

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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NEW YORK, SATURDAY, SEPTEMBER 26, 1857.

WHOLE NO. 282.

THE SPIRITUAL TELEGRAPH.

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PERSONAL AND SPECIAL NOTICES.

Mrs. Bullene at the Brooklyn Institute.

Mrs. Emma F. Jay Bullene will lecture at the Brooklyn Institute on Wednesday evening, 23d inst.

Mrs. Bullene will lecture at Courtland, N. Y., next Sunday, 27th inst., and also will fill any appointment the friends in that place may make for her during the subsequent week.

T. L. Harris' Meetings.

T. L. Harris will lecture on each successive Sunday, morning and evening, until further notice, at Descombe's Rooms, 764 Broadway, East side, five doors above Eighth street. Subject for next Sunday evening (the second of a course), "Causes of Instability in Religion."

Movements of Mrs. Emma F. Jay Bullene.

At Courtland, N. Y., September 27, and also will fill any appointments the friends in that place may make for her during the subsequent week.

Michigan Yearly Meeting.

The Michigan yearly meeting of the Friends of Human Progress will convene at Battle Creek, commencing at half past ten o'clock, on Saturday, the 19th of October 1857, and continuing, by adjournment, for three days or more, as may be thought expedient.

This Association has no cherished creeds or theological opinions to promulgate or defend, but disclaiming all ecclesiastical authority, they "seek not uniformity of belief in theological affairs;" "but cherishing and encouraging whatever tends to elevate, and condemning and discouraging whatever tends to degrade"—they would meet on the broad and universal platform of the "Fatherhood of God, and the Brotherhood of man," fearing not for truth, so long as our platform is free—would invite the cooperation of all who recognize the equal rights and brotherhood of the human family, without regard to sex, color or condition, and who acknowledge the duty of illustrating their faith in God by lives of personal purity and deeds of practical righteousness.

We therefore invite all sincere seekers after truth, who may be attracted by the principles of our organization, and who, weary of the strife and perplexities which bewilder and stupefy the popular sectarians of our day, are looking for a higher and more practical manifestation of the religious sentiment, to meet at the time and place above specified, and give the benefit of their counsel. Let us join our hearts and hands for a feast of love and good will, in order effectually to combat the giant wrongs and errors of the age.

J. P. AYERHILL,	B. B. MERRITT,
E. C. MARCHESTER,	J. WALTON, JR.,
H. D. G. FELLER,	E. C. COCHRAN,

Executive Committee.

H. H. Tator.

A gentleman who desires to communicate with Mr. Tator, wishes to know his present address. Address "Kirtland," office of this paper.

Spiritualists' Convention.

There will be a three days' meeting or Convention of Spiritualists at the Spirit House, situated about three miles from Algonquin, and three miles from Dundee, between the two villages and stations on the Fox River Valley Railroad, McHenry Co., Ill., commencing on Friday, October 4. Spiritualists and the public generally are invited to attend.

THE MOVING WORLD.

—The whole country has been electrified and put in mourning by the loss of the California steamer, Central America, on the evening of Saturday, the 12th, in her passage from Aspinwall to this port, with more than five hundred lives, and a million and a half of treasure. The storm commenced on Tuesday night, and continued until Saturday, when it increased to a hurricane; the seams of the vessel started; the water poured in and extinguished the fires; the pumps were found out of repair and useless, and the life-boats were either stove in launching, or proved unavailable; and the safety of the women and children having been secured by a momentary communication with the brig Marine, of Boston, the men braced themselves to their fate, and went down with the ship. A few kept afloat on pieces of the wreck until the following morning, and were picked up by the Norwegian bark Ellen. About a hundred in the whole are supposed to have been saved, out of a freight of between six and seven hundred human souls.

—The loss of life on this vessel is greater than has ever occurred before in a similar disaster. The loss of treasure is also enormous. All told, it may fall very little, if any, short of two millions. The causes which led to it are worthy of the most serious and searching inquiry. The vessel was nearly new, and is claimed to have been one of the staunchest. But here in the open sea, without collision with rock or shore, from the friction of the storm alone, she falls to pieces and goes to the bottom; and worse than all, when the hour of trial comes, her pumps are found useless, her boats of little service, and her life-preservers mostly of tin, which the least blow would destroy. But the example of courage, labor and unselfishness, exhibited by all the saved and the loss, with few exceptions, challenges our admiration. Men, women and children remained calm and collected; the men without sleep or rest labored and struggled to the last; and when the hour came, met their inevitable fate without a murmur—laid off their bodies in the ocean, and sought their other homes in other spheres.

—The additional shock to Wall-street, and the commercial world, anticipated from the loss of so much gold just as it was about to reach our vaults, it is said, will be but temporary in its effects. The treasure was insured, and a large part of it in England.

—Affairs in Europe and Asia are becoming more and more complicated and threatening. Louis Napoleon has recently visited the Queen of England, and as a result, the English policy in Turkey is given up, and the French comes in the ascendant. In return, the French Emperor orders his marine to render such aid as may be in their power to facilitate English operations in the East.

—Meanwhile, Delhi has not fallen, and the Indian revolt seems likely to prove a concerted effort on the part of the old Mussulman dynasty to throw off the British yoke, and re-establish the Mohammedan power. Persia gives signs of a strong sympathy with the native Hindoos, and the truce with that kingdom may last but a day; and the news from China is little less discouraging to England.

—Lawler, cashier at the St. Nicholas Hotel, accused of embezzling money, has been discharged from custody, no proof having been found against him to support the charge.

—Sorghum, or Chinese cane, at some points in New Jersey, has reached the height of eighteen and a half feet, and is still growing.

—Mr. G. G. Dunn, late a very prominent Member of Congress, from Indiana, is dead.

—The election in Vermont has resulted in the choice of Fletcher, Republican, for Governor, by some sixteen or eighteen thousand majority; and a House of Representatives, aside from a small minority, of the same political faith.

—A battle with the Indians on the Plains is reported, but not credited. The statement is that Colonel Sumner overtook a body of retreating Cheyennes, and attacked and killed four or five hundred of them—men, women and children. The *Independence Messenger* considers this a brilliant victory! If it be true, it is a horrible, disgraceful massacre; enough to curdle the blood of a Christian man, and make him detest the cruelty of his country.

—Mr. Glaborne, of Newfoundland, it is said, anticipated the very accident that occurred to the Atlantic Telegraph cable, and has offered

to Peter Cooper, President of the Company, to stake his reputation and \$1000, that he, as Chief Engineer of the expedition, will lay the cable safely at the rate of eight nautical miles an hour.

—The Convent for the Sisters of Charity—New Convent of St. Vincent de Paul—now in course of construction at Fort Hill, Yonkers, is to be 256 by 55 feet, and is to cost about a quarter of a million of dollars.

—The St. Louis Democrat states that the expenses of that State in the war on Kansas, have been \$2,500,000.

—A gentleman from the interior of the State informs us that the corn, and indeed all crops, are now substantially out of the way of frost, and that the Empire State, at least, is abounding in all the necessities of life.

STATE OF NEW YORK.

SECRETARY'S OFFICE, Albany, August 31, 1857.

TO THE SHERIFF OF THE COUNTY OF NEW YORK: Notice is hereby given, that at the GENERAL ELECTION to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Joel T. Hendley.
A Comptroller, in the place of Lorenzo B. Cushing.
An Attorney General, in the place of Stephen B. Seymour.
A State Engineer and Surveyor, in the place of Elias Beymour.
A State Treasurer, in the place of Stephen Clark.
A Canal Commissioner, in the place of Henry Fitzhugh.
An Inspector of State Prisons, in the place of Hiram Denio.
A Judge of the Court of Appeals, in the place of Hiram Denio.
All whose terms of service will expire on the last day of December next.
Also, two Justices of the Supreme Court for the First Judicial District, in the place of William Mitchell, whose term expires December 31, 1857; and one in place of Charles A. Peabody, appointed to fill vacancy, occasioned by the resignation of James B. Whiting.
Two Justices of the Superior Court, in the place of Joseph B. Bosworth and Thomas J. Oakley, deceased.
A Judge of the Court of Common Pleas, in the place of Daniel F. Ingraham.
A Judge of the Marine Court, in the place of Florence M. Carthy.
A Justice of the First District in the City of New York, in the place of James Green.
A Justice of the Second District in the City of New York, in place of Bartholomew O'Connor.
A Justice of the Third District in the City of New York, in place of William A. Meech.
A Justice of the Fourth District in the City of New York, in place of John Anderson.
A Justice of the Fifth District in the City of New York, in place of Aaron Williams, Jr.
A Justice of the Sixth District in the City of New York, in place of Thomas Pearson.
A Police Justice of the First District in the City of New York, in place of H. Welsh.
A Police Justice of the Second District in the City of New York, in place of William T. Brennan.
A Police Justice of the Third District in the City of New York, in place of J. Liam L. Wood.
A Police Justice of the Fourth District in the City of New York, in place of Bernard Brownell.
A Police Justice of the Fifth District in the City of New York, in place of William W. Osborne.
A Police Justice of the Sixth District in the City of New York, in place of Liam S. Davidson.
A Police Justice of the Seventh District in the City of New York, in place of James M. Flannery.
A Police Justice of the Eighth District in the City of New York, in place of the said Connolly.
Also, a Senator for the 4th, 5th, 6th and 7th Senate Districts, consisting of the City and County of New York.
A Member of Assembly for each of the Assembly Districts in the City and County of New York, viz, the 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th and 17th Assembly Districts.
Two Governors of the Alms House, in the place of Anthony Dugan and Washington Smith.
A Surrogate, in place of Alexander W. Bradford.
A Recorder, in place of James M. Smith.
A District Attorney, in place of A. Oakley Hall.
A Register, in place of John S. Doane.
All whose terms of office will expire on the last day of December next.

Yours respectfully,
J. T. HEADLEY, Secretary of State.

—The above is published pursuant to the notice of the Secretary of State, and the requirements of the statute in such cases made and provided.

JAMES C. WILLET,
Sheriff of the City and County of New York.

—All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, vol. 1, chap. 6, title 3, article 33, part 1st, page 146.

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BY ANDREW JACKSON DAVIS.

WE have just issued a new edition of this, one of the most recent, valuable and interesting of Mr. Davis' works—dealing as it does with the Spiritual Wonders of the present and calculated, as the Author says in his Preface, "to meet the psychological demands of the time."

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The Present Age and Inner Life is an octavo of 282 pages, and besides a fine steel portrait of Mr. Davis as a frontispiece, contains the following

ILLUSTRATIONS.

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Price \$1.00; postage, 23 cents. Address, CHARLES PARTRIDGE, Office of the Spiritual Telegraph, 348 Broadway, N. Y.

WOODMAN'S REPLY TO DR. DWIGHT.

THE THREE LECTURES OF J. C. WOODMAN, Esq., (a distinguished lawyer of Portland, Me.) in reply to the indiscriminate assaults of Rev. Dr. Dwight, on Spiritualism, will be on our counter and for sale before this paper reaches our readers. It is a strong production, clear, direct, logical, and we heartily commend it to the attention of the friends of the cause. The divine, with his foggy ideas absorbed from the schools of the Past, is no match for the lawyer with the mantle of a free inspiration resting upon him. Mr. Woodman meets him at every point, and at every thrust of his lance manages to find an open joint or cracked link in his armor. Still he is compassionate, and forbears to make an unmanly use of his advantage. He does not press his opponent through the wall, nor mutilate him when he is down; he is satisfied to defeat him, and to erect around Modern Spiritualism a wall impregnable, even on the Doctor's own platform, which, we think, he has fully succeeded in doing. The work may be regarded as certainly one of the ablest expositions of Spiritualism, on Bible, historical and philosophical grounds, which the New Dispensation has called forth. Price, 25 cents; postage, 5 cents.

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NEW PUBLICATIONS.

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The work contains nearly 800 pages, printed on good paper, and neatly bound in cloth. Price, \$1. For sale by

S. T. MUNSON, Publisher's Agent, 5 Great Jones-street, N. Y.

THE WRITINGS OF THE APOSTLES, being a critical revision of the texts and translations of the common version of the New Testament, commonly (but inaccurately) so called, by Peter P. Good, nephew of the late Dr. John Mason Good, and author of two valuable works, "The Family Flora," and "Animalia." Mr. Good's organism was made use of by Spirits in the production of the present work. Some account of his experiences was published some time since in the *Spiritual Telegraph*, which show him not to have been too credulous in receiving the spiritual theory; but being an honest man, he did not seek to resist the evidence which was presented to him, and he is now a confirmed believer in Spirit-communion.

The whole work will be included in twelve numbers, and printed in large octavo form, with new type, on good paper, and completed within a year. Subscriptions, \$2 for the work, to be obtained from the Publishers. The first two numbers will be ready for delivery on the 24th of July. S. T. MUNSON, 5 Great Jones-st., N. Y. All orders should be addressed as above.

WHAT'S O'CLOCK?

"MODERN SPIRITUAL MANIFESTATIONS, are they in accordance with reason and revelation?"

This is the title of a pamphlet to be published by S. T. Munson on the 1st of August.

"The author of this little pamphlet claims for it no particular merit as regards literary ability or depth of thought. The articles which constitute it were contributed by the writer to the New Orleans *Sunday Delta*, amidst the pressure of an active business life. They were written principally to attract attention to, and induce an investigation of, the wonderful phenomena which are claimed as spiritual in their origin. The arguments advanced are of a simple character, and such as can be easily understood by the most ordinary mind. At the suggestion of some friends of the writer, the series is presented in this connected form with the sole desire that its influence, if it be for good, may be extended beyond the limits of the readers of the paper in which the articles first appeared."

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A NEW BOOK BY DR. WILKINSON.

THE Subscribers beg leave to announce that they will publish early this month simultaneously with its publication in London, a new Volume of Poems, entitled *IMPROVISATIONS FROM THE SPIRIT*. By Dr. J. J. Garth Wilkinson, M. D., of London, England.

Dr. Wilkinson is well known as one of the most elegant writers of the English language, and this work is pronounced superior to anything ever given to the world through his pen. The day upon which the work will be ready will be advertised in the New York *Tribune* and *Daily Times*. The Book contains 416 pages 32mo. Price, plain muslin, \$1.25; gilt, \$1.50. Early orders are solicited, which should be addressed to the New Church Publishing Association, 477 Broome-street, N. Y. 276-1f

THE ORATOR.

SECOND YEAR.

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IMPORTANT PUBLICATION.

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PROGRAMME.

LECTURE I. Primary Basis of the whole Subject. The Positive Side.

The Organic God—A New View of the Infinite, God a Principle, also a Person, Pantheism and anthropomorphism, Both True, Two sides of the Subject, Providential Development of both Ideas, Analysis of Truth, The Divine Synthesis, God both Male and Female, Father and Mother, The Divine Blending, or Infinite Union of the Two in One, THE GRAND MAN.

LECTURE II. Secondary Basis. Negative Side.

The Organic Devil, or Grand Man—Devil and Satan, Distinction between them, Inverted Essence and Inverted Form, Satanic Personality, The Subjective and the Objective Universe, Analysis of Both, Dual Nature of Both, the Descending Movement of Both, Dark Side of the Universe, Shadys 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.

LECTURE IV. The Great Crisis!

A Great Geological Change in the Earth soon to be, Signs thereof now quite apparent, The Earth at present an unperfected Globe, Reason of it, the Argument, In what the Change consists, Violent Commotions, Destruction of Life and Property, Where greatest, Warnings, Preparations, etc., Grand Cause of the Crisis, New Planet, A Second Moon, Origin of Both, Nebulous Ring in Sun's atmosphere now rapidly completing, Same of the Earth, Zodiacal Light, what is it? Expansion of the Solar System, Mercury, Venus, Earth, Mars, etc., each thrown one orbit further off from the Sun, Grand Conjunction of the Planets, Noah's Flood, Foundations of the Great Deep broken up, Windows of Heaven opened, Significance of these Scriptures, The Earth made finer, etc., by the Crisis, Boreal Crowns, The Physical Millennium

LECTURE V. Effects of the Crisis on Humanity.

Great agitation of the Human Race, Political, Religious and Social Changes, War, Pestilence and Famine, Final Death of all Political and other Parties, The Last Great Struggle, The Devil comes down in great wrath, Philosophic significance of that Scripture, 'bound a thousand years,' Meaning of that, Then 'loosed a little season,' What that means also, The Spiritual Millennium, Origin of these Ideas, Question Answered, Positive Demonstration, What are 'Thoughts?' And Whence come they? Something entirely new, simple as Nature, Address to common Sense.

LECTURE VI. World of Causes. The Organizing Power.

The Spiritual Advent, or the Third Great Dispensation from the Heavens, Great Purpose of the spirit World in its Manifestations, Organic Nature of the Movement, Superior wisdom manifest in its Methods, Practical Spiritualism, A New Church and a New State, All Things made new.

LECTURE VII. Practicalities. Conclusion.

Specific Plans, The Wisdom Age, Religion no longer merely Speculative and Sentimental, Philosophy no more an Abstraction, Science no longer Dead! A New Agriculture, Domain already secured and work begun upon it, New System of Commerce, Plans already revealed and Practically Matured, New Educational Institutions, Progressive and Philanthropic Institutions, The Divine Home on Earth, Embracing an entirely New System of Architecture, First Model already made, through Instructions of Spirit World, will be exhibited and explained to the audience. Great Hope now for the Human Race!

The above Lectures are a connected series, and each is so related to all the rest, that to be well understood and appreciated, the whole course should be heard by the same individuals. It is particularly requested, therefore, that all those desirous of listening to the main subject, should, if possible, be present at each lecture. I can assure the public that this subject is no mere fancy of mine, but a sober, yet mighty Reality! Of this, I shall give the most indubitable evidence, in the above series of lectures. I bespeak for my thought, the listening ear, the willing, earnest heart, and such wisdom only, in judging, as such ear and heart may be able to command. CHELSEA, Mass. May 8, 1857. 264-1f S. C. HEWITT.

PIANOS, MELODEONS, AND MUSIC,

AT REDUCED PRICES.

THE LARGE AND POPULAR WATERS' CATALOGUE OF MUSIC will be sold at reduced prices during this month. Also,

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SPECIAL NOTICES OF BOOKS,

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WHOLE NO. 282.

The Principles of Nature.

THE DIVINE INCARNATION OR AVATAR.

BY DR. J. E. ORTON.

In a certain sense there is a pleasure in meeting a bold, frank man like Dr. Weiss, who without concealment or a care as to whether they are palatable to others, utters his convictions, in full size and lineament, as freely as he breathes; but in others it is sometimes painful. It is so in the present instance, not only from the profound conviction I entertain that Dr. Weiss is resting in opinions injurious to himself, but from the circumstance that in his article of August 29, from the lack of a sufficiently careful examination of his subject, he has been led into the most flagrant errors, both as to his facts and conclusions.

The human mind is not a creator, but a receptacle of thought. Men obtain their ideas through the external senses; and interiorly, by intromission from the invisible world of causes which surrounds them. Recent investigations have demonstrated—what indeed was not unknown before, but has of late received, in all parts of the world, new and convincing illustrations—that spiritual beings mingle freely with the inhabitants of the earth, influence their minds, and impress them with their thoughts; and that there is a continual pressure of ideas upon us, from this world of causes, striving to effect a lodgment in our understandings; and that we receive these truths, and give them external form, according to our states.

Dr. Weiss, in his attempt to overthrow the divinity of Christ, after all proper deductions, it must be admitted, with much pains and research, has collected a mass of evidence going to show, not that the point he aims to establish is correct, but that the beliefs of the ancients, however diversely their religions among different nations, and in different ages, may have been externally outwrought, were pervaded with the same central idea of *one* Supreme Being, who proceeded from his *esse* into a *human form*, and thus incarnated became the Creator of worlds and their inhabitants, and ultimately the Redeemer of his people. It is impossible to account for the origin of this belief, coeval as it would seem to be with the beginning of the race; and for its universality, forming substantially, as it does the basis of all mythologies and all religions; and for its constantly outworking itself in external types, in the lives of eminent men; and for the ardor with which the different nations, and seers and prophets of antiquity, watched for its visible manifestation; and their tendency, whenever a wise man appeared among them, to suspect he might be *the one*, and to deify him after he was dead—it is quite impossible, I say, to account for this state of facts in the past, except on the supposition that the spiritual atmosphere was full of the idea, and that Spirit-messengers continually breathed it into the minds of such as had ears to hear.

In pursuing this question, therefore, I propose, first, to add something, if possible, to the testimony furnished by Dr. Weiss, of the universality of this belief; and, secondly, to in-

quire where we are to look for the real fulfillment of this common prophecy of the ages.

But before proceeding to this interesting field, it would seem incumbent on me briefly to review some of the Doctor's alleged facts and positions, that the pathway before us may be clear. He will excuse me when I say that his argument, embraced as a whole, furnishes an excellent parallel to the celebrated plea of the lawyer in the case of the broken kettle. The points of this shrewd advocate in defense of his client, it will be remembered, were as follows: 1. We never had the kettle. 2. It was broken when we borrowed it. 3. It was whole when we returned it. Dr. Weiss, it must be acknowledged, has managed his case with equal adroitness. His positions may be thus stated: 1. The New Testament writers made their hero divine by stealing, and appropriating to him incidents in the fabulous lives of Pythagoras, and the Hindoo deities, Krishna and Buddha. 2. Those portions of the sacred record relating to the point in question, are interpolations, frauds, introduced by the early Christians, Justin Martyr, Hegesippus, etc., during the first centuries. 3. The Bible nowhere teaches that Christ is divine. "As to Christ's divinity," says the Doctor in conclusion, "I never could find it in the Bible." "All his [John's] writings, Gospel and Epistles, are *anti-god making*, and so are *Christ's declarations*."

It is needless for me to enlarge on these conflicting and impossible positions. It can not all be true, that Matthew, Mark, Luke and John robbed Krishna of his godship to endow Christ, and at the same time that this endowment is an interpolation of the early fathers; and still at the same time that there is after all no such allegation of Divinity, to be found in the Bible.

The extreme care with which the Jews guarded the Old Testament from error or violation, even to the numbering and recording of each syllable and letter is well known. The Septuagint, or version of the seventy, from the Hebrew into the Greek tongue, was made in the third century before Christ. The transference of the sacred books into the Chaldean character, was of a still earlier date; and while the Jews gradually adopted these later versions, which were the common ones in use among them in the time of Christ, the Samaritans, with whom they had "no dealings," from whom they kept themselves carefully separated, adhered to the Hebrew text. Previous to the rise of Christianity, so far as the prophecies claimed to relate to Christ are concerned, there could have been no motive for interpolations; and afterward the existence of the several distinct versions in different languages, and the fact that the Jews kept a copy of their Scriptures sacredly deposited in each one of their synagogues, scattered through Asia Minor, Greece, Egypt and Italy, which could easily be compared, rendered any such attempt, if undertaken, impossible of execution.

The purity of the Gospels was watched over by the early Christians with equal care. Matthew is alleged to have written his in modern Hebrew, Syro-Chaldaic. The others were written in the Greek, but were very soon translated into the Latin, and scattered far and wide. Judas was at that time a Roman pro-

vince, and by no means a dark corner of the world. Learned Greeks, Romans, Indians and Egyptians were plentifully mixed in with its population, and Jews themselves were permanent or temporary sojourners and travelers in every part of the Roman empire. Their religion had long since attracted the attention of surrounding nations; and had become a matter of such interest, that Ptolemy Philadelphus, nearly three hundred years before, had employed seventy-two learned rabbis at Alexandria, to translate the Hebrew Scriptures into the Greek. The beginnings of Christianity—its acts, its speech and its writings—were spied out and assailed on the one hand by the Jewish priesthood and all orthodox Jews, and on the other, by the philosophers, especially by the New Platonists or Eclectics; and while it is obvious from the discrepancies in time and place to be found in the gospels, that there was no collusion among their authors, it is equally evident from the circumstances of the times, that after these books and the other writings of the New Testament passed into circulation, there could have been no serious interpolation or violation of their language or substance. And in support of these conclusions is the fact, that in the hundreds and thousands of ancient authenticated manuscripts of both the Old and the New Testament which have been collated from different languages, in the preparation of more modern versions, while a multitude of verbal variations have been discovered, rarely in any instance has a discrepancy been found to materially vary the meaning of the text; certainly none with any important bearing on the point at present under consideration. Almost the only variation of any moment which has come to light in all the patient research of learned Latins, Greeks, Germans and English, during a period of eighteen hundred years, is that between the chronology of the Hebrew Old Testament and the Septuagint; the latter making the time from the creation to the birth of Christ, six thousand years; and accordingly the present age of the world, verging on eight, instead of six thousand, the measure adopted in our vulgar chronology. Certain it is that at that time, Christ must have been regarded as a real character; and the writings giving an account of him, his mission and pretensions, as authentic, and sustained by irrefragable proofs, to have endowed them with vitality enough to overthrow old religions and beliefs, and in a little more than three centuries to impose the religion of Christ on the Roman empire, in Europe, Asia and Africa.

On descending to the particulars contained in Dr. Weiss's paper, I find him equally as unfortunate as he is in the main positions of his argument. The Vedas constitute the proper Hindoo Bible. The Bhagavat Gita to which he refers for his facts, is an episode in the Mahabharata, an ancient epic poem. Neither do the Puranas—*Old Legends*—form any part of the Vedas. These writings bear the same relation to the Vedas that the Paradise Lost, the romance of Joseph and his Brethren, and our voluminous Lives of Christ, do to our Bible; works in which the poet or romancer fills in his details to his liking, according to the exuberance of his fancy and power of invention.

It is true that the Hindoos endow their two epics, the Ramayana and the Mahabharata, and also their Pouranas with a sacred character, due alike to their extreme antiquity and their themes; consisting as they do of amplifications and illustrations of characters and events contained in the Vedas; but it is also true that the Vedas are the source and fountain of the Hindoo mythology. Of the parallel, so far as it exists in the proper records, between the lives of Krishna and Christ I shall speak hereafter.

The Gnostics—from the Greek word *gnosis*, knowledge—were a sect of philosophers strongly imbued with Eastern ideas, who believed that a knowledge of God and of the human soul could be obtained by silent contemplation, through the faculty of intuition. Many of them grafted upon their other doctrines a belief in Christ; and to this sect the Gospel of the Infancy of Jesus, which Dr. Weisse quotes, and in which he finds some of his most remarkable parallels between the lives of Krishna and Christ, may be traced. As the Gnostics were believers in transmigration, it is not beyond belief that the writer of the Infancy might, even without intentional fraud, have transferred some of the legends connected with Krishna to his new divinity; but I fail to see any reason in this, why the early Christians should have accepted the book as canonical; or why Dr. Weisse, contending, as he does, that it is, in part at least, stolen from the Life of Krishna, should condemn them for rejecting it.

I can not be expected here to enter upon an examination of the question, why certain writings referred to by Dr. Weisse are not included in the Sacred Record. Certain it is that the idea quite prominent in some minds of a general conspiracy on the part of ancient and modern churches and councils to suppress them, is not very well founded. As the Jews had settled substantially the form of the Old Testament, rejecting the additions made by their brethren of Alexandria, known as the Apocrypha, so, what of the new prophetic writings were to be regarded as authentic, and what not, was settled by the common consent of the early Christians, long before the action of Councils came in to give that decision prominence and weight. And so far at least as this country is concerned, Dr. Weisse is in error in supposing that there has been a difficulty in getting access to these rejected books. The present writer obtained a copy of the Apocryphal New Testament without trouble, through the regular channels of trade, at least twenty years ago; and never has heard the least objection made in any quarter to the free circulation of the work.

It is charged by Dr. Weisse that the idea of the immaculate conception of Jesus is borrowed from the life of Pythagoras. Pythagoras was a learned and pious Greek, who lived in the sixth century before Christ. Having spent many years in Egypt—at that time the seat of knowledge—and become deeply versed in the occult science and mysteries of the Egyptian priesthood, he retired to Magna Grecia, in Italy, and established a school. Pupils flocked to him by the hundreds; but there is no evidence that either he or they claimed anything supernatural in connection with his birth. After his death, his followers deified him, and endowed him with miraculous powers. Dr. Weisse quotes Jamblichus as evidence on the question of his immaculate birth. Jamblichus was a learned Syrian, who lived in the fourth century after Christ. He was a New Platonist, a pupil of Porphyry, and like his master, though by no means his equal, a stout opposer of Christianity. Porphyry wrote the life of Pythagoras, but makes no claim for him of a supernatural origin. This claim was instituted by Jamblichus, who, without denying the miracles of Christ, brought forward this allegation in behalf of Pythagoras, founded on nothing better than some ancient legends, as an offset. As it does not appear that any pretension of this kind was set up for Pythagoras until the fourth century of the Christian era, it is evident that the "biography of Pythagoras" could not have furnished the original of the immaculate conception of Jesus; and, accordingly, that the early Christians did not steal the incident from him.

Again, I must regret that Dr. Weisse has suffered himself to deliver his blows, right and left, without a better understanding of his ground; and that he has fallen on authorities so utterly, I may say, astonishingly unreliable. He quotes the learned Biblical commentator, Dr. Adam Clarke, as maintaining, "that the prophecy of Isaiah—*A virgin shall conceive and bear a son, and shall call his name Immanuel*—does not mean Christ, but Isaiah's own son!" And in the same connection, Dr. Weisse adds, that "philologists have discovered that the Hebrew word

almah, which has been translated *virgin*, means the not a virgin."

Now Dr. Clarke maintains no such thing, but just the reverse of what Dr. Weisse asserts. He meets both these points with a flat denial. In his commentary on Isaiah, and also on Matthew, where, in the first chapter, these words of Isaiah are quoted as a prophecy of Christ by Matthew, Dr. Clarke connects them with the promise in Genesis, that *the seed of the woman should bruise the serpent's head*, and considers them both as unquestionably pointing to Christ. His language is as follows:

"Behold, a virgin shall conceive and bear a son; and shall call his name Immanuel. Both the divine and human nature of our Lord, as well as the miraculous conception, appear to be pointed out in the prophecy. He shall be called IMMANUEL; literally, THE STRONG GOD WITH US; similar to those words in the New Testament—*The word which was God—was made flesh and dwelt among us, full of grace and truth.*—John i, 1:14. And *God was manifested in the flesh.*—1 Tim. iii, 16. So that we are to understand *God with us* to imply, *God incarnated*—*God in human nature.* Now, this union of the divine and human nature is termed a *sign or miracle*, i. e. something which exceeds the power of nature to produce. And this *miraculous union* was to be brought about in a *miraculous way*: Behold a *Virgin shall conceive*. The word is very emphatic, *ha-almah*, *the virgin*; the only one that ever was, or ever shall be, a *mother* in this way. But the *Jews*, and some called *Christians* who have espoused their desperate cause, assert, that the word *almah* does not signify a *Virgin only*; for it is applied, Prov. xxx. 19, to signify a young married woman. I answer, that this latter text is no proof of the contrary doctrine: the words *derec geber he almah*, *the way of a man with a maid*, can not be proved to mean that for which it is produced. Besides," continues Dr. Clarke, "one of De Rossi's MSS., together with the Syriac, Septuagint, Vulgate, Arabic, and the first English version read *almah*, *the way of a strong or stout man in his youth*; so that this place, the only one that can, with any probability of success, be produced, were the interpretation contended for correct, which I am by no means disposed to admit, proves nothing." See Clarke's Commentary, Isaiah viii, 14, and onward; and Matthew i, 23, and onward.

Again, says Dr. Clarke:

"This also is in perfect agreement with the ancient prophecy. The seed of the woman shall bruise the head of the serpent, Gen. iii, 15, for the person who was to destroy the work of the devil was to be the Progeny of the woman, without any concurrence of the man. And hence the text in Genesis speaks as fully of the *virgin state* of the person from whom Christ according to the flesh, should come, as that in the *Prophet*, or this in the Evangelist. According to the original promise, there was to be a *seed*, a *human being*, who should destroy sin; but this *seed* or *human being*, must come from the woman ALONE; and no woman ALONE could produce such a human being without being a *virgin*. Hence, *A virgin shall bear a son*, is the very spirit and meaning of the original text, independently of the illustration given by the Prophet; and the fact recorded by the Evangelist is the proof of the whole."—Clarke's Commentary, same reference as above.

I do not wish to be hard on Dr. Weisse, whom I accuse of no intentional misstatements; but certainly of carelessness so gross, in the collection of his facts and use of authorities, as to render them worse than worthless as supports of the doctrine he labors to establish; still, I can not well refrain from placing his alleged quotation from Dr. Adam Clarke side by side with Dr. Clarke's true language, that its falsity may be fully seen. Dr. Weisse says:

"Dr. Adam Clarke, the annotator of the Bible, maintains that the prophecy of Isaiah—a *virgin shall conceive and bear a son, and call his name Immanuel*—does not mean Christ, but Isaiah's own son. (See Class Journ. Vol. iv., p. 169 of Nos. vi. and vii.) Moreover, philologists have discovered that the Hebrew word *almah*, which has been translated *virgin*, means the not a virgin. This translation quite agrees with the Jewish idea that a child born of a woman advanced in years is usually more intellectual than a child born of a young woman.

"Dr. Adam Clarke further observes: 'It is humbly apprehended that the young woman usually called the virgin is the same with the prophetess, and Immanuel is to be named by his mother, the same with the prophet's son, whom he was ordered to name Maher-shalal-hash-baz.' (Class. Journ. Vol. I. p. 637.)

"I hope brother Orton and my readers will refer to Isaiah, and read chapters 7, 8 and 9, or at least verse 14, of chapter vii., verse 3-8 of chapter viii., and verse 6 of chapter ix., so triumphantly quoted by friend Orton. Let them read ver. 14 of chap. vii., 'Behold, the not a virgin shall conceive, etc.,' and then come to their own conclusion," etc., etc.

With what grace can Dr. Weisse bring the charge of interpolation and forgeries, against the early Christians?

I think it can not be necessary for me to follow Dr. Weisse any farther, either to rebut his allegation that John was a Gnostic, or that a pedigree from a monkey would have been too good for David; whom, notwithstanding this opinion, and his great faults, I must still continue to regard as one of the noblest, most loving and loveable men of his, or any age; or to endeavor to explain in what sense Christ could have been David's son. Christ himself puts this same question to the Pharisees, implying that there was a sense in which he was his son: "*What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then called him Lord, how is he his son?*" The Jews could not answer the question any more than Dr. Weisse; but it is made here to appear that

Christ maintained that the *Old Testament* does contain prophecies of him.

The statement of Dr. Weisse, that "all the testimony received from advanced Spirits only shows that Christ was a medium and reformer in Judea; that he is now an advanced Spirit in the sixth sphere, but that he never claimed to be God, and does not at present," I offset with my own experiences to the contrary, with those of many others. Surely, a constant interchange of thought with the inhabitants of the Spirit-world, on this subject, now of several years' duration, on the part of many Spiritualists not the inferiors of others in moral purity and intelligence—not to urge the testimony of the Spirits and Angels who communicated with Emanuel Swedenborg for a period of nearly thirty years—is more than an offset to Dr. Weisse's two communications, and all the ill-digested and contradictory opinions on this subject prevalent in that portion of the Spirit-world—which, if not very low, is certainly not very high—from which the mass of our communications come.

And here I leave Dr. Weisse and his argument—his authorities to take their stand by the side of his positions and conclusions—and the whole to bear such weight with Spiritualists, and to fill such office in moulding the opinions of mankind on the side of truth and righteousness, as they may be entitled to exert by their intrinsic worth.

The question of the Incarnation, as intimated at the beginning of this article, will be continued hereafter.

REASONS FOR BEING A SPIRITUALIST.

BY I. G. ATWOOD.

[Continued from our last.]

Allow me to narrate my experience at this, my first visit to, or sitting in, a circle:

We met at Mr. G——'s on Saturday evening, about the 1st of November, 1854. There were present some fifteen persons, three or four being professional men of talent and experience. All were believers except myself. I could feel that influence that all feel when they realize that the minds of all present are resting upon him with a deep degree of anxiety or suspicion. We seated ourselves around a large extension-table, and awaited the result. It will be understood that the main object I had in view was to watch the result, and demonstrate to these believers that the whole phenomenon had its origin within the minds of those who comprised the circle. It will be proper for me to state, that I had no suspicions of "trickery," "deception," "fraud," "delusion," or "imagination" on the part of any one. I only thought that they must be mistaken as to the origin of the manifestations; hence my whole powers were left to watch and realize the true cause.

After sitting passively for some thirty minutes, I observed a peculiar uneasiness of a Mr. E., who sat at the farther end of the table from myself, and this uneasiness soon grew to a state of extreme agitation. Here was a good opportunity for me to expound; but there was trouble in the way; a new principle had presented itself—one that was not "laid down in the books," and I must keep quiet, or I would but expose my ignorance. Soon Mr. E. became more quiet, and he commenced with an unknown jargon. I was informed that this was the native tongue of an Indian, who had left the earth-form some two hundred years before, and that he was a very powerful man, and could control this medium and talk to us, and that he had come for that purpose. This was a strange idea to talk about, to one who firmly believed that our existence terminated at death. But I must not get discouraged; I must show that this Indian was no Indian, but some new principle. If this was an Indian, and he had been in the Spirit-world two hundred years, it must be that he had had some experience and that if he could control that medium, there might be other Spirits who could manifest similar power. I kept very quiet this evening, although this medium or Indian would often refer to my thoughts, and tell me of invisible things that appeared about me. He said there was a lady by me, and that there was a very scientific man trying to influence me. But nothing appeared to satisfy me that the soul was immortal; yet I could say that there was truly something strange about it, and I concluded to retire from the circle and prepare, during the coming week, to make a sure thing of it the next Sunday evening.

The next Sunday evening found me at the table with some twenty-five, and I should think that all possessed a sympathy for me, in my efforts to overthrow their faith. Most of those present I was well and familiarly acquainted with; a few were

strangers. We did not sit more than fifteen minutes before Mr. E. became controlled, and the Spirit said that all things were arranged for me to proceed with my investigation or exposition; and I here discovered that my mind must have been read. He understood the course I contemplated taking, for I was prepared and determined to test the matter, and point out the error. I well knew the qualifications of all present, having long been acquainted with most of them, and could judge as to the rest.

This Spirit said that a well-developed Spirit had been reading my mind the week past, and was ready to answer my questions. At first I asked questions in natural philosophy and in chemistry, such as the medium had no knowledge of, for he had never studied either; but, to my surprise, he answered all my questions promptly, often anticipating them. Often the propositions and questions required a demonstration, and these were given with marked ability. These things were strange, but it must be mind acting upon mind; and I now concluded to demand a demonstration of some principles in mental and natural philosophy that had never yet been demonstrated to the satisfaction of any one, though many had attempted to give demonstrations, which all were failures. But he was none the more tardy in answering these than the former ones. As some of the propositions required a geometrical demonstration, I felt fully qualified to judge the truth of them, and all proved true.

Being perfectly baffled in this, my second attempt, I concluded to ask some questions in astronomy; but the Spirit said as I had not contemplated asking any questions on that subject until now, they respectfully declined answering only such as pertained to philosophy and chemistry. After much general conversation with the Spirit, I resolved to make one more trial, and take another night for it, with a week's reflection, but concluded to ask one more question. The question was one that had occupied the minds of men much, and I never had seen the answer given. It involved several principles, both in chemistry and philosophy. The Spirit said that they would influence another medium for that purpose, and that I should be the medium. Immediately my Spirit-vision was placed in a large deep valley, and I could see every element and gas that existed in this valley, their actions, qualities and effects, and how the same were formed. I saw an influence guiding and explaining all things to me, and was told how to test the truth of the principles there given me. (Subsequently I found all to be correct.) I was not under the psychological influence of any one present, for none present could have given the first idea of a correct answer, and I left, involved in deeper mystery than before; and had but seven days before me to prepare for the great undertaking of subverting Spiritualism.

During the week, I made preparations for the contest. I took an accordion with me, not letting any one know I had it. We seated ourselves round the table as usual. Mr. E.'s hand was moved to draw a circle with a pencil on a piece of paper. He divided it into four parts, and wrote "No" in one part; "Yes," in another part and opposite; "Do not know" at the top part; and "Doubtful" at the bottom part. He then placed the forefinger of Mr. G. (who sat near him) in the center of this circle, and directed me to ask mental questions, stating that Mr. G.'s finger would be moved to the words answering the questions, as far as the controlling Spirit was able.

I commenced asking questions mentally, and each was answered—some I knew to be correct, some I had no means of knowing. I continued to ask until I was perfectly satisfied. In this case, the medium was controlled in no other way than by the movement of the hand. Mr. G. continued talking, and appeared to be indifferent as to the action of his hand. I could plainly see that it was not himself. I will give one experiment I tried at this time:

I asked if George was present. (This was the name of my little boy, who died last.) Ans.—"No." Will you call him? Ans.—"Yes." Can you direct him to grant me a favor? "Yes." Is he now here? "Yes." Can I ask him the questions? "Yes."

George, can you control Mr. E., and talk with me? "No." Can you get a Spirit to control him for you? "Yes." Will you ask the Spirit W. to control Mr. E., and have him direct me to take the accordion and play the tune that I played for you just before you died? "Yes." It will be seen that I spoke of Spirits as though such beings really existed. Mr. E. was immediately controlled by an influence purporting to be a Spirit, and the one I had requested. He directed me to get

the accordeon and play *Lily Dale*, pointing to the room where I had secreted it. I played, and for a few moments it seemed as though George "still lived," that he was present, and overjoyed with the idea that I was yet to realize the truth. I then desired mentally to know if my companion was present. "Yes." Will she communicate? "No." Why? "There is no medium present that she can control." A communication was now given which purported to come from her, to the effect that she would impress me to visit a medium whom she could control, and then she would converse with me freely; that there was such a medium, but the name could not be given through this medium. This closed my third night's investigation.

Several of the Spiritualists desired to talk with me, and I spent some time with them. They said that if I pursued my investigations any farther in the way I had gone so far, I would be very likely to thwart my object, and would be likely to injure the cause. They said that it was in its infancy, and that these Spirits were not as intelligent as the inhabitants of earth were, and that using it for investigating scientific subjects would ruin the circle, and that it was not expected that Spirits were able to answer such questions—farther, that the answers I had already got, they presumed, had prejudiced my mind against it. They supposed I had received no evidence to satisfy me. It occurred to my mind that a different course had been followed in their investigations—such as inquiring about the Devil, the Bible and Orthodoxy—and they had not realized that Spirits progressed in scientific knowledge. I found that great fear was entertained that my investigations had put me in possession of facts which would enable me to overthrow all proof that could be brought to support it. This was not the case; every effort, every question, and every experiment only more and more confounded me, and conviction seemed to stare me boldly in the face. Was I to yield my faith? Was I to believe in immortality?—that there was life beyond the grave?—that my departed ones were not lying under yonder marble monument? Such an idea would have been a glorious one; but how could I believe so noble a sentiment? But I waited for the influence that would bring me in presence of the medium through whom my companion could commune with me.

Up to this time I had labored hard and faithfully to discover that Spiritualism was all an error; but I hereafter concluded to labor to discover that it was all truth; and if it were all truth, I should be enabled to account for many past things involved in mystery.

(To be continued.)

THE DOCTRINE OF THE TRINITY.

A great and insurmountable objection to the doctrine of the Trinity, is that it is altogether unintelligible, and that it is not possible for the mind of man, nor of any other being, to believe what is unintelligible. By *unintelligible*, I mean that the parts of the proposition in which this doctrine is stated, are such, and can only be made such, as to present a contradiction in meaning, if not in terms, and therefore an impossibility, which can not exist, and can not therefore be a subject of belief. To show this, let us analyze the parts of this proposition. It is affirmed that there are "two natures in one person." Now what is the meaning intended here to be given to the word *nature*, and what is the meaning intended to be given to the word *person*? By *nature* are evidently intended the moral and intellectual faculties, powers and attributes which belong to a certain being or order of beings. By the divine nature are intended the attributes that belong to God, as *infinite* Wisdom, Power, Benevolence, etc.; and by the human nature are intended the powers and faculties that belong to man, as *limited* Wisdom, Power, etc. And by the word *Person*, is meant the being in whom these powers and faculties inhere, or the being who has the consciousness of being endued with them.

Now, then, when it is affirmed that there are two natures in one person, it is in fact affirmed that *infinite* Wisdom, Power and Benevolence, and at the same time *limited* Wisdom, Power, etc., reside in one and the same being at one and the same time; and that this one person or being has the consciousness of having this *infinite* Wisdom, Power and Benevolence, and also the consciousness of but *limited* Wisdom, Power, etc., at one and the same time. Now this is in itself a contradiction and an impossibility, and can not be the subject of belief by any human being, whether he pretends to believe it or not. For no man can believe what appears to him to be a contradiction and an impossibility.

But if the force of this reasoning is attempted to be evaded, by saying that this statement of the doctrine of the Trinity is not the true one, I would ask what is the true one? And if it be said in reply, that the true one can not be understood—that the doctrine is in itself necessarily obscure and unintelligible by the human faculties—I say, then, that it can not be the subject of human belief. For the subject of belief is not the *language* in which ideas are clothed, but the *ideas* themselves; and if the relation which is said to exist between these ideas can not be perceived by the human mind, but, on the contrary, appears to be impossible, it can not be the subject of belief; since it is this very relation which constitutes the great doctrine or truth which is presented for our belief. If we can not understand in what it consists, we can not believe it.

And I conceive that those persons who avow that they believe in the doctrine of the Trinity, practice a delusion upon themselves. They do not, in fact, believe it. Neither do they disbelieve it. It is a proposition, the parts of which not being understood, or, if understood, appearing contradictory, the mind either comes to no decision, no opinion, and no belief upon the subject, or else rejects it. A man can not believe what he chooses to believe or not, as he pleases. A man can not believe that black and white are the same colors. He may say that he believes it, as the Roman Catholic says that he believes the bread and the wine are the body and the blood of Christ. But when he comes to leave the mere language, and comes to the ideas that it is intended to express, he will find that he does not believe it.

And this is the source of the delusion in regard to the doctrine of the Trinity, that words are regarded and not ideas. Words which in fact mean the same thing in this case, but which are different in themselves, are selected; and the contradiction implied in the proposition affirmed, is in this way covered up and kept out of sight. The word *nature* is undoubtedly intended to mean the same thing as *person*, and can have no other meaning in this connection. But if the proposition had stood, "there are two persons in one person," the contradiction and impossibility would at once be perceived, and must necessarily be instantly rejected by the mind. But by taking the word *nature*, which is a word different in name, and not having in all cases the same meaning, this contradiction is not at once obvious. And as few persons analyze words to ascertain their meaning in a given case, the doctrine is received under this guise, when it would be impossible for the person to tell you what he believed, if he attempted to do it.

As a conclusion to this article, I would say, startling as it may seem, that in my belief no person does now, or ever did believe in the doctrine of the Trinity. WILLIAM S. ANDREWS.

THE LAST PERFORMANCE OF HUME, THE MEDIUM.—We translate (says the New York Express) from the Baden Chronicle an account of the last exploit of Mr. Hume, the Yankee spiritual medium abroad:

"Mr. Hume, who is at Baden for five or six weeks, is very much sought for in aristocratic circles, and prefers them to the public saloons, where he is the object of an inconsiderate and annoying curiosity. One evening recently he went for the first time to the house of Madame K—, like any other man, to make a visit, and not with the purpose of exhibiting his peculiar powers. On entering the parlor, Hume felt all of a sudden ill at ease. The attempts which he made to overcome his embarrassment only augmented it. His nerves trembled, he shuddered convulsively, and felt a distressing choking sensation. The persons present gathered around him, asking what was the matter. "Nothing, nothing," said he with emotion; "it is nothing," and making a great effort, he moved about like a man who would escape a painful vision, wiped his face, seized his chair, with still trembling hand, and pointing his finger to the floor, cried out as if inspired: "There! there! I have heard a dreadful noise; I hear it still; I hear stifled groans—the death-rattle of a man stretched upon the ground, and suffering violent pains; convulsions seize him; he tears the earth with his nails; he draws himself along; he writhes upon the ground. Unhappy man! Will no one pray for him?" and being unable to control his emotion, he begged the Countess K— to excuse him, and left in haste. The next day he was asked if he would account for his impressions. "Yes," said he, "I am sure that in the place which I pointed out, a man has died a violent and guilty death." The listeners were amazed, and proceeded to inquire if, in the house occupied by Madame de K—, a crime had been committed. The people of the house were disturbed, and began by denying it. The master afterward acknowledged that six years ago an unfortunate young gentleman of pleasure had blown out his brains, and died in the most excruciating tortures. The affair had been kept secret, lest a knowledge of it should prejudice people against the chamber where it occurred.



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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, SEPTEMBER 26, 1857.

THE LAW OF ORGANIZATION.

It may be premised that organization, in some sense of the term, is absolutely necessary to the efficiency, if not the very existence, externally, of any instrumentality of use, whether upon the plane of physical, intellectual, moral or social nature. Without organization there must, of course, relatively speaking, be chaos and confusion, and the absence of all connections or channels through which means can flow orderly into ends. A simple illustration of this universally applicable remark, is afforded in the organic existence or non-existence of a stomach with reference to the digestion and appropriation of food. As without a stomach, the function of digestion could not be performed, so without an organization corresponding to the exigencies of a use on any other plane of operation, no use could be performed, and in the universal absence of *all* organization, creation itself would be a practical nonentity.

The external universe displays organization in a particular and general sense. The smallest insect or simplest plant exhibits a congeries of organs, each having a specific use, and the whole methodically arranged into a unitary system. And so individuals of these are arranged into species, genera, orders and classes. The same may be said of the world, the solar system, the sidereal systems, and the whole system of cosmical creations and its included parts down to the smallest atom, and which together form an organic oneness.

There are similar gradations of specific, and generals in the organizations appropriate to the world of mankind. Individuals not only have their anatomical organs, but their methodized instrumentalities in the outer world, for the accomplishment of their purposes. Families are also organic structures, having their superiors and subordinates, their mutual dependencies, and a methodical government (or *should* have), and the same remark will apply to nations, and should and will yet apply to the whole race as *one* collective manhood.

Organizations among mankind may be conventional and artificial, or they may be natural. For instance, men may and do form themselves into banking companies, railroad companies, joint stock companies for commercial, agricultural or mechanical purposes, into associations for purposes of defense against a common foe, etc. But such are not organizations of the proper manhood, either of the individual or of the world, but organizations of abstract interests, ambitions, aspirations, caprices, follies, and perhaps positively criminal schemes, that have their birth in the concurrent *selfish* desires of the individuals of which the organizations are composed. Hence such organizations have no power, and, (except perhaps indirectly and incidentally) subserve no purpose, save that which centers in the individual and selfish desires of the persons composing them; for the persons composing these organizations, be it distinctly observed, are not necessarily associated as to *any other* points or elements of their nature than those specific personal interests which the association is designed to subserve. In all other elements of their nature they are liable to be disunited, and when *acting out* these elements, they are in many cases necessarily antagonistic, because each one will strive to monopolize to himself that which is equally desired by others. As soon, therefore, as any individual member of such an organization discovers that he is not upon the whole benefited or gratified by it as an *isolated selfhood*, he withdraws from it; and as the members in general see that their personal desires are not subserved, and each finds that his ambition and his other interests, apart from that which constitutes the life of the organization, are constantly being thwarted by the rivalry of his associates; and moreover as close and protracted intimacy gradually reveals a psychical uncongeniality between persons thus brought together by the mere impulses of external interests, the organization is ever liable to dissolve in a ferment of jealousies, discords, and personal anti-

pathies. Herein, we conceive, is found the true *rationale* of the failure of the various Fourierite and other socialistic organizations that have been attempted within the last twenty-five years; and from the same considerations we feel assured that no similar attempt in the future can meet with any better success.

But the *natural* organization—the *true* organization—that which is expressive of the proper manhood of man in its *entireness*, whether of the individual or of the race, is not a matter of external *conventionality*; it is not even a thing that can be projected or planned by the mere *intellect* of man, aside from a more interior and plastic force of attraction and repulsion which overbears, subordinates and directs the limited human intellect according to its own irreversible laws. And that organization, except it be the merest transient and external affair, which is projected by an intellect that is anything less than omniscient, stands a million of chances to one of being out of harmony with the divinely established system of things in *some* of its parts, and must inevitably, sooner or later be frowned down by a dissentient universe. That organization alone is a true one, which organizes *itself*—rather which comes as a spontaneity from the divine generative influence that flows out through the universe, and which first so thoroughly and interiorly prepares the *particulars* of a structure, that they will flow together by a universally pervading instinct for consociation.

This idea is forcibly illustrated by the building of Solomon's temple. We are told that the timbers of that edifice were so nicely adjusted to each other that when brought upon the ground they went together "*without the noise of the hammer.*" It is also illustrated by the everywhere visible processes of nature. For example, the particles of silica that are to compose the prospective crystal do not externally confer together in the amorphous rock which they now compose, and say, each to the other, "We are living at great disadvantage; we are dissipating our mineral virtues in our mutual antagonisms; we are dark and unseemly in our amorphous isolations; come, let us associate and form a crystal, and then each can be protected and prospered by the force of the whole, and by the brilliancy of our united shinings we can dazzle the eyes of all beholders." But instead of thus imitating of *human* wisdom (?) each particle of silica, it may be presumed, is constantly striving to attain the divine order of its own proper crystallic life, and as they attain this they come together spontaneously by an inherent *attraction*, nor do they experience any embarrassment as to the *form* they shall assume.

We think it would be well for man to learn a lesson from this example of the stones beneath his feet; and while each one is striving, as in duty bound, for a higher social structure, each should know that the best, and indeed the only efficient way of promoting such an organization, is for him to strive for that divine purity of affection, truthfulness of thought, and *holiness of life* which will bring him into harmony and affinity with all that is of God, and hence into the divine order and harmony of the universe, of man, and of all heavens. As men are thus *personally* and *individually* regenerated, they will spontaneously assume, from inherent affinities, a correspondingly higher social state, nor will they have any more embarrassment in deciding upon the *form* of that state than the prepared particles of silica have in deciding in what form they shall crystallize. We may add, in conclusion, that all efforts for the establishment of social organizations which are not prompted by affections and thoughts that are in *some degree* of regeneration from heaven and from God, are merely attempts at erecting Babel towers, which God has accursed for all time.

A Miracle of Healing.

Mr. D. Hallett, of Kingston, Ulster county, N. Y., called at our office a few days ago, and related the following: While residing at Wilksbarre, Pa., he was afflicted in a terrible manner with rheumatism, which had been growing upon him for five years or more. Being a medium, and able to hold intercourse with Spirits by the opened interior hearing, he was told one day by what purported to be an Indian Spirit, calling himself Charley, that if he would hold himself passive under whatever influence might be found necessary for Spirits to exert, he should be healed of his disease in one month. After the lapse of about a month, on a rainy, gloomy day, and while Mr. H. was suffering under an intolerably violent exacerbation of his disease, he felt the signal of the presence of the Indian Spirit, who, in answer to an inquiry, said that he had come, according to pro-

mise, to perform the cure. The Spirit told him to go to the center table, where his wife and James Barnes, a Quaker, were at the same time sitting and reading. On seating himself according to direction, he immediately felt a strong spiritual influence at his head, which gradually pervaded his system downward until it reached the feet, and he was soon almost entirely entranced. Three minutes after, he found himself on the floor dancing in a violent manner, of which, however, he was at first but faintly sensible, but he grew more sensible of the fact at each moment, until he was in full possession of external consciousness. He had never danced before, and as he proceeded he was seized with an immoderate fit of laughter, in which those present participated. After he had thus danced and laughed some ten minutes, the influence suddenly left him, and the next instant some one who had just ascended the stairs entered the room and spoke to him. As soon as the person's inquiries had been answered he departed, when instantly the dancing fit returned. It continued some three or four minutes longer, and suddenly ceased altogether, when the Spirit pronounced the cure completed. Mr. H. says that from that moment he felt entirely relieved from pain; that for some two and a half years after this he experienced no symptoms of the disease, and he is doubtful whether he has suffered anything since that can be identified with the same complaint.

THE FINANCIAL CRISIS.

The terrible crisis under which commerce and our monied institutions are groaning to-day, is by no means unexpected by the discreet, observing merchant and financier. On the contrary, the wonder is that it has not come upon us sooner, with greater disasters. There are certain fundamental principles and economical laws which can not with impunity be disregarded by governments and people. There is a God in *true* commerce, comprehending the trinity of Economy, Industry and Honesty. His attributes were long since very generally disregarded, and commerce degenerated into a gross infidelity to Humanity's best good. National and State governments, and the popular church, are subverted to its infidel interests, and made to sanction every species of deception, gambling and recklessness of life and human interests, for itself, which it makes penal for the industrial classes to practice. It has established its emissaries, under the name of "tariffs" and "banks," throughout the world, to pirate on genuine productive industry. Such is the net-work of indolence woven around unwary industry that the laborer is robbed at every turn. We will give a few examples in illustration of these hard sayings and of the condition and relations of commerce and productive industry.

Labor is the only true basis of value—whether a man labors on the soil to produce potatoes and wheat, or in the mines to produce coal and gold. The price of the product is determined by the cost of supplying man's necessities and keeping up his physical strength while producing it; hence the value of everything is determined by the average cost of labor in its production. For this reason the scarce and durable metals, gold and silver, have been adopted as representatives of labor, and these in fair dealing we give in exchange for goods representing an equal amount of labor. But the laborer comes from his work and the miner from his coal pit, and they find lazy men combining and conniving to depreciate or rob them of their just reward, by palming off pieces of paper (called dollars) as representatives of labor. Legislatures are petitioned to sanction the plunder, which they do by special enactments by which they filch from masses all the special privileges they confer on the few.

It is a mistake to suppose legislatures have any *special rights* and privileges to give to the few, which they do not take from the many; hence all special legislation should be abrogated by all honest people, and especially by producing classes. Legislatures not only sanction the fraud, but commit another by establishing banks. And what are banks but legislative frauds against productive industry? Their business is to issue *false representatives* of labor. For one dollar in gold or silver, they generally issue ten dollars (as they call them) in their notes, and thus they pirate on productive labor nine hundred per cent.

But this is not all that banks do. The *price* of everything is increased above its real value, in the same ratio that these false representatives of labor—paper money—obtain circulation as currency; and this serves as a premium to foreign countries to ship their products here, and interfere with the skill, genius,

enterprise and industry of our people. The inevitable consequence is, our country is flooded with foreign products, sold at the inflated paper-money price, but always converted and taken home in gold and silver; and thus is a preference and premium given to foreign labor.

The productive laborers of our country groan under these accumulated burdens and plunders, which are quite too grievous to be borne; and when their demand to know the cause of their poverty and degradation, and the luxury and respect for indolence, becomes desperate, they are pacified with a promise of a tariff for protection against the interference of foreign labor or its products. Laborers are made to think (although they do not understand how) that some magic relief from their burdens will come to them through the tariff. This, however, is found to be all a ruse, calculated to divert the mind of the oppressed from the true source of the burden, and pacify the sufferers, for the time being, with various expectations of relief, while they are made to contribute to the support of the additional number of non-productive persons which this scheme employs.

The advocates for a tariff confess that it does not generally increase the price of labor or goods, and yet they present it as the panacea for the burdens of industry. The deception, frauds and prodigies attendant on these schemes, surpass definition by human language. But we will turn again to the banks, and see what they do. They give me their notes for mine (which were always the best), and yet they charge me interest. The privilege of doing so is obtained through special legislation. In this way, they flood the country with their fraudulent representatives of labor—paper money—and nominally increase prices, and stimulate speculation until the end of the rope is reached, the bubble bursts, and the community suffer the loss. They fear laborers will return their false representatives for the real gold and silver; they become panic-stricken, and like other sinners, often "flee when no man pursueth them;" they curtail their circulation as rapidly as they extended it, and thus make and break merchants at will—withdraw their discounts from the regular trade, and confine them only in self-defence to those who owe them, and whom they are obliged to keep up or suffer greater loss.

Through the facilities of banks in ordinary times, men who have not the requisite means are encouraged into mercantile pursuits and other enterprises, and many that are already established are encouraged to extend their business beyond what their means warrant, which surely brings disasters on them in times like these. But we will not point out further evils of these systems at this time; but we ask how, in the exercise of common sense, can we hope for success, honesty or stability, under these systems? Boys playing with bubbles, always expect them, sooner or later, to burst, and a bubble is none the less a bubble if created and played with by men, and will none the less surely burst. Banks as at present constituted, and the tariff scheme in its entirety, and all special legislation, must be broken up and abandoned. There is not, and in the nature of things there can not be, permanency and stability in fraud, and deception, and so long as our legislatures and people allow these to enter largely into commerce, and to foster other evocations, daily disasters and periodical convulsions must occur. Nothing is truer than that honesty is the safest and best policy, except, perhaps, that justice and judgment will surely overtake the transgressor. Many of our people place a low estimate upon justice and productive industry, and are disposed rather to chase wild phantoms schemes in far off fields and spheres, unblest by wisdom and unwatred by the cheers of righteousness and love.

Paul, in all his zeal in persecuting righteous men, was no more desperate and reckless than are many of our people in their treatment of industry and economy; and as then so now, the heavens are opened, and the glare of spiritual light is revealing the duplicity of mortals, and angel voices are calling them to judgment, righteousness and humanitarian endeavor.

Bro. Harris' Return.

Bro. T. L. Harris having returned to the city, resumed his meetings last Sunday, delivering two powerful lectures at Deane's Rooms, No. 756 Broadway, East side, five doors above Eighth street, where his congregation will continue to worship on each successive Sabbath till further notice.

A letter from Mr. J. M. Sterling, of Cleveland speaks in high commendation of a course of lectures which Bro. S. C. Hewitt has just completed in Columbus, O. It came too late for insertion this week.

THE BALTIMORE SUN ON THE PROFESSORS.

We see that some of the grave professors at Cambridge, on the strength of some attempt at deception and some shameful failures to make good the pretensions of Spiritualism, have come before the public with a flat denial of the reality of each and all the phenomena which are claimed as indubitable facts. We confess that we are sorry to see this. Whatever Spiritualism may or may not be, this is no way to put it down. Perfect fairness of mind is the first requisite for philosophical investigation. The exhibition of passion and prejudice nullifies the authority of the acutest minds and renders the results of scientific inquiry suspicious and unreliable. It will not do for philosophers to do evil that good may come; to refuse to admit facts on proper testimony for fear of the consequences that may be drawn from them. It is in vain for a few men, however high they may stand in the scientific world, to expect that their *ipse dixit* is to destroy the belief of multitudes in the testimony of their own senses. A man who has seen a heavy table or piano raised from the floor without contact, in the house of an intimate friend, whose integrity he can not for a moment distrust, will continue to believe what he has seen, though a thousand professors should assure him to the contrary.

The above extract, from an editorial article in the *Baltimore Sun*, contrasts strangely with what was witnessed a few years since in the "Monumental City." We recollect that when Professor Anderson lectured there against Spiritualism, he undertook to show how the "raps" were made by exhibiting a hammer moved by a galvanic battery! A leading paper came out the next day and said the citizens of Baltimore were under great obligations to Prof. Anderson for having so successfully exposed this spiritual humbug! Now, the circles of Redman, of Conklin and of other mediums, are well attended in that city by anxious inquirers after truth, and the lectures of Miss Jay and of Mrs. Hatch are thronged by the most intelligent and enlightened audiences.

In the above article, the Editors of the *Sun* have the boldness to reprove the "Harvard Professors" for their unmanly attempt to ignore the facts of Spiritualism, which are established by the testimony of thousands upon thousands of witnesses. This is a mere foreshadowing of that general indignation which is destined to overwhelm these "learned Thebans," for their flippant arrogance and self-conceit.

The Editors of the *Sun* are altogether mistaken or misinformed, when they speak of "some attempt at deception and some shameful failures to make good the pretensions of Spiritualism." The truth is, there was no "attempt at deception," and the "failures" were entirely attributable to the antagonism of the Professors. The lack of harmony produced by themselves rendered the conditions such that no manifestations could be made except the raps through Mrs. Brown and Miss Fox; and we are anxiously waiting their report for a "scientific" explanation of them! We consider the proceedings before these Professors a very good test in favor of Spiritualism. It has shown, beyond the possibility of doubt or evil, that the mediums have no power or control over the manifestations.

A Basket Writing Lectures.

The following, which we translate from the preface to Mons. Kardec's *Levi des Esprits*, presents a curious fact for which we would like to see our skeptical philosophers account without admitting a spiritual agency. After remarking that communications by table-tipping were found tedious and inconvenient, the writer says:

"The Spirit (and this is a circumstance worthy of remark) indicated another [method]. It was one of these invisible beings who gave the advice to attach a pencil to a basket or some other object. That basket placed upon a sheet of paper is put in motion by the same occult power which causes the movement of the tables; but instead of a simple and regular movement, the pencil traces of itself characters forming words, phrases and entire discourses of several pages, treating the highest questions of philosophy, of morals, of metaphysics, of psychology, etc., and that with as much rapidity as if it were written by the hand.

"This direction was given simultaneously in America, in France, and in divers other countries. These are the terms in which it was given at Paris the 10th of June, 1856, to one of the most ardent adepts in the doctrine, and who already during several years, and since 1849, had occupied himself in the evocation of Spirits. "Go and take, in the side room, the little basket; attach to it a pencil; place it upon paper; put your fingers on its sides." Then [this being done] some instants after the basket was put in motion, and the pencil wrote very legibly this phrase: "That which I have told you, I expressly forbid you from telling to any one; the first time that I write again, I will write better."

"The object to which the pencil is adapted being only an instrument, its nature and form are quite indifferent; the most convenient arrangement has been sought; it is thus that many persons make use of a little board."

NEW YORK CONFERENCE.

SESSION OF SEPTEMBER 15.

The following answer to the question, "What is the word of God?" was received from an anonymous correspondent, who dates from St. Louis, September 9, 1857: "The word of God is the action of love."

Mr. LEVY asks: Do Spirits require food or nourishment to sustain their spiritual bodies? and if so, what is it, and how do they obtain it?

Mr. LEVY said he made the inquiry, not because of an idle curiosity, but for the reason that labor (an able lecture on which had been delivered by Mrs. Ballene, on the Sunday evening previous,) is certainly a blessing to men on earth, whilst the all-controlling motive to do it, is the simple fact that we must eat and drink, etc. Our progress here grows out of these humble and often despised needs. His question is to the point: Is there aught in the Spirit life corresponding to these needs, acting as an impulse to labor there?

Dr. YOUNG wished the question divided, but the reporter was not able to understand exactly why. As to the question of labor, he had been answered by what purported to be Spirits, Yes and No. These answers he supposed to be in accordance with their respective ideas of the word. The exercise of thought would not be deemed labor by some persons, who only apply the term to muscular action.

Mr. PARTRIDGE thought a discussion of the question proposed, could scarcely be dignified as a sober speculation; for the reason that we were without the facts upon which to found a sound conclusion, or even an argument, for or against. It is adverse to our usual custom to dilate upon subjects which have not a solid basis of observed facts. We can neither affirm nor deny, in advance of observed law. No man could say, before it was proved by actual experiment, which would dissolve salt the quickest, hot water or cold. Assuming as true what he believed to be really so—that the Spirit which leaves the form at death is the developed or outwrought functions arising from a peculiar combination of natural principles—he supposed the process would go on in an endless progressive series of new functional manifestations, arising from new primary combinations; and in this sense, Spirits may be said to feed. In a sense bearing some analogy, the Rose may be said to eat and drink; that is to say, it receives nourishment adapted to its needs and on its own plane.

Prof. HUNT said: We can not settle a question like this by the principles of chemistry. The Spirits say they have food, and he believes them. He admits it is difficult, in all cases, to determine what to believe upon this point, but his way is to take the testimony of such Spirits as he knew, in this life, to have been intelligent and truthful. He thinks this the true method of settling those many grave questions which naturally arise in the mind, but which, from their peculiar character, can receive but little aid from science or human observation. No man doubts, if we can really communicate with Washington or Franklin, for example, that we shall get reliable information from them. The grand object is, to be secured from the interpolations of ignorant or mischievous Spirits, who often affect to personate them, as he has learned, much to his own mortification. He thinks these counterfeit Spirits may be effectually guarded against, by summoning a conversation of Spirits, in which case one would act as a check upon another, the same as with us here. In an assembly of individuals, such as this Conference, it would be difficult and in most cases impossible, for a mischievous person to palm himself off for another, because that other might be present, or have friends present, who would readily detect the fraud. This conversation might be easily secured, through cooperation of Spiritualists and media. He has had communications which he would like much to test through such a conversation—communications purporting to be made by Christ, and, he thinks, truly. His grounds for this conclusion are the caution and care he used to settle the basis of his investigation. He felt that he could rely on his father, on Franklin, and others of known probity; and the first step was, to make sure that they were really present when they purported to be. In this preliminary he encountered much difficulty, but after repeated efforts, he succeeded in getting a satisfactory test of their presence. Having thus effectually, as he believed, barred out all deception, he put the main question as to the alleged communications from Christ, and it was answered affirmatively. Franklin and Washington both affirmed that they were from Christ, who had, unconsciously to himself, impressed him from a child, and was anxious, through him, to free the world from the monstrous errors taught in his name. What Christ really taught, was Christianity, and he accepted it; but the Church had ascribed sayings to Christ that he never uttered.

Dr. GALT wished to correct an error in the report of his remarks in the Conference of September 1. As reported in the *Spiritual Age*, he is made to say, that in the Spirit-world, Jesus Christ was equal with Jesus. He never designed any such statement as that. He fully believes that every human being, as to the lowest, is equal in the sight of God; but there is no great value in the opinion we may form of one man by comparing him with another. Such a standard is not available, and it has not been his habit to judge men by it. One might as well try to ascertain the true position, growth or value of an apple, by comparing it with a peach, as to determine the moral value of one individual by comparison with his neighbor, who is developed necessarily under conditions more or less dissimilar. The growth or moral state of the man is to be determined by a comparison of himself with himself, at a prior period in the history of his own consciousness.

Mr. PARTRIDGE said he understood Dr. GALT to take the ground, on that occasion, that any Spirit who had left the form was advanced beyond any one in the form.

The Secretary explained that the "desirable being" was the private property and peculiar property of his own particular friend and chosen companion, Dr. Hilditch. The Doctor was gone to seek him.

now and then, for a short airing of a morning, but the brute was not yet strong enough to carry double, nor was it probable, for the present at least, that any other man, possessing as much wit as the law allows him, could be induced to mount him if he was.

Dr. GRAY replied to Mr. Phoenix, that what he meant to say was, that every man makes progress for himself in entering upon the spiritual plane of his being, not that he increases the ratio of progress between himself and others, and as he had before stated, this progress is indicated by the highest condition of the trance state, which the individual may be caused to enter into while in the body.

Dr. SPOONER embraced the present as a favorable opportunity to pronounce a eulogy on the eminent learning of Jesus, and his intimate acquaintance with the great law libraries of Jerusalem, together with those of Greece and Rome; and also to enter his solemn protest against a common profanity of modern Spiritualists and of Prof. Hare, in particular, in ascribing to Jesus the character merely of a medium. He would as soon think of referring the legal lore of his friend Judge Edmonds to his mediumship. Jesus was a great natural philosopher and a man of cultivated mind; and it is irreverent to affirm that his profound utterances were received through infutitional intercourse with the Spirit world. In the case of the woman brought before him for adjudication, he made use of a maxim both of the Roman and Jewish common law, which is that the judge who condemns the guilty, must be himself innocent. This maxim was received, not from heaven as a medium, but from the literature of the age, as a student. Amid the thunders of a second fulmination of his protest against this spiritualistic slander and virtual denial of the true position of Jesus among the sages of the first century, the Doctor took his seat.

Dr. GRAY cited history, in proof that the origin of all national laws, whether civil or religious, was spiritual, and had been revealed through media. The Jewish Decalogue was not an isolated instance, it belongs to the great family of national experience—at the head of it if you choose, but still a member. The Greeks and Romans trace theirs to the same spiritual source. They had their oracles and inspired men, and he could not see why Jesus might not have been inspired as well as Numa Pompilius.

Dr. SPOONER wished to explain. He did not intend, in his defense of the literary reputation of Jesus, to cut him off entirely from intercourse with heaven, though his disposal of the adultery case, to which he had referred, indicated an extensive worldly knowledge and wisdom.

Dr. GRAY thought, in that case, Jesus had access to a higher source of wisdom than the effete statutes of criminal law, whether of the Jews or any other nation.

Mr. PARTRIDGE desired to return to the question. It was one in which he took deep interest, and he felt the need of more light upon it. From his present knowledge, he would answer it conditionally; that is to say, as we do not carry our physical bodies with us, he does not think we shall require bread and butter there; but mere physical alimentation does not comprise the *all* of food. In this life the mind receives nutriment as well as the body, and the food it lives upon is knowledge—"the bread of life"—and not bread and butter. The mind usually enjoys its intellectual banquet the best when the physical stomach is empty. True, we must resort to the bread and butter again after a time, but when we do it is merely to support the physical of us, and not the spiritual. The body having performed its uses of individualization, development, etc., to the Spirit, dies, and with it the necessity also for food in the popular sense, the soul being subsisted forever after upon spiritual realities, which are knowledge, wisdom, truth—"the word of God."

Prof. HARE thought the question could be settled only by testimony of Spirits themselves. They tell him they breathe and eat, and he sees no reason to doubt it. They say there is a spiritual element interior to every physical substance; that our gaseous oxygen, for instance, contains a more refined or spiritual oxygen, which, to be sure, chemistry can not detect, but unless we admit its existence we shall be sadly at fault in the explanation of natural phenomena. The variety of odors and the potency of drugs, for example, would be wholly inexplicable, without the admission of a spiritual element, expressing its own specific individuality through the grosser elements which are all that chemistry can detect, and which, when analyzed, are found to be nearly the same in substance. That they differ so widely in the manifestation of properties, the Spirits tell him is because they are spiritual as to their interiors.

Mr. HALLETT says the object of food is to support the life of the body. The soul, being immortal, is self-existent, and therefore without the need of food.

Mr. LEVY said we should remember that facts have shown the existence of a spiritual body as well as soul. This spiritual body grows, and therefore must be supported in some way. Have they to labor for this support? They can not live on their taste for poetry or philosophy; and he, being a Jew by descent, and a vegetarian by principle, should object altogether to pork as a spiritual diet. The popular religious idea is, that they subsist mainly on singing the "Old Hundred," but he can not sing. What is he to do then? But, pleasant apart, this is no idle question; it is not confined to mere eating, it embraces the entire philosophy of development.

Mr. WILSON thinks the question a plain one. Spirits eat, drink, breathe and labor. We do so in this life, and we enter upon the higher with the same physiological structure which we possess as Spirits during the life of the body; that is to say, the Spirit is an organized form, and organic life requires sustenance. We have, so to speak, a physical spiritual body, with its physiological needs and necessary relations to an external objectivity. How else is a Spirit-child to grow into manhood? In the life of the body it is the spiritual senses which enjoy the

food we eat to sustain the body. Much of human happiness depends upon eating and drinking. We eat to develop sensation, and sensation arises from the spiritual principle within us. Jesus recognized this fact of spiritual nutrition, when he spoke of the juice of the grape which he would drink anew with them in his Father's kingdom. Heaven as well as earth is for the good of man. Man, the God of this earth, makes it fruitful, and himself blessed through his labor and intelligence, and heaven itself is alike benefited by his divine activity. There, as here, man asserts his prerogative—"his right to labor." There is work, then, in the celestial life, but no *dread*. There is wine to be gathered from the sunny slopes of the great hereafter, but there is no drunkenness there. His experience as a seer, is in confirmation of what seemed to him the philosophical necessity of the case. He had seen their vine-clad hills, their fruits and flowers, their banquets, as of the gods. Their nectar is no fable, their ambrosia is a profound reality. Life, love, labor, enjoyment, hold an eternal relation to each other, ever striving onward to a more perfect manifestation of its interior divine reality.

Mr. COURTESY says the Spirit-man is the same in thought, person, passion and appetite, that he is as an earth-man. We can form no rational conception of a Spirit other than as a perfectly organized man, with a brain, stomach, and all and singular of the viscera which constitute a perfect human being on the earth. Leave out a single organ that adorns the physical structure, and you make of the Spirit a monster, instead of a man. Sex is there; hence the conjugal relation is there. That they eat, is conclusive. What they eat, is not so clear; but one thing is certain, you can not fill a human stomach with ideas, however substantial they may be.

Mr. HALLETT said: His experience as a medium had been in a degree adverse to his philosophy, as previously stated. He could not see how a being that is indestructible in its very nature, should require to eat; but one phase of his mediumship is, to hear Spirits converse together, as well as with himself; and in their conversations he has heard them speak of eating, though he never saw them actually engaged in taking food. He has also heard them say there is a resemblance between our natural productions and theirs. He recollects, one evening at supper, there were brown-colored radishes upon the table, and the Spirits present remarked, in their conversation with each other, that the radishes were similar to theirs, even in color. He has learned from these conversations that the resident Spirits of a particular sphere can not eat the productions of a different sphere. When they are with us on earth, they are obliged to return to their proper home to obtain their food. He has heard much conversation between them on that topic, and also with respect to labor. They have to work as well as ourselves, and the lower, or less progressed Spirits, are very glad to do anything that comes to hand, as it diverts the mind from those conscientious twinges which would be otherwise be less supportable.

Dr. GRAY thinks the human Spirit does not grow from physical food. The Spirit and body are different. The Spirit is connected with a body, and will be, he supposes, forever thus connected. He has observed that Spirits have the power to create a body, temporarily at least, that is not produced from food. Spirit is positive to matter, and it may be able to create for itself a body by other processes than those known to our chemistry. He desired to hear Judge Edmonds on the subject.

JUDGE EDMONDS expressed his interest in the remarks he had listened to, and alluded to his own experience as a seer. When his own vision was first greeted by their fruits and vegetables for food, as with us, it was so novel and unexpected to him, that he knew not what to think of it, and hesitated for some time, in doubt as to the propriety of publishing to the world the statement of what he saw; but he did publish it, and those who will take the trouble to read it, may find an answer to the question of the evening. He is very glad to hear his own observation as a seer substantially confirmed, as it has been, this evening, by other mediums, who have given us briefly their separate experiences on this point. The grand object of Spiritualism is to answer this and co-relative questions. We need to know what is the nature of life beyond the grave. Hitherto, all has been conjecture. We have been ordered from the pulpit to obey the law and prepare for eternity, but the motive to do so has been mainly hypothetical. It is so no longer. Knowing the conditions of the Spirit-life, its realities and its laws, man will obey them with the precision of a child, who avoids the fire when once he fairly ascertains that it will burn.

It should ever be borne in mind, that Spirits, however exalted in wisdom, when they communicate with us, must descend to our plane and use our language. Here is the origin of much misconception on our part as to the real ideas sought to be given. He has seen Spirits take their food, but for the reason just assigned, they say it is difficult for them to explain the process, or to give us a true idea of its full significance. He cited the case of a Spirit-lad, whom he saw eating, but after many questions, he could bring no satisfactory explanation of what he saw in his trance-vision back into his external consciousness. He does not accept the idea that there is no observed law of nature to form a basis for a conclusion that Spirits partake of food. He thinks the laws governing man here are eternal and universal; and we may rationally infer from thence, that food and men are in perpetual affinity. True, there may be a broad distinction between the food there and here; so is there between that of a Tiger and a Humming-Bird; between the new-born babe and the full-grown man; but it is food, notwithstanding. For the reason that we find no end to the domain of natural law, we get the *rationalis*, and from a thousand seers the concurrent testimony to the *fact* inquired for in this discussion. "There is a spiritual body," and the practical question for the Spiritualist is, How shall I best develop that body? What will best prepare it for

that spiritual condition of being upon which it is soon to enter? What will best adapt it for the reception of that sublimated food upon which angels dine, and which man may enjoy only by developing his angelic nature? Adjourned.

E. T. RAILTON.

MR. HEWITT'S DISCOURSES IN CLEVELAND, O.

The following is a very brief and imperfect synopsis of some of the leading thoughts uttered by E. C. Hewitt, of Boston, Mass., in his introductory lectures in this city:

LECTURE I.—WHAT IS SPIRITUALISM?

Mr. H. remarked on arising, that Spiritualism needs a definition.

Mr. H. remarked on arising, that Spiritualism needs a definition. Some Spiritualists, he said, limit its significance to the fact, that "Spirits do communicate" with mortals. With mere fact, that "Spirits do communicate," and can be extended no farther, it has no other meaning, and can be extended no farther. Others go one step in advance of this, and include in their definition "spiritual philosophy," as well as "spiritual facts." Spiritualism, therefore, is both a *fact* and a *philosophy*, as Mr. H. remarked on arising, that Spiritualism needs a definition. There is still a third class, prebanded by this second class. There is still a third class, said he, who go still farther, and include *essence* in their view of this great, interesting and important subject. There is no limit to the significance of Spiritualism. The universe itself is no-thing but spirit, perhaps, after all. What we call matter, might just about as well be called spirit, if we attach to the term the idea of degrees. For illustration, as throughout the universe there must be unity of substance, however variously expressed, and however *fine* or *coarse* that substance may be, and whether it be *particled and fixed*, or *atomic and fluent*, we may call the whole physical and visible universe, the *lowest degree of spirit*. Why not? It must be so, or there is no unity of substance. It must be so, else either matter is no substance at all, or spirit is not. Now, evidently, both what we call matter and spirit are substance, and it is also true that there is only one consistent view, therefore, of substance or essence. The only consistent view, therefore, to be taken of the subject is, that the vast retinue of the physical worlds, with all their ponderable elements, constitute the lowest degree of spirit, while the whole interior universe, or what we commonly call Spirit, including the *imponderables*, constitutes the higher degrees of spirit.

Suppose we call this substance matter instead of spirit; that does not alter the thing, and we should not allow ourselves to stumble over names. The whole universe, then, is a spiritual universe; all worlds are spiritual worlds; all beings are spiritual beings. But these may have, and do have, their various degrees of expression and development, and even these degrees themselves, various as they are, are necessary to the grand unity of the whole. Unity in variety, and variety in unity, is the grandest expression of law the universe affords.

Taking the broadest view, then, there is no limit to Spiritualism. There is no part of the universe beyond its wide range—no interest of the universe beyond its perception, as a matter of fact, beyond its intelligence as a matter of philosophy, or outside its vital sphere as a thing of use.

My definition of Spiritualism, then, said Mr. H., is the broad, instead of the narrow one. The latter is well enough, so far as it goes. Even the narrowest one takes the first step in the right direction.

Now, then, if these ideas be correct, Spiritualism is a *practical* thing, as well as a fact and a philosophy. It runs through the whole range of human life, and all life, into all their interests, their relations, their grand ends and aims. It involves all questions of reform and progress. It would demolish all vice and establish all virtue. It is the Great Regenerator and Elevator of all things and beings.

LECTURE II.—THE VITAL CONNECTION OF MAN WITH GOD.

Mr. Hewitt said: God is constituted of all things, of all forces, all laws. He is the sum total of all being and of all life. Man, therefore, is a portion of God, "lives, moves and has his being" in God. But how is this connection formed? What is the real and vital union of the finite with the Infinite?

We take food into the stomach, and are nourished, we say. We also take fluids, and are refreshed. But do we live on these alone? Are they the secret of our perpetual existence? They do, indeed, form the external basis of our life; but they evidently are not, and do not make, life itself.

Whence, then, is our life? What is its philosophy? Life is influx, and comes from God. The human brain is a grand receiver of positive life from the infinite source of life. To this end, its lofty position is favorable, as is also the *quality* of its substance. Add to these, the approximate spheroidal form of the brain, and you have just those qualities and conditions

which the intelligence perceives to be requisite for the inflow of positive and substantive currents of life. The convexity of the brain acts on the principle of a lens of the same form, in receiving and focalizing the rays of light. Moreover, the brain is the great controlling organ of the body, and is therefore positive to all other organs and parts. Hence, if positive influx flows in at all, it must be received by the brain.

But while this is true as a general statement, there is, at the same time, a focus or center to this "river of life." That line of greatest power, that point of divinest life, will be found at the *Fontanelle*—the "organ of reverence"—the pulsating space in the infant's head. This is the center of the coronal region, and therefore the appropriate point of inflow from the infinite source.

In confirmation of this view, Mr. H. cited Swedenborg. That eminent seer remarks that divine influx flows into the human form at the top of the brain. He also cited what has been many times asserted in the most positive manner, and under a great variety of circumstances, through an eminent medium of the times, who never read Swedenborg's works, that electricity flows into the human body at the top of the brain. Now, said he, put these two statements together, and what do we make of them? Evidently, Swedenborg saw the interior of the divine influx; and the medium referred to, asserted its exterior—electricity being the vehicle merely of its own inner life; and also the inner life and spirit of all things and beings.

But whence come these currents of life, more directly speaking? The life-sphere of the sun is focalized at the center of the earth. Thence it radiates in all directions, through the whole globe, but more intensely, and in greater volume, in the direction of the magnetic poles of the earth, negatively toward the south pole, and positively toward the north pole, reaching which it overflows the surface of the earth at all points; positively, toward the south, and negatively toward the north. This is current electricity. This, too, is the secret force which holds the mysterious needle, ever pointing to the north pole. That delicately poised instrument ever ranges (with incidental and merely local exceptions) in these positive life-currents of the planet we inhabit.

Now, then, these positive currents, in their passage southward, are naturally absorbed into the human body through the brain, as before described, and thus the constant supply of positive life is accounted for.

But there would be no life in man, said the speaker, unless there were negative influx as well as positive. Does the human form, then, receive negative influx? Yes. What constitutes the negative receiver? The lungs. What is the source of the negative life? Atmospheric electricity. Such diffused and comparatively quiescent substance must, of course, be negative to the positively flowing currents which pass through, and are anterior, to it. The lungs, also, must be negative to the brain, because they are inferior by position, by quality of substance, and importance of function.

Here, then, is a rough hint at the secret of life, said the lecturer, which may at least afford a clue to a far deeper research—to an infinite investigation.

Incidentally, the speaker here remarked that the philosophy of reclining with the head toward the North, is evolved from this broader philosophy which includes it. The head being toward the North, the positive currents flow directly into the head, with little or no friction; whereas, if the head be in any other direction, the flowing currents have to make a circuit in order to enter the brain, which creates more or less disturbance, more particularly in the case of nervous and very sensitive persons.

In conclusion, Mr. H. remarked that this philosophy affords a clue to at least one method by which Spirits control the human organism. Spirits see the finer elements of nature as readily as we see water, or the solid earth. They, therefore, behold the "river of life" from nature and from God flowing constantly into the human organism. From their own organism, at will, flows a lesser stream—a little rivulet—into any human medium they wish to control; and as a small river, comes into confluence with a larger one, and thereby flows on its way with greater ease, naturalness and momentum, by virtue of this confluence; so the small magnetic river of the personal Spirit, simply takes advantage of the inflow of the perpetual and magnificent "river of life," flows in with it, and ultimating its energies intelligently and powerfully, as it may in physical con-

trol of the hand to write, the tongue to speak, the whole body to personate, or exhibit great feats of strength. So also in the mixed method of Spirit control, where the thought expressed through the medium is impressed on the mind, while the hand is controlled to write, and the tongue to speak. And lastly, too, in the purely inspirational method, where even the medium is entirely unconscious of control, but yet is really quickened by the inflow of personal Spirit-magnetism. In either case, the personal life-force under the control of personal will-power, acts in concert with, and derives vast advantage from, the everlasting and involuntary influx from the Great "Over-soul" of the universe.

Many other thoughts were uttered in this connection by Mr. H., in his own clear way, which it is inexpedient, if not impossible, to report in this brief abstract. But these few hints are given, that the public at large may get an inkling of his line of thought, and his method of argumentation on subjects of this important and interesting character.

CLEVELAND, OHIO, September 10th, 1857.

We may give a further synopsis of Mr. Hewitt's lectures. Ed.

SPIRITUALIST CONVENTION.

FRIEND PARTRIDGE: ALGONQUIN, ILL., Sept. 7, 1857.

With pleasure I transmit to you, at the earliest opportunity, a condensed account of our Convention, held on the 4th, 5th and 6th inst., at the Spirit-House, according to previous appointment. Brother Knapp, residing at Brush Hill, some thirty miles from here—a young test-medium of great promise—a perfect stranger, was influenced, some six weeks since, to announce the appointment; and five weeks since, Brother David Carlos was influenced to make the same, having no knowledge of any other appointment. The appointment in the TELEGRAPH contained an error, either through the printer or me. It should have read "September," instead of "October." But notwithstanding that, we had a meeting long to be remembered—and, we trust, of great benefit to many—with a large attendance—the house being comfortably filled the first two days, and overflowing the third, so that we deemed it advisable to adjourn to the surrounding grove on the afternoon of the third day. A large number of friends, and a goodly number of seekers after truth, from abroad, were present, and some members of orthodox societies from a distance, who stated that they wished more light upon many points than they could glean from their earthly teachers or teachings; and we trust many will leave their old stand-point, and pass on to higher and unlimited planes of development. But very little occurred to mar the perfect harmony generally prevailing; and by-the-by, we do hope Spiritualists will be very cautious how they trifle with the feelings of their brethren, knowing we almost all have more or less corns, caused by being laced up too tight. It is right that we should differ, and it can not be expected that we should agree upon all points, with our different organizations and developments; and above all things, let us express those different views in kindness and love, with due regard to individuality. Spiritualists, above all other classes, should, and I believe do, hold to the inalienable right of freedom of thought, speech and action; and those principles should ever prevail, both with speaker and hearer, accompanied with love, kindness and liberality, both in public and private circles—no one being properly prepared to receive or impart instruction unless these principles exist.

Owing to unavoidable pressure in business, I can not now send you a full statement of our proceedings, but will soon. The Convention was organized by David Carlos being called to the chair, and David T. Wood appointed Secretary, and Dr. P. O. H. Goff chorister. The following mediums and speakers addressed the audiences: C. Chapman and C. H. Preston, of Algonquin, Ill.; Richard Hopkins, Zane Co., Ill., (late from Texas); — Dayton, — Woodard, Huntly Station, Ill.; Judge Boardman, Ira Porter and — Stephens, Waukegan; Dr. E. B. Wheelock and Mr. Hazleton, of Wisconsin; E. H. Knapp, Brush Hill, Ill.; Oscar Swan, Lake Zurich; Mr. and Mrs. Judd, Antioch; Mrs. Holbrook, Mr. and Mrs. Cadwell, of Durfield; Mr. Bushner, of Solon; Mr. Truendell, of Elgin.

Rev. Mr. Kellogg, of McHenry, spoke against the Philosophy, and of whose effort we will endeavor to give particulars at another time.

The following resolutions were presented, accepted and unanimously adopted, except by some, who trust they are beyond the action of that manner of procedure. D. T. WOOD.

Resolved, That as Spiritualists we will heartily co-operate with the friends of freedom, of thought and expression, irrespective of their present religious or irreligious beliefs; and that we will not demand as a condition of our fellowship that they shall have examined the spiritual phenomena, and have arrived at our conclusions upon that subject.

Resolved, That this Convention recommend to the Spiritualists elsewhere the adoption of the name of "Progressive Friends," as being a cognomen most indicative of that broad liberality of sentiment which they desire to foster and maintain.

Resolved, That the great burden of the spiritual communications, is to inculcate with freedom of thought the utmost charity of sentiment toward all ranks and conditions of life; and that if professed Spiritualists shall prove sectarian, intolerant, bigoted and uncharitable, they will be so, not by virtue of their Spiritualism, but in spite of, or want of it.

Resolved, That the communications purporting to come to us from our friends in the Spirit-world, encourage us to cultivate the utmost freedom of opinion on every subject upon which we are called to act, especially upon that most important of all subjects, our religious relations to our Creator and to our fellow-man.

Resolved, That as Spiritualists we will, in obedience to such instructions, fearlessly investigate and frankly and freely express our best thoughts upon all topics of human belief; and that we will encourage all others to do so by patiently and calmly listening to their respective opinions, however crude and unseasonable those opinions may appear to us.

Resolved, That all existing systems of education are defective, inasmuch as only a portion of the human faculties are educated, and that the "Progressive Friends" avail themselves of the earliest practicable opportunity to organize and put in operation Sunday and week-day schools, where the moral, intellectual and physical faculties of the child may more effectually develop such principles of action as a majority may deem productive of that result.

Resolved, That we must perfect ourselves before we can efficiently reform and perfect society.

Resolved, That the unfolding and spiritualizing of the human race is certain, and consequently not dependent upon human beliefs.

SPIRITUALISM IN THEORY AND PRACTICE.

Spiritualism has, without doubt, greatly blessed the hearts of many who have received its teachings in their most palpable signification; viz., as showing that all are destined to enjoy a continued existence; but so far as my observation extends, the legitimate fruits of so consoling a faith are but poorly manifested in the lives of mediums and believers. They love to meet to listen to Spirit teachings—especially do they love to gratify their curiosity by attending dark circles, and in divers other ways, obtaining new and unheard-of demonstrations of Spirit presence and power; but in the weightier matters of "doing justly, loving mercy, and walking humbly with their God," they seem as yet to have made very small progress. Can it be that the rising generation, who are being nurtured in the faith of Spirit communion, will likewise practically ignore the only rational exhibition of so glorious a faith, and grow up clinging, like their fathers, to the follies and vices of this evil world? or will they, struck with the absurdity of so intimate a connection between faith and works so entirely dissimilar, cease to keep up the time-honored efforts to grind all the filthy lucre possible out of each other, at no matter how much anguish to all? Will they, I repeat, really make earnest attempts to act on the brotherly principle of mutual assistance. * * *

A. G. E.
CARDINGTON, MORROW CO., O.

OMENS.—The Register of Newark relates a singular story of German superstition, in connection with the clay-pits in Oliver-street, where young McVay was drowned, some few weeks since. It says that some years since, a German laborer, working in a garden near the fatal spot, observed a white leaf growing from a beet-root, which is said to be regarded as an evil omen in Vaterland. On going home, he remarked upon the circumstance to his wife, who forthwith escorted her lord into the little lot by which the house was surrounded, and there pointed out one which she also had discovered that morning. They both went back into the house and ate their noonday meal in melancholy silence. After dinner, the man returned to his work, as was supposed, but early in the afternoon, as some persons were passing the pits, they saw clothing lying on the edge of the water, but saw no owner.

The water was dragged, and the lifeless body of the German was found. The supposition is, that the men went into bathe, and being unable to swim, stepped into one of the deep holes, and thus drowned. But the most singular part of the story remains to be told. This German had a sister residing in Brooklyn, N. Y., who on the afternoon in question, had at her house, sunk into a dreamy sleep, in which she saw her brother struggling in the water that engulfed him; heard his shrieks for help, in which she joined, and which awoke her, causing her to burn with excitement and terror. She told her dream to her husband, and her determination to go to Newark and see was her brother safe. Her husband expostulated, but she was firm, and up she came just in time to see the corpse of her brother borne into the house he had left but a few hours previously in health, but with a presentiment of impending evil.

"I want the spirit that will look temptation in the face, and say, 'Begone!'" said a boy to his sister.

"And one thing more—you want God's spectacles to know temptation when he comes," answered his sister, "for he don't always show his colors."

Interesting Miscellany.

MEMORY.

There is a spell in memory,
That cheers us to the last;
There is a spell in memory,
That links us to the past;
It casts around its radiant rays,
The shadowings of by-gone days,
The forms we see in fancy's maze,
As when we saw them last.

In memory are sweet flowers,
Bright stars and silver streams;
In memory are green bowers,
Cool shades and lovely dreams;
And moonlight nights and moonlight walks,
Moonlight meetings and moonlight talks,
And moonlight loves and moonlight balks,
And also moonlight themes.

In memory are sparkling eyes,
And cheeks with roses' bloom;
In memory are sacred ties
Which end not with the tomb.
In memory sweet friends appear,
In memory are friends most dear,
In memory are friends not here—
Sleeping in silent gloom.

In memory are bitter tears,
Shed for the young and fair;
In memory are hopes and fears—
In memory despair.
In memory are loving smiles,
In memory are artful wiles,
Thoughts of which even now beguiles
Our short lingering here.

In memory are happy scenes,
Which fill our hearts with glee;
In memory are sorrow's scenes,
Which bid our pleasures flee.
Thus, memory is sometimes fearful,
Thus, memory is gay and cheerful,
Thus, memory is sad and tearful,
And even so are we.

EXTRAORDINARY SURGICAL CASE.—A DIRK TRAVELING FOURTEEN YEARS THROUGH A MAN'S SKULL.—We met with the most interesting case this morning which has occurred in our experience for a long time. We were introduced to a gentleman who gave us a practical exemplification of the wonderful. Fourteen or fifteen years ago, he states that he was passing down Baltimore-street late at night, during a heavy snow-storm, when he met near Frederick-street, three men and a woman. He gave them the way, but being violently jostled by one of them, he upbraided them somewhat sharply, when they attacked him. Being a powerful man, standing about six feet in his shoes, he soon laid two of them *hors du combat*, and chased the other to the opposite side of the street, where he felled him to the ground, and where, leaning over him, he received a blow in the left temple which staggered as well as bewildered him for a few minutes. Upon recovering himself his assailants had fled, and feeling the blood flowing pretty freely from the wound, proceeded to a physician, who soon found that he had been stabbed, the instrument entering about half way between the eye and ear, and breaking off short, leaving a considerable length of blade in his head! All efforts to extract it proved futile.

Strange to say, he felt very little pain or inconvenience from his condition. The wound soon healed, and he attended to his regular avocations as if nothing had happened. Three years after the wound again opening, he consulted a surgeon, who, feeling the ragged edge of the blade, made several efforts to draw it out, and after considerable labor drew from the wound a portion of the base of the broken dirk, which measured within a fraction of two inches in length! This part of it gave an idea of the amount remaining, which was supposed to be a piece of about the same size taken away. For eleven years longer did it continue in this condition, when, about two weeks since, after suffering a great degree of pain on the right side of his nose, near the corner of his eye, on the opposite side to where he received the wound, and a considerable swelling appearing, he went to Professor Smith, who, upon examining the diseased part, found the point of the blade protruding! It had actually traversed through the bones of the head, and, after fourteen years, made its appearance in the above locality. Such is its position, plain to the eye and wonderful to be believed, except by an eye-witness. Dr. Smith, we understand, proposes in a short time to operate for its expulsion. We have often heard of pins and needles being swallowed, and in after years making their appearance in different parts of the body, but that the blade of a dirk, between three and four inches in length, should thus travel, and through bone at that, forms an interesting subject for the surgeon as well as for the common mind.—*Baltimore Patriot*.

A CHURCH ACTING TO THE EXTENT OF HER POWER.—The following is a resolution of the St. Lawrence (N. Y.) Baptist Association, passed in its session of November 12 and 13, 1856. It has taken upon itself, as will be seen, to declare what opinions are heretical, and then to act against the holders of such opinions, as far as they yet have power to proceed, namely, to exclude them from their communion. Go one step further, and let the Church have power not only to denounce heretics, but to correct them, as was granted to the Papacy, and how long before we should have in this country a Protestant hierarchy following in her very steps—an image of the beast. But to the resolution. There is no mistaking its spirit.

Resolved.—That in our estimation, the Baptists, as a denomination, do not believe in the annihilation of the wicked, but that all men are immortal, and will live forever in happiness or misery, according to their improvement or misimprovement of this state of probation; and therefore that those who believe and propagate the above-named error and its usual concomitants—the non-existence of Satan, the bestowment of immortality in regeneration, the unconsciousness of all the dead from death to the resurrection, etc., should be excluded from the fellowship of our church as heretics."

MONEY REMITTANCES BY TELEGRAPH.—In England, the Electric and International Telegraph Company have organized their establishment in such a manner as that money deposited with the company will be advised by telegraphic order, and be paid out to the parties named in the order.

HOG STATISTICS.—We have procured and publish below complete returns from the assessors of the number of hogs in Kentucky for 1857. We give also the totals for '55 and for '56, and the total number of hogs packed in the seasons of '55-'56, and '56-'57:

Assessors' returns of Hogs in Kentucky over six months old on the 10th of January in each year.

Eighty-seven counties previously reported	1,171,000
Bath county	21,983
Edmundson	7,378
Estill	7,478
Harlan	12,904
Henderson	24,581
Henry	14,980
Hickman	8,615
Jefferson	17,666
Marion	17,023
Meade	12,611
Madison	24,488
Ohio	23,639
Owsley	8,182
Perry	8,278
Trimble	9,786
Union	20,363
Woodford	9,537
Add error in previous report in Knox Co.	4,000
do. do. do. Nicholas Co.	100

Total reports in 1857.....1,423,589
Returns for 1855.....1,298,206
do. 1856.....1,105,185

Excess of '57 over 1855.....25,383
do. do. 1856.....318,405

Total packing in the West '55-'56.....2,489,502
do. do. '56-'57.....1,818,468

Excess of '55-'56 over '56-'57.....672,034
—*Louisville Journal*.

LAGER BEER.—"Sweden and the United States are fast proving the fact that lager is more efficacious in preventing intemperance than any amount of prohibitory law."

Bayard Taylor writes the above in a letter to the *Tribune*. There is no more injurious liquor among our common drinks than lager beer. It dulls, blunts and deadens the bodily energies, and stupefies gradually the faculties of the mind. There is nothing sound in the body of an habitual drinker of lager beer. We have lived where fifty thousand Germans, from the father to the babe, are full of lager beer every day in the year. We have seen little ones of three and four years who had been nursed on lager, toddle into the bar-room and receive their daily allowance from "fater," and then toddle back. These men are for the most part fleshy, but there is nothing sound or solid there. It is pickled, soaked. It is a dead, rotten, shaky, bloated. An old lager beer guzzler lumbers along, a great mass of torpid puff and sluggish brain. It is a notorious fact that a wound made upon this turgid flesh rarely if ever heals. The slightest incision upon the hand or face that is thoroughly beer-soaked, will fester and grow. We have seen butchers in the west, with bodies vitiated in this way whom a trivial and accidental cut upon the finger has laid up for weeks. Lager beer is slow but sure, and it kills practically long before death comes.—*Worcester Aegis*.

BOTH AGAINST AND IN FAVOR.—The writer of the following became almost a Spiritualist in the very attempt to perpetrate a paragraph against it:

SPIRITUALISTS, as they call themselves, are a species of *eavesdroppers* that strive to get near the mysterious veil that hangs suspended in the fingers of God, between this world and another, and attempts to fill "the fearful hollow" of their listening ears—were we malicious, we should write it *heads*—with the voices they overhear in the realm of Spirits. We imagine that it is prompted by an unworthy desire to read what is not written; to play Paul Pry after a fashion too solemn to be ludicrous, with the unborn mysteries of to-morrow; that the wisdom is folly, the doctrine dangerous, the knowledge profitless. And yet when we see—as we have seen—a stricken one, a mother without an earthly child, who would know the fate of Mary or Willie who went out like a star in the morning, we cannot find it in our heart to dispel the delusion, when, smiling through her tears, she fancies she receives a message from the little prattler aloft; a message full of love to mother, and full of child's sweet gossip about the angels and the harps, the gardens and Amaranths of that "unseen and silent shore." It is an idea that in our ignorance and weakness we would all have true, that sometimes, when we will, on a Saturday night or a bright Sabbath morning, we can send a wish and thought after those who in their youthful beauty died; that the doves can bring the leaves of the Olive across the dark waters to the windows of the soul; that gentle eyes although we see them not, are looking down upon us, like the eternal stars upon a sleeper to guard, and guide, and bless.—*Chicago Journal*.

SPLendid IMAGERY.—Rev. E. H. Chapin, in his "Sermon on the Sea," says: "And now as spring begins to touch the earth with its gentle but fitful breath, sad confirmations of our fears come drifting from the deep. Battered ships sail into port bearing record of the siege and conflict of an awful winter that has mastered its icy legion thick upon the Atlantic, and pushed its ghastly outposts far down upon the globe. The newspapers publish lists of vessels that started upon their voyage, and should have been in harbor long ago. Where are they? Do they still float, shattered and beaten, from their desired haven? Or are they anchored in some calm and sunny port? Or are they inclosed in icy walls that shall thicken around them and build above them with wondrous architecture, whitening in the snow-storm and flashing in the sun, a magnificent sarcophagus, that will wander with them from latitude to latitude, and open its crystal floor at last to let them drop, amid pearls and coral and rainbow tapestry, in some chamber of the deep? Shall we yet behold her, or those who sailed in her? Or, leaving behind no trace or sign, will she gradually float into that region of mystery and dreamy speculation which forever surrounds a 'missing ship?'"

THE FREE CHURCH OF SCOTLAND.—From an inaugural address recently delivered by the Rev. Dr. J. J. Wood at Dumfries, it appears that while at the disruption of the established Church of Scotland in 1841 there were only 478 ministers who abandoned their preferments and emoluments, the Free or "Secession" Church now (1857) numbers no less than 801 ordained ministers, and 871 congregations, including both "sanctioned charges" and stations, and that about one-third of the church going population of Scotland belong to its communion. In the first year of its existence, the sustentation fund amounted to £68,705; for the year ending May, 1857, it had reached the sum of £108,792.

A SINGULAR CIRCUMSTANCE.—SAGACITY OF A DOG.—Yesterday afternoon, a gentleman who was walking along the line of the Columbia railroad, about two miles west of the Market-street bridge, noticed that his dog acted in a very strange manner. The animal ran backward and forward between his master and some bushes and appeared anxious that he should follow him into the thicket. The master finally did as the dog evidently desired that he should, and was led by the sagacious animal to a spot where a babe about three months old was lying on its face. The gentleman immediately picked up the child, and found that it was living. The little fellow seemed to be in a very good condition, except a bruise upon the back of the head, as though it had fallen from a distance. It was well wrapped up. By some it is thought the child had fallen from a passing emigrant train and rolled down the embankment to the spot where it was found. It is possible, though, that it might have been thrown there by some unnatural woman. The helpless little creature was sent to Blockley almshouse.—*Philadelphia Bulletin*.

THE MARRIAGE OF SLAVES.—At the late convention of the Episcopal Church of South Carolina, it was resolved that "in consideration of the many and serious difficulties arising out of the marriage relation among slaves, and the perplexing questions which thus force themselves upon Christian men, and especially upon Christian ministers, a committee of seven be appointed to prepare a report, defining when and in what circumstances a clergyman may lawfully unite any two slaves in marriage." This subject is exciting attention among the Christians of the South. The great question is, whether clergymen have the right to join together in God's holy ordinance, persons whom the master has the power at any time to sunder.

THE FIRST TWENTY YEARS.—Live as long as you may, the first twenty years form the greater part of your life. They appear so when they are passing; they seem to have been so when we look back to them; and they take up more room in our memory, than all the years that succeed them. If this be so, how important that they should be passed in planting good principles, cultivating good tastes, strengthening good habits, and fleeing all those pleasures which lay up bitterness and sorrow for time to come. Take good care of those twenty years of your life, and you may hope that the last twenty years will take care of you.

SPURGEON IN THE PULPIT.—The latest pulpit anecdote we have seen is the following, illustrative of the manner in which the celebrated preacher, Spurgeon, in London, attracts attention: "Upon one occasion he told the assembled multitude that the 'way to hell was smooth and easy like this,' said he, and he straightway opened the pulpit door, put his foot over the banister, and slid down, as you have often seen little boys do. He then stopped for a moment, and said, 'But the way to heaven is hard, like this,' and pulled himself up again, which was rather difficult; but the congregation received this practical illustration with great applause."

BORN TO BE HANGED.—It appears from a report which is in circulation that it is very unpleasant to be born in a certain house in Chester Co., Pa. Since the year 1794, there have been five executions for capital offences in the county. Edward Williams, who was hanged in 1800, and George Pharaoh, who was executed in 1851, were both born in a house which stands about a mile from West Chester. Ingraham, who was recently hanged in Illinois for the murder of his wife, also first saw the light in this same unlucky house.—*South Carolina Times*.

CHURCHES WITHOUT PASTORS.—Eight of the Boston Churches are without pastors at this time, viz., the King's Chapel, New South, Bowdoin-street Fifth Universalist, Phillips, South Boston, Maverick, East Boston, Bowdoin Square, and the new Unitarian Society in Suffolk-street. To these may be added in this vicinity the Winthrop Church in Charlestown, the Mystic in Bedford, and the Orthodox churches in West New-Malden and East Cambridge.

SUICIDE OF A PRESBYTERIAN CLERGYMAN.—We learn the death (by his own hands) of Rev. Samuel Y. Wyley, pastor of the Leesburg and Mt. Bethany churches, East Tennessee, on the 20th ult. It is stated that "he had been subject to fits of mental derangement for some time prior to this act, in one of which he seized a razor and cut his throat." Mr. W., was about forty years of age.—*Independent*.

JOY AND SORROW.—As the most luxuriant plants thrive best with an equal mixture of sunshine and shade, showery and dry weather, and in a soil composed of sand, as well as richer materials, mingled in due proportion together, so the human mind is a plant, which thrives best with a just proportion of prosperity and adversity, joy and sorrow.

SPECIMENS OF ANCIENT PSALMODY.—

"The race is not forever got
By him who fastest runs,
Nor the battle by those people,
Who shoot with the longest guns."

"All hail the glorious sun,
Bright as a new tin pan,
Thou roundest, fairest, purest source,
Of bread and cheese to man."

"Ye monsters of the bubbling deep,
Your Maker's praises spout—
Up from the same ye codlings peep,
And wag your tails about."

MR. ALBERT SMITH was the target for one of Jerrold's keenest and wittiest shafts. The hero of Mont Blanc was once in Jerrold's company, not over modestly insinuating a resemblance between his own writings and those of Goldsmith. "A great deal of the Smith, but very little of the Gold," was Jerrold's pithy and sarcastic comment.

OLD ROGER was visiting a friend who had a remarkably fine little girl about three years old, famous for smart sayings. As usual she was shown off before our esteemed friend. "What is papa?" said the parent, in order to draw out the precocious reply. "Papa's a humbug," said the juvenile. "I declare," said old Roger, "I never, in my life, saw so young a child with so mature a judgment."

"Ah!" said Seraphine Angelico, speaking on some subject in which her feelings were warmly enlisted, "how gladly I would embrace an opportunity!" "Would I were an opportunity!" interrupted her bashful lover.

A GENTLEMAN who has a very strong desire to be a funny man, sat down upon a hooped skirt the other day. With a desperation equal to any emergency, he whistled, "I'm sitting on the style, Mary."

AN Irish gentleman lately fought a duel with his intimate friend, because he jocosely asserted that he was born without a shirt to his back!

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