, contained extracts from it. Dr. Wilkinson is well known. The liberal minds of the clerical and medical professions have read his works. His subjects, as well as his ideas, have a philosophical originality and freshness not to be found elsewhere. His writings partake both of the German and French school: they are spiritual without being dreamy, and practical without being materialistic.

Men of all ranks of society begin to realize that there are agents and principles at work in the human constitution hitherto unknown or unobserved. All that is needed, after the able pamphlet of Dr. Wilkinson, is a synopsis of what history and tradition have to offer on this now and ever all-absorbing subject, viz.: *the cure of disease, especially lunacy, by mental and spiritual agency, together with all the physical means furnished by medicine and science.*

The Hindoos, Chinese, Egyptians, Chaldeans, Phoenicians, Israelites, Greeks, Persians, Romans, Gauls, Germans, Lusitanians, etc., believed that most of the violent diseases, and especially those of the mind, were produced by demons and evil spirits; hence their different divinities, oracles, sybils, priesthoods, charms, exorcisms, incubations and dreams, in the temples and sacred groves. The records and traditions of each of these nations would furnish an interesting paragraph; but we must confine ourselves to a few gleanings.

Solomon, who had acquired great proficiency in the natural sciences, is said to have written a book on diseases, which were to be cured by certain forms of exorcism, as well as by physical remedies. King Ezechias, fearing that it would destroy the influence of the Levites, who had thus far enjoyed the monopoly of cure, burned it.

Job was considered as the victim of a demon, and Saul as the sport of an evil spirit. I Sam. ch. xvi, v. 14-23.

Christ cured so many lunatics and cast out so many devils and unclean spirits, that the Pharisees and Scribes accused him of doing it by the aid of the devil. Our scribes and pharisees accuse modern mediums in the same way. The more liberal and less priest-ridden attribute all the phenomena to electricity. The apostles performed similar cures. The fathers of the Church, martyrs and saints had the same power, which the Church of Rome claims to possess to this very day. Even Luther reprimanded the physicians of his epoch, for saying that lunacy was not the work of evil spirits.

The first cure of insanity mentioned in profane history was performed by the shepherd Melampus, 1400 B.C. The daughters of Proetus were running wild through the woods. Melampus cured them by exorcism, charms, ablutions, and white hel-

lebores. Much has been written about the celebrated cures at Cos, Cnidos and Epidaurus, by the Asclepiades. Psychical means, such as dreams, somnambulism, and charms, were the principal ones in lunacy and other chronic affections.

According to Pythagoras (500 B.C.) the air is filled with spirits, from whom emanate dreams, disease and health. The good spirits tend toward union, the bad toward disunion. Hence psychical means are curative of disease. To cure insanity he used exorcism, music, expiations and fasting. Empedocles saw an exiled spirit in every creature.

Plato inculcated the doctrine of pre-existing types or souls which form their own bodies. The diseases of the soul (lunacy), like virtue and vice, depend upon the mode of life. Hippocrates, imbued with these ideas as to the origin of disease, used both psychical and physical means to cure it. The pathology of insanity must have been little known at the time of Aristotle, who speaks of *the brain as a cold, damp mass*, whose function was to moderate the heat of the heart. From Aristotle to this day, medicine has been divided into two distinct schools: the spiritual, whose originators were Pythagoras, Socrates and Plato; and the materialistic, whose originators were Aristotle, Epicurus and Diogenes.

Among all nations, ancient and modern, heathen and Christian, lunacy has been considered as the work of evil spirits. Most of the great philosophers and physicians entertained this belief. Galen, whose works were the medical Bible among Arabs and Christians for twelve centuries, has been accused of superstition, because he inclined toward the belief that insanity was owing to the influence of bad spirits. He speaks of a *spiritus vitalis* and a *spiritus animalis*. One hundred years B.C. a distinguished physician called Asclepiades cured mental diseases at Rome by charms, magnetism and music.

Marcellus, of Sida, and Oribasius describe a kind of lunacy called Lycanthropia and Kynanthropia, in which the patients ran about like wolves and dogs, attacked people and tore them. The Christian fathers considered this mania as the work of devils, treated it as Christ and his apostles did, and performed miraculous cures. This mania continued periodically for centuries. In the middle ages, such patients were considered as men changed into wolves, and consequently chased and put to death. Herodotus speaks of a savage tribe in Africa called Nasomones, that used to sleep on the tombs of their relatives and friends, for the purpose of receiving inspirations and dreams to cure disease. The Daunians slept on the tomb of the great physician Podalirius, for the same purpose.

The orator Aristides, who lived under Antoninus, was a lunatic for thirteen years. We have his six "*Orationes Sacrae*," in which he describes his symptoms and cure. He had consulted in vain the greatest physicians of his epoch; he was ultimately cured by dreams, inspirations and somnambulism, which he attributes to Esculapius. St. Irenæus speaks of a certain Marcus who had the power of exalting people to such a degree that they acted like insane. He traveled about and used this same

power to cure similar affections. Tertullian mentions a nun who had the gift of conversing with angels and even with Christ while in a state of trance.

Jamblichus (A. D. 400) established a school to which his learning and erudition attracted numerous disciples; he claimed to have intercourse with invisible Spirits, and urged upon his hearers the possibility of such intercourse.

The last four centuries of Christianity were not as charitable and humane toward individuals that claimed to commune with, and be influenced by, Spirits. As soon as Tasso claimed to have intercourse with a Spirit to whose wisdom he attributed his sublimest ideas, he was confined to a mad-house for several years. After his release he wrote as good poetry as he did before his confinement.

Robert Hall, a celebrated Baptist clergyman, who thought and owned himself possessed of the Devil, was likewise confined for a time to a mad-house. Before and after his confinement, he preached the most eloquent and sublime sermons, while under this so-called diabolic influence. Lord Brougham having listened to one of his sermons, observed: "I do not know what to think of the man. It is the finest sermon that ever was preached, and it certainly is the finest piece of eloquence I ever heard issue from mortal lips. If Paul thus reasoned of temperance, righteousness and judgment to come, well might Felix tremble." "Judgment to come" was the text. Dugald Stewart spoke in similar terms of Hall's sermons. I hold this anecdote from an Episcopal clergyman who knew Robert Hall.

No doubt these individuals were mediums like those of our day; their influence might have been used to better advantage, if their powers had been better understood.

About A. D. 300, the treatment of lunacy is mentioned in the sanitary laws enacted at Rome. According to Posidonius, nervous and mental diseases are owing to the disturbance of the Spirit or soul organs. Demons, talismans and exorcism were used to cure them.

The Essæans, a certain order of learned Jews in Egypt, imbued with Zoroastrian, Pythagorean, Jewish and Christian ideas, taught that all disease, especially insanity, could be cured through the influence of a contemplative life, and the agency of angels.

Appollonius of Tyana wrought wonderful cures, and claimed to perform them by a spiritual power conferred upon him by the Deity. His cures attracted so much attention, that the Emperor Severus worshiped his image, which was placed side by side with that of Christ in all the temples and churches. A multitude of philosophers followed him, and went to his academy at Agra.

The Persian Magic now obtained a scientific form. It was *Theosophia* (Divine wisdom), when the assistance of God was used to cure disease; *Theurgia* (Divine action), when disease was cured through good Spirits; and *Goëtia* (witchcraft), when disease was cured through bad Spirits.

The Magic of the ancients seems to have been analogous to our mesmerism, clairvoyance and mediumship. Some of the fathers of the Church and bishops who inclined toward the spiritual movement were excommunicated and persecuted. The Church induced Constantine and Theodosius to enact laws against cures by Magic under the plea that they were wrought by the Devil; yet meanwhile they tried to perform cures by similar means.

Rhazes and other Arabian physicians speak of a sort of lunacy which they call *morbus mirachialis*, against which they employed astrology and other psychical means.

The history of medicine describes the epidemic, *Dance-Mania*, which began at Alcala-Chapelle, and spread over Germany and Holland in 1418. Men, women and children of all classes were attacked by it. The medical profession, it seems, could do nothing for it. The priesthood was ready, as it always is, to step in and use the healing art for purposes of aggrandizement; psychical means such as prayers, charms, exorcism and music in the churches of St. John and St. Vitus, were employed to stem the epidemic; hence the name of *St. Vitus' dance*.

Now medical men and the profession were left in the lurch, and well they may; for ever and anon they have treated, and will try to treat, man as a mere machine with only a body and no soul. The Church has always favored materialism in medicine and science. Ecclesiastical diplomacy and Jesuitism have uniformly encouraged the physician and scientist to deal with the material and leave the spiritual and psychical to them. Medicine and science have been short-sighted enough to swallow the bait; hence the overwhelming power of the Church and the meager influence of science and medicine. Napoleon uttered a deep and significant truth, when he said that public opinion is nine-tenths of the human strength; which means in other words, that the spiritual part of man constitutes nine parts of his strength; so that there is but one tenth left for the material. Friends and colleagues, we have worked upon the dead man; we have plied the scalpel and adjusted the microscope. This is well; but let us wake up and realize that we are working a soil that produces but onefold, and leaving to our enemies a soil that produces ninefold. Long enough have we farmed matter forgetting that there is a soul and a spirit in man! Long enough have we looked upon morbid symptoms, altered tissues, discolored membranes, coagulated fluids, and what of that? The spiritual agent that constituted nine-tenths of the organism was gone; the struggle that had been going on during this separation for days, weeks, months, aye, years, must have left traces of havoc. To suppose that these traces, especially on the brain of a lunatic who had been so for years, constituted the original disease, requires the blindest credulity and besottedness. For humanity's sake, let us say with Christ: "Let the dead bury their dead," and let us work upon the living.

Albertus Magnus, (1254,) left his bishopric, went into retirement and wrote his twenty-one folio volumes replete with formulae, charms and exorcisms of every kind. He constructed a moving and speaking automaton, which his disciple Thomas Aquinas destroyed, asserting that it was the work of the devil.

Marsilius Ficinus of Florence, fired by all the ideas of his predecessors, gave a more systematic form to astrology, which comprised all the psychical and spiritual doctrines of that epoch. In his book "On the Human Life," he considers the life-principle in man as identical with the *ether* in which the stars move. In order to insure a long life, if not immortality, we must strive to obtain this ether. This same doctrine was taught by Appolonius of Tyana, who performed those wonderful cures under Severus. Dr. Hare, in his "Spiritualism Scientifically Proved," calls the attention of scientific men to a similar principle, which he names the "Atmosphere breathed by Spirits."

Here may be mentioned the astrologers and alchemists Hollandus, Bernaud, Sendigovius and the prophet Nostradamus, whose prophecies are said to have been fulfilled to the letter. They were similar to the mediums of our day, only less developed and less numerous. Now *Necromantia*, *Ohiromantia*, and *Geomantia*, obtained separate professorships at some universities. Again, the Church is alarmed, as she always is, at the secular progress in a spiritual direction, because whenever and wherever men have come in contact with spiritual realities, they have become more and more independent, and consequently dangerous to Hierarchy and all *archies*. She whispered her fears to the state. Thenceforth the seekers of

practical truth were styled sorcerers, wizards, necromancers, witches, and the Inquisition and torture were their lot. Many a physician, many a scientist, became martyr to his spirit of investigation. Zabarella, Pierre de le Ramée, Vesalius, Michael Serveto, etc., were among this number. But martyrdom has always been a prolific seed producing an hundredfold; it did so now. Luther, styled the Heresiarch, and Paracelsus called the Charlatan, arose. While the former burned the papal bull, the latter burned the writings of Galen and Avisenna, which had been the Medical Bible for centuries. As we already stated, the great Luther himself reprimanded the physicians of his day for asserting that the contortions and sufferings of the so-called possessed (lunatics) were owing to natural causes and not to the devil. As innumerable religious sects have arisen since Luther, so also innumerable medical and scientific sects have arisen since Paracelsus. What the former was to religion, the latter was to medicine and science. It is a very suggestive item in the history of medicine, that this man, Paracelsus, a regularly bred M. D., a professor of one of the most celebrated faculties of Europe, the son of a distinguished physician, was handed down to posterity as a *charlatan!!!* Luther assailed theology; Paracelsus reformed medicine and science. Theology calls Luther a *reformer*, Medicine styles Paracelsus a *charlatan*. This charlatan was the most successful practitioner of his age; he it was who introduced antimony, sulphur, mercury, iron, gold, tinctures, essences, and extracts into the art of healing; he it was that first used the magnet and cured nervous and mental diseases by means which he called "*Magnalia Dei*." But his greatest ideas are to be found in his "Causes of Disease." He assigns five, and calls them *entia: ens astrorum*, the cosmic influence or action of the air; *ens veneni*, the chemical hurtfulness; *ens naturale*, the disorders of the vital factors of the microcosm; *ens spirituale*, the spiritual influence; and *ens deale*, the immediate decrees of God.

Here is a rich legacy and a vast field for investigation, not only for the physician, but for the philosopher and the scientist. If, while dissecting the body and analyzing matter, men had also looked for spiritual, telluric, and atmospheric influences, medicine would not be now at the very threshold of the most important causes of *lunacy*. Paracelsus was persecuted and died, it seems by the hand of an assassin, which only came to light in 1812, through Sommering, who, having his skull dug up for phrenological investigation, found on it a fracture that was probably the cause of his death. Robespierre and Cromwell have had their panegyrist; is it not time that Paracelsus should have his? Let us read what he says of himself: "*He passed his day with Arcana, lived in God and Nature as a powerful master of earthly light.*"

Soon the ideas of this powerful mind spread over all Germany, thence to France, Italy, and England, where Robert Fludd, one of the most learned physicians, considered disease, and especially insanity, as the work of bad spirits, against whom are led as many good genii, by Mitathron, the angel of health.

Now Germany was overrun by the *Fraternitates physicorum*, called *Rosenkreuzer*, who pledged themselves to devote their lives to the healing art. They claimed to perform their cures through faith and inspiration, the inner light and the Holy Spirit, the source of all wisdom.

From this mystic theology medicine went to the opposite extreme. Bacon opened the arena for analytic and empyric, and Descartes for speculative investigation.

Thenceforth Anatomy, Physiology, and Materia Medica, received a new impetus. The action of the heart, which had been considered as the sole fountain of life, had been discovered by Harvey. The study of that *cold, damp mass*, (the brain,) whose object, according to Aristotle, was merely to moderate the heat of the heart, began to be vigorously pushed by Casserius, Vieussens, Stenon, Valsalva, etc.

With the study of the brain was necessarily joined the investigation of *lunacy*.

It soon was considered as a galvanic battery, from which the mandates of the will are issued to every one of those muscular levers so carefully studied and calculated by Borelli. It was soon discovered that it is the work-shop of thought, and the umpire of the will, whose normal or abnormal action, whether manifested through the eye, face, tongue, hand, or foot, constitutes health or disease, sanity or insanity. But it was also soon realized that Von Helmont's Iatrochemistry, Sanctorius Medicina Statica, and Borelli's Myology, were more phenomena, proceed-

ing from a central agent that was, and is now, the X in the problem. Do not understand me to say that investigation, research, agitation of thought and of opinion is useless, for I am for scientific agitation in the broadest sense. If we had not tried Iatrochemistry, Medicina Statica and Myology, we would still look for the philosopher's stone in that direction. I only wish my medical brethren, or at least apart of them, to watch and find out the incendiary, while others are running with engine, hose, ladder, and bucket, to put out the fire.

Stahl, professor of medicine at Halle, had observed the medical oscillations from Spiritualism to materialism, and *vice versa*. He had studied Paracelsus' eclecticism, Bacon's practicalism, Descartes' speculatism. He was also conversant with Leibnitz's theistic Rationalism. He farther knew that Borelli, in the midst of his materialistic calculations of the muscular strength of motion, was obliged to place the *ais a tergo* of every vital action in the soul.

Stahl had evidently stared disease in the face. He had observed the erratic fancies and motions of lunacy, and could not help seeing something more than mere congestion, or atrophy, mere disorganization of solids and liquids, mere alteration of quality and quantity, for under such grave changes, and under such pressure, the machine in which they are going on, would not function for thirty and forty years, as is sometimes the case in lunacy.

Stahl's ideas are to be found in his "Theoria Medica Vera." The last analysis of all vital activity of the organic, and especially of the human body, is the soul *anima*. From her own indwelling rationality, without consciousness and without external guidance, she accomplishes the objects of the body, whose preservation is necessary to obtain this end. Thus the conscious as well as the unconscious attributes of man come under the dominion of the soul, with this only difference, that the latter, partly from habit, partly from instinct, must be as the innate shadows of all those conscious thoughts of a previous existence." Here we see the pre-existing ideas of Plato.

According to him, the soul builds her own body, and is just as capable to reproduce, as she is to nourish, preserve, and restore the losses.

We must not omit the most lucid of the Stahlians; Ernest Platner, professor at Leipsic.

According to him the nervous fluid is the organ of the soul, and is derived from the atmosphere, as well as from the arteries of the brain, and from the nerves; hence the soul extends over the whole body, and the nervous fluid, which as ether and as soul of the universe, is taken from the air, is also the cause of the organic activity, which is somewhat analogous in animal bodies, and in plants. He divides the nervous fluid, or soul, into a higher spiritual one, connected with the mental organs, and into a lower animal one, connected with the vegetative organs. These thoughts were published a century ago, and are very similar to those now uttered by mediums.

From this high development of the Cartesian ideas in medicine, we pass to those that were called into existence by a body of physicians who rejected every assumption of the soul as an indemonstrable chimera, and accepted the higher dynamics of Leibnitz as the postulate for the time.

The great leader of this school was Frederic Hoffmann, whose theory is that each body, as such, has a specific power of attraction and repulsion, which can be ascertained by measure, weight, and number. He speaks of a material sensitive soul, which he considers as a subtle, volatile fluid, drawn from the atmospheric ether, separated from the blood in the brain of animals, and distributed over the whole body, through the nerves.

In his Pathology, Hoffman assigns but two causes of disease: Cramps and Atony. He also ascribes disease to the influence of the moon, planets and constellations. He even goes so far as to attribute sudden distortions, during which the patient utters oaths and displays extraordinary strength, to the devil and evil spirits.

Now a dark skepticism sweeps over the world and sneers at every positive faith, at everything beyond the immediate senses, at everything moral and spiritual. The Encyclopedists in France, David Hume in England, and Frederick the Great, admit nothing that can not be demonstrated through the senses. Kant asserts that human knowledge is limited to the external and natural sphere of things whose essence and supernaturality can only be reached by faith.

Such men as Brown in England, Rasori in Italy, and Broussais in France, appear one and all, on the most materialistic platform. The celebrated Stieglitz, physician at the court of Hanover, threw a bombshell into the camp of materialism when he discovered animal magnetism; Mesmer raised it to the rank of a system based upon the idea that the planets and other heavenly bodies diffuse through the universe a subtle fluid, which acts upon the nervous system of animated beings. Swedenborg's theosophical writings, based upon incontrovertible facts authenticated by the court, the university and the public, their translation and advocacy by St. Martin in the face of skepticism in France; the wonderful cures at the tomb of St. Medard, and the driving out of devils from lunatics (1779) by Father Gassner, shook materialism to its very foundation.

De Hæen, professor at the University of Vienna, declared and taught that lunacy was the work of witches, evil Spirits and the Devil. Prince Hohenlo's wonderful cures startled Europe for a time. Thenceforth a reaction was inevitable. The philosopher and physician began to look again upon man as something more than mere matter; but this reaction was not brought about by the Church and State, by Inquisition and torture; it was the result of investigation—it was the conviction by fact and not by faith. While the faculty of Paris interdicted cures by animal magnetism under penalty of prosecution, the schools of Lyons and Ostende cured simply through belief without any manipulations. Now the Marquis Puysegur, colonel of artillery at Strasburg, formed a circle of his officers, investigated the phenomena of clairvoyance, and used it for the cure of disease. Soon magnetism and clairvoyance find adherents in Gmelin, Hufeland, Kluge, Deleuze and Dupotet. Lavater's *Physiognomy*, Gall's *Phrenology*, and Hahnemann's *Infinitesimalism*, were but offsprings of all these new lights and forerunners of Spiritualism, which for the first time since Paracelsus, sees in disease, and especially in lunacy, both spiritual and physical influences. In this assertion it is not only backed by the Scriptures, but by the philosophical and medical beacons of every age, and by the universal instinct and belief of the race.

Dr. Schubert, of Munich, published lately two able works, one called "*History of the Soul*," and the other "*Diseases and Disturbances of the Human Soul*," in which he adopts the following nomenclature: 1. nervous diseases; 2. contractions of the soul; 3. diseases of the mind; 4. disturbances of the soul. After having quoted many well authenticated cases of lunacy, where patients claimed to be influenced by extraneous voices and agencies to commit suicides, murders, etc., he concludes by saying: "*Patients affected with disturbances of the soul are but seldom influenced by physical means.*" I believe this is admitted by Esquirol, and all the physicians that made lunacy their speciality. Now, if it is conceded that physical influences seldom affect lunatics whose souls are disturbed, why not look for spiritual means, whether offered by mesmerism, clairvoyance, magnetism, Spiritualism, or any other ism, past, present or to come?

Spiritualists believe that every man, as well as every animal, plant and mineral has his peculiar *aura*. By *aura* is meant a certain ethereal fluid that pervades and surrounds every object. This fluid is more or less perceptible, attractive or repulsive. The loadstone or magnet *aura*, having more affinity for iron than any other object, attracts the iron most powerfully. Electricity, having more affinity for the magnet and iron, seeks their *aura*. The rose and poppy have their peculiar *aura*; the musk-deer and the cow have theirs; the Caucasian and negro have theirs. All of these *auras* can be changed by circumstances and foreign agencies. There is likewise a moral, spiritual *aura* which corresponds with the moral and spiritual senses, as the physical *aura* does with the natural senses. The moral *aura* of a good man or woman attracts the good; the moral *aura* of a bad man or woman attracts the bad. The French proverb "*Ce qui se ressemble s'assemble*," is very expressive of this truth.

Lunacy is essentially a mental derangement. Why is it not logical to infer that the mental *aura* has attracted and harbors correspondingly affinitive spirits, whose sport the lunatic becomes? In our historical survey we have seen that all nations believed in and acted upon this doctrine; that the wisest and best of our race entertained this belief in some form or other. Religions, creeds, sects, theories and opinions are based upon it. Modern Spiritualism is trying to prove it by induction, and put it on a scientific and practical basis. But the clergy and the

priest-ridden exclaim, as they ever did: "He hath a devil; he blasphemeth; crucify him." Wiseacres and would-be smart sneer, and shout—humbug, delusion, electricity, and think they have said about the last thing on a question that involves nothing less than the solution of immortality. Science and industry have discovered antidotes for physical derangements and diseases. We use chloride of lime to destroy noxious gases; we give antidotes to neutralize poisons; we employ cosmetics and perfumes to create a more aromatic and attractive *aura*. May we not as legitimately try to discover antidotes for moral and spiritual derangements and diseases? Why not look for a chloride that could destroy the noxious miasma emanating from bad spirits? Why not look for an antidote that could neutralize the poisons that vitiate and pervert man's spiritual faculties? Why not look for perfumes that could produce an *aura* capable of attracting more orderly spirits? There is a deep meaning in Christ's saying:

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself: and they enter in, and dwell there: and the last state of that man is worse than the first."

It is asserted that such ideas and investigations are not only foolish but can have no practical results. The same was said of chemistry, phrenology, mesmerism, clairvoyance, geology, etc., yet what intelligent and candid reader does not believe in them? Dr. Franklin flew a kite, a very foolish occupation for an old man and a philosopher; but he called down the lightning, and we use it as a common carrier. Dr. Priestly was persecuted, his house was burned by the mob; but he kept on investigating; and discovered *oxygen gas*, in which man moved, lived, and had his being without ever suspecting it. Twelve years before his marvelous discovery, Daguerre was called a madman by his own wife, for trying to catch a shadow; but he caught it, and the poor as well as the rich man is enabled to keep the shadows of his absent and departed friends. After such realizations of the apparently intangible and impossible, may we not hope to realize the presence of a Spirit, who, if he exists at all, must be something analogous to these three discoveries?

Spiritualism proposes to cure lunacy, by changing the *aura* of the patient, so that good spirits can approach and take the place of the bad. This is to be done by clairvoyance, by mesmerism, and through mediums. The lunatic is a medium for disorderly spirits; he is to be made a medium for orderly ones.

Mythology, Theology, Philosophy, Science, and even Ignorance and Superstition, have been evoked; they now lie before us in a chaotic mass; it needs but unbiassed men and clear intellects to separate truth from fable. We see that Spiritualism and materialism have waged a continual warfare, and that the Church and State favored now one and then the other, just as it suited their purposes, and they are doing so in Europe at this very day. They are afraid of Spiritualism in every form. When the astrologer and alchemist interrogated the stars and gnomes as to man's nature and destiny, the answer has pointed invariably to liberty and independence of thought and action; hence the Inquisition and the torture of that epoch. The Spiritualist of to-day interrogates not stars and gnomes, but his departed mother, father, child or friend, and the answer is, "*Down with the Church—away with sects*," no wonder that both the Protestant and Romish Priesthood should join and attribute such language to the Devil. Man never interrogated Nature in her physical or spiritual phenomena, without growing wiser and freer. Thus both Spiritualism and materialism have grown more and more refined by friction; spirit and matter, the diamonds of the universe, can only be polished by each other.

There has been enough antagonism between *matter* and *mind*, *body* and *spirit*; they are polished enough to be united; they exist conjointly in man, and must therefore have a corresponding relation, whether in or out of the flesh, whether in health or disease. Man being the highest type of matter and spirit, it is rational to infer that he can be influenced by the latter while here. The thinkers and pioneers of the community, the best of our race, call upon us to investigate this question, and report whether the very fountain of health and the seat of the reason and soul can be disturbed by extraneous spiritual influences. We see that this belief has ever been uppermost in the human mind, but that it has never been freely and fairly investigated.

Let us now, like candid seekers of the truth, go to work; for, alas! our means of cure are not superabundant, especially when we come to the sympathetic, emotional and mental sphere of man. What physician has not felt his inadequacy, when called upon to approach this *sanctum*? I, for one, often felt like throwing away my medicine chest, and giving up medicine, not only in cases of lunacy, but even in some neuralgic affections. Let us, then, embrace this opportunity, and add, if possible, the proffered spiritual ingredient to our *Materia Medica*. It will be a beautiful chapter. Happy the mortal who is privileged to inscribe it with the approbation of his colleagues.

Dr. Earle's statistics of lunacy show that sixty out of every hundred were found to be incurable. That heroine (Miss Dix), who, by her personal exertions, has induced thirteen States in this Union to erect lunatic asylums, and the British Government to appoint a commission to investigate into lunacy, will doubtless ascertain the validity of the assertion, that Spiritualism cures insanity.

Several physicians second to none are at work here. They are satisfied that there is something to be discovered in the phenomena of Spiritualism. I have investigated but little, yet I have observed things I can not explain on any known physical principles. I lately saw a lady quieted by a female medium within ten minutes: this lady had been sick for ten months, and had had, periodically, attacks of lunacy, in which she screamed and uttered oaths and obscene language. She had the best medical attendance New York could afford from the old and new schools, consultation after consultation, but without any relief. This medium went there every night for about two weeks, and succeeded in quieting and getting her to sleep when in this exalted condition. I witnessed this several times with my own eyes; I can assure you that I was wide awake, for it was a very novel sight to my skepticism. I could adduce other recent facts mentioned to me. My colleagues tell me that they witness such cases daily; that may be; as I am a Thomas I shall investigate for myself, and when I have sufficient data, I shall build my own theory. Let every physician do likewise, and that book, whose title-page is to be "*Spiritu-Materia Medica*," will soon be written.

THE EMANCIPATION OF THOUGHT.

WRITTEN BY IMPRESSION.

They may bind the hands with a heavy chain,  
They may palsify the ready tongue,  
But who shall withhold the angel hand,  
When the harp is ready strung?  
That harp, whose thousand golden chords  
Lie near to the earnest soul,  
Is free for the heavenly songs we bring,  
Is free from all base control.

They may strive with logic to blind the sense,  
They may shut out reason's light;  
But who shall say to expansive life,  
Dwell ye in this darksome night!  
Lo! angel hands on the "inner shrine,"  
Shall kindle a holy flame,  
Whose brightening ray, whose warmth divine  
Shall its birth and source proclaim.

They may say to the human heart, "Be still,  
All thy yearning cries are vain;"  
They may crush with pitiless hand the will,  
And its longing prayers disdain.  
But who shall stay the Spirits bright  
When they bring the hungry food?  
And say to the hopeless soul, 'Tis right,  
Eat freely—it is good.

Ah! yes, they may vanquish each outward sign,  
But the inward—the soul is free  
To mount on wings of faith and love,  
Where the holy alone can be;  
No earthly ties—no fetters of clay  
Can the soaring spirit bound,  
Until it expand in immortal day,  
And its love, and its rest is found.

M. L. R.

ROCHESTER, June, 1857.

POSTPONEMENT OF THE COMET'S VISIT.—Mr. Beswick, the editor of the *Revelator*, a Swedenborgian or "New Church" periodical in New York, republishes a communication on "The Expected Great Comet" which he wrote to the *Manchester Guardian* (England) in 1850, predicting from mathematical computation that the return of the great comet of 1264 and 1856 will not be until about the year 1861. We have, therefore, a respite for four years.—Sun,



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

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, JULY 11, 1857.

TO READERS AND CORRESPONDENTS.

Several articles intended for publication in this Number, are necessarily postponed till next week. Among those is an interesting article, in type, entitled "Remarkable Physiological Manifestation," by S. C. Hewitt. The communication from Dr. Hatch is, owing to the late hour of its reception, unavoidably crowded out this week, but will be given in our next.

Also an article from Dr. Hare, and a communication from Josiah Warren, will be published next week. Also several other articles on hand will be given, provided we can find room for them.

ON THE IDENTIFICATION OF SPIRITS.

The question is continually being asked, especially by novitiates in spiritual investigations, How shall we know that the Spirits who communicate with us are really the ones whom they purport to be? and for want of a satisfactory answer many minds are thrown into perplexity, and even doubt as to whether the so-called spiritual manifestations are really such. In giving the results of our own experience and observation upon this subject, we would premise, that Spirits unquestionably can, and often do, personate other Spirits, and that, too, often with such perfection as, for the time being, to defy every effort to detect the deception. Not only can they represent the leading personal characteristics of the Spirits whom they purport to be, but they can relate such facts in the history of said Spirits, as may be known to the inquirer, or to some one else with whom the communicating Spirit is or has been *en rapport*. And this, in our opinion, is done so often as to very materially diminish the value of any specific tests that may be designedly instituted by the inquirer for the purpose of proving identity; and if *direct* tests are demanded at all, we would recommend that they be asked for the purpose of proving that the manifesting influence is that of a *Spirit*, rather than to prove what *particular Spirit* is the agent of its production.

But how, then, says the reader, can we ever have any confidence in the identity of the Spirits who claim to be in communication with us? We answer that in certain instances, and perhaps in every instance wherein spiritual communication is absolutely orderly, and it is at the same time *useful* that we should know with what particular Spirit we are in communication, such confidence in identity is by no means impossible of attainment. When a simple token of recognition, or an assurance of the presence and continuous loving regards of some departed friend is the object sought and attained, there is little or no conceivable motive for deceiving Spirits to falsely assume the name and character of the one who purports to be communicating with us. As a general fact, to say the least, deceptive Spirits could not, in the feigned form of such simple, social and affectional interchange, accomplish any object in which they might be presumed to be interested, and their labor would be without results that could adequately compensate them for the trouble. Beside, of all Spirits in the invisible world, those who are most nearly and affectionately related to us may be presumed to be the ones most likely to visit us when opportunities for external communication are given, and this consideration should of itself in no small degree strengthen confidence in identity when such Spirits purport to be present, if they bring messages simply of recognition and of love.

From much experience and observation, however, we are satisfied that if after having received, in all good faith, such messages directly from the Spirit friend whom it purports to be, we proceed to inquiries about matters of theological faith or speculative philosophy, or even about such practical concerns of human life as may involve the ambition, conceits or prejudices of other Spirits than the one with whom up to that moment we have been talking, then other Spirits who may be more nearly related to, and who may have more perfect control over, the medium, will most probably assume instantly the name and position of our friend, pushing the latter aside, and will set forth

his own theories, fancies and probably falsities, using the name of our friend, and all the confidence we may have gained in the latter's identity, by way of enforcing what he would have us believe. And we receive the communication perhaps with the utmost surprise that our friend, in passing into the Spirit world, should have so soon changed his opinion on that particular subject!

There is one consideration, however, which should go far to reconcile us to the difficulties of knowing with whom we are communicating in such cases, viz., whenever the communication is of a didactic nature, or has for its object the teaching of some faith or philosophy, *we do not need* the sanction of any Spirit's name, but should receive or reject what is communicated according as it commends itself to our conscience and most enlightened reason; and as we would doubtless be induced to accord undue respect to doctrines simply *because* of the belief that they were announced and taught by our Spirit friends, or by the Spirits of illustrious historical personages whose names are given in connection with them, it is undoubtedly for our wholesome mental discipline that we are subject to these perplexities as to the identification of the Spirits by whom they are set forth.

When, moreover, we are *really* in communication with Spirits whom we have known in the flesh, and the intercourse is followed up a sufficient length of time, many little marks of the Spirit's personal peculiarities not previously thought of, will be likely to be incidentally manifested, and which, exhibiting a uniform consistency, could not be presumed to have been studied by a deceiving Spirit, especially if the intercommunication is so confined to subjects of a *personal* and *affectional* nature as to exclude all adequate motives for the interference of deceiving Spirits. And if the communication with the same Spirit is oft repeated, an interiorly and sensibly operative personal sphere or atmosphere from the Spirit will be superadded to these constantly multiplying *incidental* proofs, and at length the confidence of identity will be established in the rationality and intuition so perfectly as to be beyond all farther doubt.

WHAT IS ELECTRICITY?

NUMBER TWO.

We lately gave the reader the briefest possible introduction to this subject. We now propose to pursue this thought a little farther, and show more clearly, not *what electricity is*, but also what are some of the leading conditions and exhibitions of this substance in the great laboratory of nature.

The more we study nature, the more *simplicity* we observe in all her varied phases of exhibition, and in all their relations to each other. To make this clear, we may here remark, that if we find a certain set of laws in one kingdom of nature, we also find the same set of laws in other and contiguous kingdoms. For instance, it is a law of light, that through the same density of medium, it shall always pass in *straight lines*. It is another law of light, that the angle of *reflection*, from a plane surface, is always equal to that of *incidence*; in other words, that the line of reflection shall always be at *right angles* with the direct ray. Now, then, the great realm of light, in the physical universe, has a corresponding kingdom in the spiritual universe; and the *straight lines of light* in the former, are identical, in principle or essential law, with the *straight-forwardness of Truth*, which is spiritual light. And as the *angle of reflection* and the *angle of incidence* form the *perfect square*, with no possible deviation, so the ultimatum of spiritual light or truth in the intellect, by reflection, (which, like the natural light always comes in *direct or straight lines*, and must, of course, be reflected in the same way, and at right angles,) gives the idea of the *moral square*, by which human action is regulated. Hence, in common parlance, we talk not only of "walking *straight up to the mark*," but also of "*squaring*" our conduct by certain rules, laws, or principles, which are truthful, and whose essence is spiritual light.

Now these illustrations may possibly afford the reader a hint of what is true, throughout the vast realms of the universe, physical, spiritual, celestial, viz., that nature is always simple, and has but one set of laws for the same department of all her kingdoms; so that from the grossest matter to the finest spirit, including their infinite variety of evolutions, expressions, uses, there is really no endlessly labyrinthine net-work of laws and principles, but the utterest simplicity and the most absolute order and beauty—all easily understood.

If, then, these principles be admitted, it follows, as a matter of course, that there is an absolute *UNITY OF SUBSTANCE* in the universe; for if the universe be composed of difference of substance, or *esse*, then each differing entity (being, of course, a kingdom in itself) should have a set of laws, or sets of laws, peculiar to itself, and therefore differing essentially from those of all other kingdoms or entities. Unity of substance, then, and unity of law (making an infinite simplicity, order and beauty) go hand in hand, and mutually depend on each other. It also follows from this reasoning that, strictly speaking, there is but *ONE ELEMENT IN THE UNIVERSE!* (Mark, now, that we use the term *element* in the sense of *esse* or *substance*, and not in any inferior sense.) And it follows again that the chemists are somewhat mistaken, when they talk of some *sixty* elements, as they now do. The matter lies just here: what the chemists call *elements* are only *appearances of elements*, or the modes in which the unitary substance manifests itself; or still again, they are the lesser discrete degrees of fineness, in respect to atoms and particles, in the *single substance* of infinity. That the "elements" of the chemists are not elements really, is proved by the fact, that not long ago their nomenclature embraced some one hundred elements, more or less. Now they are able, by farther discovery and a more comprehensive view of nature, even in mere external investigation, to reduce the hundred to sixty. By and by, they may be able to reduce the sixty to one! The truth is, the *forty elements* (nearly half) they now discard were evidently only *appearances* of elements, else being *real*, they would have been retained, unless (what will scarcely be allowed by the chemists themselves) they have made a grand mistake in reducing the hundred to sixty!

Here we are, then, at the unitary stand-point of the universe, looking at the *One Substance* or the *GRAND ESSE*. What should we call that substance? Names do not make ideas, but they are convenient, nevertheless. From what we should regard as a true theologic and religious point of view, the best name we can now think of would be *LOVE-ELEMENT*. But from a purely philosophic or metaphysical position, we should call it *electricity*. The reason of such choice of names for the ideas in question, must be very obvious to the reader, inasmuch as they are terms in common use in reference to the general subjects of God and science, and therefore will be readily and appropriately apprehended.

We foresee the difficulty which the purely analytical mind, which is not, at the same time, nearly equally synthetic, will have in accepting this one-element theory of the universe. Looking, as each mind necessarily must, at the divisional aspect of nature almost wholly, which as to *esse* is only an appearance at most (though perfectly real as an *appearance*, at the same time), and being constituted, as such mind is, to analyze, but not to combine or construct, it will be quite difficult at first to conceive that the endless and different appearance of nature, with which all are familiar, are not *realities*, in the sense of being different substances or elements. Is not oxygen, for instance, a different entity from nitrogen, and both different from air? And does not hydrogen differ essentially from oxygen, with which it unites to form water? We shall, of course, answer *no*; and one reason for so answering is, that if these so-called elements were really different in *esse*, they could not combine. Identity of essence is necessary to union, and the union will necessarily take place in two opposite conditions of substance when these are brought into contact, if the conditions themselves are not two wide asunder to prevent it. Now, then, the union of oxygen and nitrogen (so-called) in the formation of air, is but the union of states, not of substances. Oxygen does, indeed, *appear* to be a substance, and so it is, but not so in contradistinction to the universal substance. It is simply a condition of substance. And the union of oxygen and nitrogen takes place solely by virtue of affinity of degrees of condition, as is the case with the union of water with a sponge or with wood. But this aspect of the matter will appear more fully in another article, in which we propose to treat of the primary, secondary and tertiary *DISCRETE DEGREES* of the unitary substance—*ELECTRICITY*. S. C. H.

THE WILLIS PAMPHLET.—In answer to inquirers, we would say that we have not yet received the pamphlet concerning the difficulties between Mr. Willis, the medium, and the Cambridge Professors.

T. L. Nichols has sent us another letter for publication, concerning his conversion to Catholicism. It will appear soon, with a short rejoinder from us.

**DR. WEISSE'S ARTICLE.**

The question proposed by Dr. Wilkinson, whether spiritual practices can promote the restoration of the insane, is, in part, answered in the paper from Dr. Weisse, published in the first department of our present issue. So far at least does Dr. Weisse answer this question, as a fair and learned *resumé* of history can go; and this certainly does go to the extent of showing that cures of many inveterate diseases, insanity included, have been effected by prayers, exorcisms and other religious intensifyings of the human will and generous affections, throughout the long line of the past ages, and that under all systems of theology.

But a practical answer from our own time is needed. We must respond from the stand-point of science. We have no longer faith in the invocations to Apollo or Esculapius, being driven by the facts of history to the conclusion that it is not the force of the god invoked, since he is generally only a myth, but the intensification of the will force of the devout operator which restores the sick man to soundness of body and soul.

Since under all religions, psychical cures have been wrought, and since, from the days of Mesmer, the same cures have been performed, and are daily being done without mythic hypothesis or religious rite of any description, it is evident that the science of these *soi-disant* miracles "is nigh us, even at our very doors." The religious explanation of this class of cures was as far out of the way in the supersensual direction, as was that of Mesmer, and is that of Dr. Elliotson and the pure Mesmerists of our day, in the materialistic.

Our modern spiritual manifestations, and their necessary inauguration of a new philosophy, not only of the cures of this class, but of every kind, and also of the total relations of mind and matter, have, it seems to us, put us in the way of a satisfactory reconciliation of these seemingly opposed theories. Moreover, by affording us spiritual facts which demonstrate the laws of our relation with the other world and its inhabitants, Spiritualism is a firmer, steadier, and altogether more reliable means of intensifying the healing power, than was the mythologic faith which was fading out, and rapidly ceasing "to heal the sick, cast out demons and raise the dead."

We cordially and earnestly invite communications from the medical men of our ranks, from others engaged in healing the sick, and, if they will, from those who deny the psychical process totally, on the *rationale* of the cures by religious practices, those by mesmerism and those through spiritual mediums. We invite the agitation of this great subject now, believing the time has fully come for the reduction of the facts into organic order as a science and art of wonderful power and beneficence. And to this end also we solicit the stated reports of the medical superintendents of our various public and private asylums for the insane.

**WILKINSON'S THEORY OF LUNACY.**

The following communication, so far as it goes, tends strongly to confirm the theory of Dr. Wilkinson concerning the salutary influence of spiritual agency upon the insane, as this theory is set forth in a pamphlet recently published in London, and of which we gave copious extracts in the TELEGRAPH of May 23. We give place to this communication in our present issue, to the exclusion of other matter that is in type, in consequence of its seeming appositeness to the able paper by Dr. Weisse, commencing on our first page, and that the argument on this subject may be presented in the present number, in a degree of completeness which we think should arrest the attention of those engaged or interested in the treatment of the insane, and prompt them to those experiments and observations in this department, which we believe will lead to important practical results.

We may here add, that the drawing propensities of the son of our present correspondent seem to bear every mark of spiritual impulsion; and if the other portions of the brain of the unfortunate man continue for some time longer to be relieved by the outflow of undue cerebral excitement, through the organs of form and imitation, we see no reason to disbelieve that the improvement already visible will continue, and that the whole mental system will gradually recuperate and resume its healthy tone, though this work may require much time yet for its completion.

CASE OF DRAWING MANIA. IS IT SPIRITUAL?  
LIONVILLE, CHESTER CO., PA., Sixth mo., 17, 1857.

CHARLES PARTRIDGE:  
*Esteemed Friend*—In the TELEGRAPH of May 22, I find an interesting article under the head of "Lunacy Treated by Spiritualism," and an editorial invitation to persons interested in the experiment of testing

the subject, to meet at a specified time; also inviting the friends of the cause to communicate any facts tending to elucidate the subject. Now, although the time appointed for that meeting is past, and I have no information of what has been the result, yet in hopes that some steps may have been taken to try an experiment so very interesting, I feel something more than a willingness to write out for the information of such individuals as may be engaged in so laudable an undertaking, a statement of facts that are within my own knowledge.

I have a son, now forty-three years of age, who became somewhat deranged while at a boarding school, when, at the age of about nineteen or twenty years, in consequence, as I suppose, of too intense application to his studies. His insanity was slight at the beginning, but increased gradually and slowly for several years, when it reached such a state that it became necessary, as I thought, to place him in an asylum for the insane, where he remained several years without any improvement, but rather grew worse. After having been confined for several years, he made his escape and came home. He has never been confined since, but has been permitted to come and go when and where he pleased, spending part of his time at home, and the remainder, amounting to about one half, in going about amongst his relatives. When at home he was often mischievous, breaking or burning articles of value; became to some extent filthy in his habits, and was for several years quite troublesome, causing us much care.

Within some five or six years past, he manifested a disposition to draw pictures of various kinds, representations of animals, buildings, machinery, etc., but more generally what appeared to be fancy sketches. I furnished him with paper and pencils, and he has spent most of the time when at home in that employment, rises in the morning and works industriously all day. When he has been a few weeks at home, or sometimes only a few days, he becomes uneasy, takes his pictures, and sets out upon one of his visiting excursions, distributing them among his friends, and after being away, sometimes three or four days, sometimes as many weeks, he returns asks for paper and pencils, and commences again. The rapidity with which he makes these pictures is astonishing; it really appears as if his hand was moved by some power other than his own. He has covered several reams of paper. I have known him to use a ream of such paper as this in three months. I buy paper for him by the ream and pencils by the gross.

Not only the rapidity with which he draws, but the immense variety of design, have been matter of great astonishment to those who have witnessed it: for although there are duplicates and triplicates of some of the figures, there are thousands which are entirely different from each other. Now, though I have been for five years convinced of the truth of Spiritualism, the thought never occurred to me till I read Dr. Wilkinson's article, that all this drawing *might* be done through spiritual agency. Indeed, for some time after he commenced, I was fearful that studying out so many figures might have an injurious effect upon his diseased brain, but experience has proven that a contrary effect has been produced, either by that or some other cause, as he has been gradually improving nearly ever since he commenced the drawing, and perhaps it may be quite ever since, as the improvement in the beginning being very slow would not be perceived. But he is now, and has been for some considerable time, so decidedly improved that it is plainly manifest to all who know and have known him. He is now very little inclined to mischief, has become comparatively cleanly in his habits, so that we have now very little trouble with him.

I have thus in as brief a manner as I could, stated the facts as nearly as I can recollect them, hoping that if there are any of the true friends of humanity engaged in trying to solve the question, Whether or not insanity is to be cured by spiritualism? a knowledge of such facts may be some encouragement.

I might just add, that I have no knowledge that my son ever manifested any inclination for drawing before he became insane, or for many years after.

If any measures have been or shall be taken to prove the truth of Dr. Wilkinson's theory, I would be thankful to be informed.

I am with sentiments of esteem, thy friend and brother Spiritualist.  
JNO. VICKERS.

**Mrs. Hatch Going West.**

The following should have been inserted in our last, but was overlooked in the "make up."

MR. EDITOR: BALTIMORE, MD., June 24, 1857.

I wish to announce to our friends in the West that in consequence of some business matters, we have concluded to take a hasty trip to Wisconsin and shall take, in our route, Cleveland, Detroit, Chicago to Milwaukee, and probably shall be absent from five to six weeks, as we are in hopes of being in Saratoga by the 10th or 15th of August. Mrs. Hatch will speak in some of the most important places on the route, if desired by the friends of Spiritualism.

We can be addressed at Cleveland until the 8th, and at Chicago until the 16th of July. Notice will be given through your columns after that date where letters can reach us.  
FRaternally,  
B. F. HATCH, M. D.

**The Cambridge Professors and Spiritualism.**

Some remarks upon the events of the recently attempted investigation of Spiritualism before the Cambridge Professors, will be found in an article over the signature of "CREON," in another column. The negative results of that proceeding we do not think such as to authorize much vociferation among the anti-Spiritualistic shanghais; but we will reserve any farther remarks we may feel prompted to make on that affair, until we shall have seen a more full report of the proceedings, which we have failed to receive, probably in consequence of the non-arrival of the *New England Spiritualist*, up to the time of going to press.

**INVESTIGATING CLASS.**

SESSION OF WEDNESDAY EVENING, JULY 1.

Question: Was Jesus Christ divine in any sense of which man is not capable?

DR. WEISSE'S PAPER.

If Jesus Christ when on earth, was as he is described and has been considered by religionists, I should say man is not capable of such a condition or state here, unless his (man's) very nature were changed. In the first centuries of Christianity, enthusiasm and exaggeration exalted Christ so high that he could no longer be held up as an example for man to imitate. Men began to say, "your hero is too godlike; his elevation is unattainable for humanity, and consequently useless as an exemplar. The Church saw the mistake, and to remedy it she deified Christ; and so the very object of furnishing mankind with an exemplar was defeated. Men are willing to admire, revere and worship what they can not attain; priesthood knew that, and was cunning enough to substitute a God for a man. Man likes poetry and romance as such, but when it is proposed as a reality, Nature, in and out of man, will sooner or later right herself. This is precisely what has happened, and what is happening with regard to Christ. At a time when printing was unknown, and when humanity was in a state of transition, it was an easy matter to throw a halo round any conspicuous individual, and attribute to him all the moral ideas and deeds realized and fancied by an eastern imagination. The Church and State have thus far succeeded in upholding this got-up personage; but to uphold him in clear daylight, and in an independently-thinking and free community, is impossible. I think, however, that man is fully capable of attaining not only as high, but inconceivably higher, in his serial development, than our historical Christ.

I believe that Christ did live, and that he was a superior man, a great medium, and a reformer; but that he said and performed all that is attributed to him I can not swallow, as there is not enough proof. I think if Christ came upon the earth now, and saw all that was said and done in his name, he would be infinitely amazed at some part of his history and grieved at another. If the times were now as they were when Christ walked the earth; if we had no printing and no press, and if some fantastic Spiritualists had it all their own way, and could, by some means or other, induce Pio Nino and Napoleon to back them, would they not make up exactly such a personage of A. J. Davis or T. L. Harris, especially if a parcel of our modern Pharisees and Scribes would crucify one or the other of these individuals on account of their belief and teachings?

DR. ORTON'S PAPER.

Dr. Orton said that he considered Christ divine, in a sense superior to that of any man. He held him to be God manifested on the natural plane; and some of the reasons which had induced him, indeed compelled him to adopt this belief, he would briefly state.

1. Philosophically considered, it would seem most natural, if not indispensable, that the Deity should ultimate himself on the physical plane in order to create natural things; and accordingly we have the declaration of Christ, re-affirmed by his inspired biographers, that his advent on the earth in Judea was not the first of his life. Christ alleges of himself in his conversation with Nicodemus, that he had ascended into heaven, and beside him no man had; that he came down from heaven, and was still in heaven. John declares that he was in the beginning—that he made all things—that he was God. These declarations come in support and confirmation of the philosophical idea that the Deity took on himself the form of an external man, when he created man and the worlds which men inhabit; and that through this form he achieved his creations; and that this form is Christ. In this view of the subject, we find no difficulty in understanding how God could mingle with the early unfallen inhabitants of the earth, and talk with them; or how he could appear to Abraham or Jacob, and talk face to face with Moses, and be seen of Nebuchadnezzar; who made use of the remarkable expression, hundreds of years before the birth of Christ in Judea, that the fourth form in the fiery furnace was "like the Son of God."

This language of the king of Babylon, in this connection, is entitled to a good deal of thought; but in dealing with this great question of Christ, at the present time, I shall be able to do nothing more than to point to a few prominent facts—landmarks in the records of the world, beacon-lights along the shore

of time, from the beginning to the present—all pointing to the same grand fact and shedding their light upon it; and to ask objectors to consider them, and give them the weight to which they are fairly entitled by the side of other testimony relating to the past, which they accept.

2. This idea of an incarnation of the Deity has been common to all nations, and is shadowed forth in the Hindoo and other Asiatic, and in the Greek, Roman, and Scandinavian Mythologies; thus placing it in the category of the common beliefs of mankind—a circumstance for which we can not so reasonably account in any other way, as on the supposition that the knowledge has been impressed from above on the consciousness, at least of the leading and molding minds of the past ages.

3. I wish you now, in imagination, to separate the several books which for convenience we have bound together as the Bible, and give to each its proper position in the order of time when it was written; and such weight, as is due to ancient writings of a kind so direct, inartificial and hearty as these, even if unable to admit to any considerable extent their inspired and prophetic character.

Of these writings the book of Job is by common consent, regarded as the most ancient, and by many, as a fragment of Scriptures belonging to an age before Abraham, now lost. Many hundreds of years, probably several thousands before the advent of Christ, Job exclaims:

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

From this point on through the ages, Christ and his special advent and mission were prophetically announced, both by Jewish and heathen prophets, and he was seen by them in their prophetic visions, and described as the Redeemer, Lord, Savior, King, and as the Mighty Father and the Prince of Peace.

Among heathen prophets I will only instance Confucius, the Chinese philosopher and seer, who lived somewhere from five hundred to fourteen hundred years before Christ, and many of whose writings are still preserved. In reply to the inquiry whether he was not a holy man, Confucius answered:

"Whatever effort I make, my memory can not recall any one worthy of this title."

The minister Pe, who was the questioner, instanced a long list of wise men and emperors, but the seer shook his head. The minister, astonished, said: "If this be the case, who can be called saint?" Confucius, somewhat moved, replied with gentleness:

"I have heard say that, in the western countries, there has been (or there will be) a holy man, who, without exerting any act of government, will prevent troubles; who, without speaking, will inspire spontaneous faith; who, without working any (violent) changes, will produce an ocean of (good) actions. No man is able to tell his name; but I have heard say that this was (or will be) the true Saint."

The prophetic Spirit has visited all nations, and was not anciently, as many suppose, confined to the Jews. I was once skeptical for several years, as to the general truth of the Jewish or Bible prophecies; but on the publication of Stephens' first work, his travels in Arabia Petrea and the Holy Land, I set myself to a comparison of those old prophecies with their present fulfillment, and my skepticism was dissipated.

4. When I look at the life and teachings of Christ, I am obliged to admit both divine. Considered as a mere man, Jesus of Nazareth lived in an obscure town in Judea, and followed the business of a carpenter under his reputed father. From such a school he started on his brief mission as a teacher. Of his doctrines and precepts it is sufficient here to say, that they infinitely exceeded in elevation and perfectness the highest standards and wisdom of the philosophers, and that the world, with its added development of near two thousand years, is still left immeasurably in the rear of them. Up to this time no lack or flaw has been discovered in the rules he gave for the regulation of human conduct, and the government of human affairs.

The powers which Jesus of Nazareth exercised were also in accordance with his divine character. He could render himself invisible, walk on the water, subjugate the elements to his will, heal the sick, raise the dead. He averred that he had power to lay down his own life, and to take it up again.

5. Those who deny the divine character of Christ, mostly admit him to have exhibited in himself the highest type of

human excellence and wisdom. To such, the account he gave of himself—of his past, present and future office, in connection with this world and all things else—is worthy of profound consideration. To Nicodemus, as already stated, he declared he came down from heaven where no other man had been. To the Jews he said, Before Abraham was, I am. Again, I and my Father are one. Again, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And still again, All power is given unto me, both in heaven and in earth.

6. I shall now submit a view of this question, to which you, as Spiritualists, will feel bound to give weight. We claim that the spiritual world is open to the natural, and always has been to a greater or less degree; and though we do not profess to believe everything that comes from the Spirit world, still we claim that by a careful sifting and comparison of statements, a generally reliable idea of that world and its affairs is obtained. Let us now trace briefly the character under review, called Savior, Redeemer, Christ, Jesus of Nazareth, the Holy One of Israel, the Prince of Peace, etc., and see what the testimony from the Spirit-world, as given through many inspired mediums, has been concerning him, from the age of Job through several thousand years, to our own.

The early seers and prophets in the remotest ages of which we have any account, began to proclaim that God would descend to earth, and become the Redeemer of his people. Job says, as already in part quoted:

For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God.

Speaking through Isaiah and the other prophets, God emphatically declares himself that Redeemer—the only God and Savior. Beside me, there is no God—beside me, there is no Savior. All flesh shall know that I, the Lord, am thy Savior and thy Redeemer. As for our Redeemer, the Lord of Hosts is his name—the Holy one of Israel. Thus saith the Lord the king of Israel, and his Redeemer the Lord of Hosts: I am the first and the last, and beside me there is no God. Unto us a child is born—unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end.

Jeremiah, Zechariah, Hosea, and others of the seers, along in the different centuries, announced the same thing—that God was about to come on the earth and redeem it; and in accordance with this idea was the preaching of John the forerunner: Prepare the way of the Lord!

The angelic being that appeared to Mary, said to her that the power of the highest should overshadow her; and of the son that should be born of her, that he should reign over the house of Jacob forever, and of his kingdom there should be no end.

Christ, in his re-appearances in bodily form among his disciples, after his crucifixion and resurrection, declared that all power both in heaven and earth was in his hands; and when Thomas, at last convinced of his identity, exclaimed, My Lord and my God! Jesus accepted the appellations, and replied: Thomas, because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed.

Stephen, the first Christian martyr, as the heavens opened before him in his last moments, declared that he saw Jesus standing on the right hand of God; and Paul, at first the enemy of Christ, to whom Christ specially appeared for his conversion, and who intimates that he had been taken up in spirit into the third heaven, says that Christ is heir of all things; that through him the worlds were made, and that he upholds all things by the word of his power.

The angels who appeared to John in his visions of Patmos, in which the future of this world is understood to have been symbolized, give to Christ then and forever the same prerogatives and power. I am Alpha and Omega, the beginning and the end, the first and last. I, Jesus, have sent mine angel to testify to you. I am the root and the offspring of David, the bright and the morning star.

The apostles and early fathers who were interiorly developed, in their perceptions and intrusions into the Spirit-world, uniformly found Christ occupying the same exalted position; and in more modern times, Swedenborg, Harris and others,

both from the declarations of many angels and their own observations, as they claim, affirm the same thing.

7. The fact that ever so many expert clairvoyants and explorers in the Spirit-world find nothing of Christ, and meet with no Spirit who has ever seen him, can not be held to invalidate the testimony of those who have found him and seen him. It can only prove this much, that they are not on the same plane with Christ and his associates.

Dr. Weisse inquired of Dr. Orton if he considered Christ divine in a sense unattainable by any other man?

Dr. Orton replied that the notion of three persons in the Godhead, as at present very generally held, was without doubt erroneous. Christ bears the same relation to God that our bodies do to our spirits—Christ is the body, God the soul of the Deity. Christ he believed to be the Infinite God; and as there could be but one Infinite, it was not possible for any man to attain to an equality with him.

Dr. Weisse said that Dr. Orton had quoted in support of his views, the saying of Christ, "Before Abraham was, I am." He thought he could make use of the same expression with regard to himself; for he believed that the germs of all human beings always existed.

Dr. Orton thought that would not give him any advantage over Abraham, on the ground of priority of being.

Dr. Weisse thought it would, if the reference to Abraham was confined to his earth-life.

Dr. W. then referred to the so-called prophecy of Confucius, and asked Dr. Orton if the language was not applicable to several great personages who afterward arose in the West, especially to Zoroaster.

Dr. Orton thought that the language could not be considered as fairly applicable to, and descriptive of, but one man.

Dr. Weisse thought that it would apply with equal propriety to Zoroaster, or Washington, or Jackson.

Dr. Curtis stated that he had prepared a paper but had mislaid it; but we hope that he may hereafter find it, that we may lay it before our readers. He briefly remarked, in substance, that he considered Jesus Christ divine, in a sense distinctly different from men in general; yet, inasmuch as his divinity was a divine humanity, he was not divine in any sense of which humanity is absolutely incapable.

#### NEW YORK CONFERENCE.

SESSION OF JUNE 23.

Dr. M. L. Knapp introduced the subject of cures through alleged Spirit agency. He thought the question one of importance, for the reason that many persons were resorting to it, often at the expense of long journeys, and much time and money. He thought the ancient "laying on of hands" and the present method, identical in principle, and that if the ancient cures were miracles, modern cures are also. He thinks, however, in common with what he gathers of the prevailing sentiment of intelligent Spiritualists, there is no miracle in either case, but that, when understood, all such results will be found to occur through natural law; and if this law can be clearly pointed out, and these cures shown to be natural, and not miraculous, it may tend to repress false hopes in many a poor invalid, who, under the popular fallacy that everything spiritual is miraculous, might incur a large expense of time and money, and indulge expectations sure to end in bitter disappointment.

Mr. Wilson said he knew but little of the philosophy of healing; but he knew the fact that all over the country it could be said that, "Whereas, I was blind, now I see." He could testify of benefit to himself and to others through his mediumship. In one case, a man who had been blind for five years was restored to sight in six weeks. A case of inflammatory rheumatism was cured in six sittings. In one instance, a person supposed to be dying, mortification having actually commenced, was placed under the operation of four mediums, who together concentrated their influence upon the patient, and he was restored. It was a case of remarkable benevolence, as well as a remarkable cure. But these rapid cures are of rare occurrence. In general, they are more gradual. He thinks most of the cures made by Jesus and the apostles were less rapid than is generally supposed. The common idea is, that they were all instantaneous; but the phraseology, "According to thy faith be it unto thee," would indicate a gradual process. He thinks cures are made through the conjoined influence of Spirits in and out of the body, acting through natural laws. In cases of rapid cure he has observed a strong sympathy existing between the medium and the sufferer, which sympathy is intensified, doubtless, by the sympathy and knowledge of Spirits. We know that the atmosphere contains, in a rarified form, the essential values of the different kingdoms abounding with remedial agents, and it is not irrational to suppose that, through a higher knowledge, Spirits are able to concentrate these vitalizing properties, and mingle them with the twofold sympathetic current which is brought to bear upon the sick. How they do this, he does not know, nor is he sure that the philosophy is correct, but the facts themselves are certain.

After a few minutes' pause, Mr. Wilson spoke from the trance state on the same subject, saying in substance, that with Spirits the healing of the body was incidental or subordinate to the higher use of healing the soul. Make the soul healthy, and the body will soon respond to its divine energies. To make us realize that the life of man on the earth is conjoined to the life in heaven—that is the grand object, to which the health of the body is of minor importance. Man must learn that there is a celestial life to be lived here on earth, which life will so react on the body that the man who dies at the age of one hundred years, will be thought to have died young. When all truth shall be recog-

nized as God's truth, then the earth shall be grand and glorious. Now, the thought is for the body, not to develop, but to pamper it. But if man would be stronger in body, let the soul be filled with love and wisdom. Then will it be charged with a divine electricity, which shall be life and health to the body as it courses through its wonderful avenues. Let but the soul manifest her dignity, by bringing the body under her control, and this divine influence will be imparted to it, both from within and from the higher life which will make it strong and healthy. This is the effort of all great souls on the earth, as it is in heaven.

Dr. Gray thinks the thing that cures in the cases alluded to, is *human love*. The medium through which it acts is the bodily emanation of the person who exercises it in true order toward the sufferer; that is to say, when a human being is in true sympathy, the love, as it flows from the inmost or celestial degree of man, outward through the body, accretes the necessary healthful material. It is doubtless true, also, that through *rapport* with spirits, it is still more intensified. The effects we produce, correspond to our state. Did we live in true order, we should see the natural results of this universal law, more frequently than we do. Mistakes not unfrequently occur, and probably imposture may be practiced in some instances; but that does not invalidate the substantial facts of human experience in this matter. Herein we have the explanation of many cures supposed to have been wrought by miracle. History records cures made through prayer. Where the direction to pray, proceeds from the *love*, and on the part of the sufferer is complied with in *faith*, we have the true conditions through which a cure may be affected. Adjourned.

B. T. HALLOCK.

THE CAMBRIDGE INVESTIGATION.

BOSTON, July 1, 1857.

EDITORS OF THE TELEGRAPH:

The chief point of attention in matters of Spiritualism in this region, is the late farcical "investigation" in connection with the Cambridge professors. These sittings have been brought to a close, and the results have been variously and erroneously stated by the Press. On Sunday evening last, at the Melodeon, Dr. Gardner described the manner in which they were conducted. Nothing farther was produced during the sittings than the simple raps.

It will be considered extraordinary that such mediums as Mr. Redman, the Misses Fox, and others, should have failed to elicit on this occasion those well-known phenomena which have so often taken place in their presence before; but the cause of this is as apparent as is the spirit and disposition of the "Faculty" toward everything that bears the semblance of Spiritualism. Dr. G. said that the mediums that were assembled for the occasion, expected to have been allowed to comply with the conditions which Spirits demand for the manifestations—arranging the circle in the ordinary manner, and maintaining the requisite passivity.

But these common and indispensable conditions of a circle were thwarted by the Professors with every obstacle in their power. They soon showed that they were bent upon *defeating*, not upon examining; and seemed to be in painful apprehension lest the mediums should get the start of them, and they should be forced to witness more than they wished to. They practically adopted for their maxim: "If the Spirits can produce these phenomena in their own way, then they can produce them in *our* way, or in any other way."

The following example will serve to show their "scientific" method of proceeding: The Davenport boys were placed in a box, six feet long by four wide. Their limbs were tied in every possible manner, and the process of securing them occupied the period of one hour and ten minutes! It was then demanded that the cords attached to the boys should be extended through holes bored in the sides of the box, and held on the outside by the hands of the learned investigators, that they might be certain that the mediums made no motions in their confinement. In addition to this, a trusty individual was shut up in the box with them, to witness the manifestations. The latter carried with him a plentiful supply of friction matches, which he ignited now and then to see that all was right! The thermometer in the room outside stood above 80°; so that the suffocating heat and stench of sulphur inside the box may be well imagined.

Under these *favorable* circumstances, strange to say, no phenomena were produced except those of coughing and choking; and these, being considered by the Professors as entirely earthly in their production, were not permitted to upset their beloved theory of the mundane origin of all the *other* modern demonstrations. Dr. Hare may find some consolation for himself, in comparing the reception of the spiritual phenomena at Cambridge with the reception of his proposal to investigate the same before a similar body at Albany.

Throughout these *séances* the same spirit of intolerance was

manifested which had previously existed in the affair of Mr. Willis, upon whose disgrace and ruin these dignitaries have been so long bent. Since the ejection of this gentleman by them from the Divinity School for the heresy of mediumship, the phenomena which take place in his presence have been so widely attested by various members of the Press, that his "Divine" inquisitors have been brought to occupy a truly uncomfortable position in the public eye. Accordingly, their whole conduct during the sittings showed that they had no other aim than to arraign their enemies to a mock trial, and blind the public with a "scientific proof" that the alleged phenomena *do not occur*, but are a system of jugglery that has puzzled common mortals, but could not screen itself before the ILLUSTRISSIMI, HONORATISSIMI ET DOCTISSIMI noddles of Cambridge.

To effect this, the law of passivity of mind and quiet of body was ignored, and the circle confused by efforts at wit, and such annoyances, to keep the minds and nerves of all present in that *positive* condition, which must render the production of the phenomena an impossibility. There was no necessity of their taking pains to prove for the thousandth time that the manifestations can not take place at a circle, when there is a battery of minds present united upon the determination that they *shall* not.

The result of this scientific farce can not but be favorable to the cause of Spiritualism. The public have had too much testimony laid before them concerning these phenomena to be easily passed over. They will not cast it all away upon the mere authority of a few titled drones, who, before the sittings were proposed, had shown themselves to be the last persons from whom a candid decision could be expected. There will be a reaction in favor of finding the truth in these matters, however long it may take to reach it, and whatever that truth may be.

By a portion of the Press a great parade is made of the defeat of Dr. Gardner in obtaining the \$500 staked upon the success of the phenomena. This consideration was renounced before the sittings began. The doctor announces his intention to institute another series of sittings, to be conducted under the inspection of certain well-known individuals in this city, who are judged capable of an impartial decision upon the merits of what they shall witness.

OREON.

CONVENTION AT FARMINGTON, MICH.

FRIEND PARTRIDGE:

I send you the following condensed report of the Convention at Farmington, on 20th and 21st inst.

The Convention organized at the Union Church, at half-past 9 o'clock, A. M., on Saturday, by requesting Bro. Jas. W. Phillips, of Wayne, to officiate as chairman, and Bro. D. T. Wood, of Fowlerville, Livingston county, as secretary. Norton Lapham, of Farmington, and Briggs, of Romeo, were appointed with the chairman as assistants.

Elder Warren, of Waterford, addressed the Throne of Grace, under spiritual influence, in a very electrifying prayer.

Bro. Southard, of Pontiac, related his experience as a seeker for truth. Having been forty years a member of the Baptist Church, and thirty years as deacon of said church, he is like a colt in the spring, let loose in green pastures, after a close confinement in a stable. He concluded by reading and singing a beautiful stanza, composed and sung under spiritual impression.

Bro. Henry C. Wright, of Boston, addressed the Convention with very interesting remarks, encouraging all to elevate themselves to higher and still higher planes of understanding.

Bro. Southard rehearsed an ode, composed under spiritual influx, and made some very interesting remarks.

Mrs. Packard, of Waterford, was impressed, and made some excellent remarks.

Mrs. C. L. Colvin, of Pontiac, was entranced, and spoke one hour and seven minutes, keeping the whole audience, as it were, in a spell-bound state, under the influence of a mind far above the earth-sphere, judging from the logic and philosophy expressed, of which the most skeptical could not doubt.

Bro. Riggs, of Salem, followed, under impression, in some very good remarks.

H. C. Wright followed, with some very interesting remarks upon subjects presented by those preceding him, and the great necessity of the elevation of mankind to higher planes of understanding and morality.

Elder Warren, of Shelby, followed by impression, in one of the most thrilling and enlivening addresses we ever listened to, such as must be heard to be appreciated, after which (one o'clock) the Convention adjourned for one hour.

The house was filled to overflowing at two o'clock, though it was a very wet day, many standing out in the rain perfectly composed, witnessing the proceedings and receiving instructions, seeming intensely interested. Time and space will not allow a full description. Elder

Warren opened, every one in the audience seeming perfectly happy in listening to his elevating expressions.

B. Lapham, of Livonia, followed (entranced), with a lengthy address in Spanish, by a Russian, giving his name as Leopold Corowasros.

He was followed by Mr. C. W. Preston, of Fowlerville, an excellent trance speaker; then followed Mr. D. C. Simmons, of Fowlerville, an excellent trance speaker—each addressing the Convention quite lengthily. Mrs. Ballard, of Ypsilanti, followed, in a trance state, with a beautiful address. She is one of the most calm and beautiful speakers we have.

Our exercises continued until six o'clock, were very instructive and interesting, and perfect harmony prevailed throughout the Convention. What few were there from sheer curiosity were soon very much interested. The Convention adjourned until nine o'clock Sunday.

On Sunday it was stormy, but long before the hour of exercises the house was filled, people coming from far and near. We did pity the preacher in a Methodist Church near, with his audience of 17. We also pitied some of the flock with us, who, before the exercises were commenced, and while some of the mediums were being influenced, showed their appreciation in smiles and derision. But they, almost without exception, were very much instructed, edified, and interested in the exercises, and seemed very reluctant to have the meeting closed. About one hour before the close, opportunity was given for any one present, to express their views upon subjects deemed interesting to the audience; and a gentleman (I have forgotten the name) spoke, and expressed much desire to become convinced of the existence of Spirits in or out of the body. He spoke at some length, with ability. Mr. E. B. Wheelock, of Wisconsin, followed, in strains of philosophical reasoning, pathos, and eloquence, which, we think, convinced all doubters present of their immortality. In short, it was a time long to be remembered, and from which great good resulted; and we think it is the prayer of all present, that we may live to witness many such glorious days.

D. T. WOOD.

THE CAUSE IN VIRGINIA.

MR. PARTRIDGE:

Here in the center of the old Dominion, a little light has been shed upon us, and a small band of ardent believers in modern Spiritualism has been formed. The prevailing religion in our midst is that of the Baptists; they are very much opposed to the cause, and upon its first appearance among us, a few of their members were liberal enough to manifest their interest in the wonderful phenomena attending it, by reading spiritual papers that were casually thrown in their way, and occasionally setting in circles gotten up in private. This alarmed some of our sectarian brothers, and one of their churches at a regular church meeting, had some very stringent resolutions proposed, to crush this new-fangled creed in its incipency, going so far as to make it a matter of church discipline for one of their members to read a spiritual paper. But upon a more calm consideration of the subject, and upon noting the firm stand taken by some, the disciplinarian propositions were vetoed. This notice of Spiritualism by the churches, and the illiberality shown by them, had no effect in staying the investigating research of the liberal. They continued to read, and the consideration of the subject seemed to find a pretty constant resting-place in their minds, and the result has been an open avowal of belief in Spiritualism by a few of as intelligent Baptists as any we have. May the Almighty God and his ministering angels speed the good cause. I read the TELEGRAPH, and lend it out to my neighbors; it stirs up new thoughts, and seems to fill them with a sort of pleasant astonishment—saying "it is too good to be true." I hope to have the pleasure of sending you the names of some new subscribers before long.

Truly yours,

MAY BURTON, M. D.

BORN INTO THE SPIRIT WORLD.

EAGLEWOOD, PERTH AMBOY, N. J. June 28, 1857.

HENRY C. HOWELLS.

A deep, calm sleep of thirty hours preceded the entrance of the Spirit on its new sphere of existence, on the morning of the tenth, in "June's high jubilee." A protracted illness of almost unparalleled suffering had been borne with patient resignation, often with joyful hopes. There was a calm felt in his presence which rendered it a privilege to sit beside him.

"From mind to mind in streams of joy

The holy influence spread;

'Twas peace, 'twas praise without alloy,

For God that influence shed."

Father Howells was one of the earliest champions in the Anti-Slavery cause. For this he dared, and died, and suffered with unflinching courage and perseverance. Truth was ever his watchword. At her shrine he worshiped; to her service he consecrated himself, nor grudged to pay the price she asked of all her votaries—self-abnegation.

When the great subject of Spiritualism presented itself, he considered its claims, and with the clearness and judgment which always marked his decisions, he accepted it gratefully, intelligently, as a blessing to the human family. His large soul saw in this intercourse between the two worlds an increase of human happiness—a means of development vouchsafed by the Father of mercies for the elevation and purification of man. Whilst he examined carefully and dispassionately, he utterly repudiated that spirit of caviling which has been so prevalent in those who have scoffed at Spiritualism. Scorn and contempt moved him not from his steadfast faith. The blessed truths he had embraced were food to his soul, and in his last illness, cheered and brightened many an hour of suffering. His great delight was to hear the various interesting testimonies in your paper, and he died exulting in the accumulated evidence furnished by your weekly messenger. a

## Interesting Miscellany

### MURRAIN AMONG CATTLE.

Lloyd's Weekly London Newspaper, speaking of the fearful ravages now making by the murrain among the herds of the Baltic provinces, Southern Russia and Northern Germany, and speaking of the possibility of its soon invading England, gives the following melancholy reminiscences of the former ravages of the disease in England and elsewhere:

"No plague that ever visited the human inhabitants of Great Britain was so destructive of human life as some murrains have been. Our modern travelers in Egypt know that no beef or veal was to be had ten years after the murrain of 1837, and that the cattle seen in the country seemed as remote as could well be from any due proportion to the inhabitants. To kill a calf or ox was then an offense punishable by severe inflictions. If the murrain carries off our cattle, as it slays those of every country where it has spread, we shall have to endure such a food crisis as has never been seen in England within this century, and of which one would think we had been sufficiently warned by the state of Ireland in 1847. If we will not take alarm from any example but that of the same disease, let us look back no further than through the last century, during which (and several preceding centuries) the pest seems not to have varied at all in its characteristics. Look at Professor Sauvage's account of the pest of 1730 and 1731 in France; and at Dr. Layard's history of the epidemic of 1757 in England; and then see what we have to expect if we do not take timely and sufficient precautions. Our grandfathers have told us what it was to celebrate the thanksgiving day in 1759 when the disease was really gone; but where were our herds—from the Isle of Skye to Devonshire? In Skye alone the loss was computed, before the malady had ceased, at upward of £10,000 of the money of that day. Five years later, the peasants of Saxony were confounded by the inroads of the pest, which even carried off the herdsmen who were not careful in burying the carcasses. They burnt and powdered the livers of the dead beasts, and gave them to the sick; they fumigated them with sulphur; they hung onions round their necks to absorb the poison, and stuffed them with crab apples; they slew every ailing beast, put it four feet under ground, and received the reward; they did what they could, and what they were advised; but they were ruined, and a multitude of them actually starved. In France, worse still, fourteen men were burned alive for poisoning the cattle—as physicians are accused in plague times of poisoning the wells."

"In Holland, in five months only of the year 1769, upward of 21,000 of the kind died, while only 5,300 recovered. In West Friesland, during the same period, nearly 12,000 died to 5,000 recovered. The states-general used their efforts to obtain cattle from abroad to make up the loss; but then, as now, the disease was everywhere. A hide was thrown up on the shore somewhere; a cow snuffed at it, and lay down upon it, and next morning was dead. Another cow which had touched her wandered off and spread the contagion; till in two or three weeks, the stench was everywhere, and 5,000 cattle were dead in five villages. Dearth and fever followed, to cut off more human lives, from first to last, than any year of plague. Such is the pest which is looked for on our shores from day to day. What King George the farmer saw of it in 1757 made him issue a proclamation as soon as he heard, in February, 1763, that above 80,000 head of cattle had died in Denmark and the adjacent countries in the course of two or three weeks. By an order in council all importation of hides, hoofs and horns was forbidden till the mischief was well over. Such remedial measures as were conceivable at the time have been adopted somewhere on each occasion. In France, an outbreak of the pest seems to have been stopped in the Lyonnais, in 1768, by the skill and care of the students of the veterinary college, who cured a large proportion of the sick cattle, and effectually isolated the rest. In every country, and our own eminently, considerable rewards in money were given to induce the isolation and proper burial of plague-stricken cattle—£800 being given at one sitting in Banff alone, toward the close of the infliction of 1768, which so raged in Holland as to destroy more than 171,000 beasts, while under 66,000 recovered."

**AN ANECDOTE OF GEN. WASHINGTON.**—On a certain occasion General Washington invited a number of his fellow officers to dine with him. While at the table, one of them uttered an oath. The General dropped his knife and fork in a moment, and in his deep undertone and characteristic dignity and deliberation, said, "I thought we all supposed ourselves gentlemen." He then resumed his knife and fork and went on as before. The remark struck like an electric shock, and as he intended, did execution, as his remarks in such cases were very apt to do. No person swore at the table after that. And after dinner, the officer referred to remarked to his companion, that if the General had struck him over the head with his sword he could have borne it, but the home thrust which he gave, was too much. It was too much for a gentleman, and it is hoped will be too much for any one and every one who pretends to be a gentleman.

**A SINGULAR PHENOMENON.**—The *Memphis News* of a recent date says: "The Evening Star exhibited a singular phenomenon, which was witnessed by hundreds of persons. When at an angle of about forty-five degrees above the horizon, two streams of light resembling the tails of a comet radiated from the star, one above and one below, the planet in the mean time appearing to be four times its usual size. This continued for about fifteen minutes, when they began to fade away; and although no clouds were perceptible, the star itself soon became totally obscured, and so remained for about half an hour, when it re-appeared in all its brilliancy. Who can account for it?"

**ENGLAND'S NATIONAL DEBT.**—According to a table published in the *Glasgow Journal*, there are in England 269,736 national creditors or fund-holders, of whom about 90,000 draw dividends under £5; 40,000 under £10; and about 90,000 under £50. About 49,500 draw dividends varying from £50 to £2,000 per annum. The number drawing dividends above £2,000, is only 210. Now, take the maximum in each case, and say the first 90,000 draw £5 each, and we have £450,000; 40,000, £10 each, £400,000; 90,000, £50 each, £4,500,000; and 49,500, on the average of £100 each, £4,950,000; and we have £10,300,000 as the proportion of the £27,000,000 sterling of the yearly interest on the National debt, drawn by 269,500 out of the 269,736 creditors. The remaining balance of £17,000,000 must of course be drawn by the remaining 230 or 236 creditors, whose share of the debt can not, on the average, be less than £2,000,000 each, nor their dividends on the average less than from £70,000 to £75,000, each per annum! Now, here is a fact not generally known, namely, the fact of 230 individuals—a mere handful of the creditors, and an infinitesimal fraction of the nation, absorbing no less than £17,000,000 sterling of the annual wealth produced by the labor and industry of the country! Who are these leviathan capitalists? What are their names? Where do they dwell; Lord Overstone, we know, is reputed to be worth ten millions (fifty millions of dollars). He undoubtedly is one. The same may be said, probably, of Rothschild and the Barings. But who are the others?

We talk of the power of the aristocracy, but we expect the plutocracy is a power that greatly outweighs them. It is questionable if it be consonant with wise and enlightened policy to allow such prodigious wealth to be concentrated in the persons of so small a number in the state.

The Jewish economy was opposed to the accumulation of riches in so inordinate a degree, and decreed the cancelment of all debts, private and public, every 50 years. No country in any period of the world's history ever exhibited anything approaching to such an ownership of debt, or command over the industrial and productive powers of a people, in the hands of so small a number. Prior to the revolution in 1688, and the advent of the national debt and funding system, introduced by Dutch William, England had nothing of the kind. She had no money-mongering class living on the products of the industry of their fellow men by indirect taxes, interest, dividends, annuities, and other factitious devices of the sort.

**SINGULAR CIRCUMSTANCE.**—As a son of Mr. Jacob Reinhart, residing at Upton, Franklin County, Pa., a lad about twelve years of age, was passing along on the bank of the West Conococheague Creek, his attention was attracted to a boy, still less than himself, preparing baits for his hook and line, as he was fishing. When near him, the boy suddenly manifested great alarm, and fell back into the creek. Young Reinhart, with unusual presence of mind, immediately procured a pole, and thrust the end of it into the water where the boy had fallen in, and although he was so deep in the water as to be out of sight, yet he took hold of it, when young Reinhart drew him to the shore. He had scarce got him out ere he perceived the cause of the little fellow's alarm, which was that a large black snake, about four and a half feet in length, had wrapped itself tight round the boy's body. Fortunately, he had been using a knife for cutting baits, which he dropped when the snake first attacked him. Picking it up, young Reinhart immediately applied it to his snakeship to release the little fellow from its coils; but so tight was it fastened around his body that he had to insert the blade flatwise between the body of the boy and the snake, and then turned the edge, and by a vigorous cut, severed it in two. In doing this, however, he did not escape being bit in the finger, without, however, being much injured therefrom, as the inflammation produced from the bite was slight. The snake had wrapped itself nearly twice around the body of the boy. This is certainly a singular circumstance, and owing to the presence of young Reinhart, the lad was saved from a premature death.—*Franklin Repository*.

**BRITISH COMMERCE.**—The London correspondent of the *National Intelligence*, says: The year 1856 is said to have been by far the most prosperous year on record in the history of British commerce. The declared value of the produce of the United Kingdom, exported in 1854, was £97,184,726; in 1855, it was £95,688,085; and in 1856, £115,890,857; or in other words, the year 1856 showed an increase of something more than twenty per cent. over 1855. The returns just published of the exports of the month of January last, show that 1857 bids fair to exceed 1856, nearly as much as 1856 did 1855. The exports of British and Irish produce and manufactures during January, in the present, and the last two preceding years, were as follows:

1855	£6,464,796
1856	7,978,447
1857	9,058,103

being an advance of more than thirteen per cent. over 1856, and nearly forty per cent. over 1855. This progress is astonishing.

**A FEARFUL LEAP.**—The *Niagara Falls Gazette* says that on Saturday evening a Mrs. Flynn, wife of a laborer, jumped over the bank of the Niagara river, just below the Hydraulic Canal. She apparently struck in the top of a tree after a descent of about one hundred feet, and fell from there to the bottom. When she left home she kissed her children, bid them good-by, and told them to inform Mr. Flynn that he would see her no more. When found, she was sitting very composedly, cogitating, doubtless, on the uncertainty of human calculations, especially when predicated on untried experiments. She was considerably bruised and scratched, but not much more than frequently happens in an ordinary shindy.

There are 170 places called "Washington" in the United States.

**OLD AGE IN RUSSIA.**—"There lately died," says a letter from St. Petersburg in the *Constitutionnel*, "on an estate in the government of Vienna, a peasant named Michael Kuaiewelkis, who attained the age of 137 years, ten months and eleven days. He was born in a village of the same district, married at the age of 19, and had had, by several wives, 32 children, one of whom, a daughter, is still living, at the age of 100. He had never had any serious illness. Some years before his death he complained that he could not read without glasses, but to the last day he retained the use of all his faculties, and was very cheerful. He frequently said that he thought death had forgotten him. Examples of great longevity are not rare in Russia. According to an official report, there were, in 1828, in the Empire, 828 centenarians, of whom 40 had exceeded 120 years; fifteen, 130; nine, 136, and three 138 years. In the government of Moscow there died, in 1830, a man aged 150. In the government of Kieff an old soldier died, in 1844, at the age of 153."

**ASSYRIAN INSCRIPTIONS.**—At a recent meeting of the Asiatic Society Mr. H. F. Talbot presented a translation of the inscription on the large cylinder of Tiglath Pileser Ist, in the British Museum. Sir H. Rawlinson, as is well known, is engaged in preparing for publication translations of all the more important inscriptions from Ninevah and Babylon, and Mr. Talbot's object in sending his version, was that those persons who doubted the reality of the decipherments, might be furnished with two readings of the same inscription, made in entire independence of each other. The Secretary engaged to keep the packet sealed until Sir Henry's translation was made known. Dr. Julius Opperte who is preparing a work illustrative of the French researches in Babylonia, stated he was also engaged on the cylinder of Tiglath Pileser, and requested that he might be allowed to deposit his version, when completed, with the Secretary, thus affording three independent versions of this inscription, lately exhumed after being buried since the destruction of Nineveh, or about 600 B. C.

**HEBREW A LIVING LANGUAGE.**—A political newspaper, written and printed in the Hebrew language, may be classed among the "curiosities of literature." Such a paper is now appearing at Joanisberg, in the Baltic provinces of Prussia. It is edited by Rabbi S. Silbermann, of Syck, under the title *Ha Magid*, i. e. "The Informer," and is published weekly at a very low price. Hebrew printing offices existed in Russia and Poland before this, but were closed by Czar Nicholas, as promoting, by the introduction of a Hebrew literature, the national insulation of the Jews, and thus hindering their Russification. This measure has been abolished by the present Emperor, and *Ha Magid* is therefore imported from Prussia without any difficulty, and finds a large circulation among the Russian and Polish Hebrews.

**MAN AND HIS ATTRIBUTES.**—The horse has eight times the strength of a man. Yet man holds the horse in subjection. The bull can toss the stoutest Goliath on his horns. Yet the whole bovine race bows its neck to the yoke which man imposes. Air, water, heat, cold and lightning, all seem to be his masters, yet he makes the winds his ministers, the ocean becomes his playground, the summer sun ripens all his harvest, the cold builds for him bridges and highways without cost, and the very lightning meekly travels along the wires, bearing his message of business or love. Truly man is weak, but with what an opulence of dignity and power is his weakness counterpoised! As the radiance of the sun gleams in a drop of dew, so in the man's soul shines the response of the God in whose image he was made.

**DEATH FROM IMAGINATION.**—A story is told in a late number of *Nouvelle Zeitung*, of a physician who tried an experiment on a criminal capably condemned, illustrating the power of imagination. The man was permitted to see a dog bleed to death, and to see all the symptoms of failing life as detailed by the physician, till the moment of the animal's death. Immediately after, the criminal's eyes were bandaged, and his arm pierced with a lancet, though no vein was opened. The physician went on describing the same symptoms witnessed in the dog's case, and finally pronounced the words, "now he is dying." The man did really expire under these operations, although he had not lost a tablespoonful of blood.

**ORIGIN OF THE PENDULUM.**—Galileo, when under twenty years of age, was standing one day in the metropolitan church of Pisa, when he observed a lamp, which was suspended from the ceiling, and which had been disturbed by accident, swing backward and forward. This was a thing so common, that thousands, no doubt, had observed it before; but Galileo, struck with the regularity with which it moved backward and forward, reflected upon it, and perfected the method now in use of measuring time by means of a pendulum.

**SINGULAR DISCOVERY.**—A recent Iowa paper gives the following account of an interesting discovery in Burlington, Iowa: "In excavating a cellar for Governor Grime's new house, the workmen came upon an arched vault, some ten feet square, which on being opened, was found to contain eight human skeletons of gigantic proportion. The wall of the vault was about fourteen inches thick, well laid up with cement, or indestructible mortar. The vault is about six feet from the base to the arch. The skeletons are in a state of preservation, and are the largest human remains ever found, being a little over eight feet long."

**TOO BAD—REALLY.**—The rose of Florida, the most beautiful of flowers, emits no fragrance; the bird of Paradise, the most beautiful of birds, gives no songs; the cypress of Greece, the finest of trees, yields no fruit; dandies, the shiniest of men, have no sense; and ball-room belles, the loveliest of created creatures, are very often ditto—and a little more so!

**OPERATIONS OF THE MINT IN 1856.**—We have received the interesting report of the Director of the mint, the Hon. James R. Snowden, showing the operations of the Mint and its branches for the year 1856, from which we glean the following particulars:

Total amount of deposit: Of Gold, \$55,078,402 20; of silver, (including purchases,) \$5,120,534 43; total, \$60,199,036 63. The coinage for the same period, including bars, was as follows: Gold coins, \$36,697,696 85; silver bars, \$61,430 17; total amount of coinage, including bars, \$64,567,142 30. The number of pieces of coin struck were 33,863,747; the number of gold and silver bars, 7,119.

Some of the bullion received at San Francisco, and formed into bars, is subsequently deposited at the other minting establishments, and the deposits received for coinage at the Assay office are transferred to the Mint. Deducting these re-deposits, the actual amount of gold and silver received during the year was \$53,018,926 63.

The operations at the several Mint and the Assay Office during the year, were as follows: At the principal Mint, Philadelphia, the deposits were in gold, \$7,479,568 21. The coinage amounted to \$14,346,762 99, comprising \$11,074,388 12 in gold, \$3,245,268 09 in silver, and \$27,106 78 in copper coins, and composed of 25,876,288 pieces.

The deposits and coinage at the Branch Mint at New Orleans during the year were as follows: Gold deposits, \$310,925 67; Silver deposits, \$2,668,803 02; total deposits, \$2,979,728 69. Gold coinage, \$292,750; Silver, \$1,744,000: total coinage, \$2,036,750, comprised in 5,953,850 pieces.

The Branch Mint at San Francisco received of gold deposits the sum of \$29,209,216 24; of silver the sum of \$246,752 92; total deposits \$29,455,971 17. The operations of coinage were as follows: Gold coins, \$25,146,400; silver coins, \$177,000; refined gold bars, \$122,136 55, unparted or unrefined gold bars, \$3,047,001 20; total operations of coinage, including bars, \$28,516,147 29, comprised in 1,977,559 pieces.

The deposits received at the Branch Mint at Dahlonega were \$191,405 26. The coinage was 102,575. The number of pieces struck, 22,120.

The Branch Mint at Charlotte, the sum of \$173,592 52 was deposited. The coinage amounted \$162,075 51, composed of 36,370 pieces. The operations of branches at Dahlonega and Charlotte are confined to gold.

The Assay Office at New York received during the year: Gold deposits, \$17,803,692 40; and silver deposits, including purchases, \$474,168 38; total deposits, \$18,277,853 78. These deposits were paid as follows: In fine bars, \$13,095,386 36; in coin, \$5,183,467 42. The number of gold and stamped at this office was 4,727, of the value of \$19,396,556 89.

The amount of gold of domestic production deposited at all of the minting establishments during the year 1856, was as follows: produced from the State of California, \$47,509,411 08; from the Territory of Oregon, \$40,750; and from the Atlantic States, \$328,280, 73; total domestic gold \$47,878,441 81.

**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.**

24. Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?
25. 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?
26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?
27. What effect has a premature physical death on man's spiritual life and destiny?
28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?
29. 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?
30. 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?

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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 12 1/2 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.

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EL ESPIRITUALISTA, (monthly,) Seth Driggs, Editor, Caracas, Venezuela, South America. Price, a half real per number.

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LECTURE II. Secondary Basis. Negative Side. The Organic Devil, or Grand Man Monster! Devil and Satan, Distinction between them, Inverted Essence and Inverted Form, Personal Personality, The Subjective and the Objective Universe, Analysis of Both, Dual Nature of Both, the Descending Movement of Both, Dark Side of the Universe, Shade and Shadows, Significance of the 'Serpent' and the 'Dragon,' Symbolism and its Uses, Turning Point in Satan's Destiny, Satan Saved, Ascending Wave of the Spiral, Law of Progress, The Race made Divine.

LECTURE III. Tertiary Basis. Creative Movement. The Formation of Worlds, Generation of Nebulous Rings Around Creative Centers, The Law of Generation and of Births, Mathematics of Nature, The Souls of Planets, The Greater Souls of Suns, Their Magnetic Nature, Each Sun and Planet a Battery, The Interior Positive, Exterior Negative, Love and Wisdom, Axial and Orbital motion of Suns and Planets, Primary and Secondary causes of it, Spheres and Focuses, Crises and their Uses, Transformations and Regenerations of Globes, Correspondences.

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