

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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

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WHOLE NO. 289.

THE SPIRITUAL TELEGRAPH.

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PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy next Sunday.

L. Judd Pardee will speak in Dodworth's Academy Sunday morning, 15th inst., and Miss C. M. Beebe in the evening.

Mr. Harris' Meetings—Place Changed.

T. L. Harris will hereafter lecture every Sunday, morning and evening, at the usual hours, in the small chapel of the University, the entrance to which fronts on Washington Square.

Spiritualists' Meetings in Williamsburgh.

WILLIAM FISHBROUGH will lecture in the hall over the bank building, corner of Fourth and South Third-streets, Williamsburgh, on Sunday, November 15, morning and evening, at the usual hours of religious services. Subject in the morning, *Condition and Wants of Spiritualism*; in the evening, *Claims of Spiritualism as a foreshadowed, providential and demonstrated Unfolding of the Age*.

Should sufficient encouragement be offered, Mr. F. will, on subsequent Sundays, at the same hours, hold a series of meetings for religious exercises, and lectures on various themes connected with Spiritualism.

Miss Hardinge in Philadelphia.

Miss Emma Hardinge will lecture to the friends in Sansom-street Hall, Philadelphia, on Sunday, November 15th and 22d. She will remain in Philadelphia during the intervening week, holding herself in readiness to answer calls, and lecture in the vicinity, or fulfill any engagements the friends may make for her, on subjects proposed by the audience. Miss H.'s efforts in this city and vicinity have met with the highest appreciation; and we would suggest to Spiritualists in the neighborhood of Philadelphia, that they can do no better than to avail themselves of this opportunity to secure her services.

Circles.

The Snyder family, of Greenpoint, have removed to New York, and have taken rooms, for the present, at 535 Third-avenue, near Thirty-Eighth-street, where they will receive visitors, on Monday, Tuesday, Wednesday and Friday evenings; and on Thursday evening, they will hold a general circle, where they hope to see all their old friends, and all others who are interested in this great and glorious cause. Third-avenue cars run from the City Hall every five minutes, passing the door.

Movements of Mrs. Tuttle.

Mrs. Tuttle, we are informed, spoke on three consecutive Sabbaths to the friends in Philadelphia, much to their pleasure and edification. On the 8th she lectured in Hudson, and on the 15th was to have addressed the Spiritualists at Mystic, Ct. She is expected to speak at Brooklyn on the last Sabbath in this month. Meanwhile she may be addressed at New London, Ct., or Mystic Bridge. As Mrs. T. contemplates a visit to California, to be absent several years, this may possibly be the conclusion of her labors among us, and the last opportunity we may have to see her face, or listen to her voice.

Our Subscribers to the Spiritual Age.

The few subscribers to whom we furnished the *Spiritual Age* (that paper having been discontinued) are advised that the unexpired balances due them are subject to their order. If not otherwise directed, we will supply the *TELEGRAPH* in its place, or credit the amounts on account, where the parties were subscribers to both papers.

Mr. Conklin here for the Winter.

Mr. J. B. Conklin, test medium, of 477 Broadway, requests us to say that he will remain permanently in this city during the coming winter, receiving visitors as usual. See his advertisement elsewhere.

Mrs. Caroline E. Dorman.

Mrs. Dorman, the well-known clairvoyant examiner—and probably second to no one in this important field—is at present at Newark. We are gratified to be able to announce that she will probably spend the winter between that city and New York. One of her points of sojourn will doubtless be at her old home, at Dr. Wellington's in Twelfth street.

Spiritualist Register.

Friend Munson, at No. 5 Great Jones-street, proposes to keep a Spiritualist Register, where mediums may enter their names, residences, hours, etc., and also Spiritualists from abroad, who are temporarily in the city, stating where they are to be found, etc. This will frequently be found a matter of great convenience.

William Wistonfeldt.

If William Wistonfeldt will call at this office, he will find two letters bearing his address that have been here for some time, and will also learn something else which may possibly be to his advantage.

Sheet Music, Piano Fortes, Melodeons, etc.

Horace Waters, Agent, 333 Broadway, offers extraordinary bargains in all the above descriptions of goods. Mr. Waters has reduced the price of sheet music to one-half the former rates. Pianofortes which he previously sold for \$700, now for \$400; \$400 for \$300; \$300 for \$200—Melodeons and other musical instruments in like proportion. This presents opportunities to purchase the several descriptions of merchandise at prices never before offered, and which will be impossible to continue for any great length of time. The character of Mr. Waters' instruments are too well known through the country to need a single word from us in their commendation. Such an opportunity for obtaining music and musical instruments at un-heard of prices may not occur again in a life-time, and should not be lost by those who contemplate buying.—*Path Finder*.

THE MOVING WORLD.

The elections of last week seem to have passed off rather quietly. Some blood was shed in Baltimore, and some little in this city. But blood is cheap; at least, such seems the indication of the times. The money market is in a bad collapse, but the integrity market, in a worse. True manliness—that temper among men which loves the right and scorns the wrong, alike in trade, politics, and religion—of all commodities at the present, is the scarcest and the dearest.

In this State, the Democrats have carried the State Officers, the Republicans a majority of the Judges and Senators, while the Assembly is in doubt; the Know-Nothings, probably, holding the balance of power. The vote was light. 100,000 voters and more staid away from the polls.

Banks is elected Governor of Massachusetts by a large majority.

The Know-Nothings maintain their ascendancy in Maryland.

Mr. Peritt, President of the Chamber of Commerce, has been unanimously elected to fill the vacancy in the board of Metropolitan Police Commissioners.

The Woodman scandal has succeeded the Cunningham scandal in the public mind. This case presents peculiar features. There is in Flushing, it appears, a private mad-house; some say, a convenient place of confinement for unruly wives. Mr. Woodman, it appears, on returning to the city after a period of absence South, found Mrs. W. living on intimate terms with a man not her lord; and naturally concluding she was insane, sent her to the private asylum in question. The second choice, Mr. Furniss, instituted suit in behalf of the imprisoned lady, to recover her freedom; but before the case was concluded, her brother arrived from the South, and by agreement with all parties, took her to her father's. Mrs. W. before her departure, published her statement of the affair; and another scene of the drama is still to be acted in the libel suits which Mr. Furniss has instituted against three of the daily papers of this city, for publishing the same.

Proceedings have been instituted to recover the freedom of Anne Bassett Smith, a young lady who is said to have been confined at Sanford Hall, the private mad-house at Flushing, for seven years, under the plea of moral insanity.

The new State arsenal is to be located on the corner of Seventh-avenue and Thirty-Fifth-street. The ground cost \$26,000.

Aside from the Woodman affair, and the Carter tragedy in Philadelphia, another feminine incident has occurred to stir the public mind. This was the case of a young lady, who chastised a hot blood who had made too free with her good name, in the public streets of the city. Driving down Broadway, and discovering her traducer on the walk, the injured fair one alighted, gave him a sound horsewhipping, sprang on board her carriage again, and was off. These are fast times. But in the *melée* of heartlessness and crime, justice is arousing herself, and will be heard—if not in one way, then in another.

Col. Fremont has returned from California. On the same day, or same but one, Mrs. Fremont arrived from Europe, meeting her husband in this city, after a separation of several months.

An unusual number of foreigners, especially Irish, are returning to Europe. There is always a counter current of emigration, on the part of those who leave attachments behind them, when they come to America, and are so fortunate as to amass money here. These return to end their days in the land of their fathers. At the present time, this returning tide is greatly increased by the business convulsion on this side of the water, influenced, also, no doubt, by the general improving aspect of affairs in Ireland.

As was anticipated, the move of the French Government to supply the French West Indies with laborers from Africa, has proved a re-enactment of the slave trade. To supply the demand, one African chief makes war on another, seizes his people, and sells them to the French. Nominally these captives are hired out for the term of fifteen years, but practically they are slaves for life. Ten years in the sugar plantations of the West Indies, it is said, is the average time which an able-bodied laborer will last.

On the 7th inst., two separate attempts at assassination were made in the city of Baltimore, both of which fell short of a fatal result.

That the idea is entertained by the East Indian tribes, and is every day becoming more prominent, of throwing off English rule and recovering their independence, there can be no doubt. England, while needlessly oppressing them, and treating them as a conquered and inferior people, has taught them to be soldiers; and now, with arms in their hands, and in some cases led by European officers, they seem likely enough to keep up the struggle for years, if not ultimately to prove successful.

The Indian Relief Fund, in England, for the benefit of sufferers in India, had reached nearly half a million of dollars. The Emperor of France contributed a handsome sum from his private purse.

The King of Prussia is said to be recovering from his illness.

Catharine Hays is likely to return among us a citizen, having recently been married in London, as announced, to Mr. Bushnell, of New York.

One main object, and a most worthy one, of the recent meetings among the crowned heads of Europe, is now said to be, to agree on measures for the reduction of their vast standing armies, in order to relieve the people from their support.

Crawford, the American sculptor, for some time ill, died at London, on the 10th ult.

\$10,000,000, it is estimated, are annually expended by American travelers in Europe.

The Russian government has decreed, that in the public schools of Irkutsk, in Siberia, the "American" language shall be taught. This official substitution of "American language" for "English language," can only be regarded as a special hit at England.

The British government, it is said, has decided to appoint a special minister to the United States, with a view to a final settlement of the Central American question. Sir Wm. Gore Ouseley is the party named as most likely to fill the place. He is familiar with American affairs, and has an American wife.

In England, recently, the captain of a vessel was tried, condemned, and much to his surprise and that of his friends, executed for murder, for the deliberate and protracted maltreatment of a sailor at sea, which resulted in his death. This is a valuable example, and will doubtless do something toward mitigating the too frequent tyrannies and cruelties of the quarter-deck.

J. B. CONKLIN, MEDIUM.

WILL RECEIVE VISITORS every day and evening, at his rooms, 477 Broadway. Hours, morning, from 9 to 12; afternoon, from 2 to 5; and evening, from 7 to 9 o'clock. Will visit parties at their houses by appointment. 289

DOMESTIC AND FOREIGN ITEMS.

Is spite of the hard times there is good living in New York. At the Astor House ordinary on Thursday, the bill of fare contained twenty-three sorts of game, as follows: "Roast haunch of venison, canvas back ducks, red head ducks, black ducks, gray ducks, lake ducks, broad bills, Mallard ducks, dipper, widgeon, teal, brandt, robbins, yellow lag snipe, doewiche snipe, English blackcock, broiled woodcock, plover, English snipe, quail, stewed squirrel, potted rabbits, and partridges, with sour kroust.

Mr. Wm. PAGE, of this city, one of the most eminent painters of America, was married in Rome on the 8th ultimo, to Mrs. Sophia Hitchcock, a daughter of Henry Stevens, of Barnet, Vt., and sister of Simon Stevens, a prominent lawyer of Lancaster, Pa. Mr. Page intends, in the spring, to take a tour through Egypt with his wife.

REMARKABLE DISPATCH.—So complete were the arrangements throughout the State of Massachusetts, for collecting and transmitting the election returns, and with such facility were they carried out, that on the morning succeeding the election, the Boston papers published the entire vote of the State with the exception of twelve towns.

COLLISION ON THE NORTH RIVER.—About 6½ o'clock on Thursday evening, as the steamboat *Manhattan* of the Rondout line, was abreast of Thirty-fourth street, she was run into by the lumber barge *John K. Broom*, and had her starboard bow stove in. She now lies at her dock, foot of Murray street, and it is with difficulty that she can be kept free by her steam pump.

THANKSGIVING DAY IN NORTH CAROLINA.—Gov. Bragg, by proclamation published in the *Raleigh Standard*, has appointed Thursday, the 29th day of November, as a day of thanksgiving.

A Mrs. SNYDER, residing near McGayheysville, Va., suddenly fell down apparently dead. While her friends were engaged in dressing her in the habiliments of the grave, she politely requested them to wait until she was dead! They agreed to wait.

MINISTERIAL REMOVAL.—Rev. G. T. Flanders, Universalist, of New Haven, Conn., has received and accepted a call from the first Universalist Society of Cincinnati, O.

REV. OTIS A. SKINNER has accepted the presidency of the Lombard University, at Galesburg, Ill., and the pastorate of the Universalist Society at that place.

MR. SUMNER'S RETURN.—Hon. Charles Sumner proposes to return to this country from Europe some time during the present month.

The drouth having cut off the corn crop on the Texas frontier, the squirrels are emigrating to Arkansas, swimming the Red River by thousands. One woman killed five hundred with her washing implements in one day on the bank of the river.

GOVERNOR OF NEBRASKA.—The *Pittsburgh Post* learns from a gentleman direct from Nebraska that Gov. Izard has resigned his position in the Territory, and is about leaving for his home in Arkansas. The people are somewhat anxious as to whom the President will elect as Gov. Izard's successor. The Hon. Augustus Hall of Iowa is spoken of for the place.

YELLOW FEVER.—At Jacksonville, Florida, the Yellow Fever is said to be raging fatally, there having been fifty deaths since the first of October. In consequence the streets of the town were deserted, the court had adjourned, and a day of fasting and prayer had been observed. The latest accounts, however, report a sudden abatement in the disease. It has also broke out at Milton, Florida, and several deaths have occurred. At Williston, S. C., there have likewise been a few cases.

MOVEMENTS OF THE SAINTS.—We copy the following from the *Sacramento Union*, dated Placerville, Sept. 26:—"The Mormons will start on the 25th of October. There will be upward of two hundred wagons, a portion of which are ordered to emigrate to Salmon River, and the balance to Salt Lake City. Brigham Young has ordered a secret cavalry company to organize from the Saints in Carson Valley, armed and equipped, with one year's provisions and clothing. My informant also states that it is the intention of the Mormons, if matters get too serious, to seek a refuge in the Russian Possessions, where they have already driven the stakes for a new Zion. The rich valleys and meadows in and about Carson are perfectly alive with stock. Genoa is all activity; excursionists are arriving daily from these States."

CHICAGO BEEF TRADE.—The monetary crisis has cut down the number of cattle that will be received and packed at this point to less than one-half. Indeed, some packers have made bets that the number packed here will not exceed 14,000 or 15,000 head, while the most sanguine do not place the figures higher than 18,000. On account of the present low prices offering, a number of the cattle owners and drovers are driving back their stock to the corn fields to let them fatten till next spring, while the yards here are full of cattle which can not find purchasers except at ruinous rates. A number of drovers who made contracts to deliver cattle have had them canceled, paying the packers interest for any advances made by them.—*Chicago Democrat*.

LEAD IN CALIFORNIA.—Two hundred tons of quartz from the Morris lead, on South Poor Man's Creek, Nevada County, have recently been crushed, and yielded about \$125 per ton. The *Democrat* says the lead is from two to eight feet in thickness, and increases in size and richness as they go down. It is owned by six men, who style themselves the Iowa Quartz Mining Company. The *Journal* says: "Through the politeness of O. Crandall, we received a rich specimen of quartz from the Morris lead, from the proprietors, Messrs. Morris, Powers, Mitchell & Co. The lead is situated on the South Fork of the Poor Man's Creek, and bids fair to be celebrated as one of the richest discoveries yet made. It is from two to eight feet thick, and, strange to say, the thicker the lead, the richer it is in gold. About two hundred tons of rock have been crushed. We are assured that upward of \$16,000 have been taken from a part of the 'riffles.' It is thought the rock will average \$125 per ton. On Saturday last, from the two days' crushing, with four stampers, there were taken out of the upper rifle 123½ ounces of gold."

THE EFFECT OF THE CRISIS IN CALIFORNIA.—The *San Francisco Herald*, of October 5, says:—"By the steamer yesterday we received news of a financial crisis in New York. Several of the oldest established banking and insurance firms had succumbed, and railroad stocks had declined to a figure unprecedentedly low. The New York papers, with commendable prudence, have labored with might and main to allay the excitement, and the probability is, that if they had pursued an opposite course, we should have to chronicle the most widespread ruin in the Atlantic States. Here we can discuss the cause of the panic without restraint, and can form an unprejudiced opinion on the subject. It must be confessed that the news of financial distress in New York does not excite any unusual degree of surprise in this community."

THE POOR.—The brisk business going on in the Alms House Department, is ominous of a hard winter for the poor. There are now at the various institutions 7,249 persons, showing an increase of 162 within a week, and of 1,481 over the number at the same season last year. Twenty or thirty new applicants for assistance are provided for daily—the greater number of whom are mechanics and laborers out of employment. Many families are also receiving pecuniary aid at their homes. The Superintendent of the outdoor poor will probably commence distributing the usual supply of coal to needy families about the middle of December, instead of the usual time—1st of January.—*N. Y. Journal of Commerce*.

LABOR IN THE COUNTRY.—A correspondent in Genesee, Livingston county, N. Y., says, that in consequence of wet weather, a great portion of the corn, potato and buckwheat crops still remains ungathered, and, owing to scarcity of help, probably must continue to remain so. Another, writing from New Michigan, makes the same complaint. He states that labor is always scarce there, but this year it seems particularly so, the crops being so very abundant.—*Tribune*.

SPECIE ARRIVED.—U. S. mail steamship, *Star of the West*, A. G. Gray, commanding, left Aspinwall, on the night of the 24th, ult. for New York via Havana, and arrived at her wharf on Wednesday of last week, having on board nearly a million and a half specie. The steamship *Canada*, which arrived at Halifax from Liverpool on the same day, brought \$1,000,000.

AN ELOPEMENT.—A negro ran away from Cincinnati to London, C. W., with a white girl who had become infatuated with him. When they arrived in London, she was admitted and he refused, and finally their marriage was prevented, and she was sent home to her father. She was well-dressed, and a comely-looking girl.

REDUCTION OF WAGES.—We learn that the wages of the employees of the Boston and Worcester Railroad have been reduced 10 per cent from the highest to the lowest. This reduction has been received with some grumbling, of course, and many a hope for a speedy return of better times.—*Boston Journal*.

COINCIDENT ARRIVALS.—On Monday night, Col. Fremont, who has been in California, arrived in the *Quaker City* from Havana. On Tuesday morning, his wife, who had been on the other side of the world, in Europe, arrived in the *Arago*.

MEDAL OF HONOR.—The French Emperor, by special decree, gives a medal of honor of the first class to Capt. Walker Powers of the United States ship *Howard*, for his activity and energy in saving the French ship *La Jeune Anais*, shipwrecked near the Isle St. Martin.

ABUNDANCE AT THE WEST.—The Chicago Press says the western harvest is complete, and more abundant than ever. Corn, barley, buckwheat, hay, fall-feed and potatoes are all secure and good.

THOSE HAVING TWO COATS, GIVE ONE.—An appeal comes from the News Boys' Lodging House, 128 Fulton-street, for 200 pillow-cases, 50 sheets, 100 comforters, shoes, caps, pants, shirts, jackets, coats, etc., etc. Many of them sleep on the floor for the want of beds.

COINAGE OF NEW CENTS.—Within the past three months 8,600,000 new cents have been issued from the mint in this city, weighing forty-three tons.—*Philo. Ledger*.

FEARFUL TRAGEDY IN PHILADELPHIA.—A fearful tragedy occurred at the St. Lawrence Hotel, Philadelphia, on Wednesday of last week, the particulars of which may be learned from the following brief statement, which we clip from the *Philadelphia Press* of Thursday:

"Mr. Richard Carter, the President of the Anthracite Bank of Tamaqua, Schuylkill county, arrived in the city, and took up his quarters at the above hotel yesterday. A few days previous to this a young man, who gave his name as Thomas Washington Smith, arrived here from the South, and put up at the Madison House.

"At the above hour yesterday afternoon Carter and Smith were observed sitting upon a sofa in the corner of the parlor fronting on Chestnut-street. There was nothing exciting in their manner, and the casual observer would have supposed that they were engaged in a most friendly conversation. They occupied their seats for a considerable length of time, when Smith drew from his pocket a Colt's revolver. Both parties rose from their seats, when Smith commenced firing upon Carter. At the third fire Carter fell fatally wounded, and Smith fired two more loads into the body of the wounded man while lying prostrate upon the floor.

"The wounded man died in a few moments. The atrocity of this crime is not a little mitigated by the following statement of the provocations which led to it: It is said that a Mr. MacAuley, a ward of Carter, was married by Smith, who afterward found her far advanced in pregnancy, whereupon he separated from her, after having ascertained that improper intimacies had existed between her and Carter, and that the terrible act of vengeance was committed on the latter in retaliation for the injury he had done Smith. The fatal deed, according to Smith's statement, was immediately provoked by the insolence of Carter in justifying himself, that he would not visit Smith's sister."

AFFAIRS IN ST. PAUL.—House-rent has taken a sudden great pitch downward. Houses formerly renting at \$12 per month, are attainable at \$8 and \$10. More houses are vacant now than ever before in the history of St. Paul. There are over two hundred now unoccupied, and likely to be until Spring, and no demand for them. A decrease of fifty per cent. at least in house-rent must take place. It is evident from the fact that many families leaving for the South and East are positively offering their houses and furniture to others for the mere taking care of them until their return—unable to get good tenants at any price. At a house in the suburbs, at least a dozen young women have called during the week, seeking "places," when formerly it was almost impossible for a family to get help. In curtailing their expenditures, many families now do without hired help. The wages of servant-girls and cooks in this city have hitherto been very high—\$9, \$10 and \$12 a month was given. But to such an extent have the ridiculous fashions, dress, and display corrupted this class, that it is all spent in finery and gewgaws, and nothing laid up for a rainy day. Many of that class will be now thrown out of homes and good places, and add to the distress which must prevail.—*St. Paul Minnesotian*.

ORGANIZED BAND OF FEMALE HORSE THIEVES.—The *Cincinnati Gazette* of the 30th ult., states that two women stole a horse and buggy from a Mr. Cornwall, in Louisville, Ky., a few days ago, were arrested near Harrodsburg in that State, and brought back to Louisville on Wednesday night. It is supposed that they belong to the same gang that made that headquarters at Harrodsburg during the spring and summer.

FROM EUROPE.

The steamship *Canada*, Captain Lang, arrived at Halifax on the morning of November 4, having left Liverpool on the 29th ult. Her news is not important. She brings no later intelligence from India.

It was reported that the French Government intends removing the restriction from the export of corn and flour.

The Turkish Ministry had been again overthrown, and Rechid Pacha had been appointed Grand Vizier.

Monetary affairs in London were more satisfactory. The pressure had considerably abated.

Numerous Continental banks had advanced their rate of interest one per cent.

The *Times* says the Money Market is exceedingly quiet, and owing to the absence of any important failures, and the signs of general stability among the leading manufacturing and shipping firms throughout the country, a very satisfactory feeling is observable.

A farewell demonstration was given to Neal Dow by the temperance men, at Liverpool, on the 23d ult. He was a passenger per the *Canada*.

The bullion in the Bank of France was stated upon reliable authority to have decreased thirty-five millions of francs since the last monthly returns.

Gold was being taken from the Bank of France for America. The King of Prussia was regaining his health very slowly—indeed it is inferred that his physicians, when officially called upon, will have to give such a certificate in regard to the probability of the King being able to resume his monarchical functions, as will warrant the constitutional assumption of the regency by the Prince of Prussia.



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DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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VOL. VI.—NO. 29.

NEW YORK, SATURDAY, NOVEMBER 14, 1857.

WHOLE NO. 289.

The Principles of Nature.

REASONS FOR BEING A SPIRITUALIST.

BY I. G. ATWOOD.

Continued from last issue.

After experiencing and practicing the various manifestations of healing to a considerable extent, my desire to learn something of the laws which governed them became great, and as no sound, scientific work on the subject was to be had, I desired information from the Spirit-world.

It appeared that some Spirit saw my desire, and requested me to get a certain medium and take him to my office on a certain evening, not letting any one know of our meeting, as their minds might interfere with the influence; for he wanted to make one great effort to obtain perfect control. According to arrangement, I obtained the medium, and we met at my office. As the manifestations were singular and extraordinary, and full of instruction, I propose to give some idea of the interview.

After sitting a few minutes the medium became influenced, took pencil and paper, and commenced drawing. The first drawing represented a cloud with forked lightning, a kite in it with a string leading to earth and attached to a stump, and to the end of the string was attached a common lock key; a man was holding a bottle with the mouth open to the key, and near by was written by the Spirit, "bottling the 'critter.'" The second picture was that of a boy at a small table with blocks of wood, knife, chisel and mallet; part of the blocks were cut into types with letters. Near the table was written, "My first effort in type making." The third picture was comprised of a hand-lever with types attached to the underside, and a boy working it; near by was written "printer's devil." A scroll with "\$100 reward for a printing press" printed on it, was drawn, and under it was written, "My first printing press." There were three more pictures with printing presses showing improvement in each one, with written descriptions accompanying. The next were pictures of illustrated experiments in electricity, the form of electrical batteries, accompanied with written explanations, which concluded by saying, "These represent some of my experiments and inventions in early life; they are of no value now, as they are superseded by much better. My object in drawing the above was to enable me to act upon the inventive and investigating organs of the medium's mind, that I might be enabled to get control of them for the evening, as I wish to give to the world one of the most valuable discoveries yet ever made—one calculated to benefit mankind if carried out."

He occupied about one hour in the drawings and then laid by pencil and paper, took his chair, and sat down by me in a business-like manner, and commenced conversation. He said

the control he had got of the medium enabled him to act and converse with the same ease that he could while in his own earth-form. The medium was changed in his appearance, voice and manners; he had all the appearance of a sound scientific person, and his manner of speech was very attractive. I could almost realize that I was talking with the very man it purported to be. At first he explained his discovery and its practical usefulness, and demonstrated each principle. After he had explained and said what he could, under the conditions, about this discovery, he turned to the subject of disease, medicine and magnetism. He explained the whole matter very clearly so far as he went. He took up those principles of disease and medicine that have been written upon much, yet never understood in the scientific world.

This control continued some three hours; it was so perfect at times that we could converse freely on matters concerning his earth-life. One part of our conversation may not be uninteresting. It was upon the subject of God, immortality, and the relation in which my "poor clothes" stood to the Presbyterian Church. He said that while on earth he became very deeply absorbed in the study of electricity; that he carried his investigations to a point that led him to believe that there was no God, but that electricity was the great Spirit of the universe—that it was the great creative power, and by it all things were created and had their being. But after arriving at such a conclusion, he was to prove it in order to establish the truth of such a theory. His investigation for this purpose proved that electricity existed in everything, yet there was wisdom in the creative power that did not exist in electricity, and this wisdom lay beyond electricity. But to enable us to understand that wisdom, it was necessary to understand something of the laws of electricity. He then, through his own investigation, became satisfied that there was a *Great Spirit* that controlled the Universe, and through the agency of electricity we could become somewhat acquainted with its laws and principles. I can not do justice to him or his style of conversation for want of language, but only give some idea of the subject.

He told me that when I was about fifteen, sixteen and seventeen years of age, he was in the habit of visiting me in the hay-field; that he would get control of me and set me to spreading hay; that in the act of spreading it, he would make me whip it round my head in a circuitous manner; that he generally controlled me about one hour at a time. No matter how hot it was, I felt keen and was not affected by the heat. Here was an interesting fact; for all the circumstances that he related as to my doings in the hay-field were correct; yet at the time, I had no thought but that I had a working fit on me. I would do more work in one hour than any two men could in the same time. While they would suffer with the heat, I would wish it was hotter. He explained his object thus: He said he found he could control me somewhat, and that by forming a circuit with the hay around my head he could get a current of electricity to pass round it. He said he was experimenting to see what effect a current of electricity in the form of a circle

would have upon a person, whereby he might extend his knowledge of the laws of electricity, with a view of bringing into general use that law, by which man might commune with Spirits.

Here was a test to many; for when it became known that such a communication had been given, others seemed to realize it more than I did, for one man said, while seeing me handle the fork and hay as man seldom handles it, that he laid down on the ground and laughed, declaring that if it were possible for invisible beings to get possession of mortals, they had possession of me, but as we had been taught God allowed none but devils to visit earth, he concluded that his majesty had perfect control of my mortal body. There was at least a perfect test in this matter, for I never should have thought of the hay-field; it was not upon my mind, and the medium never saw any person who ever witnessed many of the circumstances that he related.

During this interview, I realized so much of the beautiful and saw so vast a field for labor and happiness, that my love for wealth and renown left me, and its place was filled with a desire for *Truth and Wisdom*.

Very many persons visited me who related their experiences in strange manifestations. Some stated that they were influenced to call on me, or directed to by the raps, or by some other means; and strange to say, almost invariably these persons would be controlled by some spirit, and many of them for the first time. The result was very unpleasant to me, for, in the first place, none of them ever became controlled by any influence exerted by me, nor did I ever attempt any influence over them, yet the excitement became so great that hundreds were seriously afraid of me, believing that I possessed power to control any one at will; and this fear caused much ill-feeling.

It often happened that some person would call for the express purpose of satisfying me that it was all delusion. They had investigated it, and were prepared to show it all up. I must relate an interview with one of this class, as a specimen:

A physician, residing in Buffalo, N. Y., who has had much experience and practice, called upon me about a year ago. He was an old class-mate of mine, but we had not seen each other in some ten or twelve years. He said that he had learned, with deep regret, that I had become a Spiritualist; that he had investigated the matter thoroughly, could "rap" and "tip" as well as the best of them, and that it was all will-power and muscular action. He had as many theories for the explanation of the whole matter as I would have expected from one of the "Buffalo doctors." Well, I listened long and with profound attention, until he was through. He then wished to see some of our manifestations, that he might explain them to us, for he was anxious that we should know the truth. I told him that Mrs. Atwood was the principal medium for manifestations, and that she was then absent, and would not return for several days. I could not lose so good an opportunity for having the fog cleared away, and by my request he took a seat with me at the secretary. In a few minutes he complained of severe pain in

* In the TELEGRAPH of September 26, my article, as printed, contains an error at the commencement, which should be altered so as to read "We met at Mr. G——'s on Sunday evening, about the first of November, 1853."

his arm, which soon increased, and caused his arm to twist, jerk and pound the table. He attempted to get away, but would be forced back into his seat. He complained bitterly, but it was no use—his hand must pick up the pencil, and although he resisted with all his might, his hand wrote some six lines, the purport of which was that Mr. Atwood was too well posted on this subject to receive much light from him. I asked for an explanation. He thought it strange, but it must have been my powerful will; and while he was making it very clear, he was again seized, with greater violence, and wrote considerable, and signed it "Moses." I inquired who "Moses" was. He (the doctor) was learned in this matter, and could see how it was all done; but he was seized then the third time, and wrote, and on this occasion told us what was to take place that night in Buffalo, and spoke of persons I never heard of, calling his attention to circumstances that neither of us knew anything about, and signed his name "Moses W. Gates." I asked if he ever knew such a person. He said that he was in the same class with him at Clinton College, but he had not seen or heard from him in nine years.

It was difficult for him to clear up all the fog in this case, yet I had some secret art, and he knew it was all my doings. I agreed to leave the house and be gone thirty minutes. He said that would satisfy him and me both, for it would not work if I were absent. I had hardly left the door, when he and the chair and pencil had a regular time of it. First he threw the pencil, and although he resisted with all his might, he was compelled to pick it up. He then threw his chair, but was compelled to put it at the secretary, and sit in it and write, and just as I opened the door, on my return, he finished the last letter. There were some witnesses in the room, who had a rich time at his expense. This communication was a singular one; it was full of tests, and informed him of his business in California; that two men (giving their names) were anxious to hear from him on business (stating the nature of the business); and then my own signature, in my own handwriting, was at the bottom. He said he had been in California, was acquainted with these men, and had such business there, and presumed it was correct.

The only explanation he gave was, that I did it; it was the will-power, and he would call the next Saturday. He did so. Mrs. Atwood was at home; fog four times as thick. He could not see through it all; would call in one week, and render an account of it all.

After leaving the house, he was waited upon by one of our Lockport doctors. This Lockport doctor said to him:—"I perceive that you have been calling on Atwood, and I thought it proper to say to you, that Atwood is a fine man, and we have nothing against him; but it will not do for a doctor to be seen or known to be with him, as no doctor could do business in this place who would countenance him or his practice." (This had reference to our manner of treating diseases.) He profited by this advice, and has not called since. Hence I must yet continue to be a Spiritualist, for want of some one to explain these phenomena away.

The question now arises: What is there about me that takes any part in these manifestations? I use no will in the matter. Why is it? What brings it about? Will some one explain? If the Buffalo doctor declines, let some one else try.

LOCKPORT, N. Y.

To be continued.

OREGON METHODISTS AND THE INDIANS.

From the *Christian Advocate and Journal*.

"Our brother editor of the *Pacific Christian Advocate*, Oregon, corrects the statements we have made from Mr. Beeson's work on the treatment of the Indians in that territory. Judging from the *Advocate's* corrections, Mr. Beeson has made very erroneous representations of the case; and it is a grateful duty for us to qualify, by this statement, our notice of his work."

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

DEAR SIR: 14 LAIGHT-STREET, N. Y., Nov. 4, 1857.

The above quotation I cut from the *N. Y. Christian Advocate* of October 22d.; and as it relates to a subject of national importance, the truthful detail of which every citizen is concerned to know, please publish the following as an elucidation of the whole subject.

From the published reports of Joel Palmer, superintendent of the Indian department in Oregon Territory, and of Gen. Wool, commander of the Pacific forces during the late Indian war in that region, it is evident that the whites were the aggressors, and that the Indians are grievously wronged. The "work"

(Plea for the Indians) alluded to in the quotation which the *Oregon Christian Advocate* assumes to be correct, was written with a view to corroborate those official statements, in the hope that a more general knowledge of the facts would induce a more general effort to apply the remedy. But the tendency of the *Advocate's* corrections, especially as they are indorsed by the *New York Advocate*, is to stultify the public conscience by throwing discredit upon faithful public officers, and crippling the best endeavor for the highest good. It is not, therefore, in any querulous spirit, but rather with deep regret, that I undertake to correct the correctors.

And without stopping to notice the unimportant quibbles of the *Oregon Advocate*, and the party whose interests it serves, I shall hold up its own picture to its face, and multiply its daguerotypes, until like a true penitent it brings forth the proper fruits "meet for repentance." The *New York Advocate* says, "judging from the *Oregon Advocate's* corrections, Mr. Beeson has made very erroneous representations of the case; and it is a grateful duty for us to qualify by this statement, our notice of his book." Permit me now, Mr. Editor, to state the facts in the case. By a reference to the *Advocate's* own columns, we ascertain the position of the

OREGON METHODIST CHURCH.

Let me premise, however, that the remark has often been heard from brethren of that denomination, that "the southern States and Oregon Territory are emphatically *Methodist ground*." It will be recollected how the religious public was electrified some twenty years ago, by a delegation of Flathead Indians to the States, asking for a teacher, and how it was responded to by the faithful Jason Lee and others, sustained by munificent benevolence for the erection of appurtenances for religion, and the supply of Bibles and tracts, and for a long time Oregon was the focal point for Christian sympathy and Missionary enterprise. Thus of all the sects, Methodism had the first and best start in the field.

PRESENT CONDITION OF METHODISM IN OREGON.

The *Advocate* informs us in the same number, that the affairs of the Church are prosperous, both by the accession of members and liberal pecuniary support, and in reference to education it has the following:

"No conference of its age has a more widely diffused and efficient system of academic agencies than this, in commanding and central positions, enabling the conference to influence the education of the whole country. From Shasta on the South, to Mount Baker on the North, there are academies and a university, all but one well manned, all solvent, and some of them entirely free from debt or embarrassment; this is one of the most marked characteristics of Oregon Methodism."

ACTUAL CONDITION OF RELIGION AND MORALS.

The Committee on Missions of the Oregon Conference in '55 or '56, report that "the Indians of this Territory are still in their nakedness, their misery, and pollution, as when the first missionary set his foot upon their soil."

The following I affirm, before God and before the world, to be true, and it is known to be so by scores of persons in Southern Oregon: That the Indian Chiefs remonstrated against the sale of whisky to their people, against the outrages committed on their women, and against the frequent shooting of their men; that for months they begged for peace and protection; that at length, when a number of them had collected for mutual aid, they were assured of security by public officials on purpose to put them off their guard, whilst arrangements were made for their wholesale destruction; that all this was known for a week beforehand, and that a Methodist Quarterly Meeting was held within two hours' ride of the scene of massacre the day before its perpetration, and that an earnest appeal was made in that meeting by one who was not a member, that they would exert their moral influence to stop the contemplated horrors; but none responded, and the meeting closed as though Indians were but wolves.

Before the dawn of morning three wigwams, in accordance with the plan, were surrounded, and a simultaneous volley from many rifles pierced and mangled the bodies of a multitude of unsuspecting fathers and mothers and little children. It was not until after this shameless slaughter that a house was burned, or a woman or child injured, by those Indians; but as these and many other particulars are related in the "Plea," and are sadly too true, notwithstanding all the *Oregon Christian Advocate* can say to the contrary, I will now quote from the secular papers of the country. The following is from the *Yreka Union*, and relates to the Modock Indians who occupy the country between the Humboldt and the head waters of Rogue

River and Shasta Valleys, and who, if let alone, would never trouble the whites. After speaking of cutting up a band of these poor people as though a brilliant feat had been performed, these volunteer officials report that—

"On the 4th inst., General Crosby took Captain Martin's company, with Adjutant-General Templeton, Colonel Goodhue and Major Walton of his staff, and started on a scout. They returned yesterday to headquarters, having scoured some one hundred and fifty miles of country. Several parties of Indians were seen, but they succeeded in getting off, either on horseback or in boats, except one party whom we attacked in Tule Lake, by wading in the water and holding up our rifles and revolvers. More of them made their escape; but a strong wind blowing upon a lee shore enabled us to capture one boat, killing two bucks and a squaw who fought with a bow and arrow. There are from six to eight hundred warriors out here, who need clearing out the worst way."

I ask what enlightened American who regards the honor of his name, does not feel an indignant throb at such a recital as this? Is it right to continue silent and allow these marauders, under the high-sounding dignities of majors, generals and captains, to "scour" the country of these poor people, armed with rifles and revolvers, to plunder and murder a few disheartened men who, with their helpless wives and little ones, have nothing but bows and arrows to defend themselves, and are struggling against wind and water only to get out of the way? Mean and horrible as the account is, it is in perfect keeping with nearly all the Oregon papers have published on the subject since the war began.

During my journey through the Territory from Rogue River Valley to the Columbia River, through the very heart and stronghold of Oregon Methodism, I learned the details of many worse than Vandal barbarisms committed upon peaceable Indians, some of whom were examples of sober industry worthy even the imitation of their white-faced persecutors. But I will only mention the well-known case of *Pue-Pue-Maux-Maux*, a noble chief, always the friend of the weary emigrant, who again and again has been the companion and adviser of Fremont in his perilous journeys. Before open war commenced, this chief came to the assembling foe under a flag of truce, to try, if possible, to prevent hostilities and save the shedding of blood. But instead of being received with the distinction which became his rank and mission, and the honor sacred to such a flag, he was rudely seized and bound with cords, shot, mutilated, scalped, his ears, fingers and toes cut off and sent by his murderers to their friends in various parts of the country, as trophies of a great victory.

If this statement is not true, none would be more happy than the writer to contradict the report. But I believe it, because I have positive information of other cases, still more horrible, given me by those who saw their perpetrations. And because Joel Palmer, the Indian agent, protested against these enormities, a memorial, numerously signed, was sent to the President to have him removed from office, and he was dismissed for this and nothing else!

And because the good and veteran Gen. Wool refused to engage the United States troops in this uncalled-for murderous work, he was denounced and threatened from one end of the Territory to the other. The Legislature memorialized the President, and in addition the two governors of Oregon and Washington Territories each did the same; and to such a degree of wickedness had the people arrived, that true freedom had no expression; and the man who dared to stand for the right and principle as opposed to prejudice, did it at the risk of his life. To show the prevalent feeling, I quote the following from the *Oregon Weekly Times*, of Sept. 20, 1856:

GEN. WOOL AND THE PEOPLE.

"The people of Oregon City and other points had great rejoicings on the reception of the rumour that Gen. Wool was to be superseded by Gen. Harney. Cannons were fired, bonfires were lighted, and a general harjoing of the citizens throughout the Willamet Valley was every where seen."

Need we wonder, Mr. Editor, that the mass of the people should become so perverted and reckless, when the professed "advocates" of that religion which "worketh no ill to its neighbor, but seeks to save those which are lost," continued silent in the midst of such atrocities as above related?

The inference is plain, that whatever correction the *Advocate* may have made in the statements contained in the "Plea for the Indian," there is still room for correction in the sphere of its own stand-point. I sincerely regret the occasion for calling public attention to this unfavorable phase of Oregon Methodism. But the facts—the facts stand right before us. Look which way we will, there they are, broadly staring us in the face. They tell us of numbers, of learning, of wealth and high position, and

ability to instruct all the people. And yet we see in their very midst and all around a brutish sentiment, and naked polluted Indians, upon whom are practiced barbarous cruelties, which would disgrace any age or nation since the world began.

But I do not wish to reflect upon the Oregon Methodists unkindly, for I believe we are all verily guilty in this matter. If we have not been actual thieves and robbers, we have more or less partaken of the spoils for years, and with the Priest and Levite, have passed by on the other side. Instead of hiding or denying, let us confess unto God, and make restitution to the wronged ones; and it may be that our Father which is in heaven will forgive our sins.

Respectfully,

JOHN BERRY.

DOCTRINE OF THE ATONEMENT.

STUDY THIRD.

BOSTON, October 6, 1857.

In the last number upon this subject, I gave an explanation of what I considered to be the purpose of the sufferings and death of Christ. And this purpose was to excite the sympathy of mankind through all time, and awaken in their hearts sentiments of love and gratitude toward him, and thus bring into action these powerful emotions in behalf of the religion he came to reveal. But here a difficulty presents itself. If this death and these sufferings were to be borne by him, as necessary instruments in the propagation of his religion, it became necessary that a train of causes should be put into operation to produce them, and that human beings should be made the agents in accomplishing the work. And it would seem at first sight, that some external control must be brought to bear upon their minds and conduct, in order to compel them to act in such a way as to bring the events to pass, necessary to produce these sufferings and death; and that this would in effect deprive them of their free agency, and so of their responsibility, being mere passive instruments, and not the subjects of reward and punishment for their conduct.

To this difficulty I will endeavor to give as satisfactory an explanation as occurs to my mind. The effect of a new religion being announced to mankind, containing new truths to be embraced, and new duties to be performed, supposes an ignorance at the time of these truths, and an omission of these duties, supposes a state of ignorance and sin existing among mankind. For if this were not the case, it would not be necessary to introduce a new religion among them containing them. This very fact, then, would make it evident, that the new religion must run counter to the opinions, prejudices, and feelings then prevailing in the world; for it is these very opinions, prejudices, and feelings, it was designed to combat and overcome.

Now what is the usual consequence of attacking the opinions and institutions of any age or country that are deeply rooted and well settled in the affections and habits of the people? It is at once to produce opposition and persecution of the propagators of them, and to inflame the public rage and hatred against them. And if the interests involved are those of momentous importance, and especially if all their high-raised expectations and ambitious aspirations after national and temporal aggrandizement are baffled by the success of the new enterprise, the inevitable consequence must be to draw down upon its authors the popular fury and resentment, and all those forms of torture, and even death, which, at the time, prevail among them. Now, the Christian religion, and the state and character of the Jews at that time, were precisely adapted to produce the effects which followed its introduction, viz., the sufferings and death of its Architect, and the persecution of those who assisted him in the work. And it is not necessary to resort to the hypothesis of any external control or agency being employed by God himself to compel the Jews to persecute and crucify him, for the human will, influenced by the usual motives and swayed by the usual passions, is sufficient to account for all their conduct. Thus much to show that they were not deprived of their free-agency and accountability.

But it may be objected, even suppose that the Jews still acted as if free and accountable beings on this occasion, why place them in a situation where they would become criminal? The reply to this is, that there might be no other way to secure the successful propagation of the Christian religion, upon which the welfare of the existing and of all future generations depended, than this very way. And further, by the mysterious workings of the human soul, which prompt mankind to vent

their indignation and wrath upon their victim up to the time of his death, and the moment afterward by a reaction, give place to the most heartfelt pity and sorrow for the sufferer—the influence of these last emotions might be secured to dispose them to receive and embrace the very views which they before treated with scorn and hatred. We see this phenomenon exhibited in relation to convicted criminals who are sentenced to the gallows. Public indignation will pursue them up to the time that they are convicted. But as soon as this happens, the tide turns, and pity and sympathy take its place. How much more, then, would this be the case, where the sufferer was an entirely innocent being, and not only so, but one who was laboring for the good of mankind. So that the very state of feeling that led to the death of Christ on the part of the Jews, prepared the way for an opposite state of feeling, which was disposed to receive him and his religion afterward, which otherwise might have failed of success from the apathy and indifference of the public mind respecting it. So true and philosophical is the saying that “the blood of the martyrs is the seed of the Church.”

To illustrate this subject, suppose such a man as the late beloved and revered Dr. Channing were to go to the South, and there address the understandings and consciences of the people upon the subject of slavery; and suppose he were to do it in the most Christian-like, friendly and courteous manner—from the state of public feeling and sentiment prevailing there upon this subject, it is almost certain that persecution, and probably death, would be the consequence. And yet no one for a moment would suppose that the people there would not be acting as free and accountable agents in doing this. And this persecution and this death in connection with their character and lectures, might be the means afterward of producing such a reaction in public feeling there as to produce a tide of sympathy which would lead to the adoption of their views and the downfall of slavery. So wonderfully do men baffle themselves! And the very means they use to destroy, become the means to promote, an undertaking.

W. S. A.

“NATURAL” AND “SPIRITUAL.”

One of the most serious difficulties connected with the various criticisms and discussions that appear in the TELEGRAPH, or any journal that discusses fundamental principles, arises from a want of strictness and absoluteness in the use of terms. Particularly is this true with reference to the terms *natural*, *spiritual*, *miraculous*, etc. In creation there is a sphere of material, external evolution or movement, that appeals to the external senses, and a sphere of internal evolution or movement that eludes the physical senses or outward perceptions, and appeals wholly to the internal or spiritual perceptions for recognition and appreciation. The laws that rule in one sphere are *natural laws*, and the laws that rule in the other sphere are *spiritual laws*; and both are equally orderly and valid, and subject to strict scientific, philosophic and artistic classification, only the science, art and philosophy that cover one sphere will be *natural science*, art and philosophy, and those covering the other sphere will be exclusively *spiritual*. Although one is natural, the other supernatural or spiritual, yet both are equally orderly and valid, as proceeding in exact accordance with immutable law—one according to laws of *natural* movement, the other according to laws of *spiritual* or *supernatural* movement.

Now, a miracle is simply an exhibition of organization or decomposition, elevation or depression, sustenance or termination of physical conditions or facts, in relation with the physical senses, through the power of spiritual laws. Such an exhibition argues no violation of natural laws, but only the employment of laws interior and superior to natural laws, in a way infinitely more direct and potent, inasmuch as spiritual conditions are the real basis of all natural conditions, which latter are only presented to the senses as mere hints and shadows of the real facts. To the mind uninformed in natural principles, natural facts are practically as real miracles as any others. Look, for instance, at the engrafting of one fruit scion upon another stalk. Here a simple bud, drawing upon the fibres and juices of the stalk to which it is transferred, grows into an important branch and re-produces all the characteristics, in structure, foliage, flower and fruit, of the original stalk whence it was taken. This, till the laws and principles are fathomed and explained, is a natural miracle or a miraculous fact, exclusively natural, because the law that governs it is exclusively *natural*. It is no

less orderly, nor more orderly in the divine government, than the combustion of a taper or the vibration of a harpstring. Neither is the conversion of water to wine less orderly or mysterious than ten millions of natural facts that appeal to us daily for solution. And yet this was a miracle of Divine Power. Why? Because it presented the aggregation of the elements of wine in obedience to divine power, in a way transcending the slow and tedious natural process. All the elements of wine exist in nature. The fruit combines a portion which is thence expressed, then it is submitted to atmospheric action, whence it embraces other requisite properties, and thus the human intellect, using nature, presents wine as a fact displaying its genius. Let the human spiritual powers become divinely informed, and these same elements that combined with the water of the fruit, and then with the gases of the atmosphere, may be commanded to direct aggregation, and thus the miracle of converting water to wine, or in a corresponding way, any other natural fact, may be worked by spiritual process. And, although *unnatural* because it is spiritual, (and whatever is spiritual can not be natural,) yet it is all strictly orderly and susceptible of perfect scientific, philosophic and artistic classification; only we must become informed of spiritual science, spiritual philosophy and spiritual art; or in other words, we must be informed of the *spiritual method* which is the science, the *spiritual doctrine* which is the philosophy, and the *spiritual action or power*, which is the art. Then, finding every fact a divine event, we shall see that all evolution and organization are eternally orderly and real, though each and all must be strictly allied to its sphere. Nature must be natural, Spirit must be spiritual, divinity must be divine, and to fully cover and explain all, there must be presented an art, science and philosophy of the Divine, an art and philosophy of the spiritual, and an art science and philosophy of the natural spheres.

Who, now, shall be the revelator of the new or third Testament covering and embracing this field?

W. H. K.

FRANKLIN, October 2, 1857.

SPIRITUALISM IN TEMPLETON, MASS.

EAST TEMPLETON, Mass., Oct. 24, 1857.

FRIEND PARTRIDGE:

You will take pleasure in learning that the people of your native town are making true progress in spiritual things. Those interested in the philosophy of spiritual existence are becoming quite numerous among us. Mr. H. P. Fairfield was among us again, a few weeks since, and through him we were treated to such profound argument and overpowering eloquence as rarely, if ever, come from the lips of mortals, however learned. The last effort of the Spirit through him, at Baldwinville, in showing the difference between the old theology and the new, was eloquent beyond description. The house was crowded to overflowing with anxious listeners, and the deathly stillness and the eyes of all glistening with tears of joy, told more plainly than I can write that the heart of that throng was touched as with an angel's finger, and that the fountains of the soul were broken up with floods of light and visions of joy.

Could you have seen Brother Fairfield ten years ago, upon the deck of a whale ship (will Friend Fairfield forgive me for making the allusion?), an uneducated, greasy whaleman, pricking various designs into his hands and wrists with India ink, after the manner of all sailors, and then behold him the source of the most exalted inspirations which man at this time is capable of receiving from the immortal spheres, you would not doubt that the angels had been with him to instruct him.

There are three regular circles a week in this town, one at Baldwinville, one at Jonesville, and one at East Templeton. Thus the work goes on. Hope is brightening into faith, and faith is giving place to knowledge.

Yours truly,

L. B.

It is most cheering to us to learn that our relations and friends, our associates and schoolmates, are recipients of Spirits' care and instruction. We have, for the last seven years, labored diligently to elucidate Spirit intercourse and to bring it to the knowledge of mankind, because we believe it will bless them and instruct them in the eternal truths which unfold them, and impel them on to higher and higher beatitudes forever more. We are sure our friends who come in communion with Spirits feel a serenity in the present, and reliance on a future existence, which no faith, no philosophy, no science other than intercourse with Spirits can yield. Let this thought, then, of benefit to yourselves and good to humanity stimulate your endeavors to disseminate this glorious Gospel through all the regions round about. Ed.

One of the maxims of Confucius is, that “a man ought to change often if he would be constant to wisdom;” and another, that “in the state wherever we are, perseverance in well doing consists, not so much in not failing, as to rise again as often as we fall.”



SPIRITUAL TELEGRAPH

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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, NOVEMBER 14, 1857.

CURIOUS FACT IN DREAM-LIFE.

LOUISVILLE, KY., October 28, 1857.

MR. CHARLES PARTRIDGE :

Dear Sir—I perceive you call for facts; here is one which has just happened to me, who have been a vision-haunted man from youth, and could give a whole volume of experiences: Last week I went to bed very early one night, and fell into a dream which seemed very real. I thought that I was hunting a negro on the track of the New Albany and Salem Railroad. There being a good many Abolitionists in New Albany, I thought that was a good place to catch him. It appeared to me that I had been looking for him all night, and that I was tired and worn out; but just about daylight I found a wagon going toward New Albany, and I asked the farmer who was driving it to let me ride. The wagon, I noticed, had one spoke in the wheel broken, and the word "Fillmore" was painted upon the side. The farmer was a tall man, with a swallow-tailed Jean coat. He said his name was James Hudson. We entered into conversation upon various subjects, till we approached the suburbs of New Albany, which is all I remember.

Now comes the mystery: The day after, while standing conversing with a friend by the side of the Market House, between Third and Fourth-streets, before Housah's bonnet store, who should I see but the identical man, with the same wagon that I had seen in my dream, with the spoke broken and "Fillmore" on the side! I was horror-struck, and stood gazing at the driver as he came up the street, till he got opposite me, when, happening to turn his head toward me, he exclaimed, "Where did you get off at?" Upon receiving no answer, he again exclaimed, "Are you not the man that was hunting a nigger, back of New Albany, yesterday, and took a ride with me?" As he was too ignorant a man to explain the thing to, I assured him that I was not the man. "Well," said he, "I could have sworn it was you," and passed on. Now here are the facts, and if you have any explanation to offer, I would like to hear it. Yours very respectfully, H. HENSLEY.

We present an explanation which seems to accord with spiritual facts and our own experience, but we do not wish anybody to accept it without examination; and if our correspondent, or anybody else, has any experience which is inconsistent with the theory we shall unfold, we will thank him kindly to furnish it. But in furnishing facts to sustain a theory, or to show its inadequacy, it is essential that the whole truth be told, leaving out nothing which the relator may fancy (according to his theory) has nothing to do with the case, for the same thing may, to another mind, form the key or pivot on which the whole fact turns. We wish our correspondent had been a little more explicit—especially to state the distance from where he dreamed he was riding out of New Albany and where he was sleeping, and the place he met the man the next day, although we suppose it was across the Ohio river, and some ten or twenty miles out; also as to what the man meant by "yesterday." Did he mean the early part of the evening, the precise time our correspondent was sleeping and had the vision? This we presume to be the fact; if it is otherwise, we should like to be informed.

This case presents some remarkable features; and presuming it to be a substantially correct statement of actual phenomena, or, if not, considering it similar to others which are genuine, we shall briefly consider several hypotheses which may be offered in explanation:

FIRST—SOMEBODY ELSE.

The hypothesis that James Hudson was driving the wagon as described, and somebody answering the description of Mr. Hensley rode with him. We object to this hypothesis—

First. Because it is unusual to find men so similar in appearance as to be mistaken one for the other.

Second. Because Mr. Hensley is impressed that he (and not somebody else) was riding with Mr. Hudson, and conversing with him on the same subject (hunting a negro), which Mr. Hudson affirms was the topic of conversation.

Third. Mr. Hensley recognizes the man, the horse, wagon, the name of "Fillmore" painted on it, and the spoke broken out of the wheel.

Fourth. Because human perception as to physical facts, at least such as horses, wagons and men, are more reliable in the

normal waking state than in the dream-land or sleeping state.

Fifth. Because the horse, the wagon with "Fillmore" painted on it and the spoke broken out of the wheel, the man which Mr. Hensley seemingly saw in the vision, were all demonstrated as existing physical realities to Mr. Hensley, in his waking state the next day. His recognition of them shows that himself and not another participated in the phenomena.

Sixth. Because Mr. Hudson recognized Mr. Hensley as the man who, in the vision, rode and conversed with him; and

Seventh. Because the testimony of these two strangers agrees as to their having rode and conversed together, on a particular subject in a particular place. All these facts show that these two men were the parties and the only persons concerned in the vision; that their minds had been brought into contact, and their perceptions, whether true or false, had been mutually imparted or transferred. Hence common sense rules the above hypothesis out of the case.

SECOND—THE DOUBLE THEORY.

As to the second hypothesis, that the "double" of Mr. Hensley went off "hunting niggers," rode and conversed with Mr. Hudson, we remark, first, that common experience and common sense go hand in hand, and both affirm that men are real, substantial, conscious, thinking, entities; that man in his earthly relations is something more than a spirit, and a Spirit is something more than a man—that is to say, their powers and functions differ; that man, in his earthly degree, is confined to himself—is limited to physical perceptions, is bounded by physical structure; he can not go out of himself and return again at pleasure. Man can not leave his body sleeping, and at the same time take it along "hunting niggers;" he can not leave it at home, and at the same time take it riding; nor can he demonstrate its presence at a distance riding with another man. Man can not, while sleeping unconsciously, go roving after strange, and to himself, shocking enterprises. No! Man is somebody in entirety; he can not be split in two, one half going in one direction, and the other the opposite—neither knowing where they are going, where they have been, what they have seen, or what they have been doing, and yet reunite and be unconscious of all that has occurred; neither can he be frittered away into unconscious gas.

If Mr. Hudson saw Mr. Hensley at all, it is manifest that he saw him with his natural eyes, saw his physical body and felt it by his side while riding, else how could he recognize him the next day?—that is, if it was a dream-land or spiritual vision of his own creation, he would retain no external or physical means of recognition in his natural state and in the market-place. What got in and rode with Mr. Hudson? Was it Mr. Hensley's body, or spirit, or both? We answer, neither; that his body was at home sleeping, and his soul is not worse than himself, and could have no conscious delight in "hunting niggers." Neither is his soul more stupid than himself, and nobody can suppose Mr. Hensley could be induced to go in the night over the river fifteen or twenty miles "hunting negroes," when and where there were none to hunt. The idea of the above hypothesis is simply preposterous, and we rule it out of the case.

EXPLANATION.

It should be noticed that our correspondent says he has been a "vision-haunted man from his youth," and for aught that appears, Mr. James Hudson has been equally vision-haunted. But whether he has been naturally so, or otherwise, here is an instance of his being made the subject of a vision.

It does not appear in the statement, whether Mr. Hudson was driving his wagon in the evening, when our correspondent was sleeping or dreaming, or whether he was in bed; neither does that question affect our theory of the case. We believe both these men were at the time in favorable states to receive impressions from Spirits, and that one or more Spirits perceived this, and also perceived that three men would be likely to meet the next day, whereupon they resolved on trying what is popularly called "a psychological experiment." Accordingly they impressed each of these men with the general appearance of the other, and our correspondent with the appearance of the wagon, the broken spoke, the name "Fillmore," etc., and allowed the impression to remain vividly on the mind during the next day, and probably prompted the recollection of it when the two men were met. The fact that these men should meet, and should see and speak to each other, one being by the side of the market-place, and the other driving in the street, is unusual for strangers; and the attention of each of them being directed to the other, proves the theory of independent or spiritual indu-

ence. Spirits impress people with conversational as vividly as they do the general features of persons.

If asked why Spirits should do this, we answer that we most certainly were not present to know, but state as our belief that it was simply an experiment to see what could be done, with a view of future use. The very novelty of the vision, and its partial inconsistency with fact, lend force to the spiritual hypothesis. Where else could the impression come from? Doubtless the idea of such occurrence never entered either of these men's minds before, and it is quite improbable that any mortal ever conceived and impressed it upon them. The phenomenon is in harmony with spiritual unfoldings, and is entirely inexplicable by any other known science.

INFLUENCE OF SPIRITUALISM

UPON THE VARIOUS RELIGIOUS SECTS.

It can not be disputed that before the advent of Spiritualism, faith in the immortality of the soul, and the principles of Christian doctrine and practice necessarily associated with it, was very sensibly dying out, even among professing religionists. A conscious life beyond the grave was by all regarded as a subject of consoling anticipation, but many nominal Christians maintained their faith in its realization only by constant struggles with what, from the premises then recognized as established, seemed to be the teachings of enlightened reason. How often has it happened that ministers of the Gospel, after having pathetically declaimed upon the joys of heaven by way of administering consolation to the mourner, have interiorly exclaimed to themselves, "O that we could know to a certainty that this consoling doctrine that we preach is really true, and that man does not lapse into eternal unconsciousness at death!" And their powerlessness to convey conviction of this truth to the reasoning minds of others, left skepticism to extend itself on every hand, until the Church itself became well nigh submerged by the swelling tide of Infidelity.

At this conjuncture, spiritual manifestation appeared as a seemingly necessary provision of Divine Providence to arrest this tendency to universal unfaith. The external body of the Church—all those who were unable to rise above set forms of belief—rejected it; the ministers preached against it, and the mass of church members decried it, and do still decri it, as a device of the devil to ruin souls. But it would be very erroneous to conclude that Spiritualism has had no other effect upon the Church than to excite from her this opposition and derision. It is a fact that thousands, both among her clergy and laity, have received large accessions to their faith in spiritual things, even by the well authenticated announcement that manifestations have been received from Spirits in ways which preclude the supposition of any other origin; and the writer of this, for one, thanks God that they have thus been timely supplied with this aid to their languishing faith. Though they may believe that the communicating Spirits are all devils, yet in these days of materialistic skepticism, it is something for a man to believe, from demonstrative evidence, that beings even of that character exist in an invisible world, and it is one step toward a fixed knowledge of the immortality and visitations of human Spirits, and the constant ministrations of angels. And the multitude of those in the Church who believe that these manifestations originate from some spiritual source, good or bad, is constantly increasing. The general tendency to skepticism among them, therefore, has been effectually arrested, and an opposite tendency has been established, which can not fail to work out good results. It is true that owing to their antecedents, and the powerful influence of the conventionalities in which they are involved, they are not as yet generally willing to acknowledge themselves thus benefited by the facts of spiritual intercourse, and some of them, sincerely enough, suppose that such an acknowledgement would give countenance to a prevailing form of irreligion, as they deem Spiritualism, in its present state, to be. Hence they may often be kept from openly encouraging and professing those forms of Spiritualism which they sincerely believe and love, and many, very many of them, are only awaiting the assumption of a more religious phase by Spiritualism to openly avow themselves on its side, while they at the same time cast from them forever all forms and practices of sectarian restriction.

While we, therefore, continue our earnest protest against every species of religious sectarianism, if we ourselves are not sectarian in another and still more objectionable sense—if we are not unwilling that the heaven of good should work in forms out-

side of our own particular party—we will have patience with those multitudes in the churches who are unconsciously, as it were, having their faith renewed by that Spiritualism which they find floating in the general mental atmosphere; nor will we insist upon attaching to Spiritualism any religious issues by which they may justly be repelled from it, and which after all may not properly belong to it. *Spiritualism* we understand to mean simply, the belief in *spiritual intercourse*. It properly implies no specific belief in the truth or falsity of Calvinism, Methodism, Universalism, or even in the truth or falsity of the specific teachings of spirits themselves, and which are known to be diverse and often contradictory; and when a man distinctively assuming the character of a *spiritualistic* lecturer, devotes a whole discourse to proving that Moses was a fool and that the Bible is a lie, or to the enforcing of any sectarian views on those subjects, we are compelled to think he is placing on the back of Spiritualism a burden which it is under no obligation to bear. Let the lecturer express his opinion on these subjects if he will, but let not Spiritualism be made responsible for the utterance, so long as any party of Spiritualists demurs to the teachings as inconsequent upon spiritual facts.

THE MORMONS.

A few days ago the writer of this, in a state of interior abstraction, was seeking some representation which would exhibit the generalized and distinctive characteristic of this people, and their relations to the great body of humanity. Going back to the remotest period of history, we seemed to see the tree of humanity growing up from its roots in Central Asia, and extending and ramifying toward the west in the form of different families, tribes, nations and peoples. Westward and still westward it extended as the ages flowed on, until it traversed the Atlantic Ocean, and then the American continent, until its farther growth was temporarily arrested by the Pacific shores. We then looked for some excrecence, or gall, or puff-ball in that portion of its branches corresponding to the position of the great Salt Lake, and which would fitly represent the character of the present human development at that place. Contrary to our expectations, and entirely foreign to all our thoughts, there was suddenly projected before our vision a *hornet's nest* in that part of the tree, those capricious and pugnacious insects seeming to have industriously gathered the materials of their structure from all parts of the world.

Whether there was anything of the nature of spiritual vision in all this, most people, perhaps, will be disposed to doubt, though for ourself we feel confident that our own constructive fancy had no agency in projecting an image so foreign to our mental seeking, at the time. Be this as it may, however, the image seems admirably explanatory of the true character of the Mormon development. Supported by the great tree of humanity, and gathering its ecclesiastical and political materials from the exuviae and external refuse of the decaying forms and systems of thought that have come down through all ages, as the hornet gathers the materials of his nest from the rotten surfaces of dead wood, it has constructed for itself a tough and pliant social form, well nigh inaccessible to its enemies, and from this its predacious inhabitants sally forth to catch silly human flies, and prey upon all things weaker than themselves; and when even Uncle Sam presumes to jar the limb of the tree to which they are fixed, he has the whole community buzzing round his head, and threatening him with their stings.

To change the figure, this Mormon phenomenon, considered as an index of inverse human development, and a sign of the times, is, we think, pregnant with significance. It indicates an inadequacy of old religious forms and moribund creeds any longer to satisfy the gushing spiritual aspirations of multitudes, and at the same time illustrates the direful proclivities of the spiritual principle of selfish and lustful human nature, when left without the restraints and guidance of superior influences. Viewed in one aspect, Mormonism may be regarded as an enormous carrion worm, bred from the carcass of a decaying Church, and is in almost every respect the opposite of that new, holy and spiritual Church which ancient prophecy foreshadows as coming down from heaven. The one knowing nothing but to bite and devour;—bait woman to its lust, and to render all things and all men subservient to its selfish purposes, forcibly typifies the necessary character of all those forms of spiritualism and ecclesiasticism which receive their inspiration from the earth, while the other, receiving its governing influence from the

heaven, and seeking only to outwork the will of heaven's God, to the mortification of human pride, lust, and all forms of selfishness, will inaugurate the angelic life on earth with all its pure and peaceable fruits.

Miss C. M. Beebe in Dodworth's Academy.

This devoted champion of spiritual science chained the attention of the New York Spiritualists last Sunday, morning and evening, with her usual flow of far-reaching thoughts and deep-toned eloquence. In the course of her evening lecture, she spoke of the facts as follows:

We know that these visible facts are but the wrappings and husks of glorious vital meanings; that the outward is only a faint symbol of the inward, as body to soul, as shell to kernel, or as cloud to lightning. The materialist degrades the symbol itself, while he confines the entire fact to the outward sign. I ask of the natural philosopher as a natural philosopher, no faith in the ghostly theory till he is thoroughly baffled and confounded in affixing any other theory to all the facts. But in the name of these all-imperative facts, I demand of him that he dismiss not his dancing table till he know the *animus* that inspires it; that the resonant dead shall render up its secrets to the hands of dynamic law, and the gleams of non-electric light which glimmer in the friendly circle, or with the silent midnight watcher, be compelled to testify of their physical paternity, before grim philosophy attempts to hide its ignorance under assumed dignity, or covers its shameful retreat under the petty cries of humbug and delusion. These are not our facts; they are the facts of the Almighty Mover of the Universe—brother facts with the mountains and the shores, gravitation and the movements of all vital things.

Inasmuch as they stand flatly in the face of every physical system, and the wisdom of the naturalist, they demand at his hands, first of all, a thorough solution, not only for their own sake, but for that of all other systems made doubtful by their stubborn non-conformity. While the busy naturalist is pouring over the phenomena to catch the mere physical law of them, we will continue to enjoy the simple solution which has come to us with its all sufficiency and clearness.

Let us drink of the waters of results, and delight in their healthful freshness, whether we can translate their chemical formula or not. It may be highly useful to the scholar to know that "H. O." is their symbol in the books of the learned, but the thirsty traveler, in his wilderness of life, will not read the symbol letters as hydrogen and oxygen, but as suggestive to the thrilling call, "Ho every one that thirsteth, come ye to the waters," come ye to the fountains of spiritual life, and the glorious fellowship of the immortal, dead to us no more forever, and be glad that our days are allotted to us in this dawn of a sublime era which is to establish the immortality of the social nature. That eternal love is life's eternal pledge.

Haunted House.

Reports, within the last two or three weeks, have come to us through various channels, concerning wonderful and mysterious noises, movings of physical objects, etc., as occurring in an untenanted house not far distant from Jersey City—we are not permitted to say exactly where. We have not, until within a few days, had any distinct evidence that these reports were not fabrications, or at least exaggerations, and therefore have abstained from referring to them in our columns. We have recently, however, had a personal interview with one of a party of ladies and gentlemen who spent part of a night on the haunted premises, and through that channel learn that there is a real foundation for the current reports, though those reports, in their more marvelous features, are probably not fully justified by the facts. Our informant and company were somewhat reluctantly admitted by the woman who was in attendance upon the premises, and who was not quite willing to admit that anything of a preternatural character had taken place; but who acknowledged that she had heard some noises and seen an apparition, upon being desired to explain which she seemed a little at fault. The party being admitted, formed a circle, some two or three mediums being present. Some tremendous poundings and other noises upon the floor and walls ensued, which were widely different from any manifestations they had ever been able to obtain elsewhere. Intelligible communications were given, the purport of which we did not learn with sufficient distinctness to justify an attempt to report them; but what was deemed quite singular by our informant, was the occurrence of moving sounds on the floor and elsewhere, in response to the

requests of the parties, and seeming like the friction of some sharp point in writing the names of the various persons present. The form of the letters (being very large) could be traced by the movements of the sounds, the peculiarities of the flourishes of each one's signature being given. The affair will probably be farther investigated.

Herald of Light for November.

The November Number of the "Herald of Light," edited by T. L. Harris, has come to hand, containing articles entitled, "The Mediatorial Condition of the New Church; Song of the Sunbeam; Consolation for Old Age; A Prayer for the New Church; The Parting of the Ways; Matter Mediatorial; Who and What is Jesus Christ? The Christian Doctrine of Future Punishment; Warnings from Eternity; Who is Wise? Our Fairy Loves; The Praying Collier; The Ancient Time-Piece; The Standard of Truth; Uses of the Word; Emanuel Swedenborg."

It is announced in this Number that the publication of Mr. Harris' forthcoming work, "ODORA," has been postponed for a season in consequence of the pressure of the times.

Melodeon Played without Hands.

C. B. Potter of Earlville, Chenango Co., N. Y., relates to the editor of the *Spiritual Clarion*, that while seated in their parlor, on one occasion, with Miss Hubbard and Miss Mary Hartwell of Smyrna, a melodeon, sitting in one corner of the room, and entirely removed from human contact, was played by some invisible hands, and made to send forth music of the most entrancing sweetness. There was no extra machinery attached to the instrument, and no possible way in which it could have been played unless by invisible intelligences. Mr. and Mrs. Potter and their daughter are mediums.

The Telegraph in the Roads of Arkansas.

The following letter is so novel and suggestive that we give it publicity, hoping it may stimulate many to scatter this paper in the road. Multitudes who travel desire to know something of the Spirit-world. We will cheerfully send the specimens:

"Riding along the road a few days ago, I saw a piece of paper lying on the ground. I got down and picked it up, opened it, and it read as follows: 'THE SPIRITUAL TELEGRAPH: DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.' It was only the outside leaf, with the subscriber's name on it. It being a new subject to me, I thought I would write for a specimen copy, and if I like it, I will send up my subscription and money on receipt of the copy. Yours, T. H. M."

Postmasters Here and in "Kingdom Come."

A friend from Greene county writes us the following, which may be interesting to others, as explaining, with perhaps modification, why money which others have mailed to our address did not come to hand. Yet we hope friends will not wait until all such Post-masters get into the Spirit-land.

I took the TELEGRAPH one year, and when the year was up I inclosed two dollars in a letter for the ensuing year. That was two years ago, or will be the 10th of November. My uncle attended the Post-office at the time, and did not permit the letter to go from the office. He is now in the Spirit land himself, and I think will not have any objections now to my taking the paper.

Heckers' Bread.

Mr. Hecker, whose flour, farina, etc., are well known to the public, has so perfected machinery for mixing and baking bread as to be able to sell it in loaves at the same price per pound that the flour costs by the barrel, the price at present being three cents per pound. We have examined the bread and pronounce it excellent. We learn that our friend, S. T. Munson, No. 5 Great Jones-street, has taken an agency for the sale of the article.

The Principle.

We learn that this monthly, edited and published by Messrs. Conkling & Laning, Baltimore, will be continued at least another year. The first number of a new volume will be issued in December.

BORN INTO THE SPIRIT WORLD.

On the 16th of October, in Parrottsville, Portage county, Ohio, the Spirit of Levina North (companion of Cyrus North) left the earth sphere for her home with the angels. During her earth-life she was virtuous, chaste, and beloved by all her circle of acquaintances. She was patient to the last, and a little time before the paralytic shock, seemed to pass into an abnormal state, during which she conversed with her friends, and asked who would receive communications from her by raps. Her companion asked her if she thought she was in the Spirit land? She replied, "I think I am." For two weeks she seemed like one in travail, during which her physical form became sufficiently relaxed to give birth to her Spirit without a struggle. Earth friends of most angelic nature, strove to aid her in the form; but gloriously happy for her, the conflict turned in her favor. Her companion is left lonely and desolate, they having buried their only son and child some four years since. But he, and without a cheering hope that soon he shall rejoin the loved one in the immortal shore. Levina was 63 years of age when she was called away. Peace to her gentle Spirit, and blessing from parents, friends, and a more than human, who after traveling life's journey with her for 3 years, now go alone.

NEW YORK CONFERENCE.

SESSION OF NOVEMBER 3.

Mr. ODELL inquired, "Is there a personal God?" Spiritualists as well as others would seem by their phraseology to indorse the idea that there was, but for himself, he was free to admit that he could conceive only of the Divine as manifested within his own soul, and in the universe of matter and spirit, of which he formed a part.

Mr. PHENIX said: In his view there can not be a personal God, any more than there can be a personal Devil. He considers God as the first and universal cause, or impelling force, everywhere present and active, in all the departments of the universe. Force is resident in material. The plant is not developed by a law or force acting from without itself, but from within. Man is not the product of a will-force acting from without. Were it otherwise, then a dead body might be willed into life. But the fact is not so. Differences of manifestation—as, for example, the difference between a pear and a peach—are from causes internal—God resident in these forms of being, not outside of them; and so of all nature. "No man hath seen God at any time;" he can only be known through manifestation. God, therefore, can not be considered as a personality—a being apart from the universe—for it is not possible for him to stand outside of his own manifestation of himself. But if we choose to call the grand aggregate of these natural laws and forces a personality, he has no objection.

Mr. ODELL said: He finds no difficulty in conceiving of spiritual beings, but of the Divine Being as an individual, in the sense that man is an individual, he finds great difficulty.

Dr. JOHNSON said: He finds his difficulty in the opposite direction—that is to say, he is unable to account for the varied phenomena and perfect order reigning throughout nature, without the admission of a supreme power and wisdom governing outside of all phenomenality, as well as inside of it. To him, creation indicates a Creator.

Mr. PHENIX said: There was no doubt of that; but we were inquiring after the *modus*—as to whether the creative and governing powers of the universe manifest themselves in an individualized form, like a man standing outside of, and gazing upon, some ingenious machine of his own construction, or whether Deity is not manifest rather in that less idolatrous, but vastly more sublime and religious sense of an ever-present indwelling principle. He thinks all the difficulty suggested by Dr. Johnson will vanish if we duly consider the constantly occurring fact, that two substances, possessing certain well-defined properties and functions, properly united, invariably give rise to a third, differing widely in character from the other two. This law is manifest everywhere, and to his mind it explains satisfactorily the process of God in creation.

Mr. RICE spoke from the trance. He said: It was interesting to witness the earnest efforts of man to discover truth. They are the certain exponents of the soul's intrinsic purity. They indicate the ever-existing affinity between the truth and the *true*. Were the human soul the mere blotch of impurity and falsehood it is so often asserted to be, this universal longing for truth could not occur. But being herself true, she naturally asks, "What is truth?" When man looks into nature, he is lost in a labyrinth of endless variety of external forms. He observes certain methods repeated with unvarying uniformity, to which he gives the name of laws of nature. In a degree, he determines his relation to those laws, but he can not control them; they indicate a superior power which must forever elude his perfect comprehension. There is no limit to thought on a subject like this. The outside observer of phenomena is in danger of petrification. The seer, in his wrapt contemplation of the invisible and the spiritual, is exposed to the imaginative delights of unreasoning enthusiasm. There is a composite idea which is probably nearer the truth. But whatever the absolute truth of the matter may be, it is certain that the use of calm reason on this and all other subjects is profitable. He thinks it not possible for us to form a satisfactory idea of Deity as a person. To the contemplative soul, there is no divorcing of Deity from the sphere of universal being. The Divine pulsations run throughout the veins and arteries of the universe, and, to the truly religious soul, "God is everywhere."

Dr. GRAY asks: In the case of a seer in the trance state, how is he to know whether he is looking into the spiritual world, or looking upon the spiritual side of the natural world? As for instance, when the seer, whether of ancient or modern times, supposes himself to be looking upon the misery of the wicked in the other life, how is he to be certain that he is not looking internally upon the unhappiness and folly of this world? He asked the question with a view to the rigid scrutiny of that system which for so long, has dispensed misery unutterable in this world, in view of hell torments in the next. The pronouncements of the seer have been taken without question of his infallibility; it is important that we avail ourselves of a standard if there be one, by which to test his accuracy. Connected with the supposed possibility of mistake assumed by the question, is the difficulty of translating the things of the trance into external language. Swedenborg for example, saw in one state, and wrote in the other. Our own experience will convince us of the imperfection of human language to convey our own interior impressions. But in the case of the seer, who, in the more perfect use of his spiritual senses may be supposed to cognized loftier facts and a more profound philosophy, this difficulty must be greatly increased.

Dr. GOULD said: The seer was only doubted when he proclaimed the existence of evil and suffering in the spirit world. When he says smooth things, it is all very well; but it is a poor rule that works only one way. We are bound by consistency, to accept what they say of the evil, as well as of the good. The fact of seeing disembodied spirits, can be known absolutely to those only who see. Many seers remember with apparent accuracy the incidents of the trance state, though others do not. The fact of evil and misery in the spiritual world is affirmed

not by one seer alone; it has been testified to, alike by ancient and modern seers. We should not be too hasty therefore in adopting the modern theory of there being no evil and wretchedness in the other life.

Dr. GRAY had no objection to the exercise of all the caution that might be deemed necessary upon that point. What he wants is, some test for the truth of the assertion of hell torments in the other life.

Mr. PARTRIDGE said: He could not lay down a rule for others; but he would present the subject as it appeared to him. He is not yet satisfied that man, of himself, can transcend the use of his external senses; therefore he is of the opinion that what is usually ascribed to psychology and clairvoyance, is in reality of spiritual origin. If he is right in this, then it must be conceded that the aversments of media as to the seeing of unhappy Spirits, dark spheres, diabolism and hell-fire, if they see at all, must be aided by Spirits. That is to say, Spirits flow into media and give them impressions as of sight. Assuming this to be correct, may it not be that a Spirit, in so far necessarily externalizing himself as to enable him to enter in rapport with a medium, does, by the process, inevitably revive in memory his earth-life and opinions, theological as well as others; which memory is translated by the medium as existing facts, and so reported? The suggestion is worth considering. He is not ready to concede that Spirits willingly injure mortals, either by acts or opinions. He does not think men are bad in this world from choice. Many will probably do from a supposed necessity before next spring, what they would shudder at under better circumstances. But he has no standard of absolute judgment in the matter of this question, nor is he ready to accept the one which passes current with some, which is, to put the alleged Spirit purporting to be in communication, to the question as to his orthodoxy. If he confesses that Jesus Christ is come in the flesh, then of course he is born of God and can not lie. Our friends who have adopted that test, seem to have forgotten that the confession itself may, according to their theory, be a lie, which in fact so far vitiates this infallible test of truth, that those who have adopted it are notoriously infested by lies and evil spirits beyond any other class of investigators.

Mr. PRICE said, the vision of the seer is on the plane of his attractions. He observes from his own state. Every object and every subject is viewed from that stand-point, and in description is caused unconsciously to assume the idiosyncrasy of the observer. This fact is prominent in the life of all the prophets, and appears upon every page of ancient and modern revelation.

Dr. GRAY said: He agreed with the last speaker. In looking back upon his earlier experience, he well recollected the mental suffering he endured from the fire and brimstone dogma and its collaterals, all of which were religiously believed to be a "thus saith the Lord." Now, he asks, how do you know God said so? Such a catastrophe as popular theology presents as an indispensable article of religious faith, should rest on proof, not bare assertion. We have tormented ourselves and our children long enough with these frightful pictures of the future life. We owe it to ourselves and to them to put the doctrine to the test—to demand fearlessly of the seer, proof of his diabolism; that he shall not run about in future like the boo-man of some of the African tribes, with his head in a basket, crying *Boo! Boo! Boo!* frightening the poor niggers out of their wits; but that he shall take the basket off his head, that we may know precisely how much of him is nigger and how much mere noise.

Dr. GOULD thinks all rules must fail but one, and that is the rule of Jesus; that he who doeth the will of his Father shall know of the doctrine. If we want the truth we must apply to the saints.

Dr. WARNER said: The rule which he had adopted in his investigations was; when the question is—Do Spirits communicate? the subject matter is of no consequence. When the question is—What is truth? then the origin is of no consequence. Adjourned. R. T. H.

SNAKE DISLODGED FROM A STOMACH.

MR. TELEGRAPH: PONTIAC, MICH., Oct. 17, 1857.

If you think the following a test worthy of publication, it is at your disposal: A gentleman by the name of Jackson, living at Pine Run, in this State, has a son seventeen years of age who, from a lad, has been subject to fits, when in any way crossed by his parents or others, or irritated by driving a team, or in any other way. Fits of the most desperate kind were apt to seize him whenever excited by passion, and sometimes these would continue for hours. Many physicians have been consulted without effect, as none could tell the cause of the disease. While at a spiritual meeting held in the neighborhood, a medium from this place, being present (a Mrs. Colvin), was taken possession of by an Indian Spirit, calling himself "Pigeon Eye," for the purpose of examining a lady present. For a test, after the medium was entranced, they brought this young man forward. He (Pigeon Eye) told him the *big papoose* (meaning young man) would have fits, and stated as the cause, that a snake, fourteen inches in length, was in his stomach. It was flat, dark green, and whenever the young man became irritated, the snake would strike his head against his stomach, and continue until he fell into a fit.

The remedy was prescribed. He said that in six weeks the snake would come from him in two parts. Although none had faith in this statement, yet the prescription was so simple that they tried it. In six weeks to a day, the snake made its appearance precisely as stated. The young man is now well, and to all appearance as sane as any one. Query, If this intelligence is not communicated to mortals by Spirits, whence does it come?

Many like tests we might give you, if they should be acceptable. Respectfully, C. NORWOOD.

Certainly, we are always glad to publish facts demonstrative of our faith, and we hope to hear from our correspondent again. —ED. TEL.

CONVENTION AT BATTLE CREEK, MICH.

BATTLE CREEK, MICH., Oct. 25, 1857.

MR. EDITOR:

The annual meeting of the friends of human progress in this place has concluded, to the evident satisfaction of all, whether ultraist or foggy. To a "looker on" in Pavilion Hall, the proceedings have presented such a perfect "type of the times," that I am tempted to sketch roughly for your readers an item or two.

Prominently in the foreground of the platform was our friend, S. C. Hewitt, of Boston, laboring with his might to establish his proposed paper in Michigan, as well as the certainty of the "great coming crisis." But evidently the mass turn a deaf ear to the utterance of the prophet, and even his co-laborers in reform do not scruple to hint, now and then, that Bro. Hewitt's reasoning is but the most unfounded theorizing, the offspring of an overheated imagination. Alas, for genius!

The next in prominence among the speakers were, C. C. Burleigh, and Parker Pillsbury. The latter, true to his instincts, could not interest himself in the crisis while four million slaves were occupying his mind and heart, and while his eyes were constantly resting on that ungodly "covenant with death and agreement with hell."

To him this Union is but a wild and guilty project—the slave holder an ungodly monster, whose blazing atrocities eclipse the whole criminal history of the past!

The very same intolerant, soul-stirring anti-slavery Gospel as of old, we mentally exclaimed, as we listened. Charles and Parker have their functions to perform, and are doubtless able and efficient agents for the society whose generous udders have so long nourished them; and no wonder if, in their enthusiasm, they appear to some to be laboring with their might to turn the whole force of this meeting and its thunder into the anti-slavery channel; and no wonder, again, if the fates seemed to order it otherwise, for there was by far too strong a representation on the platform, of the spiritual element of progress, to permit such monopoly.

There was the great exponent of Spiritualism, A. J. Davis, sometimes styled the Poughkeepsie Seer, and by his side, and smallest though not of least importance, sat Mary, his talented and lovely wife, and now and then breathing words of generous encouragement for her suffering sisters. Many, I learn, were happily disappointed in Mary, for they had imagined an Amazon, but her eyes and her heart at once told the tale of her pure and loving nature. For thy efforts in behalf of an improved offspring, and thy other humanitarian labors, may God bless and sustain thee, Mary Davis, and may the angels spread their hands in blessings on thy head!

Of course such radical and angular reformers could not intermingle long without eliciting scintillations by contact. For example, Parker Pillsbury, momentarily forgetful of his accustomed gallantry, animadverted quite severely upon the announcement made from the platform, that Miss Charlotte Beebe's lecture of Sunday night was written under Spirit influence. He thought the address a very fine one, but was obliged to say he thought it was no better than she could herself produce, unaided by Spirits, if she should see fit to exert herself. It seemed to him that those who thus permitted themselves to be used as tunnels for spiritual manifestation, were trading upon borrowed capital, and therefore deserved to fail. Mediums, he thought, ought to keep remarkably shady in such a meeting.

Mrs. A. J. Davis arose and replied to this tirade with a magnanimous forbearance, and with that delicate regard to the feelings of all characteristic of the well-bred, informing Parker that he was entirely mistaken if he supposed that they were in the habit of yielding an unreasoning acquiescence in the case of Spirit dictation.

On another occasion, a certain Dr. Newberry appeared on the platform, declaring he must be heard, for this reason, if for no other, that he had come to the meeting from a great distance, with a message direct from Jesus Christ! He had not proceeded far, however, in its delivery, when that ungodly sinner and lover of freedom, Parker Pillsbury, again displayed his utter want of reverence for divine communications by calling the angel of the glad tidings, Dr. N., to order. And worse still, our worthy, and as it then appeared, rather infidel chairman—Judge Boardman—also had the temerity to reject the message, by deciding the Doctor out of order. An appeal to the house only proved the fact, that infidel reformers are apt to sustain their chairman!

But it was on the last night that the most interesting scene occurred, and appropriately closed the deeply interesting exercises. Dr. R. D. Pease, of Cincinnati, who had heretofore occupied but little of the attention of the meeting, in consequence, as we were informed, of laboring constantly as a thoroughly working member of the committee on resolutions, now came forward, ostensibly to sustain by his remarks one of his resolutions upon Land Reform. His peculiar manner of speaking seemed to immediately arrest the attention of that large assembly. Although the hour was late, the evident restlessness and impatience of the audience immediately subsided, and the Doctor was even requested to go on beyond the time he at first had solicited. He had pleaded the cause of the landless but a few moments, when it became evident that that was not so much the object of his effort, as to pour oil upon the troubled waters, and administer as far as strict justice would allow, the sacrament of reconciliation. If he could in any measure judge his own heart, he felt continually a profound sense of the degradation which the curse of African slavery had entailed upon both the slave and the master, which had been so forcibly, and with such eloquence, dwelt upon by his talented friends Burleigh and Pillsbury; yet if he must make a comparison, he felt still more deeply for the seventeen or eighteen millions white slaves of his own race, unquestionably made such by the moss-grown and ungodly system of *land monopoly*. It was not in his philosophy to blame any one absolutely, much less was it in his heart to blame men for honest difference of opinion. Such differences were as necessary as they were inevitable. Some members of the audience, he was informed, had come to the conclusion that several of the friends of Progress upon the platform had certainly ceased to be friends to each other! This he would deny, because there had been no clear evidence of the assertion. In the heat of debate, few are apt to use the selectest language, in an entirely unexceptionable manner. He however thought there was room for improvement in each of these respects, if we would secure the reputation of cultivating that grace, without which we are "but as sounding brass and a tinkling cymbal." As a friend of Progress, he begged to commend to our notice and cultivation that all-comprehending love, that sublime charity, which was so grandly taught by the living voice and the dying sigh of that solitary and lone One who, for his age, truly "spoke as never man spoke."

Our friend Parker Pillsbury, has, "with thoughts that glow and words that burn" from his peculiar standpoint, depicted the dangers of the Union. It is well; but when in his anti-slavery zeal he, by his peculiar mode of coloring, represents the Hon. Charles Sumner—than whom no nobler son of God, in my opinion, walks on earth—as a man of doubtful principles, tacitly charging him with willful duplicity in view of his relations to this government, I can not keep my seat and repress the words of remonstrance which press upon me for utterance, against the obvious injustice of attempting to measure another's conscience and actions by a standard which he most conscientiously rejects.

When measured by this rule—even when measured by his own principles—Parker and his party must fall, if we judge rightly, for in my view the very crime of which Mr. Sumner and his coadjutors are accused, lies with tenfold force at the door of the Garrisonian, for by every letter, for example, which the latter takes from as drops into the U. S. mail, he most certainly—by all the essential particulars necessary to characterize the act—indorses by his *voluntary* support, this wicked government! Happy is he who condemneth not himself in his judgment of another. The anti-slavery reform must ever appear to the mind of the philanthropist as a momentous and exceedingly important phase of reform, but may it not be doubtful whether it is, in its position, as central and fundamental as has been represented by friend Pillsbury during this meeting? I believe he stands pledged before us to accept any other phase of reform which can be shown to be of primary importance to this. Now, did time permit, I think I could show to the satisfaction of many in this audience, that the reform involving the laws of hereditary descent, on which our sister Mary Davis has spoken such fitting and timely words, lies necessarily at the basis of all others, both in the order of nature and of successful reformatory effort. The child who is harmoniously developed in body, soul, and spirit, can never desire to enslave his fellow men. Again, in Parker's peculiar sphere, the social, is it not an obvious truth that slavery is based upon a lust of

wealth? And is it not the simplest of demonstrable social problems, that in the absence of the accursed system of land monopoly, forming at once the temptation to, and affording the means of, successful tyranny—slavery could not exist for a day? Then turning to Mr. Pillsbury, the Dr. affectionately exhorted him to bestow much of his talent and eloquence on the cause of the landless—the enslaved millions of his own color, if this reasoning seemed in his judgment correct.

This free and timely criticism called Mr. Pillsbury to the floor in reply, who with flushed cheek and impatient manner endeavored to escape the apparent dilemma by several personalities of doubtful propriety, *e. g.*, representing the Dr.'s tone of voice as "a sanctimonious whine," which only served to advertise his own discomfiture, and exemplify the Dr.'s strictures upon uncharitableness. Mr. P. bitterly denied his alleged complicity in wrong-doing, on the ground that the act of a sovereign was different from that of the subject, which difference the Doctor in his rejoinder willingly admitted, but contended that the *free* act of a man, in remaining under, and thus voluntarily supporting this government, was, in point of fact and of principle, performing an act which, whether sovereign or not, inevitably placed him upon a footing with Mr. Sumner and his coadjutors.

I am surprised, continued Dr. Pease, that my friend can find it in his heart to laud to the skies the British government on account of its attitude upon the slavery question, when he must know that that government was not only instrumental in first planting the accursed system upon our soil, but is to-day, by its enormous wealth accumulated in the hands of a few by monopoly of the soil, grinding into the dust hordes of white slaves—God's children, and in a peculiar sense our brethren, because of our own race—by a tyranny as much more galling and to be deplored as the capacities of the white race are greater than those of the colored races, and their sensibilities more acute than those of the latter. If, then, one reform is the most central, that reform is not the anti-slavery reform. Mr. Pillsbury has urged upon us a grand test of a man's sincerity in reform; and strange as it may seem to some, that test consists, in his view, in sympathizing with the slave of the South, to the precise extent and in the exact manner prescribed by the Garrisonian formula!

As I have already shown this to be an inadequate test, allow me merely to suggest another—*charity*—a heavenly and all-comprehending charity for all honest differences of opinion and practice. "Men," says Cousin, "are scarcely ever more than halves or quarters of men." Then, as a necessary result, their efforts at reform will be likely to correspond, by their partial or one-sided character. Happy he who can lay hold of the silken clue of charity, by which to escape the labyrinth of error. By virtue of temperament as well as education we view things in various lights, theoretically and practically. Shall we not agree harmoniously to disagree? Our friends Burleigh and Pillsbury seem fitted peculiarly for the affectional and intuitional sphere. Friend Hewitt, as the scientist, revels in the department of analogical reasoning—the sphere of science, according to my method of analysis, while on the other hand, that our friend A. J. Davis is striving, in all directions, for unity through the rational element of our nature, is doubtless patent to all.

We can not now recall the Doctor's beautiful peroration, nor have we given more than an outline of his thoughts. He speaks with an earnestness, a modest firmness and persuasive power rarely surpassed.

In conclusion, I would not forget to say that our meetings were greatly aided and enlivened by the soul-stirring music of Bro. Higgins, of Chicago. May the gods preserve him, his voice and his melodeon, for many a friendly meeting in the future.

STRICTURES ON "Z. H. H."

WINDHAM, CONN., October 26, 1857.

BROTHER PARTRIDGE:

Allow me to say a word upon a theory without facts, promulgated by Z. H. H., in the TELEGRAPH of Sept. 5th and Oct. 24th, entitled "The Spiritual Powers of Man." If I understand the writer of that article he means this, that the current manifestation of Spiritualism are due to the "inflowing" of the Spirit of the living person into whatever person or thing is operated upon, thereby causing a duplicate of himself, and a manifestation simply of his own mind and powers. Do facts sustain this theory? Z. H. H. offers to the reader no array of facts and carefully conducted experiments to sustain this theory, but simply asserts, "This is the law of spiritual influx." Why

is this the law? No explanation is given. We suppose the Spirit of a man is material—that it is governed by creative laws, which laws remain the same after death as before. Now, then, for a Spirit in the body to perform an act, it must be where the act is performed at the time, or to acquire knowledge, it must be present when the thing communicated is made known.

This law governs Spirit in the body, and we have no reason to doubt that it does after death. How then, pray, can the Spirit of an individual "inflow" into a musical instrument, and cause it to discourse sweet and harmonious sounds? The Spirit being a material entity can not be in two places at the same time; and when it leaves the body to "inflow into a musical instrument," the body dies, or animation is suspended as in the trance. Has Z. H. H. witnessed anything of this kind?

Again, will Z. H. H. tell us how the Spirit of a person who understands no music whatever, can, by inflowing into an instrument, produce that which is not a duplicate of himself? or, in other words, how the process of the Spirit inflowing into an instrument gives it a knowledge it did not possess before? Please explain, for there is abundant testimony of instruments being played upon when no one in the room understood music. If a dog sees his duplicate in the water, he sees nothing but a dog. This is the law; it is uniform; he never sees a man from his own shadow. But if an unbeliever in Spirit manifestations attends upon a medium, according to Z. H. H. he gets nothing but a duplicate of himself; that is, he gets a confirmation of his unbelief! How, then, account for the vast number of conversions constantly taking place? Manifestly there never could be a conversion; for it is a law of nature, that "like begets like;" and unbelief would no more beget belief, than a dog's head could be turned into a man's countenance by reflection from the water.

With regard to doubles mentioned by the editor, they are doubtless produced by guardian angels, who are so intimate with persons as to imitate them completely.

Now for a fact or two, and I close: Believing that the system of telegraphing is recommended by some writer as practicable, I trust plans will soon be effected to put it into operation by different circles located in distant sections of the country, so as to effectually silence these theories without facts, which, under one form or another, are constantly being put forward to embarrass and perplex the simple-minded, who are anxiously searching after truth.

FACT FIRST: Some time since, a medium at my house was influenced to write a communication, which the Spirit communicating wished to be addressed to New York, to her mother, giving the street, the number of the residence and the name of the person to whose care it should be addressed. Now, the medium was ignorant of these particulars, and knew nothing of the numbers indicated in the communication; and furthermore, the medium was entirely alone in the house when the communication was given. Pray, whose Spirit "inflowed" into this medium, and controlled her hand to write, and gave her the knowledge above indicated? For the communication proved to be true in all of its particulars. No living person was present who possessed this knowledge; and here was an act performed which required the presence of a Spirit in the body, or out of it, which possessed the power to move the hand, and the knowledge communicated to the medium.

FACT SECOND: The writer having a sister living some eighteen miles distant from his home, and expecting to visit her the next day, the evening previous, through a medium at his home, asked questions with regard to her health. The answers were, that she had been sick, but was then much better. The following day, upon my arrival at my sister's, I found her at the dinner table. She said that she had been quite sick, but was getting better. How is it that we get facts, of which both the medium and the person who asks the question are ignorant? Will those theorists tell us, or for ever remain silent?

Yours for facts, W. P. GATES.

To our Readers.

Without abating any of our zeal in behalf of Spiritualism, we intend to enlarge the sphere of the TELEGRAPH's usefulness, by presenting a synopsis of all the important news of the day. Gleanings of all matters of special interest will be made from the other spiritual publications, and such secular and religious journals as the New York Tribune, Herald, Evening Post, Journal of Commerce, Independent, Christian Advocate and Journal, Boston Traveler, New Orleans Delta, and other prominent periodicals—thus making it, we think, the most instructive and desirable FAMILY paper in the country.

Interesting Miscellany.

THE TWO CORDS OF WOOD.

Just at dusk one November evening, three children occupied the large kitchen connected with the establishment of farmer Grant. A bright wood fire blazed cheerfully in the wide chimney, while from the crane the suspended tea-kettle was announcing, as loudly as possible, that the hour for supper was approaching. By the bright but fitful light, one young girl sat reading; another stood at the window watching the cows, as they walked demurely from the yard to the stable, while a boy of eleven summers was seated on a cricket in front of the fire, gazing steadily at the flames as they shot upward, but with an appearance of abstraction indicating that his mind was elsewhere.

Safely Ellen advanced from the window, and touching her sister Ruth, to call her attention, whispered, "Just look at Thomas! He's in a brown study, as the teacher said this afternoon. I do wonder what he is thinking of."

"Ask him," responded Ruth, glancing at her brother, and then turning to her book again.

"Thomas," called Ellen, "what makes you look so sober to-night? Did you miss at school?"

The boy heaved a deep sigh, and then turning to his sister with a smile, said, "O Ellen, you can help me if you will; only you must first promise not to tell any one."

Ellen promised, and Thomas led her to the further corner of the room, as his mother had come in, where he made known to her his plan.

"Last night," said he, "after you and Ruth had gone to bed, I heard father and mother talking. It made me feel so sad I could not go to sleep. She had been bringing in the clothes, and kept coughing, as she always does when she works hard. Father told her that she must go to taking that doctor's stuff that did her so much good last winter. At first she did not answer; but pretty soon I saw her put up her hand and brush away a tear. 'There are so many things to be bought for the children,' she said, after a while, 'that I don't like to spend money for medicine. I don't often cough so much.'"

"I know that, too," replied father, "but you must attend to your health. What would we all do without you?"

"I sometimes think," said mother, "that my work is almost done, and if it is God's will to call me away, he will provide for you and our dear children."

I couldn't stay to hear any more, for I had to run into the entry to keep from sobbing aloud. "O Ellen, what could we all do without mother?"

The young girl turned around and gave her mother a piercing glance, as if to satisfy herself that her brother had cause for his solicitude, and then asked, "But what can you, or both of us, do to help her?"

"I mean somehow to buy her a bottle of that medicine," exclaimed Thomas, impressively, "but how to do it is the question. Dr. Jones had a load of wood carted to-day, and he wants a man to saw it. I would go to-morrow afternoon and ask him to give me the job, and the medicine for pay, only father wants his wood piled up to-morrow, before the snow comes."

Ellen stood for one moment returning her brother's gaze, then said eagerly, "Ruth and I will pile it for you. We'll get up very early, and do our stint before breakfast, and then we shall have the whole afternoon."

Thomas joyfully accepted this offer, and readily obtained the job from the kind physician. Before night he had piled the two cords in the shed, and sawed nearly a quarter of it.

"Well, my little man," said the doctor, driving into the yard as Thomas was hanging up the saw preparatory to leaving, "How much have you earned this afternoon?"

A bright thought flashing through the boy's mind, and in true Yankee style he answered the question by asking, "Doctor, how much a bottle was the cough medicine you gave mother last winter?"

"Half a dollar, I think. Is she sick again?" The boy then communicated his wishes, and with a flushed face inquired of the doctor if he would be willing to let him have one bottle to carry home with him.

The good man was evidently moved by this unexpected proposal. He made no reply except to invite the boy to his office. When there he talked more freely, and ended by giving him a small powder for his mother, with directions for taking it, in addition to the desired cough medicine, and promised to call himself the next day.

An hour later Thomas sat with his sisters by the fire, and communicated to them the joyful results of his afternoon's labor. They then proposed to give the medicine to their mother, as a token of affection from her three children, "for," urged Thomas, "I could not have done it if you had not helped me."

To say that Mrs. Grant was gratified would be but feebly expressing her emotion, when the love token was placed in her hands.

With moistened eyes she gave each of them a kiss, and then added in a subdued voice, "God will reward you, my dear ones. The blessing affixed to the fifth commandment will be yours, for you have indeed honored your mother."

God did bless them in rendering the medicine effectual in restoring the health of their mother, whose life he prolonged for years. She saw her children growing up useful, happy, and respected by all who knew them.—*Youth's Companion*.

A FLOWER GROWING FROM A TUMEFACATION.—We mentioned a few days since, the case of the lad Northrop, at Ithaca, upon whose diseased limb grew a singular formation, like to the passion flower. Dr. Hawley, formerly of Geneva college, has written a more detailed account of this case. The lad is from thirteen to fourteen years old, and has been subject to tenderness and disease of the hip joint, which, at two years of age, resulted in extensive tumefaction; three years later an abscess was formed, and finally the disease caused the dislocation of the hip joint. For four months the patient has been unable to move an inch in bed; abscesses have formed in the abdomen, through which the fecal contents of his intestines were discharged; and his nervous sensitiveness has been such, that he would allow no one to touch him or make an investigation, and careless walking across the floor has caused him to cry out with pain. The prolongation of his life was regarded as a miracle. On the 4th inst., there was projected from the right limb, which for a long time had been greatly swollen, a stem, on the inner side, at the head of the gastrocnemius muscle, rising at right angles with it, more than seven inches in height, with a flower squarely set upon it resembling the Passion Flower or the China Aster. On Wednesday the boy felt an oozing from what had been expected to be an abscess, and expressed great relief. He did not permit any examination until Saturday, when a stem was seen arising at right angles with the limb, at about the height of three inches, crowned with pure, white buds, resembling the white buds of the orange! On being exposed to the light, the flower expanded, and assumed the color of a beautiful grayish purple.—*Rochester Democrat*.

REMARKABLE DREAM.—A short time before the Princess Nagotsky of Warsaw traveled to Paris, she had the following dream. She dreamed that she found herself in an unknown apartment, when a man, who was likewise unknown to her, came to her with a cup, and presented it to her to drink out of. She replied that she was not thirsty, and thanked him for his offer. The unknown individual repeated his request, and added that she ought not to refuse it any longer, for it would be the last she would ever drink in her life. At this she was greatly terrified, and awoke. In October, 1720, the princess arrived at Paris in good health and spirits, and occupied a furnished hotel, where soon after her arrival, she was seized with a violent fever. She immediately sent for the king's celebrated physician, the father of Helvetius. The physician came, and the princess showed striking marks of astonishment. She was asked the reason of it, and gave for answer that the physician perfectly resembled the man whom she had seen at Warsaw in a dream; "but," added she, "I shall not die this time, for this is not the same apartment which I saw on that occasion, in my dream." The princess was soon after completely restored, and appeared to have completely forgotten her dream, when a new incident reminded her of it in a most forcible manner. She was dissatisfied with her lodgings at the hotel, and therefore requested that a dwelling might be prepared for her at a convent in Paris, which was accordingly done. The princess removed to the convent, but scarcely had she entered the apartment destined for her, than she began to exclaim aloud: "It is all over with me; I shall not come out of this room again alive, for it is the same that I saw at Warsaw in my dream!" She died in reality not long afterward in the same room, in the beginning of the year 1721, of an ulcer in the throat, occasioned by the drawing of a tooth.

ENCOUNTER WITH A BEAR.—A party of gentlemen from Augusta, consisting of Messrs. Young, Andrews and McCormick, while hunting in the pine forests bordering the Chippewa River, Aug. 22, encountered a black bear, and were attacked by it with a degree of ferocity seldom exhibited by the grizzly bear of the Rocky Mountains. The *Eau Claire* (Wis.) *Telegraph* says: "They had started on their return homeward, and while ascending from a deep ravine or swale, about sunset, discovered the bear standing on the summit of a ridge some distance off. Mr. G. S. McCormick discharged his piece at the animal, when it made toward them at a rapid pace. Arriving in their midst, it sprang upon Mr. McCormick, tearing him from his horse and wounding him in a dreadful manner. The rest of the party immediately dismounted, but for some length of time were unable to render their comrade assistance, on account of the bear having him in such a position that to discharge their guns at the ferocious brute would have still more imperiled his life. Finally, Mr. Young clubbed his rifle and struck the bear upon the head, when it immediately let go its deadly grasp upon McCormick and sprang upon Young with redoubled ferocity, tearing and wounding him in such a fearful manner that fears are entertained for his recovery. The third party succeeded in dispatching the ferocious creature, but not before receiving several severe bites and having two of his ribs broken. The parties succeeded in reaching a logger's shanty, about midnight, and were brought home next day in a disabled condition. The bear weighed, when dressed, upward of 1,000 lbs."

ARTESIAN WELLS IN THE DESERT.—The French papers have interesting accounts of newly bored artesian wells in the Sahara Desert in Algiers. They are six in number, and some of them are 275 feet deep. The appearance of the water, in each case, produced the greatest excitement among the desert tribes. Their joy over the first well was unbounded; the news of the event spread toward the South with unexampled rapidity. People came from long distances in order to see the miracle; the Marabouts, with great solemnity consecrated the newly created well, and gave it the name of "the well of peace." At another place, as soon as the rejoicing outcries of the soldiers had announced the rushing forth of the water, the natives drew near in crowds, plunged themselves into the blessed waves, and the mothers bathed their children therein. The names immediately applied by the people, such as "the well of bliss," and "the well of gratitude," sufficiently attest their feelings. It is said that these wells will work an important part in a social revolution of the tribes in their neighborhood. Having been obliged, like their ancestors, to wander from place to place, as the desert springs dried up, they will now remain around the constantly flowing wells, cultivate the land, and take the first steps toward civilization.

CHEERFULNESS.—Among the wise things for which the name of Benjamin Franklin is worthy of honor, we noticed the following a few days ago. It contains a deal of sound counsel: "I noticed a mechanic, among a number of others, at work in a house erected but a little way from my office, who always appeared to be in a merry humor, who had a kind word and cheerful smile for every one he met. Let the day be ever so cold, gloomy or sunless, a happy smile danced like a sunbeam on his cheerful countenance. Meeting him one morning, I asked him to tell me the secret of his constant flow of spirits. 'No secret, Doctor,' replied he, 'I have got one of the best of wives, and when I go to work she always has a kind word of encouragement for me, and when I go home she meets me with a smile, and she is sure to be ready, and she has done so many things during the day to please me, that I can not find it in my heart to be unkind to anybody.' What influence, then, hath woman over the heart of man, to soften it, and make it the fountain of cheerful and pure emotions. Speak gently, then; a happy smile and a kind word of greeting after the toils of the day are over, cost nothing, and go far toward making home happy and peaceful."

THE TRUE ROAD TO HAPPINESS.—It is a rule, we believe, that will be found to have few exceptions, that the sum total of our happiness is very nearly in the ratio of our usefulness. "The late Dr. Noah Webster, author of the 'American Dictionary' and numerous other important works, when he came to die, in the eighty-fifth year of his age, spoke of his long life as one of uniform enjoyment, because filled up at every stage with active labor for some valuable end." It is difficult to conceive how a person can be otherwise than happy who is always engaged in a useful avocation. And it is just as difficult to imagine how one can be otherwise than unhappy whose life is spent in useless idleness or injurious dissipation.—*Life Illustrated*.

THE TOMB OF HIPPOCRATES.—The *Esperance*, of Athens, states that near the village of Arnaoutli, not far from Pharsalia, a tomb has just been discovered, which has been ascertained to be that of Hippocrates, the great physician, an inscription clearly enunciating the fact. In the tomb a gold ring was found, representing a serpent—the symbol of medical art in antiquity—as well as a small gold chain attached to a thin piece of gold, having the appearance of a band for the head. There was also lying with these articles a bronze bust, supposed to be that of Hippocrates himself. These objects, as well as the stone which bears the inscription, were delivered up to Housin Pasha, Governor of Thessaly, who at once forwarded them to Constantinople.

AN UGLY CUSTOMER.—Robert I. C. Church, of West Mills, Indiana, publishes the following in the *Maine Farmer*:—"While returning from the upper part of Moosehead Lake, where I had been log-driving, and when in the vicinity of Mount Kineo, which lies on the western shore of the lake, I heard a cracking noise in the bushes before me. It was some moments before I ascertained that the noise was caused by a large moose which was browsing. I silently drew up my piece and fired at his nose, which I could just see through the bushes, but apparently without effect, as he made off at full speed. I pursued him about one hundred rods, when, in passing around an abrupt point of a ledge which hid him from my sight, I suddenly found myself confronted by a large bear which instantly sprang upon me, with his mouth wide open. I had not a moment for reflection, I had not time to use my piece, had it been loaded. As he came toward me, I dropped my rifle and thrust my fist into his mouth, grappling with all the energy of despair, the roots of his tongue. In this manner we rolled and tumbled for some moments, he striving to get clear of me, and I holding on for dear life. At last he drew up his hind legs, and with tremendous force kicked me twenty feet from him, rending my pantaloons into shreds. He did not renew the attack, but made off, and I had no disposition to follow him. I have followed hunting in the winter season for the last ten years, and am accustomed to all dangers incident to the business, but do not again covet a close hug with a bear. I was not materially injured, except my hand and arm, which were considerably lacerated."

PERIODICITY OF EVENTS.—ROUND TERMS.—In the year 1837 the grain crop failed in the United States, and the banks throughout the Union suspended specie payments. In 1847, the potato crop failed in Ireland, in consequence of the rot, and the Bank of England became a borrower of the Bank of France. In 1857 (August 24) the Ohio Life and Trust Company, doing business in the city of New York, suspended payment, when a financial panic commenced, and was spread by the electric telegraph far and wide, and on the 14th of October, the banks of the city of New York suspended specie payments. The round term of ten years was made twice, viz., from 1837, to 1847, and from 1847 to 1857; and another round term of fifty days, from August 24 to October 13, both days inclusive, between the commencement of the panic and the suspending of specie payment by the banks.

BROOKLYN HEIGHTS, Nov. 3, 1857.

—*Journal of Commerce*.

CURIOUS FACTS.—Bees are geometricians. The cells are so constructed, as with the least quantity of material, to have the largest sized spaces and the least possible interstice. The mole is a meteorologist. The bird called the nine-killer is an arithmetician; also the crow, the wild turkey and some other birds. The torpedo, the ray and the electric eel are electricians. The nautilus is a navigator. He raises and lowers his sails, casts and weighs anchor, and performs nautical feats. Whole tribes of birds are musicians. The beaver is an architect, builder and wood-cutter. He cuts down trees and erects houses and dams. The marmot is a civil engineer. He does not only build houses, but constructs aqueducts and drains to keep them dry. The ants maintain a regular standing army. Wasps are paper manufacturers. Caterpillars are silk spinners. The squirrel is a ferryman. With a chip or a piece of bark for a boat, and his tail for a sail, he crosses a stream. Dogs, wolves, jackals and many others, are hunters. The black bear and heron are fishermen. The ants are day laborers. The monkey is a rope dancer.

A MIRACLE OF HONESTY.—At a party one evening, several contested the honor of having done the most extraordinary thing, and a renowned gentleman was appointed the sole judge of their respective pretensions.

One of the party produced his tailor's bill with a receipt attached to it. A buzz went through the room that this could not be outdone, when—

A second proved that he had arrested his tailor for money lent to him.

The palm is his, was the general cry, when a third put in his claim. "Gentlemen," said he, "I can not boast of the feats of either of my predecessors, but I have returned to the owners two umbrellas that they left at my house."

"I'll hear no more," cried the astonished arbiter, "this is the very *ne plus ultra* of honesty and unheard-of deeds; it is an act of virtue of which I never knew any person capable. The prize is yours, sir."

ANOTHER ASTEROID.—By the English papers we learn that on the 15th of September, Dr. R. Luther, at Bilk, near Dusseldorf, discovered a new planet of the eleventh magnitude, the fifth first seen in 1857, and the forty-seventh now known to exist between Mars and Jupiter. It was stated in the *Washington Union* of October 5, that on the preceding evening, Mr. Ferguson of the National Observatory, discovered yet another planet, also of the eleventh magnitude, which, if hitherto unknown, will be the forty-eighth of the Asteroids. The size, however, of these planets is very small; the diameter of the largest being supposed to be but forty miles, and of the smallest only four.

A SIMPLE REMEDY.—A writer in the *Baltimore Sun*, who has been afflicted severely in his family by that appalling disease, bronchitis, has found relief in the following remedy: "Take honey in the comb, squeeze it out and dilute with a little water, and wet the lips and mouth occasionally with it." It had never been known to fail, in cases where children had throats so swollen as to be unable to swallow. It is certainly a very simple remedy and may be a very efficacious one.

PROGRESS OF STEAM.—It is said the number of locomotives running in the United States at the present time, is estimated to exceed 9,000. The proportion of engines to the length of road will average one to every three miles; for, while some of our Western roads have but one to every five or six miles, many others, like the Erie, New York Central, Baltimore and Ohio, etc., have one for nearly every two miles.

COPPER.—One of the masses of copper from the Minnesota mine weighs 8,749 lbs.; and is the largest ever yet produced in the Lake Superior country. The Minnesota mine has shipped one mass this season, weighing nearly 8,000 lbs.; and the Cliff mine has shipped a lump weighing 8,500 lbs., but this last one from the Minnesota mine beats them all.

BELLIGERENT CHRISTIANS.—The Methodist Church South and the Baltimore Conference, at a recent meeting got into an exciting squabble, which resulted in a regular plug-ugly fight between a champion of each division, in which the representative of the Baltimore Convention got badly whipped.—*Chicago Journal*.

Let him who expects one class of society to prosper in the highest degree, while the other is in distress, try whether one side of his face can smile while the other is pinched.

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