

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

VOL. VI.—NO. 24.

NEW YORK, SATURDAY, OCTOBER 10, 1857.

WHOLE NO. 284.

THE SPIRITUAL TELEGRAPH.

PRICE:

One Year, strictly in advance,	\$2 00
Six Months,	1 00
To City Subscribers, if delivered,	9 50
Ten Copies for One Year, to one address,	15 00

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PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy, next Sunday.

Mrs. Farnham, late of California, will lecture at Dodworth's Academy next Sunday, morning and evening.

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.

Mrs. Emma F. Jay Bullene at Stuyvesant Institute.

Mrs. Emma F. Jay Bullene will lecture at the Stuyvesant Institute on Friday evening of this week, October 9th. Admittance ten cents.

Mr. and Mrs. U. Clark—West.

Mr. and Mrs. Clark, of the *Spiritual Clarion*, Auburn, N. Y., will speak in Chicago, Sunday, October 11; Elgin, Ill., Monday evening, October 12; Belvidere, Ill., October 13; Rockford, October 15; Waukegan, October 16; Kenosha, October 17, and Racine, Sunday, October 19; and from thence will pass eastward, on the Michigan Central Railroad, fulfilling engagements at Michigan City, Kalamazoo, Battle Creek, Marshall, Jackson, Ann Arbor, Ypsilanti and Detroit.

Indian Aid Association.

A meeting of the American Indians' Aid Association will be held at Clinton Hall, Astor Place, on Monday evening next. Rev. Henry Ward Beecher and other distinguished speakers are expected to address the audience.

The praiseworthy objects of this Association, which are no less than the forefending of the extermination of a race of human beings, and providing for their moral and physical elevation, can not fail to secure the sympathies of every true philanthropist, and we hope that the meeting next Monday evening will be thronged.

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 10th 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 strifes 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. AVERILL,
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THREE MORE PERSONS FROM THE CENTRAL AMERICA.—The Bark Laura, Captain Wilmsen, from Bremen, arrived here on Monday morning last, having on board J. Tice, second Engineer, Alexander Grant, Fireman, and G. W. Dawson, Passenger, all from the ill-fated steamship Central America. They had been picked up at sea while in a boat, by the British Brig Mary, September 21st, and transferred to the Laura, September 28th in lat. 40. 54, and lon. 60. W. Mr. Tice states that he saw Captain Herndon just before the Central America went down. He furnishes the following narrative:

"I was seventy-two hours drifting on a plank. On the fourth morning I drifted by a boat, and succeeded in getting into her, and on the 5th picked up Alexander Grant, a fireman, who had been five days on part of the hurricane deck. Grant swam to the boat, and together we pulled for the hurricane deck, and took from it G. W. Dawson, a passenger. There had been twelve men on that part of the wreck, the names of some of whom are, George Buddington, third engineer, dead; John Bank, coal passer, dead; Patrick Card, coal passer, dead; Evers, a fireman, and six passengers, names unknown, all dead."

Messrs. Tice, Grant and Dawson were eight days without water or provisions, the sea making a breach over them for most of the time. The second day after the steamer went down, they saw a number of passengers on pieces of the wreck, but could not assist them. They are in a sad condition, being badly bruised and covered with bites as the effect of their long exposure.

Fortifications on Governor's Island consist of the South Battery, mounting 13 guns and commanding Buttermilk Channel; Castle William, the round yellow fort in the water at the north-west point of the Island, mounting 120 guns—forty-two, thirty-two, and twenty-two pounders; and Fort Columbus, in the center of the Island, a regular five-bastioned fortification, mounting about one hundred guns. This and Castle William are connected by an under-ground passage.

The Drummer-Boys' School, where boys are trained to the drum and bugle, to supply the wants of the army, is at the South Battery. Among the heavy siege guns with which the ground between Fort Columbus and Castle William bristles, are to be seen the four light pieces which constituted "Ringgold's Battery in the Mexican war."

Fort Wood, on Bedloe's Island, in the Bay, is calculated to mount 140 guns.

Fort Hamilton, on the west side of the Narrows, will mount about 70 guns, and is defended in the rear by an extensive redoubt.

Fort Lafayette, in the water near by, mounts some ninety guns in three tiers.

Fort Richmond, on Staten Island, opposite Fort Hamilton, is constructed of granite, and not yet completed. It is calculated to mount 150 guns, and is supported by two heavy batteries, fifty or sixty rods below. Altogether considered, it would appear that a hostile fleet undertaking to penetrate New York harbor, would run something of a chance of being riddled before reaching the city.

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See *Spiritual Telegraph*, October 10, 1857.

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THE MACROCOSM, OR UNIVERSE WITHOUT.

BY WILLIAM FISHBOUGH.

THIS work has not met the large sale it deserves; but we are a little surprised on investigating the point, to find that a book so good, profound, and what the world at large would call so dry, inasmuch as it deals with the laws of nature, instead of the laws of trade, has noisily reached a circulation which requires the word *showed* in the plural, to express it. This is hopeful, and shows that thinking minds are increasing.

There is a little confusion, we apprehend, in the public thought, with regard to this work, which we will endeavor to allay. Mr. Fishbough's plan embraces two volumes—one devoted to the external or natural universe, and the other to the mental or spiritual. The *Macrococosm* is the first of these, and occupies itself with unfolding, in a profound and masterly manner, the "Plan of Creation," and the "World of Sense," and is complete in itself. The second volume will be devoted to the "World of Soul."

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LECTURE II. *Secondary Basis. Negative Side.*
The Organic Devil, or Grand Man Monster! Devil and Satan, Distinction between them, Inverted Essence and Inverted Form, 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 Foci, 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.*
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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!

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VOL. VI.—NO. 24.

NEW YORK, SATURDAY, OCTOBER 10, 1857.

WHOLE NO. 284.

The Principles of Nature.

NATURAL LAW OF CHRIST'S CONCEPTION.

BY REV. E. M. WHELOCK—CONCLUDED.

REFERENCES.—Luke 1:26-38; Matthew 1:18-23; John 1:1-18; Fernald's Compendium; Fishbough's Macrocosm; Agassiz' Lectures on Embryology.

But we have seen there were but three conceivable modes by which the kingdoms of nature could be evolved: by a wholly natural mode of growth—by a wholly miraculous fiat of God—or by a mode partly natural and partly divine. We have also seen that the works of nature refuse to recognize the first two theories, contradicting them ever and anon.

And we are now prepared to see, in the third theory which blends these warring extremes, gathering from the natural development idea its central truth, the omnipresence of law, and from the miraculous theory its one vital principle, the constant presence of God.

In the theory advocated by our foremost philosophy, lies the hidden law of creation—lies the majestic, the resplendent truth—that each successive grade of life rose from the kingdom next below, by a process partly natural, partly divine.

Thus, for instance, the vegetable kingdom precedes the animal; contains the physical principles of its composition, though in a lower degree, and serves as the material or motherly element of its cause, while the paternal or more essential element is of a spiritual character, supplied from a source outside of, and above, all nature, being an operative inflowing in a higher degree, of the divine generative principle.

Thus we may trace the succession of natural kingdoms directly, from beginning to end, by a line of natural ascent, or inversely from end to beginning, by a line of spiritual descent, representing the descent or quickening influx of the divine vitalizing and formative energy, by which material elements involved in inferior forms, are refined, energized, and brought by an upward attraction into next superior, and then still superior, and finally into highest forms, according to the predetermined creative plan. And the mind of man easily concedes this obvious inference, that without these divine impulses, matter could not proceed a single step in its ascending development. It was the divine spirit of all life, working in and through the chaotic kingdom which produced the atomic, and working in and through the atomic produced the crystalline or mineral, and working in and through the mineral kingdom produced the vegetable, and working in and through the vegetable produced the animal. The inscrutable life essence is spiritual, not a mere function of organization; it has not manifested itself by continuous development from lower to higher, but by distinct creative epochs.

The Holy Spirit was the Father, which took conceptive effect and form in the suitably prepared stages of vegetable life as the mother, and so the first animal life was born thus being produced by precisely the same kind of parentage as was Christ—natural on the one side, spiritual on the other. For the first animal could have had no animal father, and as we have proved, it could not have been evolved by natural process of

growth from vegetation, nor yet born miraculously from nothing; it must have been generated from the vegetable nature as its mother, and the Ineffable Deific Life as its Father.

This, then, is the great truth common to Scripture and to science, though in each differently expressed: That these measured steps of gradation—these immense natural kingdoms—the chaotic, the atomic, the mineral, the vegetable, the animal, the human, and the kingdom above the human, were not caused by any inherent vitalizing power in the kingdoms themselves, nor by any miraculous, unlinked and unrelated effort of spiritual power, but that each new creation was maternally developed from the gradation next below, with the Divine Spirit as its procreant and fecundating cause.

For bountiful illustration of this law, let us go back to the genesis of matter, to the primitive gaseous and electric elements of the globe. Out of this unparticled chaos, having no inherent life, the world could be produced but in one way—by the celestial currents operating upon the plane of nature next below, and thus, with a spiritual father and a natural mother, begetting a new and distinct creation. The Divine Essence took conceptive effect and form in the demagnetized formations called chaos, and from this impregnation the atomic kingdom was born.

The next creative epoch was when, in the fullness of time, the Holy Spirit took effect in the matrices of the atomic world, and the mineral kingdom was born.

Again, when all things were ripe, the same operation of creative energy was repeated; the divine life came down and entered into the prepared receptacles of mineral nature, and vegetable life was the product and birth. Then in measured succession came animal life, then human life, then that life which moves upon a plane as far above the human as the human is above the animal, or the animal above the vegetable; a life which stands as the seventh and last, and most complete incarnation of the divine forces—as the seed of the great Tree of previous Being, and the germ of creations yet to come—a life, containing in unitary form, as a perfectly pure and sinless Intelligence, the Divine Essence focalized and perfected—a life lifted to the very apex of visible creation—to that point in a grand seven-fold spiral of existence, at which endings merge into beginnings.

You will notice I have spoken as if nature, in all her departments, were male and female, and it is strictly and literally true. The law of sex runs through all the natural kingdoms. Creation is a sexual process throughout. It is, in each of its great kingdoms, a begetting by the Divinity, and a bringing forth of nature.

Throughout all animate and inanimate forms, science now recognizes, though it may not always discern, the male and female distinctions. Not only in animal life but in the vegetable, mineral, atomic and chaotic worlds as well, these principles prevail. Nay, these are the two fundamental laws, which in conjugal unity, are the parents and grandparents of all other laws. All nature is a conjugium; there is no isolated life.

One form exists for and within another, and the method is matrimonial. In the mineral world all compounds are conjugal, and are expressed by the terms "chemical affinities, attraction of atoms," etc.

The botanical world is a kingdom of nuptial relations. Vegetables on the coast of Norway may, through electrical currents, unite with their congenial mates on the Straits of Magellan. Forest oaks and apple orchards, poplars and clinging vines, each solitary plant and flowering tree, myrtles and mosses, grapes and grasses, each finds its counterpart, and each enters the universal marriage relation, with its consequent genesis. Wherever life is, there is attraction and wherever attraction is, there is marriage.

These male and female principles are expressed in the terms positive and negative, diastole and systole; in the secular expansions and contractions of planetary orbits, in the oscillations of heavenly bodies, between their aphelion and perihelion points, in the ebbing and flowing of tides, in the inspirations and expirations of plants, in the dilations and contractions of the human heart, and in the breathings and pulsations of microscopic forms of life in a drop of water. At every throb of the spirit divine new essences and new points of life are stirring—full of a procreant urge! Creation is a conception and a birth, and especially in the great divisions of nature is this birth recognized.

The Old Testament language confirms the scientific statement, "And the Spirit of God, moved or brooded on the face of the waters." It is a word borrowed from the action of the hen in hatching her eggs, or sheltering her young. We will give but one of many quotations to show the clearness of this great fact. Says Oken, "The creation of the universe or world is itself nothing but an act of impregnation: the sex is hinted at from the beginning, and pursues its way like a holy conservative bond throughout the whole of nature. He, therefore, who so much as questions the sex in the organic world comprehends not the riddle or problem of the universe." Now we see how, from this grand law of sex, clearer light is thrown upon our subject.

When the Holy Spirit, preparing the way for atomic nature, impregnated the demagnetized, unparticled, chaotic world, it was the female department of it—it was the matrices of the realm of chaos which received the celestial influx, and atoms with their electric and attractive laws, appeared. And it was the female department of the atomic world which received the next divine impulsion resulting in mineral life. And so again, it was the feminine receptacles of the mineral kingdom which welcomed and contained the next degree of the spiritual tide then first incarnated in vegetable nature. And by the same process, as we have shown before, from the vegetable was born the animal. In each instance God was the father, and Nature, in her female department, was the mother of each distinctive kingdom. And what is this but the translation of the Scripture narrative into scientific speech!

We have now passed through the four lower natural kingdoms next above the primitive chaotic, and have seen that the

birth of each was the result of an "incarnation" or "overshadowing of the Holy Spirit," taking effect within the matrix of the kingdom next below. If we now pass onward to the sixth great division, and consider the origin of the human kingdom, we shall find a precisely similar process. We shall find man at first without any human father, and with female nature in the kingdom next beneath him as the mother, as in all previous instances. This is plain. For whatever view we take of the first man, we are sure he had no human father, for there could be none before the first; and recognizing, as our best science does, a marked step of gradation—a distinct degree of vitality—a clear line of cleavage between the animal and the human, and denying as our best science does, with the full weight of analogical denial, that he was made arbitrarily and miraculously "out of the dust of the earth," we must accept this birth from the animal kingdom in some such way as we have pointed out, and thus preserve the grandly binding chain of analogy between the origin of the human and the origin of the preceding kingdoms. I make no question of the truth of these remarks; they are not speculations but principles!

Analogy requires, and Revelation rightly read does not forbid, that the first beings who could be distinctively called mankind, though, of course, very low in the scale of human life, should be born of the animal kingdom as a mother, but by no means of animal nature as the father, or by any process of inherent development, or gradual perfection and growth, such as would deny spiritual causes.

There was an animal mother—(and in admitting this we will find little difficulty if we steadily call to mind the essence and principle of the feminine nature, the gradual perfection and high ascent of the animal kingdom in some of its more perfect types, and the well known fact that there are some animal forms which ascend nearly to, and approximate closely with, the human form.) There was, we say, an animal mother, in which, as in a matrix, the Divine Spirit took conceptive effect and form, precisely as it did in each previous kingdom.

There is nothing contrary to this theory of the origin of man, in the developments of scientific thought, and the large analogies of nature seem to require it.

It is not fanciful, it is not ingenious speculation, it is at one with the latest affirmations of philosophy. It is an effort by the path of vigorous induction, to reach the grand serial law by which each successive creation is pushed into air and life. And even if some are not prepared to admit what has been said of the origin of man, all must see and concede this truth, that God is the father and Nature the mother somehow, and somehow sexually, of the respective kingdoms. For science, philosophy and religion unite in declaring, with no uncertain voice, that there is nothing of power, or spirit, or influence in chaotic, atomic, crystalline, vegetable, or animal nature, as nature capable of producing the kingdoms next above each; and the theory of arbitrary miraculous creation, on the other hand, flies in the face of every natural law and fact.

All that is ever claimed for Christ in the story of the conception—namely, that he had no natural father—is precisely and literally true of each of the six grand preceding manifestations of the creative power. The same objection raised against him lies equally well against each of the six natural kingdoms, which ultimate their seven-fold series in Him.

Here, in Christ, is the next ascension of the Divine Principle—the next appearance of the creative energy—the next incarnation of the Holy Spirit—the seventh dynamic principle of the universe, embracing the perfection and united sublimation of all previous Divine Rays, in one complex, unitary form! while in the Eternal Future still higher degrees and still more persuasive streams, flowing downward from the infinite sources of Divinity, may be left to be embodied and represented in subsequent and more refined creations, or may remain at infinite removes above the sphere of all terrestrial and celestial forms.

Degree above degree is piled—the atomic above the primitive germinal slime, the mineral above the atomic, the vegetable above the mineral, the animal above the vegetable, the human above the animal, and the Divine Man, the *κοσμος*, above the human—the Deific Soul, taking conceptive effect and form in the human kingdom and in the female department of it, and thus again, as so often before, with a Divine Father and a natural mother, comes heralded the Divine child, newly born from Mary's body, the "Light of the World," sitting ultimated and crowned on nature's highest throne.

Thus Christ's birth is not exceptional in its principle. It is not "something contrary to all analogy and to all known law," for each of nature's great creative strides is in parallelism—exact and perfect parallelism—with this so-called "miraculous conception." Says Miller, "Of that long and stately march of creation with which the records of the stony science bring us acquainted, the marked characteristic is progress."

There appears to have been a time when there existed on our planet only dead matter unconnected with vitality, and then a time in which plants and animals of a low order began to be, but in which even fish, the humblest of the vertebrata, were rare and few. Then came an age of fishes, huge of size, and that added certain well-marked characteristics of the higher reptilian class to the peculiar ichthyic organization, and then an age of reptiles of vast bulk and high standing; and when, in the lapse of untold ages it had also passed away, there succeeded an age of great mamma's; then came a period still more differenced in the character of its master existence, from any previous creation. The human period began—the period of a fellow worker with God, created in God's own image.

Our globe testifies over its whole surface, to the unique nature of man, to the identity of, at least, his intellect with that of his Maker, and to the integrity of that revelation which declares his mind was made in the Divine image.

But the human kingdom is yet too low and too imperfect to be regarded as God's finished work. It is merely one of the progressive dynasties, while the deep implanted instincts of our nature teach us to anticipate a glorious terminal dynasty.

In the first dawn of being, simple vitality was united to matter. This vitality, in each ascending period, became of a higher and yet higher order—the vitality of the mollusc, the fish, the reptile, the mammal, the responsible and immortal man. What is to be the next advance—an introduction, a second time of man? No, the geologist finds no example of dynasties once passed, ever again returning—there has been no repetition of the dynasty of the fish, the reptile or the mammal.

The dynasty—the kingdom of the future—is not to be of man, made in the Divine image, but of Divinity in the form of man.

In the Christian doctrine, scientifically stated, of Christ's conception and birth—in the doctrine that the terminal dynasty is to be the dynasty of that august Being in whom the human and the divine natures are blended—we find that required progression beyond which progress can not go.

The long ascending line from dead matter to man progressing still Godward, furnishes the union between the Creator and created at one point and in one person, where stands Christ, King of the future!

This unfolds the sealed arcana of the Apostle, where he urges, as the special glory of our race, that it has furnished the point of contact at which Deity has united himself, not to man only, but through man to his whole universe of matter and of mind. The simple truth is, there has been a whole succession of "miraculous births," which are capable of being classified, and this is the order in which they stand: chaotic, atomic, mineral, vegetable, animal, human, cosmical—each of them conceived of God the Father, in the wombs of nature, and born into the world. Creation, from the first, has been in continual effort to put forth the human form, because that form is "God's image." Mineral, vegetable and animal forms, nay, atmospheres, planets and suns are nothing less than so many means and tendencies to man, on different stages of the transit, and finite man resumes them all, proclaims visibly their end, and may, through the cosmical man—embracing, in his unitary form, all the previous developments of nature, connect them with their fountain, and terminate the serial chain.

The lowest animals have but a vertebra and head; in the upper grades, limbs and other organs show themselves one by one; claws and fins rudimentally shadowing forth the five fingers of a man, until, in the higher animals, we see more distinctly the approach to the human form. Then man appears with his dual nature, spiritual and animal, and then this last birth rounds the full circle.

As a seed stops not at the root, at the stem, at the branches, at the leaf, at the bud, at the flower—stops not till its golden fruitage incloses a seed again, so the Supreme Deific Life ceased not from its Divine sexuality till it condensed in a new creation its focalized forces in unitary form—the seed of the great tree of previous Being, the germ of creations yet to come. I say

the germ, for though each of these celestial series is within itself but seven-fold, the number of the series is the number of the years of the life of the Most High!

Here two objections readily rise and are as readily answered: 1st, That all the other kingdoms are multitudinous, while Christ is but an individual. To this I say, that these creative series, commencing, in their lowest grades, with numbers wholly unutterable, and impressed with an ineradicable tendency to unity, do decrease geometrically with each new epoch, till a unity—a sole personality—caps the pyramid like a point.

Allowing a thousand millions as the round numbers of the human family, we may safely assert that the animal kingdom is more numerous by at least that number of times—that the vegetable creation is by the same number of times more numerous still—and that the mineral and atomic kingdoms, with their inconceivable accumulations, reduplicate in like manner.

Thus we see that this geometrical series, divided at each ascending result by this constant factor of a thousand millions, must demand in the kingdom next above the human a single being, and this demand is met by the individual Christ.

If this seems all baseless assumption, I answer that it is obvious to any one that these kingdoms, as they ascend, do diminish the multitude of their forms, and by at least as large a number as that I have chosen. It is therefore not illogical, in the absence of all certain data, to fix upon this special number as the common divisor.

Secondly comes this objection: Christ is but a male, and all the other kingdoms are both male and female. We answer, that Christ is the most feminine man in history—that the male and female qualities do both exist in his character; their marriages are incessant and so are their births, only removed from the natural to the spiritual plane. How else shall his kingdom cover the earth? From this divine conjunction is hourly born the "Holy Spirit," the "Comforter," and the holy thoughts and pure desires in the hearts of all Christian men are Christ's spiritual children. Who can give their number, and who can say that his kingdom has no people?

I cannot linger to speak of the inexhaustible spiritual meanings unfolded in this view. It presents to our senses and hearts Christ as the highest visible form of God—as the only Intelligence in whose interior soul Deity, in his integral and focalized capacity, could dwell as in a temple directly conjoined with man. All that authentic history informs us of the character, actions and teachings of Jesus, goes to justify the belief that He was such a divinely human and humanly divine personage—a being fitted for the harmonious influx of all the affectional, intellectual, and volunative principles of the Divine Soul—a being, hence, who stands in the perfect image of God, and who, in principle, is one with Him. Hence, when such a being acts (and there never was but one such being), it may be said that God acts with him, in him, and through him, and that his every act is in a sense of full completeness, a providence.

Upon the general universe God can not act directly, but through the medium of the laws and forces of attraction, expansion, circulation, etc. Upon mineral creations God can not act directly, but through the laws and forces of chemical affinities. Upon vegetable kingdoms God can not act directly, but through the laws and forces of vegetable life. Upon the animal kingdom, in any of its forms, He cannot act directly, but through the laws and forces of animal and sensational life. Upon selfish and sinful human nature He can not act directly, but only through those disjointed motive forces which are adapted to reach the disjointed mental and moral constitutions of selfish and sinful human beings. While upon a perfect intelligence, such as is here conceived, God can act directly and fully, in his affectional, intellectual, and moral nature.

Hence, of this personal intelligence a real divinity is predicable, maintaining the same relations to all physical substances which lie within his sphere—to all human, animal, vegetable, mineral, atomic and chaotic forms, as the Divine Being in His whole infinitude—in His supreme volitional essence—above the whole universe of forms—in his august and ineffable selfhood, sustains to the immeasurable material universe as a whole.

Thus it is that this condensed and condescended personal God, acting through this human organism, at the end of an old creation and the beginning of a new, could concentrate his vital energies upon the diseased bodies and corroded souls of men, and even upon the elements of the inorganic world, and produce those events commonly called the "miracles of Christ."

Without more words, my purpose is now done. It was to show forth the philosophy of the conception—to harmonize on this point Scripture and science—to lift Christ's birth out of incredibility and miracle, into sobriety, and light, and law; and to prove that even as Christ's will was in perfect parallelism with the will of the Father, so his birth, reputed phenomenal, is in exact obedience to the grandest of scientific generalizations—to the serial, seven-fold, creative law.

That not by noiseless natural growth, nor yet by thunderous fiat, did this changeable earth rotate through her majestic dance, from chaos even unto *κόσμος*, from God the Father to God the Son; but like a willing bride seven times folded to the Divine Heart, and seven times yielding increase of her body, each birth fairer than the last, till in Mary's babe we see the latest, highest, holiest tendency of nature and Deity—the grand and divine flower of all terrestrial and celestial movements—the ultimatum of all supernal endeavor—the permanent coronation of our distinct kingdom of nature.

THE BEGINNING—USE.

That there was an uncreated or self existing something that constituted the Beginning, is rationally seen. And that that same thing was uncreated is because, it being the first, there could have been no prior existence from which it could have been created. And that that uncreated something was Use, is also evident from the existence of created things; for it may be said, as it can be shown, that it is by the life or action of use, *i. e.*, of performing use, that all things were and are created or produced, infinitely or finitely.

That this is so, is rationally seen from the universal laws or truths exhibited in and by all things of the animal and vegetable kingdoms, which laws or truths are the modes of action of use, in creating or producing animals and vegetables, which are powers of use, or means by which use can be performed. And that all living or existing is use-ing, *i. e.*, doing use, will be shown as we proceed. Indeed, it seems evident that use-ing is done only by and in creating means or powers by which use can be done; hence use-ing is creating, and hence life or life-ing, or existing, is a creative process.

That this is so is illustrated by the facts that the life, or living, or existing of the things of the animal or vegetable kingdoms, is the action or process of creating into themselves the substances or powers by which they grow or develop themselves, and by which they fructify and multiply. And these are the creative processes of the life, or action of their affections of use, creating the means by which use can be done. And this being true of *all* things of those kingdoms, it seems conclusive it is a universal rule, that all life, or living, or existing, is a creative process, by which created things exist, and are kept existing, *i. e.*, existing, with finite things, is the process of being perpetually recreated, and use-ing, or creating, is the complex of all living, being, or existing.

And also, as created things have no self-derived economy, their laws of life or of living action must be the created or finite forms of the laws of life of the uncreated things from which they were created; that is, the laws or modes of life of uncreated things were and are derived into created forms of themselves. Hence, as created things are powers of the life of use, those uncreated things of which these created things are finite organic forms must be uncreated powers of the life of use. And hence it seems conclusive that the laws of the life, or of the existing of that original uncreated something which was the *Beginning*, were and are the laws of the life of use, which makes it also conclusive, that if that original something had not been *Use*, there would not have been anything done or created.

And it also seems evident, that for *Use* to have been, or now be something efficient, it must have consisted of body and mind, for it is a universal principle that a one of body and mind is necessary for efficiency in use.

MIND OF USE.

And it is also evident, that mind is what the substance or body of use is affected or organized for; *i. e.*, the mind of a thing or substance is its specific affection or form of use. And the affection of use, or mind, of a person or thing, is the organized activity or life; *i. e.*, the form or proprium is the recipient of the influx of the life of use, moving the organism of the affection or mind into doing use.

But as this is a delicately important point as to the subject of mind in general, I may still remark, that use-ing is the pro-

cess of affecting, or organizing the proceeding powers or substances of an interior degree of life, into powers or substances of an exterior degree of life or affection. And the different degrees of mind are different degrees of the affection of the powers or substances of use. The proceeding powers of interior or spiritual organism are organized into forms or affections of natural degrees of life. So fibres of flesh are affections, or organs, or powers of the natural degree of life. And powers or substances of spiritual life, in proceeding by means of natural solar substances or powers, become affected or organized into material forms, powers, or substances of natural material life, which constitutes the union of mind and matter.

To illustrate somewhat further, it may be stated that the brain, which is the internal degree of the natural substance of man, in being produced by creative influx, became affected, or organized, or minded, into a form of use peculiar or proper to man's brain.

Now, as the creation of a thing is constituting it a creative power, (for the creative powers of an interior degree of life cannot flow into anything but creative powers of use,) so the brain of man is a finite creative power, and, being such a power, it, by its recreative influx, produces from its constituent organic powers, or affections, which are as numerous as the stars of the firmament, proceedings of them, which are nerves, or fibres, and which are affections or organs of man's life of use. These proceeding nerves, or rays of affections, become ultimated into forms or organs which constitute the body of man, and are distinct affections or minds of his corporeal uses.

BODY OF USE.

As the substance or body of use is what is affected to perform use, it is the love of use. Hence, love and its affections, or mind of use, are what constitute body and mind universally; *i. e.*, they are the infinite, or the all, of all body and mind.

SUBSTANCE AND FORM.

And as the mind, or what a substance or body is affected to do, is its form of use, the terms form and mind signify the same thing.

And by the above it is seen that everything is necessarily both body and mind, or substance and form of use, and that which is not both is not anything; and hence the philosophy that considers mind abstractly from body or substance is an irrationality—it is the philosophy of self derived intelligence—it is what constitutes the common metaphysics. It may be said here that spiritual physiology is the internal or celestial sense of all things.

And it is also seen, from the above, that the *uncreated* substance and form of use is the universal, the all; *i. e.*, the infinite of the substance and form of all *created* things. So it must be concluded that the beginning substance and form, in its uncreated economy, is the body and mind of God the Lord, the Creator and Ruler of the universe; that is, the uncreated or divine substance and form of use is personified by and in the Lord, and thus the Lord is the Person of Infinite Use.

THE LORD, AS THE UNCREATED SUBSTANCE AND FORM OF USE, IS MAN.

This is seen in the facts that declare the law that a creative or parental power can create or propagate only by a proceeding of his own substance and form. And such a creative proceeding can terminate or ultimate in the creation only of images and likenesses of the Parental or Creative Power. (Image is said of substance, and likeness of form.) Hence, from the fact that the human race are men, it is conclusive that their uncreated Parental Power, the Lord, is and was Man. And being the Paternal or infinite substance and form of all men, he is the only uncreated or Divine Man.

And further, as to this point, it seems evident that none but man could beget, or create men. And men, being persons, verifies and illustrates that the Lord is the Person of the uncreated substance and form, which was the Self Existing Beginning.

And as all the human race being finite forms of the uncreated infinities of the Lord, they are but as one finite man before Him. So they are the created human personification of the substance and form of the Lord; hence their final destiny is to be a perfect finite human *existere* of His Divine Human.

Z. H. H.

A STORY.—A poor sailor, wrecked on an unknown coast, wandered about in momentary apprehension of being seized by savages, when he suddenly came in sight of a gallows. "Ah!" said he, "thank God I'm in a Christian country!"

HEREDITARY CHARACTER.

Where is the starting point, from which the next generation may become better than the present?

In the *TELEGRAPH* of Sept. 5, Mr. Atwood handles this subject in some points well, and shows that in eating the body partakes of the material eaten, and therefore man should avoid those kinds of food that make him gross. It seems to me, that whatever tends to bring man up to the plane of harmony prepares him to form the character of his children on the same basis. The *Spirit* of the children partakes as much of the *Spirit* of the parents as does the body in appearance. I infer, therefore, that the *Spirit* is as much the offspring of the parents as the body, and that the *Spirit* does not become individualized except as it is connected with the body. The *Spirit* of the embryo forms the body, and gives the phrenological arrangements of the brain, and also impresses those same characteristics on the mother in course of gestation.

If parents will bear in memory the condition of their minds for days and weeks before the commencement of gestation, they may well form a true idea of the child's character. Then, if the people of this generation are forming the next, it is well that we know how we *are* forming them, or how they may be made better. One says, the children of those people that have labored for the good of others are among the worst we have. It is a spiritual teaching, that a man may be a combatant in polemical or gladiatorial contests—a man may contend for his opinion, not in love for his neighbor, but in proof of his superior goodness, knowledge or influence, and the result be shown in the child—a pugilist. I would not assume the ground that this is *all* that forms character: education and association have much to do in its formation; but they do not form the *material* educated.

The farmer selects the best seed for his crop, as well as preparing the land, and pruning and weeding the ground.

W. A. D.

A LOST DAUGHTER COMES TO HER MOTHER.

From the New London Chronicle.

We can only say that our credulity has been somewhat shaken by the perusal of the following spiritual developments, having conversed with a person who was present at the manifestation, and is not a believer:—

STRANGE SPIRITUAL DEVELOPMENTS.

Concerning the mysterious disappearance of a young lady by the name of Martha M. Jeffery, who left her home in New York on the 6th of April last, to go to her place of business, but did not reach her destination, and has not been heard of since. Her family have searched diligently for her, and the *New York Herald*, and other papers both East and West, North and South, have been very kind in giving their aid searching out her whereabouts. Nothing definite thus far has been received, but some of her friends attended a Spirit circle where there were three or four mediums. Neither one of them knew any thing of the missing girl. After the spirits began to rap, and the alphabet was called over, one plainly rapped out "Martha," and addressed her mother (who was present) in the following manner, through a personating medium, who went through all the agonies of a horrible death—arose to her feet, her eyes fixed upon her mother, began to dance in the same manner, and even use the same gestures that the missing girl did when she danced. After the lapse of about five minutes in imitating her in various ways, she fixed her eyes again upon her mother, and cried out in agony, "Now, do you know me? Is there any one here who will own me? Will you own me?" and fell on her knees before her mother, with uplifted hands, and besought earnest forgiveness of her mother, who sat all the while seemingly paralyzed, not wishing to let the company know that she thought it resembled her daughter, until she cried out, "Will you own me?" two or three times; when she said, "Yes, I will own my child." She told her mother she met a man by the name of Daniel Hays, while she was going to her place of business, and he coaxed her to go on board of a vessel, where she was kept a prisoner four days, and he had tried to gain his purpose, and finally gave her drugged wine, from which she never woke again. She said, "Oh, dear mother, I cannot tell you what they did do, or how they killed me. Oh, it was awful!"

The medium then arose and came out of the spiritual state, and when she was informed of all that she had done, she was mortified and felt bad. The raps accompanied and corroborated all she said. The mother then laid three daguerreotypes upon the table, and told the Spirit, or the one that purported to be the Spirit of her daughter, that if it was really her, to select out her own from the three. She selected her own, and many other things were selected in the same way.

She was also requested to give the name of a lady with whom she had some business. She spelt out the name, which was also correct.

After many other successful tests, all of which were equally satisfactory, she said she wished this made known.



SPIRITUAL TELEGRAPH

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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, OCTOBER 10, 1857.

THE FINANCIAL CRISIS.

At the time we wrote, under the above title, the article published in our issue of Sept. 26th, many persons supposed that ere this money matters would become settled, and business resume its usual routine. We had no such expectations, and our fears are realized in the fact, that financial affairs are getting more complicated, more difficult and threatening. Banks are suspending all over our country, and money brokers are failing throughout the commercial world, bringing serious disasters on merchants and manufacturers, and finally upon the producers, who have to sustain the real loss. The New York and Boston banks have generally stood the pressure, and as yet redeem their bills, but how long they will continue to do so is a matter of serious concern. A large meeting of the merchants of Boston was held on the 3d inst. to consider the subject. Flaming speeches were made for and against suspension. While some were loyal to their obligations at all hazards, others maintained that such loyalty could be preserved only by crushing one-half the merchants.

It was stated that the banks had already agreed to discount, within a few days, an amount equal to ten per cent. of their capital.

It has been rumored that the New York banks had agreed to discount three millions, but we have not heard of anybody receiving any of their favors as yet, and we fear these rumors are mere "confidence-makers." The New York banks do not yield to a suspension, because the statute requires that in all such cases receivers shall be appointed to close up the concern. It is out of the power of the legislature to excuse or restore them, hence with them it is either life or death. Distrust has been such as to drive all country bills from our market, and raised the exchange between New York and Charleston, and other distant places, to five per cent., and between New York and Boston two per cent., and many of our collection brokers decline to take the risk of their agents, which together prevent collections. The consequence is, payments can not be collected (except at ruinous loss) for goods sold. Hence manufacturers can not pay their hands weekly for work, and there is no alternative but to stop and discharge their workmen. Hundreds of thousands of people have been turned out of employment, and almost a universal stagnation of business has thus occurred.

Workmen in many of the large manufactories have agreed to work on, and wait for their pay until money is easier. Clerks in stores continue under similar arrangements, and all the means of manufacturing and business men are appropriated to take up notes. It is a time of mutual aid and general forbearance through all departments of business. Failures and suspensions occur almost hourly, and the rich and the poor seem almost equally liable to be driven to these alternatives. Houses, reputed to be worth double and treble the amount they owe, have stopped payment. Produce is withheld from us by those who can keep it, which fact keeps the prices very high; and all things combined foreshadow a time of want and suffering this winter, such as was never experienced in this country.

Many people are under the persuasion that banks can at any time make money easy at pleasure. This is a mistake; if we will have banks we must submit to the laws which govern banking. Do we not see all our papers engaged in enforcing the ideas that "confidence, confidence, confidence, must be restored," that we "don't owe more than usual, and merchants and banks are as good as ever, and could pay and go along all right if confidence is restored?" Now what does all this mean, except that banks could discount and stand it well enough, if they were not called on to pay? Well, this is no more than any individual could do, however much he may owe, and however worthless he may be. But the people seem to be awaking to a realization of their indolence and profligacy, hence they can

not easily be satisfied that a most indulgent and bountiful Providence will support such extravagance. Conscious sins of indolence, extravagance and fraud on productive labor are the real basis of the prevalent distrust. Distrust of indulgences for indolence and extravagance is a common law of humanity, and those guilty of these sins shirk or flee when no man pursues them. They can not have confidence that all is right, so long as they themselves are consciously wrong.]

Our banks and the commercial honor of our merchants are in an exceedingly precarious condition. If retired merchants or monied farmers should become frightened, and withdraw their deposits, our banks would universally suspend, and in such an event one half at least of our merchants would fail. It is a serious fact, which might as well be stated, that our banks at present discount almost exclusively for those who owe them largely.—*persons whom they can't afford to let fail.* Many seeming discounts are simply extensions. The writer, having no discount at a bank, where he has for years done business, recently applied for a small sum, but was refused, and this is the natural result of the financial policy; he don't owe them enough to get more in these times. Self-preservation is the first law to be consulted, and at present the only law of corporations. This is well; for if our banks will only take care of themselves, or satisfy the public that they can do so, all sound merchants will stand, and "confidence," as it is called, will be speedily restored.

Notwithstanding all these, and more discouraging, trying and tempting circumstances, it is invigorating to see the moral courage of our merchants, manufacturers and laborers. Men have failed to meet their money agreements; manufacturers have failed to find work for their hands; the laborers' pittance has failed them; but in all this moral integrity stands supreme. Men gather in their strength, put shoulder to shoulder to support each other; and when one and another becomes discouraged and gives up, it is with distress and sorrow to those who remain firm.

But they are by no means cut off or forgotten. Their moral rectitude endears them to commerce and humanity, and will form the capital of future and more successful endeavors. Therefore, we say to everybody, let church, state, governments, corporations, banks, commerce, all fail, rather than suffer your moral rectitude to fail.

AN AFFECTING EVENT.

Among the deaths in this city last week was one caused by religious excitement or intense conviction of sin, from which the unhappy sufferer, a young lady of much promise, could obtain no relief. Medical men could discover no trace of physical disease, and the efforts of faithful clergymen to lighten the burden from her mind were unavailing. Overpowered by a sense of the Divine wrath, she steadily refused nourishment, and thus entered upon the untrodden scenes of a future state.—*Providence Post.*

Supposing the young lady, and those who contributed to her unhappy death, had been Spiritualists (which I admit is hardly a supposable case) would not every paper, secular and religious, and all the pulpits, have called it murder—cried out with indignation and demanded the arrest of all parties concerned, and a full investigation of the affair? And would not this have been right? Well, then, is the death of this young lady any less a murder, because superinduced by a priest and his dogmas? But the cloak of religion seems to have gathered over this case, which presents but another of the numerous victims of a false religion; and all is piously quiet.

Why are the people so tamely submissive to the depraving, deadly effects of a false religion, and so intensely sensitive when there is a prospect of tracing similar results to modern Spiritualism? It will be remembered by the reader that but a few months since the press, pulpit and people were raving and tearing themselves over a murder which they first hoped and alleged was the result of modern Spiritualism (we mean the New Haven murder); but when the murderers, Samuel Sly and the prophetess, Rhoda Wakeman, with Bible in hand, "kissing it and hugging it to their bosoms," confessed that they loved it, and in consonance with the popular interpretation of it believed it, and learned from it that "Mathews was in league with the devil," and that they, as servants of God, must kill him to save the world, which they did through what they supposed was the divinely appointed process of reading the Bible, praying and expostulating with the devil, then again reading, praying, and blindfolding Satan, and binding him with cords, and again reading, praying, and castigating the devil with many stripes—then again reading, praying, and plunging the dagger to his

vitals—when all this was proven to have been done, and popular theology shown to be the basis of the superstition which led to this awful tragedy, the wrath and furor of the people dried up and simmered down into an acquiescence in a simple verdict of insanity. It is true that Mr. Sly administered an over dose of "witch-hazel," and it is equally true that in the case which forms the text for these remarks, somebody administered an over dose of religious excitement and "divine wrath." And we ask, where is the difference in the crime (leaving out the blasphemy in the latter case), since both are equally degrading and killing? It is manifest to common sense that a dogma which causes such intense conviction of sin as to overpower by a sense of divine wrath which kills, never originated with God, neither with young ladies, but is the studied fabrication of priests got up to live on.

We shrink not at an investigation of all occurrences where it is supposed modern Spiritualism exerts an injurious effect on true religion, morality and social order, but we invite it, and we urge an investigation and report of all such events as the above, whether the cause is supposed to be modern or ancient Spiritualism. We would not "Moses-like," stone, butcher, or hang the guilty ones, but we would, if possible, convert them from superstition unto reason, and induce them to seek a livelihood by some less injurious avocation, and we would have all the facts laid before the people, that they may guard themselves against such disastrous consequences.

If there are any sins which so exasperate God that he showers upon the perpetrator an insupportable measure of "divine wrath," in God's name tell us what they are, and, in the same connection, tell us how we can love a being susceptible of such madness? As much as we deprecate the religious dogmas which unbalance the mind and unnerve the human structure, we are not so bad as God is represented to be. We would not, if we had the power, eternally damn, or kill, or punish at all except to reform; and we shall need a good deal of evidence before we believe that our Creator, protector, and bountiful provider is more likely to get provoked, and is less liable to become appeased and satisfied—in a word, *is worse*, than we are; and if he is not, and the fact can be shown, the happiness and lives of many may be saved.

We suppose that it will be generally conceded that the dogma or spirit which degrades and kills is "Antichrist;" and an investigation and report of all such cases as the above, with full particulars as to state of mind, what produced it, what was said and done, and who said it, will be interesting to true Christians, as showing the proportion of "lying spirits that have gone out into the world, the extent of their possessions, their vigilance and plans of operations. Give us the facts, and we think we can safely promise that the whole fraternity of modern Spiritualists will join the remnant of the devotees to the ancient spiritual manifestations in any open, honorable endeavors to stop this tide of Antichrist, alienation, immorality, devastation and death flowing into neighborhoods, families, and the very bosoms of our children and unsuspecting "young ladies."

Striking Case of Clairvoyance.

Dr. A. C. Stiles, of Bridgeport, Conn., claims to have, from a boy, possessed the faculty of perceiving, by a clairvoyant sense, the interior conditions of the human system, pointing out its local and general diseases, etc. In his medical practice he has sometimes given diagnoses of the diseases of distant persons by holding a lock of their hair in his hand. In order to put his pretensions to the *experimentum crucis*, Mr. William Clarke of Westville, Conn., cut off a lock of hair from an ox that appeared to be ailing. The hair was taken from under the ox's chin, and so nearly resembled human hair as not to be distinguishable from it by any ordinary observation. This, without any intimation as to where he obtained it, he forwarded in a letter to Dr. Stiles, with a request that he should give a diagnosis of the condition of the patient. Dr. S. received the letter, examined the hair, and as the result of his impressions wrote substantially as follows: "As for your ox, I would advise you to slaughter him, especially as I perceive that he is fat. He will not be able to work much more in consequence of a blow which he has received across the back, which has both injured the kidney and the spine."

Mr. C. accordingly killed his ox, and found in one of the kidneys and in the spine the evident marks of injury which he had received from a heavy blow or contusion.

JUDGE EDMONDS AT DODWORTH'S ACADEMY.

Judge Edmonds lectured to the Spiritualists in Dodworth's Academy last Sunday. The following is a very imperfect synopsis of the evening discourse: His remarks were illustrative of the origin, uses and destiny of man. He said modern intercourse with Spirits had imparted much knowledge on spiritual subjects, and that we were now in possession of the facts and conditions from which may be deduced true theories of life, not only in the natural world, but also the spheres beyond; and that Spiritualists were thus enabled to penetrate much farther than mankind hitherto have done, into the problem of the origin, uses and end of man. He maintained that life had uses to perform in each degree or sphere of unfolding, and that omissions of duties by man in this sphere had to be atoned for, even to the Spirit being sent back to perform neglected uses through the organizations of other persons living on the earth; and so he believed children who die young, after coming to maturity in the spiritual sphere, come back, and are constantly with us, to learn and to aid us in performing uses. He believed that human beings enter the Spirit world as they leave the natural, with all their errors—hence, that there are what we relatively call good and evil Spirits. Therefore, we are not to take their communications as authoritative guides, but to accept or reject them according to our highest reason. He believed the good were always superior to the less virtuous, and that good and evil Spirits may mingle together, be present and communicate through mediums at the same time, and the evil Spirit may not know of the presence of the good one. While the good may see and comprehend the bad, the evil can not see or comprehend the good. Nevertheless, he condemned not those who were evil or inferior, for he believed all evils to be, in the hands of God, but instruments for good.

The Judge claimed that humanity was now entering on the plane of mature manhood, and wonderful truths and mighty powers were unfolding and being applied to his use and progress. He considered the spiritual element a new one, at least in its practical use in elevating and instructing mankind, and those who had examined the subject necessarily had a wider periscope, and comprehended more of the uses and practical affairs of life than other men—hence they were the most advanced and most useful instructors; and to Spiritualism he looked confidently for a new impetus in the works of social, political and religious reform. He believed that we were in the midst of a mighty revolution in mind, and that we were in an important sense instruments of that work, and therefore a very great responsibility rests on us. A mighty humanitarian work is presented for our minds and hands to do, and he rejoiced that the Spirit-world was bending over us in anxious solicitude to prompt and invigorate every good and true thought and endeavor.

Is it Mind-Reading?

Mr. — Carpenter, of 423 Grand street, this city, informs us that he was converted from a previously entertained theory, that the so-called spiritual manifestations were the result, in some way, of the mental action of the individuals witnessing them, by the following incident: Some eighteen months or more ago he wrote a valentine to a young lady (as young men sometimes will do), at the same time taking all pains which he thought necessary to effectually conceal the authorship of the missive, and let no one know he had sent it. The young lady was a medium for table tippings. Meeting our informant a few days afterward, she charged him with having sent her the valentine, basing the charge on the following ground: She said that she was fully of opinion that the valentine had been sent by another person, a Mr. L., and when the circle assembled, consisting of her family and friends, she and they tried every way to get the table to say it was from him, but to every question it promptly rapped "no." They then requested it to spell the name of the person who had sent it, and it proceeded, without hesitation, to spell the name of Mr. Carpenter, who had not been previously thought of by any of the parties present. As simple as this fact may seem to some, it will be found, when closely scrutinized, to contain conclusive proof that the spiritual manifestations are, to say the least, *not always* the result of the reflex action of the minds of those present.

I.G. Atwood's articles, in continuation of his experiences, have been received. Also another article from "W. H. K.," another from "W. S. A.," on the Atonement; one from "S.," on Discrete Degrees, and others from other sources.

MISSION OF THE SEWING MACHINE.

Of the many active elements at work for the amelioration of the social destiny of woman, and for her disenfranchisement from the position of a mere household drudge—a slave to the wearing toil of the needle, early and late, whenever the more active duties of her every-day life are compassed—the introduction of the sewing machine into the family promises the most comprehensive and gratifying results. The inventive ingenuity of man for ages, and until within a very few years, has never seemed to have entertained the idea of devising machinery for performing the more servile labors of woman. Thus she has toiled on through the multitudinous ages of the past, with the most galling fetters of care and toil pressing ever upon her mental and physical powers—learning accomplishments in her girlhood which she never finds time to practice when settled in *her husband's* house. To this hopeless confining of the souls and bodies of the gentler sex, society owes many of the most glaring evils that have deformed and dwarfed its harmonious development. The want of time for the due and continuous culture of her own faculties has hitherto prevented woman from being able to impart that instruction and useful culture to her children so absolutely necessary to make them vigorous, moral and useful members of society. Thus we find in our midst a host of dwarfed and inefficient youth of both sexes, who ever are coming forward to take their places on the active stage of manhood and womanhood—ashamed to carry a bundle in the street, and would not, for the world, be thought to labor by their "Flora McFlimsey" acquaintances.

These poor unfortunates waste their time in thumping the piano, and in the indulgence of exaggerated notions of their own self-importance, scorning all who have the courage and the will to support themselves by honest and honorable toil.

With the advent of the sewing machine, one of the most wearing and belittling of the various forms of toil in the family changes its character from a mind-distorting and body-deforming tyranny, to a delightful and inspiring exercise for the truant hours when the mind seeks relaxation from its other and more intellectual aims.

Especially at the present time, when the great fortunes of the wealthy are crumbling into thin air on every side, and daughters, wives and mothers, nursed in the lap of luxury, are likely to be called on to use their own fair and delicate hands to secure the merest necessities of life, the importance of the sewing machine in our social economy assumes a commanding magnitude. Where one woman can find remunerative employment by teaching music and the mere accomplishments, a hundred can readily secure a competence with the sewing machine when perfectly instructed in its use. Among the many thousands of those who have held a reputation for wealth, and who have kept their houses thronged with servants, there are very many who are now tottering upon the verge of ruin, owing to the inconsiderate extravagance of their fashionable wives and daughters, who, like leeches, have for years hung as a dead weight, sucking the life-blood from their over-tasked fathers and protectors. The present is a seasonable occasion to enforce the importance of a more practical and efficient system of instruction for young women—the daughters of the wealthy and powerful, as well as of the poor and powerless.

Every young woman should know how to earn her own living in some practical way, should circumstances ever occur to require it. A few of the many hours wasted in our public and private schools, as well as in families, in attempting to master mere showy accomplishments and sciences that will never be brought into use in after life, would enable every girl and young lady to learn the use of the sewing machine, so that she could perform in a single hour, daily, as much work as she could by hand during the entire day.

This facility would stimulate to the acquiring of the necessary information and skill to make the various articles of their own and their family's wardrobe. This knowledge once obtained becomes a fortune in the hour of adversity, which, with health, will secure the possessor from the dangers that of necessity beset the helplessly refined daughters of wealth and station. Already have many of the most intelligent and influential persons of our country introduced the sewing machine into their families; and from all sides we hear the declaration that the little stranger is the harbinger of untold benefits to woman and society.

The history of the sewing machine up to the present hour

may be summed up very briefly, but its future history will be interwoven, in innumerable threads and stitches, with the advancement and enlargement of the sphere of woman. The idea of the sewing machine was first conceived by the French, about fifty years ago, and the form of the stitch was similar to the stitch used by the Celestials in embroidering satin slippers with gold thread. The French machine was a single thread loop or chain-stitch machine, designed for making fancy letters on fine broadcloths, which could be raveled with facility. This style of machine was modified in England, for similar uses; but the first practical sewing machine working two threads was invented in this country, by Elias Howe, Jr., no longer ago than the year 1846.

Mr. Howe's invention consisted of the combination of the eye-pointed needle and the shuttle, making an interlocking stitch, which, when drawn properly into the cloth, is of unequalled beauty and durability.

This combination enters into all of the really practical machines, for which Mr. Howe now receives a stated sum for each machine sold.

There are three different machines, which are generally known to the public out of over two hundred patents that have been issued for machines and modifications. The three great manufacturing establishments own nearly all of the available patents, so that it seems quite likely that no great improvement superseding the present machines will be achieved while existing patents are in force.

There are over 6,000,000 of families in this country alone, and it is fair to conclude that at least 1,000,000 of these will, within the next ten years, own the whole or a part of a sewing machine; and as one machine will do the work of ten pairs of hands, 1,000,000 machines will do the labor of 10,000,000 pairs, thus setting free 9,000,000 pairs, to be employed otherwise. Already has the introduction of the sewing machine into our public schools been decided on, to form a finishing up of the education of the graduates of the girls' schools, and we hope to see them introduced into private schools for girls. A knowledge of this little instrument, as a general thing, would be far more interesting and valuable to a young woman than algebra or geometry. Its use in the family need not be solely confined to the ladies; boys and men may readily learn to become good operators, and thus be able to run off the seams while the ladies are preparing the work of the long winter evenings.

Several valuable devices have been invented for turning the hem, and otherwise facilitating work on the machine, which add much to its value, especially for manufacturing purposes. Of these Messrs. Douglass & Sherwood, the eminent skirt manufacturers, have the greatest number in use. This concern use 172 of Wheeler & Wilson's machines, having tried all others, and giving these the preference, and employ 350 girls, turning out 3,000 skirts per day. There seems to be a very general interest manifested by the various leading religious journals in the sewing machine question at the present time, owing in a good degree to the impositions that have been practised by the systematic misrepresentations made in regard to the character of the various machines, by manufacturers, agents and others, interested in disposing of inferior and worthless machines, by means of which hundreds of poor women have been swindled of their hard earnings.

In selecting a sewing machine for family use, the following points should always be carefully considered, to wit, lightness and portability, beauty and elegance of finish, simplicity of construction, rapidity of execution, economy in the use of thread and silk, quietness of movement, durability and beauty of seam—all being essential qualities in a first-rate machine. They are combined in the Wheeler & Wilson machine in an eminent degree. Another (secondary to these) is the price of the machine, as compared with others; and as this is the rock on which the great majority of persons will be naturally most liable to split, we would say that the sewing machine is a lifetime institution, and, what may seem economy at first, will in the end very likely prove to be an illusion. Get a machine of some kind, and in some way, is our advice. Five or six families clubbing together would bring the expense within the means of all, and give the benefits of a machine to all.

Dr. Weiss's Reply.

We have received from Dr. Weiss a reply to Dr. Orton's article on the DIVINE INCARNATION, but its length precluded its insertion in our present issue, in connection with the article from Rev. Mr. Wheelock, the concluding portion of which we give this week. Dr. Weiss will appear in our next.

NEW YORK CONFERENCE.

SESSION OF SEPTEMBER 29.

The question of the previous session was not resumed as proposed, Mr. Ira B. Davies, who had introduced it, not being present, and Mr. Courtney having expressed his thoughts upon it in another place.

Mr. ROBINSON proposed the following: Do Spirits in impressing mediums make use of their minds in part or in whole, or do they possess them absolutely and without reference to their own powers?

Mr. PHENIX disclaimed any wish to set up his individual opinion in the matter, but would state the grounds upon which he based it. 1. From long and careful observation, he is convinced that the concurrent statements of all developed media that it is the spirit which does the work, develops the form and builds the man, is correct. The individual is a development wrought out through the activities of his own spirit, or life-essence. When that departs, all spiritual manifestation in the sense of the question, ceases. 2. He has also observed that media, impressed from whatever source, never greatly exceed their own mental powers. Impression would seem to ultimate in a quickening of the latent powers of the medium, so that a train of ideas thus produced originally by Spirits during the trance, are afterward readily reproduced in the normal state of the same individual. 3. As far as his observation extends, historical personages such as Jesus, Swedenborg, Bacon, etc., purporting to communicate through different mediums, invariably fall short of the exalted wisdom which they manifested when in the body. These facts of common observation, indicate the universal law of conjunction, and point to the conclusion that all spirit impressions must partake of the idiosyncrasy of the medium, and therefore they are never dispossessed of their own spirits.

Mr. WILSON said: The extent to which a Spirit may possess a medium depends on the state, or degree of adaptation, or on the end to be answered through mediumship. A Spirit may possess the hand of a medium, and through it write a communication wholly foreign to any knowledge on his part of the subject matter, and even during the exercise of his own mind in communicating to other parties, matter totally different. This is one of the grand evidences of mediumship. But this control may also extend to the mentality, and the trance be induced by it. When the control is such as to induce the state in perfection, then, and only then, tests can be given through oral or written statements. Truths may be impressed upon the mind under partial control, but reliable facts or tests given by this method, depend upon powerful control or possession of the medium.

The law of control is universal—developing itself according to conditions. The little child controls us, *obsesses* us in fact—turns us aside from our proposed course, and compels us to a manifestation in its own behalf. We are controlled or influenced by the mighty truths revealed to us in the past through the great souls whose earnest lives have adorned the earth, and borne noble testimony to the natural dignity of man. Whatever, for the time being, the great thought of the day may be, its controlling power is felt throughout. We find an apt illustration of this in the tidal wave which is now circling the mercantile sea with a broader and broader sweep, and an increasing power of disaster and shipwreck. The same is true in the religious world. The public thought at the present time is flowing in the direction of Spiritualism in spite of itself, from this cause. It is a power on earth that will be felt—a controlling power, from which there is no escape. It makes a lodgment alike in the soul of the Christian and the infidel, the churchman and the philosopher, the sect and the school, and often before either is aware that it is on the march from the verdant districts of provincial superstition and fanatical delusion, and whilst, in their external consciousness, they ridicule and denounce it.

If this be true in general, (and who that has an eye to "discern the signs of the times" can doubt it?) then it must be true in particular; that is to say, if the spiritual world is thus able to control or influence the collective mind, then an individual Spirit must be able to control some individual mind. We see men every day who think themselves free and independent, whom we know to be under the control of other men; and this indicates the fact that Spirits flow into our thought and mold our purposes often without infringing in the least upon our own consciousness of free volition and independence. The result of yielding voluntarily to the control of Spirits, measured by his own experience, is, that it has conferred upon him a greater power of self-control. Coming within the sphere of their more positive minds, has made him more positive. This is seen in the law of intercourse between men in the earth-life. In all true interchange of thought between two persons, the one must be positive and the other negative. The latter being the receptive or learning state, the individual becomes stronger and wiser in himself by what he receives, just as the child obtains an increment of mental growth by the knowledge received from the controlling mind of the teacher. The law, then, of control is a natural law. Jesus recognized it when, after saying I and my Father are one, he prayed that his disciples might be made one with them. To learn, the mind must become negative—must be subject to control for the time being, and hence the necessity of a wise resort to the law on the part of our Spirit friends in their intercourse with us.

Mr. PARTRIDGE is convinced that Spirits do really *obsess*, as well as impress media. He does not use the word *obsession* in its popular or demoniac sense, but simply, that Spirits do besiege and take possession of mediums, either in whole or in part, according to circumstances. He thinks Spirits are able to exert a similar influence over media, that his spirit exercises over his body. And if, as we know, the spirit can control its own body, why may not Spirits be able to control other bodies negative to themselves? The fact fully settled, that two or more different communications may be made by one person at the same time, the one being spoken and the other written; whilst a third is perhaps

being made through the raps, proves conclusively to his mind that a Spirit may take possession of the hand, or the lips, or of all the voluntary powers of the medium, as the case may be. No mind in and of itself is competent to the production of two ideas at the same instant of time, and whenever this phenomenon occurs, a foreign influence or controlling power must be present. He has had communications which could originate neither in his own, nor in the medium's mind—communications of facts, known only to a Spirit who had departed this life from the other side of the continent, and made through the raps while the medium was engaged in conversation on another topic. Communications have also been made through a medium in a state of sound natural sleep. In these cases it is an assumption against evidence to say these things come from the mind or minds of persons in the body through psychological impression. The mind of the medium is otherwise engaged. It is "not at home" to the communications being made through its physical organism.

He thinks the ascription of power to persons in this life to impress thoughts, or produce what are called psychological phenomena, needs proof. That notion took root in the necessary ignorance of the facts of modern Spiritualism, which he thinks have unfolded the true cause which is Spirit, divested of its physical incumbrance, and possessing enlarged powers, derived from the better condition of its higher life. Their ability to control the mind by impression is well established. He has seen the psychological subject defy the will of the operator, and obey an impulse foreign to them both—an unseen psychologist, which modern facts have shown to be a Spirit. He thinks the phenomena hitherto ascribed to psychology and clairvoyance are properly the production of Spirits, and not of mortals, and that the numerous professors thereof have been too hasty in their conclusions as to the true cause of what they exhibit to their admiring friends, as the result of their own wonderful power and skill.

Mr. WILSON said, he knew an instance of a person subject to epilepsy, who, during the paroxysm of unconsciousness, wrote a short sentence. This could not have been from the mind of the patient, for it was not in a condition to think or to control the hand so as to express thought.

Dr. GRAY thought the fact of possessing spiritual sight and other senses, as disclosed in clairvoyance, did not militate in the least against Spiritualism, but the contrary. When Jesus mentioned his seeing Nathaniel under the tree, he thinks he stated the exact truth in the premises. He thinks the question as to both methods must be answered affirmatively. In possession, the approach is through the involuntary side of the medium, but impression is from the voluntary. He agrees with Mr. Phenix that impressionary utterances are a conjoined result of the Spirit and the medium, and that an adaptation or inherent capacity must exist on the part of the medium, to give birth to a spirit impression. To illustrate, he does not think a communication upon the conjugal relation could be given by impression through the mind of a child. The doctrine of displacement, that is to say, the notion that the Spirit leaves the body to be occupied by another Spirit, is not well sustained.

Mr. PARTRIDGE did not wish to be understood as maintaining the doctrine of displacement, though the facts of clairvoyance, if they are what they purport to be as to origin, would indicate that the Spirit *does* go out and take a personal view of the objects and scenes described; but he thinks the truth of the matter is, that Spirits bring the information, or impress the scenes upon the mind of the medium, so vividly as to seem like natural vision.

Mr. COURTNEY agrees that Spirits use both methods. When the medium is under thorough control, they can make use of the thoughts as well as the organs of speech to express them, or of the hand to write, or of what has been called the "Od Force," to rap. Or they may use the affectional nature of the medium, through which to express their own emotions. He agrees, also, that the germinals of all ideas uttered by the impression are in the medium, for the reason that the germinals of all knowledge and wisdom are plenary in man. They went forth in creation, and inhere to man. In him, therefore, are the essentials of divine love and wisdom, and the development of them constitutes his history. The doctrine of displacement he considers a fallacy. The Spirit, whether in or out of the physical body, has a perfect organization, through which it sees, and knows, and acts for itself. We are introduced into the knowledge of this fact through mesmerism. But that which seems to be a change of place to the subject, is simply a change of state. In the state of seeing, it comes in rapport with distant scenes, and in a state of hearing, with vocal sounds, etc. It is more than probable, however, that this change of state is not a matter of volition on the sensuous plane, but takes place through the aid of Spirits. Adjourned.

R. T. HALLOCK.

WAS IT SPIRITUAL?—WAS IT PROVIDENCE?

MR. PARTRIDGE:

There is an incident related in the account of that heart-rending and awful calamity, the wreck of the steamship "Central America," which I would commend to the attention of those who deny that there are invisible intelligences which interfere in human affairs; and also to those who deny that the lower animals are the subjects of spiritual influx, or in other words, that they are "mediums." In the statement of Mr. Burch, who descended in the fearful depths with the sinking ship, and was afterward picked up from the surface of the ocean, given in the *Baltimore Sun*, for Monday, Sept. 21, he says, "After having been in the water for about six hours, we saw a sail, and we all called until we were heard, and the vessel

came to us, which proved to be the Norwegian bark "Ellen," and we were taken on board. The captain stated that when he was about twenty miles distant, a bird appeared on his vessel, and flew three times in his face, which caused him to change his course two points, and thus he came to us."

Now if the bark "Ellen" had sailed into that forlorn assemblage of human beings, which the sinking of the steamship had thrown on the surface of the ocean, in the pursuit of her direct course, would it not have been wonderful, would it not have been singular, that she should have come upon the unfortunates in the pitchy blackness of that dreadful night? would not the "coincidence" have been remarkable? But the "Ellen" would have passed seven miles to the side of the sufferers, had she sailed in her direct course, and many a heart now beating in union with loved ones—a wife, a child, father, mother, sisters, brothers or friends—would now be motionless on the cold ocean bed, along with the great steamship. But by the medium of a bird the captain is made to change his course two points of the compass, which brings him right into the midst of the men floating on the water, in the midnight blackness.

Oh! but, says the sceptic, why did not Providence arrange that the steamer should have arrived in safety? or, if it was Spirits that drove the bird in the captain's face, why did they not contrive to get the "Ellen" there before the steamer went down, and so many hundreds found a watery grave, or at least to have gotten there earlier? But this is ever the way with the skeptic. He refuses to look at what is to be seen, and asks to see what is impossible to be seen. Doubtless Providence would have brought the steamship in safety to port, if it could have been done without violating the freedom of the will. But because God can not consistently with the principles of freedom and accountability break the human will, they deny that he ever seeks through the ministration of angels and Spirits to bend it to his ends. They deny Spirit power, because, forsooth, Spirits have not all power. Doubtless the Spirits of departed husbands, wives, children, fathers, mothers, sisters, brothers, hovered over that ship during that dreadful storm and suggested many things which, had they been done, the result would have been different. Doubtless when the liquor was passed round, and flowed like water, they revived many a pious precept, and the recollection of many a sad tale to warn them in the hour of danger. Perhaps in the very beginning of the danger they strove with the ship's officers and crew on this point, for it is not improbable that to the demon alcohol the whole disaster is due, for the account of the wreck shows gross want of foresight and management. And when all was over on that ill-fated ship, and loved ones were drifting in the gloom on these merciless waves, these loving Spirits did not despair, but sought aid from the nearest source. They saw that a vessel was about to pass some seven or eight miles from the objects of their solicitude, and that by aid of a bird they could act on the fear, superstition, or other property of the captain, and send him on an errand of mercy.

When will men awake from their stupor, and lift their eyes and hearts from the gloomy earth to the bright world above? Citizens of a brighter land stand above, and call and beckon, but the would-be thought-wise cry, Hold down your heads, and neither see nor hear, for we consider it disreputable even to admit the existence of a spiritual world.

O that men would begin to lift up their eyes to the fountains of existence and receive the heavenly influx! What blessings would flow from the conjunction of earth and heaven! In how many hours of danger, might our Father's angels of mercy wrap their protecting wings around us! Suppose the six hundred persons on that steamship had laid up their "treasure in heaven," and had had their "citizenship above," with hearts unspotted from the world, and seeking "for a closer walk with God"—could the waves have fought with such a body of men? I tell you nay; that the combined spiritual force of such a body of the sons of God would have been irresistible. Such need have but rebuked the winds and the sea, and said, "peace, be still," and they would have obeyed them.

JOSHUA.

INDIAN SPIRITUALISTS—WAU-CHUS-CO.

MR. EDITOR:

Below you will find an article which I cut from a late number of the *Detroit Daily Tribune*. To me the article was very interesting, and thinking it might prove the same to yourself and numerous readers, I have sent it to you for publication.

The power possessed by this Indian will strike the minds of all

any way conversant with the facts of Spiritualism and clairvoyance, as being something of a kindred character, and resulting from a similar cause. In Wau-chus-co's account of seeing what he terms "Guardian Spirits" in the form of birds, etc., hearing audible voices, the swaying to and fro of the tent, as well as his visions of distant scenes, and the revelations communicated to his mind by those spiritual beings, are precisely the same results brought about through Spirit media at the present day in all parts of the world, while his coming into possession of this power through the means of fasting (and probably prayer), shows that he was developed as a Spirit medium in precisely the same manner that the prophets and seers of old cultivated, and many of the best mediums of the present day have improved their spiritual powers.

The public, as is well known, has, as a general thing, been educated to look upon the medicine men, charmers, etc., found among the Indians, as persons who by means of shrewdness and cunning, have succeeded in deceiving their simple savage brethren. The facts enumerated in the following article, as well as many others which might be brought forward, seem to prove this opinion a fallacy. In reading the article in question, I was reminded of what an Indian (Methodist) preacher said upon the subject of incantations, charms, etc., practiced by Indians of his own tribe, during a sermon which I had the pleasure of listening to about a year ago. In the course of his remarks he had occasion to refer to the subject of Spiritualism. He took the ground that there was no deception on the part of the media, and to prove this point, he proceeded to enumerate similar powers possessed by the Indians. The facts themselves I will not enumerate, as they were similar to those mentioned by Mr. Johnson. These facts, however, he said he knew to be true in every particular, for he had seen them practice their mysterious arts, and had witnessed their results. "But," says he, in his closing remarks, "they were caused by the Devil." Of course, here was where he would "fetch up"—pardon the expression. So I was not at all surprised when he did so, for it was the only "loop-hole" he had to get out of admitting himself a Spiritualist. As to the correctness of his conclusions, I will leave your readers to decide for themselves. I merely mention the instance for the purpose of showing that the incantation, etc., practiced by the Indian "wonder-workers," were not in all cases caused by deception, and that what is now looked upon by the masses as the wonders of the world, is not only a thing of to-day, and confined to the higher classes of humanity, but that the said wonders have been practiced by the few in previous ages, and among inferior races.

Without further remark, I will submit the article in question to your many readers.

B. C. MURRAY.

KALAMAZOO, MICH., Sept. 15, 1857.

In my previous letter I enumerated the different powers exercised by the Indian Chees-a-kees. In addition to those given, is the power of influencing the mind of an Indian at a distance, for good or for evil. This power was frequently exercised to the deprivation of human life; also, in cases of rivalry, as hunters or warriors, and for love. The mind, soul, or nervous system of an individual could be powerfully acted upon, the influence extending even to material things, as his bow and arrows, gun, traps, etc., and it was only by counter spiritual influences that the charm or spell could, in certain cases, be done away with.

The charm or medicine they used for women was also very powerful; no young warrior was ever without his love sack, consisting of a weasel or snake skin, containing the love powders prepared by Great Medicine men or women. A pinch of this powder, placed unawares upon the clothes or hair of the woman or girl they loved, could not be resisted. They would pine and follow at a distance as gentle as a lamb.

They had and have charms also for the procuring or enticing different kinds of game. They were also familiar with powerful and deadly vegetable poisons, operating inwardly or outwardly through the blood upon the system.

CHEES-A-KEE.

Wau-chus-co was a noted Chees-a-kee, a Spiritualist and clairvoyant, who died in the year 1839 or '40, on Round Island, adjoining the island of Mackinac. He had for more than ten years previous to his death led a most exemplary Christian life, and was a communicant of the Presbyterian church, then on this island, up to the time of his death. Translations of his statements, respecting portions of his life while in a heathenish state, I furnished Mr. Henry Schoolcraft some years ago. A short time before his death I paid him a visit. "Come in! come in! Nosis," (my grandson) he said. After being seated and our pipes lit, I said to him—"Ne-me-sho-miss (my grandfather), you are now very old and feeble, and cannot expect to live many days; now tell me the truth—who was it that moved your Chees-a-kee lodge, and who was it that spoke, when practicing your art?" A pause ensued, when he replied: "Nosis, you being, in part, of my nation, I will tell all the truth. I know that I must soon die. You must know that I fasted ten days when I was a young man, in compliance with a custom of my tribe; and while my body was feeble from long fasting, my thinking mind, soul or spirit, increased in its power. It appeared to embrace a vast extent of country within its vision. While I was thus entranced

or dreaming, animals, some of frightful form, snakes and serpents of monstrous sizes, and birds of different variety appeared, and addressed me in human language, proposing to be my guardian Spirits. While my thinking mind embraced these various moving forms, a superior intelligence directed my mind, soul or spirit to select one of the bird spirits resembling the kite in looks and form. This spirit conversed with me, and told me to call upon him in time of need, and that he would aid me. Soon after my grandmother brought me food. I arose and did eat.

"The first time that I ever Chees-a-kee was on a war expedition. We had gone towards Chicago; the occasion was urgent, and our Chief was afraid that our foes would attack us unawares, and we were also destitute of provisions. Our Chief incessantly urged me, and I consented. Having prepared myself, I entered the Chees-a-kee lodge, and the immediate presence of the Spirits was manifested by a violent swaying to and fro of the lodge. 'Tell us! tell us! where our enemies are,' cried out the Chief and warriors. Soon the vision of my thinking mind, or spirit, embraced a large extent of country which I had never before seen. Every object was plainly before me; our enemies were in their villages unsuspecting of danger, their acts and conversation were made known to me; game abounded in another direction. Next day we procured food in abundance, and a few days afterward a dozen scalps graced our return to the Cross Village.

"I exerted my powers frequently among my tribe, and to satisfy the skeptical I permitted them to tie me, as they thought proper. They would then place men in the Chees-a-kee lodge, which would then commence shaking, indicating the presence of the Spirits—the cords with which I was tied would then drop from my hands and legs, frequently I have seen a bright luminous light at the opening on top of the lodge, and strange faces were visible to me. The words of the spirits were audible to the spectators outside, but they could not understand what was said.

"In the year 1815, the American garrison at this post expected a vessel from Detroit with their supplies for the winter. A month had elapsed beyond the time noticed for her arrival, and apprehensions were entertained of suffering and starvation. Finally the commanding officer, through the traders, made a call upon me to exert my art. I consented, and after due preparation I entered the Chees-a-kee lodge, which was surrounded by Indians and whites. I had no sooner commenced shaking my Shoshegon (rattle) and chanting, than the Spirits arrived. The rustling noise they made through the air was heard, and the sound of their voices was audible to all. The Spirits directed my thinking mind or soul toward the south end of Lake Huron, and it lay before my vision with its bays and islands. The atmosphere appeared hazy, resembling our Indian summer. My vision terminated a little below the entrance of the St. Clair River. There lay the vessel, disabled, and the sailors were busy in repairing spars and sails. My sensations told me that they would be ready in two days, and that in seven days the vessel would reach Mackinac by the South Channel—at that time an unusual route. I so revealed it to the inquirers. On the day I mentioned, the schooner hove in sight, by the South Channel, and the Captain of the schooner corroborated all I had stated. Nosis, I am now a praying Indian (Christian), and my days on earth are few; I have related to you the truth. I possessed a power—or a power possessed me, which I can not explain or describe fully to you. I never attempted to move the lodge by any physical powers. I held communion with supernatural beings, or thinking minds, or spirits, which acted upon my mind or soul, revealing to me the knowledge which I have related to you."

The foregoing merely gives a few particulars of the power exhibited by this remarkable and half-civilized Indian. The brief biography existing of him, and which has never come before the public, is both interesting and wonderful.

WILLIAM M. JOHNSON.

FRIEND PARTRIDGE:

The writer of the above, in the course of his remarks, speaks of the biography of this wonderful personage as unpublished. Now I would suggest to the spiritual public that the principal events of interest connected with this Indian's life be collected and published. What think you, Mr. Editor?

B. C. M.

We entirely agree with the suggestion, and have taken measures, if possible, to procure it for publication in the TELEGRAPH.

Ed.

YOUMAN'S CHEMICAL ATLAS.

NEW YORK, September 30th, 1857.

CHARLES PARTRIDGE, ESQ:

Sir,—Knowing that you design your paper to become the organ of individual merit, whether applied to an author, book or any discovery, invention, or improvement, I send you my opinion of a book that might be made of immense importance both to our youth and adults, for the acquirement of a science which is the basis and substratum not only of the useful arts and of the sciences, but of the universe.

This work is, "Chemical Atlas; or, the Chemistry of Familiar Objects; exhibiting the General Principles of the science in a series of beautifully colored diagrams, and accompanied by explanatory essays, embracing the latest views of the subjects illustrated; by Edward L. Youmans.

I quote the whole title page, in order to be able to state, that, as far as my trial goes, the work accomplishes, in a masterly way, all it announces. We all know that the elementary notions and principles of chemistry have hitherto been excessively dry and hard for both young and old. Youmans' Chemical Atlas makes them so amusing and instructive, that my children are constantly asking to go through that book again. It seems to them more of an interesting story than a school-book. One of the diagrams contains more instruction, both theoretical and practical, than volumes of any other method. Every professional man and student, who finds himself rusty in this most important branch of knowledge, will become rejuvenated by the perusal of this little volume. He will know the last word said by Liebig, Faraday, Dumas, Draper, etc., without looking over their works. From this "multum in parvo," may be caught glimpses of nature's spontaneity, homogeneity and uniformity. It comprehends, in its hundred pages of clear, large print, notions not only of the animal, vegetable and mineral kingdoms, but of the ethereal and sidereal heavens, with an analysis of their wonderful ingredient—light. The two plates illustrating the nitrogenized and non-nitrogenized principles of food, are in-

valuable for their clearness and utility. The "Chemistry of Geology" is a wonder of comprehensiveness. The "Homologous Series of Compounds" is a grand proof of nature's ladder-like gradation. None of those freaks and caprices announced by scarecrows, either in the shape of *savants* or *priests*, are to be found here. May science evolve more and more of such series, more and more of such harmoniously uniform unfoldings in other branches! Youths instructed in such methods would soon realize not only nature's placid God through nature's noiseless and gradual workings, but the real and true objects of human life, which are to advance, progress and become more and more initiated into the sublime operations that are going on throughout the universe. This work, as well as the "Analytical Class-Book of Botany, by Green and Congdon," do credit to the Appletons, for they show their power of discrimination as publishers.

Sir, allow me to state here, that Mr. Youmans is a stranger to me, and so are the Appletons. This is a mere tribute to the merit of the work. I bought the book, and tried it with my own children. I think it my duty not only to congratulate and encourage the author, but to call to it the attention of the public.

Most respectfully,

J. A. WEISSE, M. D.

LETTER FROM TEXAS.

HOUSTON, September 12, 1857.

MR. CHARLES PARTRIDGE:

Sir—Thinking that perhaps you would feel some interest in knowing what we are doing "in this far off land of wildness," I take the liberty of addressing a few lines to you. Spiritualism is making slow, but decided progress here. It has been about three years since the first demonstrations were made. They came, as usual, in the form of table-tipping, raps, etc. But now these are discontinued in this place almost entirely, and the manifestations have assumed a higher and more beautiful form, that of entrancement; and I may well say that the glorious beauties of the inner life have been revealed to many here. There are some who are becoming initiated, aware of the responsibility which they have assumed, and they see that to be favored with higher manifestations, they must cultivate the spiritual part of their natures.

One thing in particular we need here, and that is to become organized. There are many whom we may call outsiders, or those who feel a desire to investigate, but are hindered from doing so by the fear of what their worldly friends may say. If we were organized, that fear would be dissolved to a great extent.

We also need bold and fearless reformers—those that come out boldly and speak what they think, and, above all things, practice that which they advocate.

We have been quite unfortunate in our importation of mediums. We had two here who did the cause a great deal of injury. I am of the opinion that Spiritualists in every community should seek the development of their own mediums, as the communications coming through them are apt to be more reliable than those we receive through persons who are comparatively strangers to us.

There has been quite a movement amongst the good Spiritualists here toward forming a harmonial association, and I think the idea is taking hold of the minds of our greatest reformers. I view the formation of an association of that kind as a certainty here, and we only need the co-operation of as many Spiritualists as will go into it. It can be done. I think that Spiritualism will prove the great fundamental principles of Fourierism to be true, although there are some things which it rejects.

A friend in faith.

J. B. T.

SPIRITUALISM, A TEST FACT.—Sir: Permit me to mention a fact, for the correctness of which I give you my name as witness and voucher. An intelligent gentleman, residing in Wayne Co., N. Y., lately sent to a friend in this city a sealed letter, containing questions which were to be answered, the questions being unknown. The letter was taken to Mr. Conklin, (a professed medium,) who did not even examine the outside, and immediately three answers were obtained, which were written on the back of the letter with two names, unknown to Mr. Conklin, which had been spelled out. The letter was returned to the sender, with the seals unbroken; and by return of mail he despatched an attested copy of the questions, with the answers, which proved to be in the exact order of the questions, and appropriate replies to them. The names given were those of the gentleman and his deceased son (the former the questioner, the latter the alleged answerer.) It appears to me there are two classes "of persons who act foolishly in regard to the matters of 'spirit manifestations,'" those who refuse to investigate, denouncing it as "humbug," in face of the evidence of many thousands of honest and intelligent persons, and of daily opportunities of witnessing phenomena which the known laws of nature cannot explain; and those who, with blind credulity, are ready to believe without test or proof, and to pin their religious faith to utterances coming confessedly from unknown sources. I should say, let nothing be believed without incontrovertible evidence; let all "mediums" who cannot offer tests be treated as imposters; let no communication be received unquestioningly; let none be believed, with any evidence whatever, which opposes the tenor of the Holy Scriptures. On the other hand, let none venture to pronounce the thing a cheat and delusion who has not thoroughly examined it, so that he is prepared to account for the more general phenomena. It is time that a distinction was made between silly persons who surrender their reason and common sense, and rational persons who wish to discover the truth by patient investigation.—*New York Tribune.*

Interesting Miscellany.

MY FATHER.

BY HON. HENRY R. JACKSON.

The annexed beautiful little poem is from the pen of the Hon. Henry R. Jackson, of Georgia, for several years past Minister of the United States to the Court of Austria, a post which he has filled with honor to his country and himself. The lines are eminently creditable to the poetic genius of the writer, and do honor alike to his head and heart.

As die the embers on the hearth,
And o'er the floor the shadows fall,
And creeps the chirping cricket forth,
And ticks the death-watch in the wall—
I see a form in yonder chair,
That grows beneath the waning light;
There are the wan, sad features—there
The pallid brow and locks of white!

My Father! when they laid thee down,
And heaped the clay upon thy breast,
And left thee sleeping all alone,
Upon thy narrow couch of rest,
I know not why I could not weep—
The soothing drops refused to roll;
And oh! that grief is wild and deep
Which settles tearless on the soul!

But when I saw thy vacant chair,
Thine idle hat upon the wall,
Thy book—the pencilled passage where
Thine eye had rested last of all;
The tree, beneath whose friendly shade
The trembling feet had wandered forth;
The very prints those feet had made
When last they feebly trod the earth.

And thought, while countless ages fled,
Thy vacant seat would vacant stand
Unworn thy hat, thy book unread,
Effaced thy footsteps from the sand;
And widowed, in this cheerless world,
The heart that gave its love to thee;
Torn like a vine, whose tendrils curled
More closely round the falling tree!

O! Father, then, for her and thee,
Gushed madly forth the scorching tears,
And oft, and long, and bitterly
These tears have gushed in later years;
For, as the world grows cold around,
And things take on their real hue,
'Tis sad to learn that love is found
Alone above the stars with you.

Charleston Mercury.

CONVULSIONS, PAST AND PRESENT.

We commend the following article to the careful perusal of those who would inform themselves of the times, causes and consequences of former financial convulsions, and understand how to fortify against them in the future. Ed.

"If the convulsion of 1847 was wide-spread and severe, it sprung from causes entirely different from those which have produced the disasters of 1837 and 1857. Up to 1837, we had twenty years of peaceful commercial intercourse with all the world. True, we had no extravagant investments in railroads, such as have marked the twenty years succeeding; but then, in four years following 1830, the number of banks was increased from 320 to 506—an increase of 186, with an expansion of loans and discounts amounting to \$124,000,000 within the same brief period. It is, nevertheless, very remarkable that exchange on London was sold in New York at prices extraordinarily low during the years 1833, 1834, 1835 and 1836, with occasional but brief variations, but never but twice so high as 9½. In 1833, it opened at 7½ in January and closed at 5½ in December, never having risen above 8½ during the year. In 1834, it opened at 2½, fell to par in April, closed at 6 in December, and did not rise above 7½ during the year. In 1835, it opened at 7, rose once during the year to 9½, and closed at that in December. In 1836, it opened at 8½, fell to 6½ in June, and closed in December at 9½. During the year ending with September 30, the imports of specie amounted to \$12,000,000, but the excess of imports over exports amounted to \$61,000,000.

Congress adjourned in 1836 with every branch of industry flourishing; crops abundant beyond all former precedent; with more specie in the country than it had ever before possessed; with all the elements of universal prosperity. Then came the distribution of the surplus revenue; the removal of the deposits to the pet banks of General Jackson's administration; the Treasury order that specie only should be received in payment at the Land Offices and for Government dues; the war on the United States Bank; the creation of three hundred and fifty-seven new banks, to fill up the gap deliberately and wickedly created by the destruction of the United States Bank; an increase of the banking capital of the country amounting to one hundred and seventy-nine millions; an increase of paper currency equal to one hundred and twenty-three millions; and an increase of loans and discounts amounting to no less a sum than three hundred and ninety millions of dollars! All this unexampled tinkering with the currency was accomplished in a very brief space of time. The brood of new banks everywhere forced into existence—multitudes of them in neighborhoods where there was no business doing by which their capitals could be legitimately employed, scattered their issues upon every conceivable enterprise that speculators or gamblers might suggest. The Vicksburg Bank advanced forty dollars on every bale of cotton which the Mississippi planter agreed to raise and consign to it. The Bank undertook to transact a shipping business, and was to forward the cotton to England, sell its exchange at a vast profit, and in other ways confer immense blessings on the community of planters. The Brandon Bank also made similar advances on more than twenty thousand bales. The Girard Bank of this city advanced an enormous sum to the Stonington Railroad. Everywhere the Banks were gorged with money, and they gorged the community in return. This over-banking was altogether engendered by the existence of a large surplus revenue, which enabled the pet Banks to which the Government had removed it to lend forty millions of dollars more than they could have loaned had there been no surplus revenue. The surplus revenue was derived altogether from the extraordinary sales of public lands. These extraordinary sales were produced by the facilities originally placed in the hands of West-

ern and Southern speculators, by the deposit Banks in those quarters, in the shape of loans of the public money; and these facilities were wholly due to the removal of the deposits of this public money from the Bank of the United States. Such were the principal of General Jackson's "humble efforts to restore the constitutional currency."

United with these potent causes of distrust and embarrassment, was the clamor raised by the Government, through all its presses against bank notes. It was bitter and unrelenting. The credit system of the United States and the exclusive metallic system were now fairly in the field, face to face with each other. Government was sustaining the latter and seeking to destroy the former. General Jackson declared that all who traded on borrowed capital, ought to break. One of the other must therefore fall. The most insane ravings issued from the White House against the banks, addressed to the cupidity of the ignorant, who were told that gold and silver were the only true riches, and above all, that these shrewd metals would enable us to outwit the paper dullness of England. The importations continued to increase beyond all former example; exchange rose, gold began to leave in payment for these importations, and up to April, 1837, all but four or five of the principal cotton factors at New Orleans failed, with liabilities amounting to thirty millions of dollars. These failures precipitated many houses in New York and Philadelphia, some three hundred in number—merchants, manufacturers, brokers and others—involving responsibilities amounting to sixty millions of dollars.

Similar disasters occurred everywhere throughout New England. Paper sold at two to five per cent. a month; no sales of any description of property could be made except at a depreciation of 20 to 30 per cent.; stocks of all kinds sunk enormously in price; cotton fell 6 cents per pound; tobacco fell 25 per cent.; internal improvements came to a dead halt; public lands became a drug on the hands of the speculators, and the Sheriff only could find purchasers for them; building and manufacturing were everywhere stopped, and armies of mechanics were deprived of employment; ship-building was suspended very generally; innumerable law-suits existed, arising from the speculative spirit engendered by loans of the public money, and a general cessation of all active business weighed down the energies and spirits of the whole people. No wonder that the public mind was ripe for panic. In the early part of May, 1837, a run upon the New York banks set in—small at first, but increasing in activity as alarm became diffused, until it became evident that these institutions would lose every dollar of their coin. On the 10th of May they accordingly suspended. The Philadelphia banks followed their example on the 11th, those of Boston and Baltimore on the 12th, and their example was generally imitated throughout the country.

The New York Banks in their Circular of December following, gave this as the cause of the suspension:

"The simultaneous withdrawing of the large public deposits, and of excessive foreign credits, combined with the great and unexpected fall in the price of the principal articles of our exports, with an import of corn and breadstuffs such as had never before occurred, and with the consequent inability of the country, particularly of the South-western States, to make the usual and expected remittances, did, at one and the same time, fall principally and necessarily on the greatest commercial emporium of the Union. After a long and most arduous struggle, during which the Banks, though not altogether unsuccessfully resisting the imperative foreign demand for the precious metals, were gradually deprived of a great portion of their specie, some unfortunate incidents of a local nature, operating in concert with other previous exciting causes, produced distrust and panic, and finally one of those general runs which, if continued, no Banks that issue paper money payable on demand can ever resist, and which soon put it out of the power of those of this city to sustain specie payments."

Such was the condition of our country in 1837, and such were the causes which overwhelmed the banks. Only two or three of a similar character are present as in 1857. These are excessive importations, excessive issues of bank paper, and speculations in Western lands—the latter, however, bearing no comparison to the insane purchases of twenty years ago. But then we have the vast complications growing out of an immense system of railroads, equal in magnitude to all the others. Take away the embarrassments they are now producing, restore the values they have obliterated, and where should we be? Safe, beyond all question, notwithstanding the heresies of a government whose free-trade pertinacity has been tempting, and has finally succeeded in gorging the nation with foreign products to the utter ruin of its industry.

No refuge from this storm must be looked for in a suspension by the banks. They have no justification for such a course. If multitudes of business men have suspended, they are not necessarily insolvent, and in most cases will require forbearance only to place them in a sound condition. This forbearance the banks can afford to practice toward all their customers, whose condition entitles them to it. There is, moreover, no dearth of coin among the people. All the channels of trade are filled with gold, and the banks have more of it than ever before. No public emergency has yet arisen—no public pressure intense enough—no insolvency sufficiently wide-spread—no dangerous panics have occurred—to justify a suspension by the banks. Confidence in them is unimpaired, and the great mission entrusted to them must be honorably accomplished. It is utterly fallacious to suppose that suspension by the banks would be followed by relief to the community. Exchanges would everywhere rise. In July, 1837, two months after the suspension, sixty day bills on London were selling in New York at a premium of 21, and they continued high during the remainder of the year. The domestic exchanges were also so ruinous as to completely put an end to remittances from many portions of the South and West. Stringent laws have subsequently been enacted to drive the banks into liquidation immediately on their suspending. Liquidation means the collection of debts due to them. All forbearance to their debtors would thus be at an end—and if all debtors to the banks were called upon to pay immediately what, short of another bankrupt law, would be the daily prayer of the whole country? Happily, there exists no cause for such a suspension. Here and there an imprudently-managed institution may fall, but it was as liable to fall at any time as now.

P. S. Since the foregoing was written the smoke of the excitement has measurably cleared away, and the fact is evident that the banks acted without any concert among themselves during the entire day. Each one pursued its own course of action. The Mechanics' Bank paid its entire circulation. The same course was adopted by the Bank of North America, the Southwark Bank and the Tradesmen's. The Farmers' and Mechanics' paid all its fives. So did eight other banks, refusing to redeem any of larger denominations. At some of the banks deposits were declined unless the depositors executed a written agreement not to draw the amount in specie at any time previous to July 1, 1858. This circumstance points to a long interval of exclusively paper currency. The coming week will probably enable all our institutions to put themselves a little into shape, and the business community to adapt itself to the new order of things.—*Correspondence of the Tribune.*

A HINT TO THE LADIES.—The great fault of female education is that it is not sufficiently practical. It is a great mistake to keep a young lady's time and attention devoted only to the fashionable literature of the day. If you would qualify her for conversation, you must give her something to talk about. Give her an education with this actual world and its transpiring events. Urge her to read newspapers, and be familiar with the present character and improvements of our race. History is of some importance, but the past world is dead. Our thoughts and our concerns should be for the present world, to know what it is, and improve the condition of it. Let her have an intelligent conversation concerning the mental, moral, political and religious improvements of our times. Let the gilded annuals and poems on the center-table be kept a part of the time covered with weekly and daily journals. Let the whole family, man, woman and children, read the newspaper. And if anybody has a thought or fact worth communicating, let him not try to make a big sleepy book, but speak to the world through the newspapers. This is the way to make an intelligent, republican and virtuous population. We have seen young ladies—those who were called highly educated, and who were so in some respects, who were totally ignorant of the movements of the great world around them. They should be made to understand that journals are the records and mirrors of the times—a living history—and as such, much more valuable than the dead history of the past.—*Wide West, California.*

A SINGULAR CASE OF INSANITY.—A BEAUTIFUL GIRL GONE MAD FOR LOVE.—A beautiful German girl named Hannah Rootker, was taken to the Commercial Hospital yesterday morning, a raving maniac, her reason completely overthrown by disappointment in love. It seems that she had been engaged to one of her countrymen for some months, and had fully expected to become his wife, when her father informed her last Saturday that she should not marry. Upon the announcement she fell as if struck by lightning to the floor, and it was with much difficulty that she was restored to consciousness. She then began raving frightfully, and with cries and screams and groans and tears and lamentations, startled the entire neighborhood of Bremen-street where she resided. Nothing could be done to calm or appease her—she grew worse and worse until it was determined to remove her to the Hospital. When there, she continued to rave, and would have died from exhaustion, had not chloroform been administered to keep her quiet. It is pitiable to observe this young and beautiful woman, just in the spring of life, suffering, suffering—and how intensely she must suffer—all the horrors of madness, because of a generous and absorbing passion, which might and should have made her happiness on earth. She will be sent to-day to the Lick Run Lunatic Asylum.—*Cincinnati Gazette.*

EXPLOSION OF A SHIP BY COAL GAS.—The English papers contain accounts of a recent singular and dreadful explosion of a Russian ship, caused by spontaneously generated coal gas. The vessel was lying in Cardiff harbor, Wales, loaded with bituminous coal. The hatches had been on all night against orders, and it seems that quite a quantity of carburetted hydrogen gas had accumulated in the hold. A coal trimmer early next morning went down with a lighted candle, when the gas, which had been saturated with air, took fire, and a terrific explosion ensued. It being quite dark at the time the sheet of flame was seen ascending to a great height, while the blazing fragments of the wreck shot through the air like rockets; the adjacent dock and the rigging of the ill-fated vessel took fire. One man was instantaneously killed, and eleven of the crew dangerously wounded. Some idea of the force of the explosion may be formed from the fact that one of the anchors, weighing about 35 cwt., was blown over the foremast, from fifteen to eighteen feet high; it then fell into a barge alongside, which it sunk. The mainmast was blown away, and in fact the vessel was nearly blown to pieces; not a vestige of the deck remained, and she sunk in about twelve feet of water. The windows of several houses on the dock were broken, and the report of the explosion was heard at places four miles distant.

PROFESSORS ON ALL FOURS.—At one of the meetings held by the Boston savans a few weeks since, the room was darkened for the trial of certain experiments. One of the Professors thought to himself, "it would be just like these people to have some one creep in at the door and get under the table and perform all the tipplings and raps;" so down goes this learned man upon his hands and knees and creeps softly toward the door, and sure enough he runs presently upon a man moving quietly along upon all fours, just as he expected. Seizing eagerly upon the culprit, our wary Professor exclaims, "Now, sirrah, I've caught you; I've caught you now!" But the culprit meantime has grappled with him, and is shouting the same thing in response. It was another Professor hunting for the same kind of game! Each thought for a moment that he had revealed the whole trickery of Spiritualism; but the matter was soon cleared up, and, after a hearty laugh, these faithful disciples of Boston, confessing that the experiment was a failure, were again applying the inductive method in more successful ways.—*N. O. Delta.*

CRIME AND MARRIAGE.—The chaplain of the Surrey County jail communicates to the *London Times* certain criminal statistics, which show several instructive facts, and one of rather unexpected character. It appears that of 2,357 prisoners, only 370 were married, and these had an average of less than three children each, showing at once the humanizing tendency of the marriage relation, and also that its responsibilities deter, far more than its burdens and difficulties provoke, the criminal inclinations of the middle classes. A remarkable evidence is also presented, in opposition to the ordinary opinion that want is a leading cause of crime. The commitments in July and August, when the days are longest, employment most plentiful, weather most favorable, and food cheapest, actually outnumber those of the severe and distressing months of December and January.

BOSTON COMMON.—The following facts relative to one of the finest, if not the finest parks in the United States, are not devoid of general interest. "It is stated that the 'Common' contains forty-eight acres; the iron fence (erected in 1836 at a cost of \$100,000) is 5,932 feet in length, or 217 yards more than a mile; there are now about thirteen hundred trees, seven hundred of which are elms, chiefly American elms, there being only fifty English elms. There are about eighty maples, chiefly of the white and silver leaf species. Of lindens there are about seventy. Southwest in the hollow are several specimens of the black aspen. The elms on Tremont-street mall were set out about 130 years ago; those on the Park-street mall were set out in 1824."

TEMPERATURE OF THE EARTH.—By experiments made during the last year by Professor Smyth, at Edinburgh, with a series of earth thermometers, imbedded in the earth at various depths, it was proved that there was a gradually increasing heat of one degree, Fahrenheit, for every forty feet of depth, so that at less than two and a half miles, water would be at boiling heat, and at less than one hundred miles depth, all things must be in a state of fusion.

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SECRETARY'S OFFICE, Albany, August 31, 1887.

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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 Burrows.
 An Attorney General, in the place of Stephen B. Cushing.

A State Engineer and Surveyor, in the place of Elias Seymour.
 A State Treasurer, in the place of Stephen Clark.
 A Canal Commissioner, in the place of Henry Pittsford.

An Inspector of State Prisons, in the place of Norwood Brown.
 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, 1887; and one in place of Charles A. Peabody, appointed to fill vacancy, occasioned by the resignation of James K. Whiting.

Two Justices of the Superior Court, in the place of Joseph S. Bosworth and Thomas J. Oakley, deceased.

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A District Attorney, in place of A. Oakley Hall.

And a Register, in place of John S. Deane.

All whose terms of office will expire on the last day of December next.

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

SHERIFF'S OFFICE, NEW YORK, Sept. 3, 1887.

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,
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All the public newspapers in the county will publish the above once in each week until the election,

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