

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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SPIRIT AND CLAIRVOYANT MEDIUMS IN NEW YORK.

Mrs. E. J. FRENCH, 8 Fourth Avenue, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A. M. to 1 P. M., and 2 to 4 P. M. Electro-medicated baths given by Mrs. French.
Mrs. J. E. Kellogg, Spirit Medium. Rooms, 625 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day (except Sundays), from 9 A. M. to 12½ P. M.; on Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P. M.
Mrs. BRADLEY, Healing Medium, 109 Green-street.
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Mrs. Beck, 463 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personalizing Medium.
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A. B. SMITH, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.
Mrs. ANN LEAH BROWN, 1 Ludlow-place, corner of Houston and Sullivan streets. Hours, from 3 to 5, and from 7 to 10 P. M. Fridays, Saturdays and Sundays excepted, unless by engagement.
Mrs. S. ROGERS, Seeing, Psychological and Healing Medium, 44 Delancy-street. Hours, 10 to 12 A. M., 2 to 5 and 7 to 10 P. M.

PERSONAL AND SPECIAL NOTICES.

Lectures in Williamsburgh.
William Fishbough will lecture in the Hall of Bank Building, corner of Fourth and South Third-streets, Williamsburgh, next Sunday, and for several Sundays following, morning and evening, at the usual hours for Church service, indicated by the ringing of the bell.
Miss Beebe at Dodworth's Academy.
Miss C. M. Beebe will lecture at Dodworth's Academy next Sunday, morning and evening.
Mrs. Hizer at Brooklyn.
Mrs. Hizer will lecture at Clinton Hall, corner Clinton and Atlantic streets, Brooklyn, on Sunday, the 10th inst., at three o'clock.
Mrs. Coan's Public Test Meeting.
Mrs. Ada L. Coan, having returned from the West, will hold a public meeting in Stuyvesant Institute, on Thursday evening, January 7, to commence at 7½ o'clock. The manifestations through Mrs. Coan's mediumship are of a test character, the Spirits signifying their presence by loud raps, and by writing their names through the medium's hand. Persons in the audience will be allowed to question their Spirit friends upon such points as will best establish personal identity, and determine the spiritual origin of the mysterious sounds. Admittance 15 cents.
Miss Hardinge at Philadelphia.
Miss Emma Hardinge will lecture to the friends at Sansom-street Hall, Philadelphia, on Sunday next, January 10th, and the succeeding Sunday, January 17th. Miss Hardinge will be happy to answer to any calls, to lecture in the neighborhood of Philadelphia, during the period of her stay in that vicinity. Address to the care of Dr. Child, 510 Arch-street, Philadelphia.
Mrs. Caroline E. Dorman has returned to this city, and may be seen at 34 East Twelfth-street, corner of University Place. As I know from observation that she is one of the best clairvoyants, I feel it my duty to bear my testimony here for the benefit of those who need such service. I do it of my own accord, and without her knowledge. Those who wish to see a clairvoyant may rely upon full satisfaction.

O. H. WELLINGTON.

The Volunteer Choir at Dodworth's Hall.

Miss Emma Hardinge, Directress of the above choir, earnestly solicits the assistance of any ladies and gentlemen attending these meetings, who feel an interest in the continuance of the singing. The duty of sustaining the music devolves upon one or two volunteers whose time is uncertain, and it will be impossible to maintain this excellent and attractive choir unless others come forward to give their meed of assistance. All who possess a voice, with or without a knowledge of music, are cordially invited to join. Excellent practice and certain improvement is guaranteed. Basses and tenors are especially wanted. Apply to Miss Hardinge, at the Conference room, 18 Fourth avenue, any day from 11 till 6, or the practice meeting evenings, Thursday and Saturday, from 7 to 9.

Mrs. Cora L. V. Hatch will speak in the Brooklyn Institute, corner of Concord and Washington-streets, every Sunday afternoon, at three o'clock; and in Stuyvesant's Institute, 659 Broadway, New York, every Wednesday and Friday evening at half-past seven o'clock.

The Moving World.

The old year is among the things that were. But this is no cause for regret, seeing that there is an eternity of years before us. There is a streak of false morality in the old saws about the loss of time, as generally understood. Most men consider time lost which yields no return in money; when the fact is, that all time devoted to gain merely from the love of gain, is a dead loss. It is better to stop and think, and pursue life devoid of hurry. In this way, though we may seem to others to be losing time, wasting the fleeting moments, in reality we are saving them. We are educating, setting in order the inner man, and fitting him for all life.

The dying year has been signalized by the return of Gen. Wm. Walker, the eminent filibuster, to the United States, a nominal prisoner, to take his trial for piracy. His capture, together with that of the main body of his followers, was achieved by Commodore Paulding, at Punta Arenas. The Commodore declined the proffered co-operation of the British Commander in those waters, and breasted the danger and glory alone. Walker gave up without firing a gun. He was sent to this city, and dispatched hence to Washington in charge of an U. S. Marshal. On arriving at the National Capitol he was told that he was free; but it is still asserted that he is to be tried for an infringement of our neutrality laws, at New Orleans.

The excitement at the South, growing out of the capture of Wajker, is said to be intense. Meetings to denounce the President, and all concerned in the measure, are being held at New Orleans, Mobile, and other central points. Vigorous efforts are also being made in the same quarters, to re-enforce Walker's lieutenant, who, with a small force, is still supposed to hold possession of the Colorado.

Mr. Buchanan finds himself between two fires in pursuing his Nicaraguan policy. In such a case, Gen. Jackson, whom it is said Mr. B. is anxious to imitate—would have set down his foot very hard, and followed his own course. Mr. Buchanan, on the other hand, wavers and attempts to split the difference. Hence, Captain Chatard of the *Saratoga* is ordered home for not arresting Walker, and Commodore Paulding for arresting him. The pretence that the Commodore violated the soil of Nicaragua in landing is mere moonshine. The harbor where Captain Chatard lay, when Walker passed him is just as much a part of Nicaragua, as the shore which bounds it.

The situation of Kansas is becoming daily more complicated and alarming. Several collisions are reported; in one of which, after a battle of an hour, the pro-Slavery forces retreated with the loss of one man killed, and two mortally wounded. The U. S. Marshal was also badly wounded. At the last dates, Gen. Lane was strongly intrenched, and a battle deemed inevitable.

At the recent vote on the Lecompton Constitution, that instrument was sustained, Slavery clause and all. The Free-State men abstained from voting. Large numbers came in from Missouri, and were allowed to vote on swearing that at that instant, they were residents of Kansas. Several were arrested by the Free-State men, and detained for trial.

At this election, the frauds in the Oxford precinct were repeated. This little settlement, which Gov. Walker visited in person, and found to contain some half a dozen cabins, all told, without a store or tavern, has returned a vote of 2,000 for the Lecompton Constitution.

Gen. Denver has succeeded Secretary Stanton as acting governor of Kansas, but announces at once—so it is reported—that he shall follow in the footsteps of Gov. Walker and Secretary Stanton, for the no other course is possible.

Gen. Stringfellow, whose name has been so prominently connected with Kansas affairs from the beginning, is reported at Washington, and to the surprise of every one, takes ground against the Lecompton Constitution. He declares it an outrageous swindle.

There is farther news from the Mormons and our Utah army. The army has gone into winter quarters, and is said to be comfortably provided. The Mormon force (strength not reported) under the Mormon Gen. Wells, is near-by on Bear Creek. The orders of Gen. Wells are to harass the U. S. troops as much as possible, burn the grass, etc., but not to shed blood. They have driven off 700 more head of cattle, directly from the rear of the army.

From California, we learn, that the Mormons of Carson Valley, and San Bernardino, numbering some three thousand in the two localities, are hastily selling their property for what they can get, and rushing at the command of their Prophet, to the defense of Salt Lake City. Many of them were wealthy farmers, with fine buildings, beautiful orchards and vineyards; but all are sacrificed without a murmur—parted with to their Gentile neighbours, in many instances, for a mere song. This, at least, shows them sincere, and we can but feel sad at the destruction which seems to be hanging over this people, which we are disposed to think, might have been avoided with proper care at an earlier period; on the part of Government.

Gen. Scott has gone to Washington, to assume the personal direction of the Mormon war.

Mr. Buchanan, during the first year of his administration, finds himself in a large kettle of hot water. The responsibility of the civil war in Kansas is charged to his account, not only by his political opponents, but by many of his political friends. The deplorable and ridiculous conduct of the Utah expedition, with the worse than loss of the six millions which that expedition is said to have cost; the Nicaraguan foray of Gen. Wm. Walker, with the political revolt at the South, which seems likely to ensue; the defection of Gov. Walker, Douglas and others; the Florida war, where three or four thousand embattled troops are set at defiance by a mere handful of Indians, whose only object seems to be to keep out of the way, and prayer, to be let alone; together with a bankrupt treasury, come in like so many jets of boiling water to increase the heat. Suppose Mr. Buchanan were to try to ascertain what is right in connection with these several questions, and plant himself upon it. We apprehend he would have less difficulty.

The Democratic Members of Congress from New York, are all said to be in favor of the Lecompton Constitution, with the Slavery clause. Four members from Indiana, hitherto occupying a like position, have bolted.

On Monday, Mayor Tiemann assumed his place as chief executive officer of this city. The retiring Boards, during the last days of their existence, shouldered the city with several questionable burthens; but were defeated in others. The resolutions, to pay Mayor Wood \$10,000, to cover the cost of the Wood rebellion, and to remove the steamboat landings up town; together with the tax levy for 1848, were lost. The location of the Post-Office also goes over to the new Board. Strong hopes are entertained of a respectable infusion of honesty, henceforward, in the conduct of our city affairs; but the present is no time to sleep. Rogues never give up, and the hands of honest men are always the better of being strengthened.

Reports of serious revolts in Mexico, against the government of Comonfort, have been current for some days, but are at length contradicted. The supposed revolts are now said to have been demonstrations in his favor; and the affairs of Mexico are declared to be gradually assuming a more settled and promising condition.

From Europe, the news is in the main encouraging. The pressure and failures continue, but in a mitigated form. The Bank of France had reduced its rate of interest to six per cent.

The efforts to launch the *Leviathan* have failed, and the attempt has been indefinitely adjourned.

The last movement in British reform, is a petition in favor of a special parliamentary representation of the educated classes. This opens a new field.

Russia announces, with a flourish of trumpets, that her armies have succeeded in killing a large number of some distant barbaric tribe, with whose affairs she has chosen to meddle, and burned a great number of their villages.

The British in India have put to death several of the sons of the King of Delhi, on the charge of treason—a word of exceedingly dubious import, in the mouths of the conquerors of a country.

The raising of the sunken ships at Sevastopol has been abandoned by the American contractors.

Domestic and Foreign Items.

ARREST OF GEN. WALKER.—Perhaps the most exciting item of news that has occurred since our last issue, is the arrest and disarming of Gen. Walker, the filibuster, by Commodore Paulding, at Punta Arenas, Nicaragua. The main particulars of the affair are given thus: "On the 8th inst. Commodore Paulding landed a small force on Punta Arenas, where Walker and his troops were stationed. The little filibuster was ordered to surrender, and he obeyed the order promptly, excusing himself by saying that he preferred being taken by Americans and not by British. The main body of his troops were put on board the *Saratoga*, and are on their way to Norfolk. A few under Colonel Frank Anderson who had gone up the river to the mouth of the Sarapiquí, are still in Nicaragua. Walker himself, with his Aid-de-camp, Colonel McDonald, were taken to Aspinwall by Capt. Engle, and put on board the *Northern Light*, which arrived here on the 27th ult. Walker is now at Washington, but whether he will be brought to trial for violating the neutrality laws, does not yet appear.

The receipt of the news of Gen. Walker's capture caused general indignation in New Orleans. The announcement was made at Spaulding & Rogers's Amphitheater and the St. Charles Theater, causing great excitement. The feeling there in favor of re-enforcing Col. Anderson is intense.

KANSAS AFFAIRS.—The Lecompton constitution with slavery, has received a majority of votes at the recent election, the Free-State men generally abstaining from voting, and the Missourians (as it is said) largely participating. A dispatch from St. Louis under date of Dec. 29, runs as follows: "Leavenworth (Kansas) advices of the 20th inst. give the vote of that city as 238 for slavery and 9 against. Much excitement prevailed, there being many Missourians present, many of whom voted, after swearing in their votes. The form of oath administered was, 'Are you at this instant an inhabitant of this Territory?' Several of the Missourians had been arrested, and Judge Lecompte had issued writs of habeas corpus for their release. Gen. Calhoun had been burned in effigy. Eli Moore had been shot in the leg by a German. It was rumored that Gov. Denver had issued orders for the arrest of Gen. Lane.

UTAH.—Recent advices represent that the Mormon rebellion is fully organized, and that their leaders have declared the territory independent. A systematic mode of harassing the troops sent against them, driving off their cattle, burning up the grass, &c., without taking life, has been decided upon. They have intrusted the command-in-chief of their forces to Daniel H. Wells, whom they style Lieutenant-General. He dates his orders from Fort Bridger, but is in reality posted with his forces on Bear River. Brigham Young has sent a lengthy document to Col. Alexander, covering several pages of foolscap paper, which seems to be a protest against the progress of the troops, and a defense of his own attitude. No further account of its contents has reached us.

Private advices from California to the New York *Tribune*, state that two Regiments of Volunteers are holding themselves ready to march against the Mormons at a moment's warning.

FROM MEXICO.—Recent advices state that another revolution broke out in Mexico on the 10th inst. The garrison at Tacubaya had pronounced against the dissolving of the Congress, the overthrowing of the Constitution, and the declaring of Comonfort as Dictator. Vera Cruz followed the example, and it was expected the rest of the States would also do so. Later accounts from Yucatan state that the reactions had captured Sisal, which again was retaken by the Government troops.

ACCIDENT AT PATCHOGUE, L. I.—The barn of John Mott, at Patchogue, took fire about 12 o'clock on Wednesday night last, and burned to the ground, with its contents of hay and one cow. The wind blew a gale at the time, and having no fire department, the whole village at one time was in imminent danger.

NEW BANK IN HOBOKEN.—The "Marine Bank" is being organized in Hoboken, with a capital of \$100,000, under the General Banking Law of New Jersey. Banking office, corner of Washington and First streets, the doors of which are to be open for business on Monday next, January 4th. Louis M. Van Etten is the President, and Grosvenor Clark, Cashier.

STEAMBOAT ON FIRE.—About 9 o'clock on Saturday morning, the steamboat Bay State, of the Fall River line, while lying at her dock, Pier No. 3, North River, was discovered to be on fire. The fire broke out around the frame-work of her boiler. It was first discovered by Officers Clark and Conant of the First Ward Police, and was extinguished by the use of her own steam-pumps, but little damage having been sustained.

THE COUNTY NURSERY.—The young Men's Christian Association, of Brooklyn, provided a feast for the children in the Kings County Nursery Building, at Flatbush, on Tuesday. About two hundred children sat down to the feast, and enjoyed themselves greatly.

THE ADRIATIC.—Extract of a letter from L. B. Mackinnon, of the Royal Navy, dated off Liverpool, Thursday, December 3, on board the *Adriatic*: "I am delighted with this magnificent ship; although we have been obliged to make the greatest portion of this passage under half-steam; I feel confident that she will eventually cross the Atlantic in twenty hours less than any other vessel afloat. I only mention twenty hours, as I wish to be well within the mark."

David A. Brayton generously gave to the poor of Fall River, Mass., on Christmas morning twelve hundred loaves of bread.

On the 1st of January the mode of reckoning currency in Canada will be changed from pounds, shillings and pence to dollars, dimes, and cents. This is the first step the "Canucks" have taken to Yankeeify themselves, preparatory to their ultimate admission into the Confederacy of American Free States.

DEATH FROM THE BITE OF A CAT.—Mr. John Abel, clerk in the employ of J. B. McCreary & Co., at Lewis Audreid's colliery, at Janesville, Pa., died on the morning of the 27th, from the bite of a cat. A cat flew at him and bit him. He complained a little at the time, but it passed away and no more was thought of it. He had at times, a great repugnance to water, and the mere sight of it caused a shuddering sensation. On Christmas Day he dined at the hotel of Mr. David Martz, at Janesville and appeared in usual health. On the morning of the 26th he complained of being sick, and at last took to his bed. He suffered intense agony, trying to bite the hand which the cat had bitten ten weeks previous, and exclaimed that the sight of water made him mad—a raving maniac. His friends had to hold him to prevent his tearing his breast. Medical skill proved of no avail, and on the 27th he breathed his last.

The trustees of the Corporation of Orange, Va., have resolved that no free negro shall hereafter settle or reside within their limits.

THE BERLIN FREE-LOVE RUMPUS.—A number of the persons engaged in the burning of the November edition of the *Social Revolutionist*, Free-Lovers' organ, of which account has heretofore been given, were on Tuesday week brought before H. Walker, Esq., of Berlin, on charge of riot, complaint having been preferred by the redoubtable Frank Barry. There were four gentlemen and nine ladies of the culprits, embracing some of the most respectable people of the town. Barry, as prosecuting witness, was called upon the stand to give his testimony, but among the prisoners he could identify only one lady as having been engaged in the affair. He thought that while trying to rescue his documents from the fair purloiners, he had received a blow upon the head, but could not tell who struck it, and was not sure that he was struck at all. No decisive evidence being produced, the prisoners were discharged.

ANTI-RRNT MOVEMENT.—Last week, some of the farmers from several towns in Albany and Rensselaer counties, assembled to organize an association to raise money for the defense of all suits brought by the heirs and assignees of the late Stephen Van Rensselaer, for the enforcement of the covenants and conditions contained in the manor grant. About 250 met. Harry Rensselaer was chairman. Sundry speeches were made, and an organization agreed upon.

NOVEL CHRISTMAS AMUSEMENTS.—It is said that at least five hundred people witnessed the catching of a greased pig, on Christmas day, in Dorchester, Mass. Twenty-eight persons competed for the prize, each one paying an entrance fee of twenty-five cents, making \$7 in all. There was a foot race immediately after the pig race.

MR. LEFEVRE, a wealthy sugar-planter at Lafourches, La., died recently without issue, leaving an estate of \$700,000. Half was left to a nephew, and half to a broker in New-Orleans, who had transacted Mr. Lefevre's business. The broker was astonished to find himself the recipient of \$350,000, but refused to receive the money on such terms: so went before a notary public and renounced the whole legacy, making it over in favor of the relatives of the deceased in France, consisting of nephews and nieces to the number of twenty or thirty, and all humbly situated in life. It seems the deceased had previously made a will in which his French relatives were handsomely remembered; but on returning from a visit to them, not long ago, for some reason known only to himself, he tore the will to pieces and wrote a new one.

THE Woman's Protective Emigration Society dispatched on the 30th ult. a party of forty young women, in charge of Miss Rich, to Northern Indiana, where Mr. Foster had already secured good homes for them.

COLLISIONS IN KANSAS.—It is stated that several collisions have taken place between pro-slavery and Free-State parties, and that a number of prisoners have been taken on both sides. Gen. Lane was said to be occupying an intrenched position, and determined to fight the United States dragoons, should they attack him. If this was his determination, it is more than likely a collision has taken place, as an order for Lane's arrest had been issued by Secretary Denver, and the dragoons would be employed to enforce it.

A PANIC ADVERTISEMENT.—The following is the beginning of an unique advertising specimen in the New-York *Post*:

"ELEGANTLY EMBELLISHED WALL PAPER FOR SALE.—About thirteen bushels of engraved paper, ready 'to go to the wall,' consisting of Railroad Bonds, secured and unsecured by 1st, 2d and 3d mortgages, Income, Construction, Interest and Sinking fund bonds, with and without coupons, of an endless variety of patterns—perspectives, landscapes and water views—liquidated and unliquidated."

THE KANSAS SNARL.—The following, under date of Westport, Mo., Dec. 20, we find in the St. Louis *Republican*. If its representations are correct, it would appear that the President has not made much by appointing Gen. Denver to succeed Secretary Stanton: Mr. Denver arrived here last week, and will enter upon the discharge of his official duties today. The people seem very much prejudiced against him, because he comes here at this time to supersede Mr. Stanton. From what I can learn of him, I am sure that the President has made nothing by the exchange, for it is understood that Mr. Denver indorses all the official acts of both Gov. Walker and Secretary Stanton, even to the convening of the extra session of the Legislature. The truth is, the President, nor no man outside of Kansas, is qualified to advise fully how to act here."

A letter from Secretary Toucey to Messrs. Peter Cooper and Cyrus W. Field, informs those gentlemen that the steam-frigate *Niagara* will be again detailed to lay the Atlantic Telegraph cable. Chief-Engineer Everett, U. S. N., has been granted leave of absence to give his services to the Telegraph Company. The President and Secretary Toucey are both favorable to the enterprise.

HOW PRESIDENT BUCHANAN RECEIVES THE LADIES.—A Washington correspondent, of the *South* says: "Mr. Buchanan still continues to have hosts of lady visitors, and scarcely a pretty woman comes to Washington, but she must see the bachelor President. His manners toward lady visitors show that he is no 'lady's man'; his graceful commonplace seems to fall him with them; and I have seen him evidently sorely taxed to find a few words to say to the fair dames who will find their way to his reception room. He is said to have been compelled to have recourse to two stereotyped phrases, which he invariably addresses by turn to the ladies, as he runs the gauntlet of them at reception hours. They are these: 'Madam, is this your first visit to Washington?' Answer. A pause, and then, 'Madam, I would advise you to visit the Smithsonian Institute.' After which the lady is expected to vamoose."

FROM EUROPE.

The *Arage*, Capt. Lines, from Havre and Southampton, December 16, arrived at this port, bringing four days' later from Europe.

The British Parliament adjourned its sittings on the 12th, until February next, the royal assent having been previously given to the Bank Issues Indemnity Bill.

No farther news had been received from India.

Trade in the manufacturing districts of England was generally bad. At Leeds, on the 15th, the cloth markets were very inanimate, there being few purchases made. Some very heavy failures had been announced.

No farther progress had been made in the launch of the *Great Eastern* steamship.

The Belgian elections had resulted in a large ministerial majority in favor of the Liberal policy. There were one hundred and eight members to be elected; of these, seventy of the new deputies belong to the Liberal side, and only thirty-eight to the Opposition.

Advices from Hamburg, of the 12th ult., announce that the Assembly of Citizens had adopted the proposal of the Senate not to place the 20,000,000 received as a loan from Austria in the Discount Bank, not

to employ them in giving pecuniary aid to some great houses on the point of stopping payment, which stoppage would be a heavy blow to commerce in general. A "Commission of Confidence" has been formed to distribute the money. On the other hand, the Treasury is authorized to lend to the Discount Bank the surplus over what it requires, not exceeding 5,000,000. The general monetary pressure in Hamburg remained unabated, or had rather increased. A telegram from Stockholm, dated 10th ult., says: "With a view to meet the crisis, the following measures have been proposed to the Diet: A state loan of ten millions. Employment of the disposable portion of the loan for railways to the amount of ten millions. Permission for the banks to issue notes bearing interest. A delay of three months to be granted to the debtors of the National Bank. Modification of the Bankruptcy Law."

LONDON papers of the 3d ult., state that the bullion in the Bank of England has decreased since July £600,000 sterling, or nearly \$3,000,000. This is a most important item of news. Though gold has continued to flow into England from the rich province of Australia, it has flowed out faster to the continent and to India, while the supply from the United States has fallen off, and shipments hence will not soon be renewed. Should specie, on the contrary, come back to the United States, and the drain continue from London to the East, the decrease of bullion in the bank must go on, producing, first, a want of confidence, and then revulsion and panic, which will, as is said of earthquakes, be "sensibly felt" in Paris and elsewhere.

To the Patrons of this Paper.

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Other Agents and Book-dealers will be supplied promptly. A liberal discount allowed to the trade for cash.

The following persons are authorized to receive money for Subscriptions to the *Spiritual Telegraph*, and for all BOOKS contained in our Catalogue.

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HOLIDAY PRESENTS.

S. T. MUNSON, 5 GREAT JONES-STREET, would inform his friends among the Spiritualists and the public generally, that he has on hand, in anticipation of the Holidays, a fine assortment of elegantly bound books, by standard authors, both in prose and verse, including the following: Three volumes *Shekinah*, *Bouquet*, *Lily Wreath*, *Lyric of the Morning Land*, *Golden Age*, *Epic of the Starry Heavens*, *Light in the Valley*, engravings, etc.
He would also say that he has not forgotten the little folk, but has provided for their especial entertainment a fine collection of Children's Picture Books, Toys, Games, Paper Dolls, etc.
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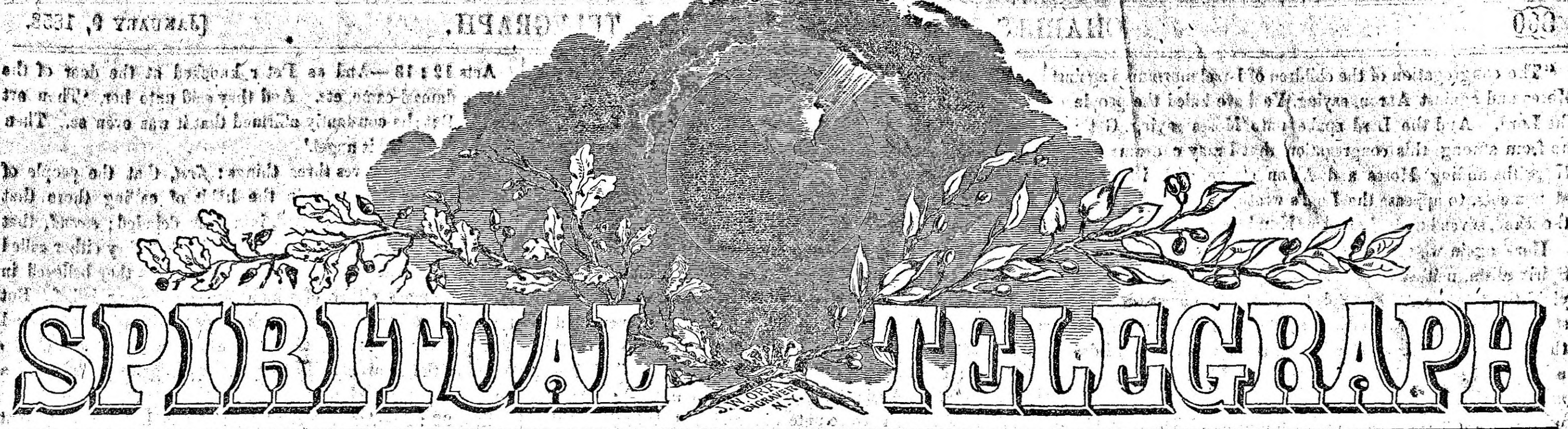
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The Principles of Nature.

SPIRITUALISM,

ITS PHENOMENA AND SIGNIFICANCE.

AN ESSAY, BY CHARLES PARTRIDGE.

Delivered in response to an invitation of the New York Christian Union in Clinton Hall, on Tuesday evening, December 22, 1857.

(Continued from Last Week's Issue.)

We shall refer to those Bible records of manifestations of power and intelligence to the natural senses of sight and hearing of men, which are clearly spiritual, without intending at this time to raise or discuss the question, whether some of them were produced by God, the Lord, or by a distinct order of angels, or whether all of them were produced by Spirits who have lived as human beings in earth-forms on this or some other earth.

The first Bible account of spiritual manifestations is recorded in Genesis 2:16 (4004 B. C.), and reads:

"The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it." "They heard the voice of the Lord God walking in the garden." Gen. 3:8. "The Lord said unto Cain, Where is thy brother Abel?" Gen. 4:9. "The Lord God said, I will destroy man, whom I have created, from the face of the earth." Gen. 6:7. (B. C. 2448.)

"And the Lord came down to see the city, and the tower which the children of men builded" (Gen. 11:5.—B. C. 2247). This is the first account we find of buildings and towers made of brick and mortar.

We have no parallel in Modern Spiritualism, of any Spirit coming down to inspect our buildings, notwithstanding Spirits have directed where and how all our so-called Spirit rooms should be built, and the materials have generally been logs, from which have been erected what was called log cabins.

In Genesis 15, it is recorded that the Lord spoke to Abraham, saying, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit." The only parallel to this in Modern Spiritualism that we remember, is what was called the Mountain Cove movement. A few persons conceived that they were directed by the Lord or the ancient Apostles, to remove from New York State, chiefly from Auburn, to Mountain Cove in Fayette county, Virginia. These people did not go there, as did Abraham to his lands, to multiply, but to receive communications from the Lord, and instruct the people in his wisdom. The lands were not given to them to inherit as were the lands to Abraham, but they purchased them, made a small settlement, and remained together about eighteen months, and then broke up and scattered abroad among other people and nations. For further account of this movement we refer to the Mountain Cove Journal, published by these people during their sojourn at that place.

"The angel of the Lord found Hagar, and talked with her." Gen. 16. This, we believe, is the first Bible account of spiritual intelligences being styled Angels.

The Lord appeared to Abram, and said unto him, "I am the Almighty God. I will make my covenant between me and thee, and will multiply thee exceedingly." Gen. 17. (B. C. 1910.)

There came two Angels to Lot while setting in the gate of Sodom. He got up, bowed, and invited them into his house to tarry during the night. They went in and ate unleavened bread. The men of Sodom came to the house, and said to Lot, "Where are the men which came in to thee this night?"

This, we believe, is the first instance in the Bible where the words angels and men are used interchangeably to signify a human being, whether in Spirit or mortal form.

God tempted Abram to offer his son Isaac. The Angel of the Lord called, and stayed the murderous hand of authority. (Gen. 22.)

This seems to have been the inauguration of mere authority and faith in the world. Abram heard a voice speaking out of heaven, which he interpreted as that of God as stated in the record; but he did not stop to consider whether the requirement was right, just, humane or useful. It was enough for him to know (as he thought he did) that God commanded him to take the life of his son. Here is the first fruit of mere authority and faith which has characterized the thoughts and acts of authoritarians through the ages down to the present hour. Authority and faith have been the bane of humanity, the stumbling-block to progress, and have caused more human suffering and human blood to flow than any other idea or cause whatsoever. These words and ideas have ever stood godfather to suffering and sacrifices by fire, sword, fighting, rack, thumb-screw, gibbet, guillotine, gallows, etc. Blind faith and authority have pervaded all Spiritualism, even down to these modern times. By faith and authority do Catholics confess unto men; by faith and authority was the Wakeman murder committed; by faith and authority did people go to Mountain Cove, to commune with Christ and the Apostles; by faith and authority have people engaged in various unsuccessful, irrational enterprises. There is need, for humanity's sake, that people get rid of blind faith and authority—that people come to themselves and reflect.

Jacob and God wrestled. Jacob saw God face to face. God said, "Jacob, as a prince hast thou power with God and with men, and hast prevailed." (Gen. 32.—B. C. 1739.)

We have a parallel to this in Modern Spiritualism, which is recorded in the Book of the Spiritual Telegraph, vol. II. p. 72, 73. A skeptic asked the Spirits if they could wrestle as did God with Jacob; they answered in the affirmative; he challenged and dared them to the contest; the Spirit asked him to retire into the open yard, and took up the table and sent it after him, which hit the side of the door with such force as to break it to pieces; and then commenced a vigorous struggle. The man began striking, jumping, and manifesting all the signs of wrestling with flesh and blood, until he was exhausted, worried out, and cried for quarters, declaring that he never wanted to wrestle or fight with the Spirits any more.

When Jacob was traveling to meet Esau, he beheld the Angels of God, and said, "This is God's host." (Gen. 32.)

Exodus 3: (1571 B. C.) The Angel of the Lord appeared to Moses in a flame of fire out of the midst of the bush: the bush burned, but was not consumed. He said, "I am the God of thy father, the God of Abraham, Isaac and Jacob." And Moses hid his face. God said he came down to bring the children of Israel out of Egypt; and he employed Moses and Aaron as his mediums to demonstrate his claims and enforce obedience by the performance of greater manifestations of spiritual power than could be performed by Pharaoh through his mediums, the wise men, sorcerers and magicians. It seems to have been conceded by both parties, and by all the people, that whoever could perform the mightiest, the most terrible and remarkable spiritual manifestation, should be considered the mighty God who should be obeyed.

God's first manifestation of spiritual power on this occasion, through his mediums, Moses and Aaron, was the turning of a rod into a serpent. But Pharaoh's wise men, sorcerers and magicians, did the same thing. Aaron's rod, however, swallowed up the rod of the magicians. The Lord then directed his mediums to take the rod which had been turned into a serpent and smite the waters till they turned into blood; the fish died, etc. But Pharaoh, through his mediums, duplicated this also; and so they continued to try their skill and strength until Pharaoh's mediums became afflicted with boils and got sick which diminished their mediative powers, and they could no longer duplicate the wonderful manifestations through Moses and Aaron; and thus the claims of the "Almighty God" were established. This is not Modern Spiritualism. In that age of the world—as is too much the case in our own time—might made right, and power was their God.

For the credit of humanity we are happy to add, that no medium of modern times can or would duplicate the manifestations in this Bible narrative. We will now proceed with our account.

The Lord made a covenant with Moses to do terrible things—to drive out the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites (Exodus 34:10—1491 B. C.) This is not Modern Spiritualism; and we are not aware that any Spirit of modern manifestation, has attempted to make any such covenants with mortals to injure the neighbor.

The Lord commanded Moses to build a gorgeous tabernacle, according to plans and specifications which he gave him, and "Moses did according to all that the Lord commanded him." (Exodus 11.—1491 B. C.) If the account of this tabernacle and its furniture be correct, Christendom, with all its gorgeous splendor, has not quite duplicated this extravagance, and must, with Pharaoh, acknowledge that the Lord is great. Modern Spiritualism, as yet, has no parallel to offer.

The Lord said to Moses, "Let the people stone to death those who blaspheme" (Leviticus 24). "When the people complained, it displeased the Lord; and the Lord heard it, and his anger was kindled, and the fire of the Lord burned among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses, and when Moses prayed unto the Lord, the fire was quenched" (Numbers 11.—1490 B. C.)

"The congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord. And the Lord spake unto Moses saying, Get you up from among this congregation, that I may consume them." Notwithstanding Moses and Aaron strove, with incense and atonements, to appease the Lord's wrath, he destroyed fourteen thousand, seven hundred, of them (Numbers 16: 34.—1471 B. C.).

Here again we must admit we have no duplicates in Modern Spiritualism, neither do we expect any, and we must here again yield the palm to Ancient Spiritualism. The angel of the Lord stood in the way for an adversary against Balaam; the ass saw the angel of the Lord standing in the way with sword drawn, and turned aside. Balaam's anger was kindled; he smote the ass, and the Lord opened the mouth of the ass, and she said unto Balaam, "What have I done unto thee?" The Lord opened the eyes of Balaam, and he saw (as did the ass) the angel of the Lord standing in the way, with his sword drawn in his hand, etc. (Numbers 22.—1452 B. C.).

We will mention in passing, that Modern Spiritualists have many parallels to this manifestation, except that dumb animals have not yet had occasion to cry out for being smitten by Spiritualists. The large dog belonging to Rev. Dr. Phelps, in Stratford, Conn., while the spiritual manifestations were occurring in and about his house, manifested every sign of seeing them, and sometimes exhibited much fright. It is said that on one occasion, the dog was caught up by the Spirits, and locked up by them in a closet.

Joshua at Jericho saw an angel, whom he called a man, standing over against him with sword drawn. The angel told Joshua that he appeared to him as the captain of the host of the Lord; and Joshua fell on his face and asked, What saith my Lord? (Joshua 5: 15). "Gideon perceived that he saw an angel of the Lord." But he did not quite understand why he appeared, and Gideon said unto God, If thou wilt save Israel, manifest it to me by causing all the dew to accumulate on a fleece, and he did so; but Gideon was still skeptical, and asked God to reverse the sign, and allow no dew on the sheepskin, but on the ground around it, and it was done (Judges 6: 37).

The manifestations in Modern Spiritualism are so abundant and satisfactory that there has probably been no person willing to investigate whose skepticism has risen to the degree of tempting God with such experiments. Such skepticism belongs exclusively to those who stand aloof, and it readily yields to a fair investigation of the ordinary modern phenomena.

We pass now to speak of the narrative of the communion between Saul and the Spirit of Samuel, through the mediumship of the Witch of Endor, which occurred about 1060 B. C., and is recorded in I Samuel, 28. This case is so familiar I will not repeat it, except so far as may be necessary in presenting my thoughts upon it, from the stand-point of a somewhat similar experience. We have no parallel as yet to Saul's conduct in "putting away those who have familiar Spirits, and the wizards, out of the land;" notwithstanding the press, the pulpit and the people have called on those in authority to do so, and a law was a few years since attempted to be forced through the Legislature of Massachusetts to this end. We are happy to say, that the originator of that project has long since become a very tolerable Modern Spiritualist; and that the able Felton, of Cambridge College, is investigating and progressing fairly.

Much has been said by the opponents of Modern Spiritualism respecting what are termed sometimes scriptural edicts, against consulting with familiar Spirits, wizards, necromancers, etc. These words and their significance have, it seems to us, been unnecessarily identified with evil, and magnified out of all proportions.

It has been shown by the foregoing quotations, that people of ancient times were authoritarians, and it may be added that this trait of human mentality generally prevails at the present time. A dangerous idea almost as universally obtains, namely, that whatever is communicated from the heavens or from Spirits, should be accepted as Divine wisdom, and should be implicitly obeyed. Consequently people in the days referred to in the Scriptures, and, I am sorry to say, many in our own time, seek directions from Spirits rather than exercise their own judgment as to what is right. The resident God in man, the judge of righteousness, has never been relatively exercised with the other faculties of our being, and we are left miserable, submissive tools of authority. We believe it was wise in Bible times, and is wise now, to use all humane and rational means

to dispense with authority; hence I say, not in the precise language of Scripture, but in its meaning, "To the law and to the testimony of observation and reason; if any speak not according to these, there is no light in them," consequently they should not be heeded. I say stand in the dignity of manhood, no matter from whence we are addressed, or from what presumptuous authority. Let us reason and reflect as to what is just, right and proper. *Man* is of the lineage of God, and in his normal condition has the angel of truth within him.

"And the angel of the Lord came up from Gilgal to Bochim, and said, I will never break my covenant with you; but ye have not obeyed my voice. I will not drive them out from before you; but they shall be as thorns in your side" (Judges 2.—B. C. 1425). Again, I Kings 19: 18 (B. C. 906): "And behold there came a voice unto him and said, What doest thou here, Elijah?"

Elijah seems at this time to have been much more discrete than his predecessors who had recognized God only in power, pomp, promises and slaughter. Elijah recognized him, not specially in the wind, the earthquake and the fire, but in the still small voice which addressed his humanity, his understanding. The same peculiarity which had hitherto given a fearful, a terrific significance to Spiritualism, obtains, in a modified form, to this day.

Persons who are supposed to differ widely, often meet on the same plane of thought. For example: The so-called evangelical authoritarian recognizes the manifestations of his God with the materialist only in physical nature, terrific convulsions, storms and thunderbolts; but the more devout and rational Christian, like Elijah, waits until the wind, earthquake and fire have spent their fury, and hearkens to the still small voice of God which addresses the understanding.

Authoritarianism, in the earth-life, makes presumptuous Spirits; and so long as mere faith and authority constitute the basis of our religion, we may expect unscrupulous, pompous Spirits to set up any claim for themselves, calculated to overawe and frighten people into the service of their God in their way.

I am occasionally in receipt of communications which purport to come from God through mediums in different localities, commanding me to publish them in the SPIRITUAL TELEGRAPH, under pains and penalties in time and eternity. But it is our custom to discard from our columns all bombast, and we are quite incapable of being moved out of our rational course by mere presumption, threat or authority; therefore, like Elijah, we heed not the wind, but wait for sensible communications.

(B. C. 580) Daniel 3: 28: "Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his angel and delivered his servant that trusted in him, and have changed the King's word." 10th chap., v. 9, 10: "Yet heard I the voice of his words, and behold a hand touched me." 18th verse: "Then there came again and touched me one like the appearance of a man, and he strengthened me."

These are common experiences in Modern Spiritualism. Spirit-utterances, in speech and song, are often heard, and Spirit-hands are temporarily organized, and also seen and felt, and often impart health, strength and understanding to mortals. Here I must leave the Old Testament Scripture.

The New Testament is full of Spirit-intercourse. *Moses* and *Elias* were with Christ in his transfiguration. (Mark 8.) There were the Spirits of two deceased men seen and heard by Peter, James and John. Christ's intercourse with his disciples and friends during the forty days that elapsed between his resurrection and ascension. Thomas even touched him, and felt of his wounds.

Luke 24, we read, "Two men stood by them in shining garments, and said to the pious women, 'He is not here, but is risen,'" etc.

Let us observe that here, as in Daniel's vision mentioned before, the Spirits are called *men*, and not angels, from which it would appear as if the disciples and contemporaries of Christ, and the Jews before them, considered the *Spirits of good men* and *angels* synonymous. Spirits of relatives and friends, and those of ordinary intelligence and virtue, are called familiar Spirits.

Acts 9.—Jesus appears and speaks to Saul going to Damascus. Saul's companions heard the voice, but saw no man.

Acts 5: 19.—The apostles are delivered by angels.

Acts 12: 13.—And as Peter knocked at the door of the gate, a damsel came, etc. And they said unto her, 'Thou art mad.' But she constantly affirmed that it was even so. Then they said, 'It is his angel.'

This passage proves three things: *first*, that the people of that, as of our time, were in the habit of calling those that believed their own senses *mad*, insane or deluded; *second*, that they believed in Spirit-rapping; *thirdly*, that they either called the Spirit of a deceased man his angel, or that they believed in guardian angels, either of which agrees with our belief. But there is another passage which proves still more fully and clearly that not only the disciples and contemporaries of Christ, but even the Heavenly Host meant by angel the Spirit of a good and progressed man.

Rev. 22: 6.—And the Lord God of the holy prophets sent his angel to show unto his servants, etc.

Then saith he unto me, See thou do it not: for I am thy servant and of thy brethren the prophets, etc.

Here in this last chapter of the Bible is the climax of the endeavors of the invisible intelligences (we mean, of course, those who did not engage in personal enterprise) to make mortals comprehend that they were once men on the earth.

First, the messenger calls himself *angel*; but when John is about to fall down and worship him, he tells him not to do it because he was once a man like other men, and like the prophets.

We thus realize that Christ's disciples and friends were Spiritualists, and that the last chapter of the Christian dispensation inculcates Spiritualism. See *thou do it not*, that is to say: Worship no man, not even the Spirit of a man; be yourself, judge for yourself, and listen to no man either in or out of the flesh, concerning your worship and religion. Alas, dark and unspiritual ages have interweaned and tried to crush out that beautiful belief, and to substitute in its place empty dogmas and creeds.

The Fathers of the Church are full of anecdotes that prove their faith in Spirit intercourse with mortals: A. D. 390, St. Augustine speaks of the *manes* as the souls of the deceased. Tertullian mentions (A. D. 240) a nun who had the gift of conversing with angels, and even with Christ while in a state of trance.

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

The Scandinavians and other northern tribes considered the Heligoland Isles in the North Sea as the abode of the souls of Plebeians and Walhalla, as that of military heroes. The Laplanders rendered honors to the souls of the departed; but they only did it for a time, because they imagined that they could harm mortals as long as their Spirits had not passed into other bodies. The ancient Mexicans believed that the souls of the deceased could hover through the universe, either as birds or ethereal beings, and in their wanderings return to the earth and revisit their friends and favorite haunts.

[Conclusion Next Week.]

DISCUSSION ON "THE SIGNIFICANCE OF MODERN SPIRITUALISM."

REPORTED PHONOGRAPHICALLY BY T. J. ELLINWOOD.

The discussion on the above subject which was commenced on the 22d ult., at the Rooms of the Young Men's Christian Union, Clinton Hall, and of which we gave an account in our last issue, was concluded on Tuesday evening, Dec. 29, at the same place. There was a full attendance, and much interest was manifested by those present, in the subject under consideration. The proceedings began with the reading of the 21st chapter of Luke by the Chairman; after which, in compliance with a request from several members of the Association, the discussion of the evening was opened by

Dr. HALLOCK, who said: I had no idea, when I came here, of opening this discussion. I came to listen, and to claim the ordinary courtesies of this body, to make such remarks as might suggest themselves to me on the occasion. However, I do not feel at all reluctant to embrace the present opportunity to make a few remarks upon the significance of Modern Spiritualism. Without farther preliminary observations, permit me to say that I look upon Spiritualism as simply another chapter in the history of the descent of the kingdom of Heaven upon earth; and its reception, therefore, being a portion of its continuous history was ably set forth in an earlier period of human experience, in the parable of the sower; that is to say, its significance will depend entirely upon the soil into which it is received. The sower in that ancient parable went forth with this same thing, to scatter it broadcast over the world, and we all know the manner in which it was received then. It is received in like manner to-day, and the same results have characterized the advent or discovery of all truths which man has ever realized. Truth is of no age. Man's relation to it alone changes; and when I speak of a new truth, I simply mean to say that man's relation to it is recent. Spiritualism itself is as old as human experience; and when I referred, on a former occasion, to Spiritualism as a new fact, I simply meant to be understood as affirming that our relation to that fact was recent. Let us consider for a moment how the truths of science have been received—how it is that the significance of the thing will depend entirely upon the degree of receptivity of the soil into which it is sown; as, for instance, water evaporated under the influence of heat through all the ages before its present significance was understood. Generation after generation passed away with all their varying

individualities, before that phenomenon found an ear which could hear it say the magic word *power*. There was the fact, as old as the law which created it, and yet, up to that hour, it had been dead and meaningless; but from the moment when that seed of divine truth took root in the receptive soul, we date the commencement of a thorough revolution in the social, commercial and religious aspects of the world. So of lightning. It flashed its eternal truth in the face of all the ages, only to bewilder and confound, exciting no idea in the minds of the frightened multitude, save that of fear and dread, as at the vengeance of an angry God, whose wrath was to be placated, until the key of Franklin unlocked the mystery, and restored man to his senses, and God to his attribute of undying love.

Now let us turn to the twelfth chapter of John, and we shall find there an apt illustration of the reception of spiritual truth. It will be recollected that on this occasion, which was directly subsequent to the raising of Lazarus, when Jews and Greeks were alike excited by the strange occurrence, and were gathered about him in multitudes, Jesus said: "Now is my soul troubled; and what shall I say? Father save me from this hour? But for this cause came I unto this hour. Father, glorify thy name." Then came there a voice from Heaven, saying: I have both glorified it, and will glorify it again. The people, therefore, that stood by and heard it, said that it thundered; others said, An angel spake to him." Here we see the state of receptivity was the measure of the significance of the fact. The fact was one; its significance was as varied as the degrees of receptivity, or the nature of the soil into which it was received. Now it would be almost incredible that any respectable number of individuals could mistake the voice of an angel for a clap of thunder, were it not that the same blunder is being constantly repeated to-day. The voices of the immortals, the manifestations of their power, the evidences of their undying affection, are scattered broadcast throughout the land, and the many say it thunders, while the few detect the voice of an angel.

Again, as to the significance of Spiritualism: There must be accord in the family of truth; that is, when we have verified, in any department of human research, a fact or truth, there is no other fact or truth in the universe of God that can conflict with it. Thus, there can be no discord between political and theological truth. Therefore, if this nation has found a political truth, viz., democracy in its pure and highest sense, if the democratic idea be an eternal truth, then our theological idea to be worth anything, must correspond with it. This, I think, can not be successfully denied. Assuming it, therefore, as established, I proceed to say: consider, for one moment, the profound significance of the democratic idea, and then we shall see that for a nation who has adopted it as an axiom, to import its faith in God and immortality from Asia, stultifies its own progress. The two are incompatible. This country, to be consistent, must fraternize with Asia, and not be governed by it. The nineteenth century should be able to fraternize with the first, but should not be ruled by it. When we concede the soundness of the democratic idea which dethrones the few, and makes every man a sovereign in his own right, to the thorough destruction of all political authority save that in which he himself has a potential voice, then do we proclaim, by virtue of the law of brotherhood, the abrogation of all ecclesiastical domination—the bowing down to all authoritative mandates which we are not able to verify by our own experience and observation. The significance of Spiritualism consists in this—that it enables us to find the means of reconciliation between the true democracy and the true theology—between the present and the past—between the former Asiatic and the present American expediences by which we are enabled to discover the true significance of both. True democracy, which is but another name for true Christianity, demands, not that one age or people should control another, but that they should love each other. It enables us to "call no man master"—no age master—no book master. It enables us to walk by the light of truth, reflected upon our own souls. It rejoices in the light which quickens the seed-germs in the minds of other men and other ages, but its fruits are the product of the light which shines upon our own. This, then, is the significance of modern Spiritualism in its comprehensive sense. Its individual significance will depend entirely upon the receptivity and intelligence of the individual. To the ox what is a rap? To a man whose mind is on a plane with the ox, what is a rap? Nothing! To the South-Sea Islander what are the inky tracks upon the paper whereon Science illustrates its mysteries?

To constitute significance, two things are necessary: a fact, and an eye to see it—phenomena, and the sense to comprehend them. To the individual in whom the seed of Spiritualism has taken root, and become an active growth, the first fruit and prominent significance is the fulfillment of that prophetic utterance of the Apostle, that *Dath*, the last enemy, shall be destroyed. Without the facts of modern Spiritualism how is the fulfillment of this prophecy possible? The Apostle did not mean to indicate the abolition of the law. Man's triumph over the law does not consist in the destruction, but in the comprehension of the law. The moment a man understands the effect of law, it ceases to be his enemy and becomes his friend; and in the ratio of his comprehension of the normal action of a law, in the philosophical sense is his conquest over that law. The lightning kills as it did of yore, but men have long ceased to look upon it as the evidence of God's wrath. It has become his friend and servant, and ministers to the common comforts and necessities of life. In like manner by becoming familiar with the effect which death produces upon an individual, by observing that it breaks no link in the chain of existence, that it destroys no ties which bind the hearts of humanity, he ceases to fear it, and comes to look upon it not as an enemy, but as a friend—as an avowed step in our eternal progress. That this conquest has never been achieved, except, perhaps, in individual cases, prior to the advent of modern Spiritualism, the universal repugnance to the action of this law furnishes ample evidence. The Christian and the Infidel, the saint and the sinner, are alike confounded and baptized in sorrow at the effect which it produces on the persons of its loved ones. I stand here to affirm, on the authority of daily observation, that the Christian Church, notwithstanding its professed faith in immortality, has not yet been able to realize the fulfillment of that glorious prophecy, nor to save its votaries from the doubts and fears which cluster around the graves of its departed; but many cases which have fallen under my own notice do demonstrate that this is not so with the true Spiritualist. In him the prophecy is fulfilled, and his victory over the grave is perfected.

Again: the significance of Spiritualism is apparent in that, conceding that "life and immortality were brought to light," in the first century, its conditions were never understood by those to whom the revelation was originally made, nor by the world who adopted that revelation, as the ground of its faith. One of the apostles in addressing his brethren said, "It doth not appear yet what we shall be." They accepted the fact of immortality, but knew nothing of its character, and no Christian sect has since been able to affirm what is the nature of that existence, or what it is which becomes the subject of immortality. Spirit is confounded with thought. Its form is unknown, its attributes unverified, and the fact as to whether the existence of man is continuous, or recommences at some indefinite period in the future, denominated the resurrection of the dead, unascertained; whereas, modern spiritualism not only reasserts the original fact, and demonstrates it

through our own senses, but reveals, also, somewhat of the character and condition of the subjects of that immortality.

Further. Assuming that faith in the ancient revelation is an indispensable requisite to the Christian character, where is the light to come from which shall enable us to comprehend its significance? A man to be understood must address himself to the quickened germs of an experience similar to his own. Where that is wanting, he speaks in vain. This is obvious from a single illustration. When we speak of red, and blue, and green, to a man born blind, we say nothing; but when I speak to you of these colors, I address an experience similar to my own, and am intelligible from that fact. So when the apostle tells us of the facts which occurred on the Mount of Transfiguration, for example, what experience in the Christian world does that memorable narrative address? None whatever. What substantial faith, then, can the Christian world have in that statement? What saving grace is there in the profession of faith in it? But to a Spiritualist, this language is that of a familiar truth. Or take that remarkable manifestation which occurred on the shore of the Sea of Tiberius; how is that to become incorporated into the living faith of the Christian Church? That its true import has been wholly misconceived, is obvious from the most cursory inspection. There stood what is claimed to be the Founder of this Church, bound by his antecedents while yet in the body, and by the gravity of a manifestation of Himself from the life beyond the grave, one would naturally infer, to state the very truth—if it be a truth—of what by the Church is esteemed so essential for its government and practice; that is to say, if the thirty-nine articles of one sect, or the five points of another, were the things to be made perpetual, that was the time to state them. But he did not. He invited his friends to "come and dine," but made no allusion to the Eucharist. He told Peter to feed his sheep, but laid no injunction upon him to write a creed. He told his friends where they might catch some fish, but said never a word concerning infant baptism. In short, when we compare what the modern Church says with what its alleged Founder did not say on that memorable occasion, we see at a glance how utterly void of significance are the notable facts which then and there transpired.—Leaving here the significance of what he did not say, let us consider, for a moment, what was both said and done, and compare it with the experience of the modern Spiritualist, and we become for the first time greatly enlightened as to the true significance of both. When we consider the one hundred and fifty and three fishes of that narrative in juxtaposition with the manifestation of their risen Lord, descended from the "house of many mansions" to comfort his friends upon the earth, and compare these things with what is charged as being frivolous and puerile in the experience of modern Spiritualists, we bring the facts of two thousand years directly to bear upon the crudities, absurdities and monstrosities with which the human mind has been perplexed and tormented in reference to the great theme of immortality. What is the conception of the life of the human soul entertained by the Christian sects? Are not Psalm-singing and other supposed religious exercises on the one hand, or endless wallings in a state of perpetual misery on the other, the staple of Christian conception in reference to the condition of the human soul? I so gather it from the professed faith of the Church. Now, these manifestations are directed explicitly against that gloom and gravity with which ignorance has invested the future of man. They show that the angels do not always weep; that there is joy in heaven, and human sympathy in heaven, which can exert itself upon man in the earth as well as upon the angels; to illustrate which, let me state one fact among the many in modern experience:

J. J. G. Wilkinson, an English scholar of acknowledged eminence, relates that on a certain occasion he attended one of Mr. Hume's circles, when a human hand, belonging to no person in the body, was projected before his external vision, and recognized by him as resembling that of an intimate friend who had previously departed this life. After due examination and conversation with its owner, he inquired if he had any message to send to his wife still in the body, to which it was answered, "Yes;" and on his professing his readiness to take to her any message he might see fit to send, it was spelled out, "Tell her the immortal still loves." "This," says Mr. Wilkinson, "I thought rather a thin message to come from a departed Spirit to his wife in the body." But as it was not his province to judge of its significance, but to carry it, as he had promised, he did so; and on delivering it, was surprised to hear her say that it was the most significant and thoroughly satisfactory message that he could have sent. "For," said she, "you must know that my husband, though a devout Christian while in the body, was greatly perplexed during a considerable portion of his life with the question as to whether we carried with us into the life beyond, the affections which characterize and adorn the life in the body. I derive, therefore, from this message a double satisfaction: First, from its evidence of identity, and secondly from the fact that his life-problem has been solved at last—"the immortal still loves." With this illustration of the significance of Spiritualism, I close my remarks. I have endeavored to show that while it is conceded that the Asiatic experience of the first century brought life and immortality to light, it required the American experience of the nineteenth century to reveal some what of the character and conditions of that life—that whereas, from the substitution of tradition for experience, the Christian world has lost the significance of its basic facts, modern Spiritualism restores them to their pristine splendor; that while to the mere traditional Christian, those sea-side occurrences were miraculous and meaningless, to the Spiritualist they are natural and full of import; that whereas, the so-called Christian Church is incompetent to say what the spirit of man is, as to his form, faculties, and attributes, whether human existence is one unbroken continuity or otherwise, the Spiritualist can answer the question absolutely, and can write in all the dictionaries of the future, the glorious definition that a *Spirit is a man*.

Mr. HARE. I have listened with deep interest to the remarks of Dr. Hallock. His subject is somewhat new to me, but not altogether, as I have occasionally been where there were those who were interested in Spiritualism, and had some power as mediums. I suppose I am naturally skeptical, and that it is difficult for me to believe a thing, except upon the strongest evidence. At any rate, I do not think I am naturally credulous, or that I should be as likely as many persons to receive a new truth. I confess I have seen no so-called spiritual communications that seemed to me to come with such warrant, with such proof, as might be expected to accompany a revelation from heaven. But it is claimed that these communications are higher than the revelations contained in the Bible. The proof of their divine origin should therefore be clearer and more conclusive. To me, however, they seem to fall far behind the Scriptures in this respect. I last Sunday heard, for the first time, Mrs. Cora L. V. Hatch. Her speech, or sermon, or whatever it may be called, was remarkable. I suppose she is not a woman of education, and yet her language was grammatical and rhetorical. I never listened to a more fluent prayer than she then offered, even from Henry Ward Beecher himself. The discourse was a very interesting and appropriate one for a Christmas occasion. But some of her ideas shocked me. One of them was in harmony with the views just expressed by my friend (Dr. Hallock). It was this: that Jesus Christ

was no more of a benefactor to our race than many other men who have lived;—that he was not *the* Christ, (I think this was her very expression,) but merely a Christ. Now, I must say this creates a very unfavorable impression on my mind respecting 'Spiritualism'; for the more I have investigated the subject of the divinity of Christ, the more firmly have I become convinced that he was the Messiah—that he was not a good man, but *the* good man—that he was God manifest in the flesh. It seems to me prejudicial to any system, to attempt to make him out to be one of many. It has been claimed here to-night, that Spiritualism is superior to anything which has gone before, not excepting the scheme of redemption, and all connected with it. Now, it appears to me that claim robs Jesus Christ of credit for what he did. I think he brought immortality to light. I think Christianity, which takes its name from Him, is the true term by which to designate the means through which immortality was brought to light. That is my faith and firm conviction. I have seen nothing to lead me to believe He did not shed light upon the gloom which enveloped the future. It seems to me that the doctrine of the resurrection of the dead, which Paul preached, is true, that it is worth preserving, and that it is not to be laid aside until the strongest evidence is adduced of its untruth. That evidence has not been shown to me. I disclaim any desire to shun the truth. I will go any reasonable distance, or incur any reasonable amount of expense, to be convinced of the faith of our spiritual friends, if it is true. If they have something that is ahead of any former dispensation, it is worth our while to give it our time and attention, and I do not mean to shrink from it. We were told by the speaker who preceded me that there was a hand seen, and that it was the hand of a Spirit. My ideas of a Spirit—they may be all wrong—are that it is something not material. That which is material has body, has distinct boundaries. I do not suppose we have it in our power to define exactly what a Spirit is. When we enter the world of Spirits, I suppose we shall learn all about it by our own experience and observation. At all events, I do not suppose that Spirits have hands, and feet, and limbs, which we can see with our material eyes. There are things connected with Spiritualism, which seem to be contradictory, and which are contrary to my former experience. I must, therefore, have some farther evidence of its truth, before I shall be ready to embrace it.

Mr. DUNN, who was the next speaker, was not distinctly heard by the reporter, but was understood to say that the Church—meaning thereby no particular sect, but all the sects—have made the Word of God of none effect by their traditions; and he had come to the conclusion that what any Church says is true may safely be set down as false. It seemed to him that the Father of lies had paid more attention to the Christian Church of late than he did in the time of the Saviour. The great significance of modern Spiritualism he considered to be, that it is a true light, and for his part he felt greatly indebted to it for giving him a correct knowledge of Revelation. It taught that the laws of God are the same in all the departments of His empire. It taught that every man's character depends upon his moral conduct, irrespective of his belief. It taught that men should cease to do evil, and learn to do well. It taught that God is an immutable being. It disarmed the tyrant, Death, of all his terrors. It taught that we are scarcely conscious of our passage into another state of being. It taught that our friends are not lost to us when their bodies are consigned to the tomb, and that we are not lost to them. The speaker here gave an affecting account of the joy, comfort and benefits he had derived from the assurance which Spiritualism had afforded him that his departed friends watch over him; in which connection, he stated that a consciousness of this fact had sustained him in the midst of severe trials under which he might otherwise have sunk. He then alluded to the pleasantness of the thought that when we leave this world we shall still love those who are dear to us here, and be able to visit them and hold intercourse with them; after which he closed by remarking upon the inconsistency of supposing that an immutable Being would make certain laws for His creatures in this sphere of existence, and different ones for their Spirits in the world to come.

Mr. HOWE, after defining the two meanings which are generally applied to the word Spiritualism—the one having reference to the idea of the possibility of the manifestation and communication of the Spirits of the departed to persons in the form, and the other involving the doctrine of the inherent divinity of the human soul—he considered the subject under discussion with reference to the former of these definitions, that being the one given by the essayist (Mr. Partridge). Said he: "Is it true that Spirits communicate with mortals? If it is true, I welcome the new doctrine of the Spiritualists, for I believe every truth in the universe, to be God's truth and therefore to be good. But what I want is evidence. I call for facts. I believe in future life; and if Spirits do exist I should naturally suppose they would communicate to the people of earth. It is more difficult for me to believe that they do exist, and do not communicate with mortals, than to believe that they exist and do so communicate. It would seem singular that they should hover about us, year after year, and give us no intimation as to whether they live or not. Beside, I find accounts of spiritual communications in the Bible. It does not anywhere teach us that intercourse between this and the unseen world has ceased, or that Spirits can not communicate with mortals in the year 1857. Not only do the Scriptures teach the intercourse of Spirits with mortals, but Christ told His disciples that they should do greater works than these, and we are nowhere informed where these things are to stop: I have friends who I feel sure would not deceive me, that testify that they *know*—not believe—that they have had communications from their departed friends. I myself have witnessed very singular occurrences, such as tappings, rappings, etc., but have not seen sufficient to convince me of the truth of Spiritualism. It may be true. I hope it is. I am open to conviction. If it is true, I want to know it. I am ready to receive any message my Spirit-friends may see fit to send me. I think they must realize the importance of speaking to me more than I do the importance of hearing from them, and I think they must have easier access to me than I have to them. Therefore, I call upon them to reveal themselves to me. I want not the testimony of others, but I want something revealed directly to me. Until my departed friends come to me and manifest themselves to me in a direct manner, I do not think I can spend my time groping after them. I have duties in this world that I know are important, which I feel unwilling to neglect for things that are of doubtful importance. I call upon them, I repeat, to manifest themselves to me. I challenge them all to do it now, in this room. We heard something about a man wrestling with a Spirit. I hope he didn't get hurt. I don't want to be hurt; and I wouldn't hurt a friend. If my Spirit-friends should hurt me, it would be unfair, for it would be like a person concealing himself in an ambush, and then attacking a friend by surprise. But if any Spirit, whether he be my friend or the friend of anybody else, will present himself to me in such a way that I can see him, I will try him, although I don't profess to be a great gymnast.

Mr. PRATT did not think the conception of a thing was the thing itself. He was inclined to think that A was A before we learned it. He believed truth existed before we saw it, and that our mere conception of it did not make it. "If Spiritualism is true," said he, "let us have some tangible evidence of its truth."

SPIRITUAL TELEGRAPH

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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, JANUARY 9, 1858.

Reception Evenings.

Charles Partridge will be happy to see his friends, whether residents in the city or visitors from the country, who wish (not to gossip, but) to confer with him relative to Spiritualism, or any subject involving human progress, each succeeding Monday evening, at No. 26 West Fifteenth-street, between Fifth and Sixth avenues, New York, at half past 7 o'clock.

OPENING OF THE YEAR.

The cycle of the year in the natural world corresponds to the cycle of human life. It also represents, in a subordinate degree, each inferior and complete circle of moral experiences, in which all the faculties of the soul, from the most interior to the most exterior, in their natural orders of succession, are respectively brought to their maximum states of vivification under the inflowing of that divine life from which all human life is derived. That is to say, the cycle of phenomenal revolutions in the outer universe involve in all respects precisely the same principles that are embraced in the cycle of the soul's experiences and elaborations. The ancients, who perceived this truth by intuition, represented it by the conception of the figure of a man encircling the heavens, with his head at the vernal equinox, and his body extending eastward through the summer constellations of the zodiac, and his feet terminating at the vernal equinox again; and as the sun, in his apparent motions through the heavens, passed from the head to the feet of this zodiacal man, and thence to the head again, controlling the seasons, and giving life, motion and productiveness to external nature, so the interior or spiritual sun—the sphere of divine generative and regenerative energy—is represented as flowing into, and passing from, the interiors (the head), and thence successively through all intermediates to the exterior or most earthly portions of the human faculties (represented by the feet). Thus the interiorly minded and religious men of ancient times had only to look up to the heavens and observe their motions, and to note the progress of the solar orb through the twelve constellations, and the results which followed in the natural world, in order to behold a moving picture of the work of God—the divine sun—going on within them in its successive vivifications of the twelve constellations or faculties of human love and wisdom.

A cycle of mental and spiritual changes in the soul was thought to run parallel, as to periodicity and successive stages, with the cycle of the year; and this, indeed, we know to be true, in some general sense, by the changes of interior state of which we are conscious as affected correspondently by the varying solar, atmospheric and terrestrial conditions which characterize the different seasons of the year. Thus, while the wintry snows cover the landscape without, and the brooks and rivulets are bound in icy fetters, there is apt to be a corresponding coldness, immobility and slumber in the affections within; while the intellect, at the same time, is disproportionately quickened in correspondence with the predominance of light over heat in the external world. In the vernal season, when nature bursts the cerements of her frosty tomb and decks herself in verdure and in flowers, the soul gushes forth in newly-invigorated and well balanced faculties of affection and thought, fruitful of practical works for good or evil, and seeming to participate by sympathy in the germinating vigor and activity which reign throughout forest and field in the world without. Indeed a close observation of our own interior states will reveal the fact that each season, of whatever duration, and each change in the physical conditions of the outer world with which we are in constant relation, is accompanied by some corresponding change in the conditions of interior affection and thought.

Under the guidance of intuition, and the revealments which they professed to receive from a higher Source of intelligence, the ancients represented the periodicity and character of these changes in the states, functions and activities of the human spirit, by myths, periodical festivals, and customs observed on particular days of the year. A mythical representation which

stood prominent in the sacred teachings and customs of the Romans may here be briefly mentioned, as it will form an appropriate basis of the reflections which are deemed suitable to the present season.

They recognized a divinity (more truly speaking, a representation of a divine office) whom they called *Janus*. This divinity was commonly represented with two faces, one looking back and the other forward. His fundamental office, to which all his other multifarious and subordinate offices were in correspondence, appears to have been to preside over endings and new beginnings, and particularly over the ending of the physical and the beginning of the spiritual existence of man. With one face he looked back into the natural world, surveying the deeds and experiences of the man from birth to death, and with the other he looked forward into the spiritual world, surveying those conditions into which the soul, by virtue of its past life, was fitted to enter. He was hence represented as the guide of souls, and the opener and closer of the gates of heaven; and from this superior office he came to be considered as exercising the subordinate one, of presiding over all gates—from which fact all gates came to be called by his name. In the natural sense, also, Janus was the representation of the natural sun, which in its cyclic movements opens, closes, and presides over every portion of the natural year; and in the spiritual sense he was the representation of the *Spiritual Sun*, called in the Scriptures the "Sun of Righteousness," the Lord of Heaven, and who, by his divine dispensations of spiritual heat which is love, and of spiritual light which is wisdom, presides over and determines all the cyclic changes of the soul and of the general moral universe, in generating, regenerating and employing the fruits of its seasons—the fruits of the Spirit.

The sun having passed the winter solstice, or its lowest point in the southern hemisphere, on the twenty-first of December, they saw in its slow rising toward the north, the sure indication of the opening of a new season of fertility as produced by his rays; and as Janus, representing the sun, was the opener and closer of all gates, they called the month succeeding this opening of the gates of the new year, from his name, *January*.

In this reproduction of the wisdom of the ancients concerning the deep mysteries of the spiritual nature of man and the laws and conditions of its divine government, we of course borrow nothing from the theories of those in our day who, reasoning inversely from their conceptions of the law of progression, and seemingly in total ignorance of the whole spirit of ancient records and early hieroglyphical and mythical representations, conclude that the ancients had scarcely any spiritual light; nor do we subscribe to the suppositions of those modern religionists who hold that the more essential mythical (correspondential) theologies of the ancient heathen nations (unquestionably grossly perverted and materialized in later times) had not a true and genuine basis in a primitive divine revelation. The ideas of the world upon this subject need to be thoroughly revised, and this can safely be done only after much thorough, patient and interior study of the materials which antiquarian researches furnish to our hands.

The lesson appropriate to the season which we would deduce from the foregoing points, is this: As all things in the natural correspond to all things in the moral world, the present period should be considered as the closing and opening not only of a natural, but of a spiritual year or cycle in our experiences. Under the inspiration of the truth or divine principle, then, of which Janus is the symbolic representative, we should look carefully, with the double face of retrospection and prospect, into the past and the future, and shape our course beyond the open gate of the new year with a due regard to that experience which maketh wise, and that wisdom in whose counsels are safety and substantial progress for the future. Our own faults and foibles, and our numerous moral and spiritual errors as well as those of a more worldly nature, should at this season pass unreservedly in review before us—should be tried, convicted and condemned at the tribunal of our own God-enlightened consciences, and everlastingly banished from us; and with an upward and hopeful aspiration which sees in the future a possibility of securing all interior and divine blessings, we should lay our plans for the new year with an inflexible regard to the highest light that is shed upon the path of duty, and resolve, in God's strength, and despite of all discouragements, to pursue that course with fidelity, to the end. Thus, our Janus will not only prove to us the opener of the gates of the new year, but of the gates of a new life—the gates of heaven.

A CIRCULAR.

TO THE SUBSCRIBERS OF THE UNIVERSE.

FRIENDS—As we have as yet failed in selling the *Spiritual Universe* which passed into our hands as you have been informed, as mortgagees, and presuming that you desire the reading of a Spiritual paper, we have made an arrangement with Charles Partridge, Esq., the proprietor and able editor of the *SPIRITUAL TELEGRAPH*, to furnish you with his paper—a specimen number of which will accompany this. By forwarding to him at any time within three months, the sum of one dollar and twenty-five cents (\$1 25), you will be entitled to the *SPIRITUAL TELEGRAPH* for one year. Thus your loss by the stoppage of the *Universe* will be more than restored to you:

First, In the certainty of receiving the paper for one year, as Mr. Partridge has not only the will, but the ability to fulfill all his engagements.

Second, You will get a far more valuable and useful paper—a paper conducted not only with the dignity becoming a spiritual paper, but also with an ability worthy of the cause.

CLEVELAND, Dec. 21, 1857.

J. M. STERLING.

N. E. CRITTENDEN.

With a specimen number of the *SPIRITUAL TELEGRAPH*, accompanying this circular, it is only necessary for me to say, in accordance with the above circular, that I am gratified in having made arrangements with Messrs. Sterling and Crittenden to carry out their proposition, and serve each of their subscribers for the late *Spiritual Universe* with the *SPIRITUAL TELEGRAPH* for one year, on receipt from each of said subscribers, the sum of one dollar and twenty-five cents (\$1 25), which may be remitted to the undersigned in good bank bills or postage stamps. We will thank our friends to mention when they write, that they were subscribers to the *Universe*. We can only promise our best efforts to elucidate spiritual phenomena, and contribute to human intelligence, progress and happiness.

NEW YORK, Jan. 2, 1858.

CHARLES PARTRIDGE.

PROPOSITION.

Those who are willing to contribute to the spiritual needs of their friends by acquainting them with the subject of modern Spiritualism, and also to promote the circulation and usefulness of the *SPIRITUAL TELEGRAPH*, may send us as many half dollars as they choose, and the address of a corresponding number of their friends, to each of whom we will forward the succeeding sixteen numbers of the *TELEGRAPH*. It will be perceived that the price is at a much less rate than our regular subscription, (which our publishing business can ill afford;) but desiring to do the greatest good to the greatest number, we hope our friends will unite with us to carry out the proposition extensively.

We recently received a very complimentary letter from an intelligent man, saying that he was indebted to some unknown friend for sending him the *SPIRITUAL TELEGRAPH* a short time since, but he had observed by the word "expired" being written on the margin, that he must forward the subscription price, or be deprived of the *TELEGRAPH*, to which he had become so attached that he would not part with it if he had to pay double the subscription price; and he enclosed \$2, and thus became a permanent subscriber. This is but one of numerous like good deeds of our patrons, which constantly encourage us, and make us realize the beneficent and fraternizing energy of modern Spiritualism.

We have a large number of copies of the *TELEGRAPH* of previous issues on hand, which we will gratuitously send to the address of any persons whose names our friends may furnish us, or we will send a quantity of them to whoever may request them for circulation. Please send in the address, and help the distribution. It may do much good, and very much increase our permanent subscription list at the commencement of the seventh volume in May next.

Gordian Knots for Skeptics.

We find the following in the Niles (Mich.) *Republican*. It presents a strongly marked phase of a manifestation which, in different forms, has often occurred through other mediums during the last two years, but which has not yet been satisfactorily accounted for except on the spiritual hypothesis. We would be glad to have any solution of the mystery which mundane science has to offer; and we think we have waited for the explanation pretty nearly long enough, and shall begin to grow impatient if it is not forthcoming soon.

"Spiritualism is raging some. The other evening Capt. Wickham tied a man, sailor fashion, so that he could not stir hand or foot, making fifty different knots with a strong cord, and left him in a room at Jacob K. Brown's house, all alone for fifteen minutes, when the cord was thrown against the door, and all rushed in

and found that he was unbound, and the cord firmly done up without a knot in it. This was done in utter darkness, the medium being alone. Again he was left alone, and in about ten minutes the piano was played, the knock came, the door was unlocked, and he was firmly bound by the same cord, in knots that beat the Captain. He was cut loose. He says it is done by his brother, who is in the Spirit-land. It is easy enough to believe it, if we have faith. It is true, as these mediums declare, that we shall yet see and converse with our departed friends on earth, that they are continually with us and know all that is going on; and when we shuffle off this mortal coil we shall be their companions, with a positive, certain, living knowledge of the fact; it is a happy thought. If it is a humbug it is a good one and hard to detect. Fifty years ago all these mediums would have been hung for witches."

SPIRITUALIST PAPERS.

THE SPIRITUALIST. Published (weekly) by the Cleveland Harmonical Association, L. S. Everett, Editor; J. P. Crampton, Corresponding Editor. Terms \$2 per year.

This is a folio sheet, of medium size, devoted to the subject indicated in its title, the publication of which was commenced in Cleveland, O., some two months ago. Its visits to our office, for some cause, have been very irregular, in consequence of which fact (we suppose it is) we have neglected to notice it heretofore. Those who are acquainted with Mr. Everett's spirit, opinions, and vigorous style of writing, need no farther description of the tone and character of this print.

THE ILLUMINATI. S. Ward Smith, Editor. Published weekly at Cleveland, Ohio. Terms \$1 in advance.

This is a folio sheet, not quite so large as the *Spiritualist*, noticed above, and at half the subscription price—the central topic to which this is devoted also being Spiritualism. It thus would appear that the Spiritualists of Cleveland have resolved upon having two papers, devoted to their cause, issued from that city. We see, by looking over the columns of the *Illuminati* and *Spiritualist*, that there is some imaginary or real cause of controversy existing between their respective editors and partisans; but what this cause is, or what may be the real merits of the controversy, we have no very special anxiety to know.

THE SPIRITUAL AGE.—We republished, last week, from the *New England Spiritualist*, an announcement that that paper was about to be united with the *Spiritual Age*, whose name and form it was to take, to be edited conjointly by A. E. Newton and S. B. Brittan—the printing and publication office to be located in Boston. We now have to announce the reception of the first Number of the publication under the new arrangement.

"Spirit Answers to Sealed Letters."

Under this head, we published in our issue of December 5, a communication from Dr. Dyer, of Bridgeport, Conn., representing that his friend Dr. Styles had received a sealed package from an unknown person in New York city, requesting that, without the seals being broken, the Spirits should answer certain queries which it contained. Dr. Styles was influenced to write in substance, that the Spirit addressed was not named in the letter, and could not be found; but the then acting Spirit proceeded to write, through Dr. S's hand, what he said was an exact copy of the letter, and which we published in the issue aforesaid. The sealed letter was placed in our custody, and we have since received direction from Dr. Dyer to open it in the presence of witnesses, and compare its contents with the purported copy as given by the Spirit. We have done so, and find that the two agree; and we now wish, in order to complete the test, if it be one, that the author of the letter would come to this office and examine and identify the package.

BORN INTO THE SPIRIT-WORLD.

On Thursday, 10th ult., in Delmar, Tioga Co., Pa., HOLLIS, son of Hartford Butler, aged seventeen years.

This young man was gifted with fine talents, large perceptive and reflective capacities, which he had developed to an unusual degree of excellence by close application. An invalid from childhood, his ambition ever exceeded his physical endurance, and doubtless hastened the fatal termination of his disease. He had learned to look upon death as a transition from the external to the internal, and often expressed himself desirous of exchanging the mortal and perishing for the immortal and indestructible.

His father desires to return his sincere thanks to those who so kindly responded to the request made through these columns a few weeks ago. Their kindness came too late, yet it is appreciated.

MARRIED.

In Painesville, O., December 10, 1857, by Rev. J. A. Brayton, Mr. WILLIAM B. WELLS, of Baltimore, Md., to Miss MARCELLA WHEELER.

PROMPT AID FOR THE INDIANS.

Though our paper is specifically devoted to the setting forth of facts, phenomena and philosophies connected with modern Spiritualism, we do not feel that we are stepping out of our legitimate sphere by noticing occasionally those humanitarian ideas and enterprises which, as to their Spirit and principles, so closely affinitize with the genial heart-impulses of a true Spiritualism. It is for this reason that we have felt disposed, so far as we could afford the space, to second the noble efforts of Mr. John Beeson to lay before the world those facts and arguments with which long experience has rendered him familiar, and which will tend to awaken the consciences of the rulers of this nation and other influential persons, to the imperative duty of interposing, with suitable powers and means, to prevent a farther prolongation of the white man's cruelties toward the aboriginal possessors of our soil, and save the scattered and weakened remnants of our red brethren, from total earthly annihilation. As another utterance from Mr. Beeson upon this subject, we insert the following:

MR. EDITOR:

With pleasure I sit down to pen a few thoughts for the TELEGRAPH, which the above caption suggests; for from the readiness with which you have published the articles previously furnished in relation to the Indians, I am assured of your appreciation of the subject.

I have lately called upon several editors and ministers, as well as prominent philanthropists and leaders in benevolent enterprises, and to my deep regret I have found it difficult to get a hearing, or any favorable notice whatever in behalf of the Indians; but the charity of my heart forbids a censure. I know their kindly sympathies, their benevolence and public spirit prompt them to every good word and work; and it is only because they are not posted up, and do not see *how*, and *why*, and *when* they should act for the Indians, that they are silent and passive in the matter. I have often thought that the Priest and the Levite, who passed by on the other side, were quite excusable if they did not happen to see the poor man in the hands of the thieves and robbers.

But it strikes me that the parable, as presented by Christ, has a practical application worthy of consideration. "The Jews had no dealings with the Samaritans." I suppose, in the same sense, that we have no commercial or social sympathies with the Indians; nevertheless, in both cases religion and nature assert their claims to neighborhood in language so strong that no difference in caste or condition can weaken the demand or justify neglect. If this is so in relation to those in distant lands and under different governments, as is manifest by the liberalities of our Bible, and tract and other associations for the good of heathens abroad how undeniably evident must be the claim upon us for redress of wrongs inflicted under the control of our laws, and upon a people whom it is in the power of the government which we sustain, to save and protect!

And while there are many reasons why all Christians, and reformers of every school, should be earnest in this work, there are special reasons why Spiritualists should take the lead. The manifestations which they believe, and receive as from the Spirit-world, give them the clearest views of the divine paternity, of human brotherhood, and of man's responsibility and means of progress, and demonstrate that the despised, outcast Indian is a highly spiritual being; and those who were prodigies of intellect among men, as Webster and Clay, and failed to use their talents for noblest purposes, are even now doing the work for man upon the earth, which they should have done while in the form. The inference is plain, that if the strong are to protect the weak, and the civilized are to instruct the savage, and every human being is to do his appropriate work, the sooner it is commenced the better. For it is certain that we can not rest from our labor until all the appointed labor is performed; neither can we enjoy treasure in heaven, unless we have laid it up there beforehand for enjoyment.

The stereotyped sentiment so oft repeated, "that Indians are destined to perish before the march of civilization," is proved to be false and wicked. There is no law in nature that requires the destruction of such a people. The prophecy is impious. The fact that millions of them have been swept away by a rapacious selfishness, does not affect the question in the least; for the Indian can not live with a bullet in his brain, or a slip of cold steel in his heart, any more than the white man. Let no one think that in practically carrying out this barbarous idea, he is fulfilling a law of heaven; but rather let him beware how he even tacitly sanctions this murderous sentiment, lest by a double wrong, he brings upon his own head the blood of the guiltless. If some wisely concocted plan of action could be adopted throughout the

country, and means be raised whereby humane and intelligent persons could be secured to co-operate with the national Indian Aid Association for the purpose of improving and elevating the Indian, what a noble work might thus be done!

There is benevolence enough among us to answer these calls; and as it is in all cases more blessed to give than to receive, the Indian would not be the only recipient of benefit. All good work blesses the donor as well as the receiver; and if our people, young and old, would take hold of this noble charity, they would themselves become more pure and noble in doing it. It could provoke no partisan warfare, and might, in that respect, commend itself to every class, and to all sections of our country. North and South, East and West, might join and work harmoniously together, in caring for those whom North and South, East and West have equally deprived and wronged; and the page of American history would brighten from the day when such a movement shall be effected among us.

I know it is common to deny the capacity of the Indian. People who know little or nothing of them, who sit at home and hear of the wars they wage, and of the destitution and carelessness in which they live, are apt to think that there is nothing to be done but to help them to die out as quickly as possible. But those who know the Indian, or have sought him for any but base and mercenary purposes, think very differently. Many of those bear high testimony to the Indian character and ability. The venerable Dr. MacLaughlin of Oregon, who has been an Indian trader for fifty-four years, assured me, that the distinguishing character of the Indians is a love of justice. They are, as a people, true and just in all their dealings. Colonel Vargon, our Indian Agent in Nebraska, who spent seventeen years among the aborigines, mostly in the northwest, confirms the most favorable reports of other persons as to the capacity of those people to be improved and educated to virtuous and useful lives. He said, that among his tribes there is as much mechanical talent as among an equal number of whites who were as little instructed, and that he had a piece of carving of matchless beauty and perfection of finish, and that this skill was by no means so uncommon among them as we are apt to suppose. But, he added, we lack all means of educating it. There is now nothing to be done but to look mournfully on from year to year, and see the tribes waste their poor resources, and unless some right means are provided for them, they will soon become destitute and starving.

Readers of the TELEGRAPH—Americans of the nineteenth century—recipients of the highest truths and the clearest light which Heaven has shed upon earth—the foregoing is a direct appeal to you for a practical expression of your belief in the golden rule and the brotherhood of man. It calls you to bear in mind that the power which you sustain to protect your person and property, also overshadows the destiny of our brother in his forest home. You can, if you will, make his rights as secure as your own. All that is wanted is the expression of the united, almighty will of the great American people, and it is done. But how shall we begin? I answer, the same as if our own dearest rights were involved. First, circulate the facts, and awaken general interest. In the mean while contribute of your means, and send a faithful representative of your views of the Indian claims to aid a thorough action at the seat of Government during the present session of Congress. Let there be no more monopoly of Indian Territories and spoliation of their rights.

NEW YORK CONFERENCE.

Dr. GRAY read extracts from the proceedings of the circle in which Mr. Partridge, Dr. Hallock, himself and others, have regularly sat for several years past to enforce the value of stated meetings for Spirit-communications in the mental growth of the members. He proposed very soon to report the same in a connected series to the Conference.

The questions which had been submitted to the Conference at its previous session, were here read as follows:

1. What is the best evidence to warrant the belief, that the phenomena occurring at circles are truly the work of Spirits who once possessed human forms in the natural world?
2. Can we progress from a lower to a higher plane of spirituality, through the reasoning faculties, or must it be through the *intuition*?
3. Are there degrees between the natural and spiritual laws, or do the same laws extend through all planes of existence?
4. If authoritative teaching be detrimental to improvement and true progress, in order that we be consistent, should we not reject all forms of law, inasmuch as they are but the off-shoots of authority?

Mr. LEVY and others were desirous to continue the discussion on the second question.

Mr. PHENIX spoke briefly to the first. He said: The best evidence, perhaps, that the phenomena witnessed at circles, are produced by Spirits who were once men and women in the natural world, is the uniform declaration of the intelligence itself. No different answer in any part of the world is ever given. To the questions, what produces the raps? and what is it communicating? the reply is always, Spirits—Spirits of persons who once possessed a human form. On no one point, in any society, will such uniformity of agreement be found.

Everywhere else there are differences. But there are none in the answers from the tables. Continuity of evidence was regarded in our courts as decisive; and this to him, in reply to the present question, furnished the strongest evidence and the best. They all claim the same source.

Mr. NIEMAND said: The fact of Spirit presence was easily demonstrable. He had lost a finger, but still felt pain in it, the same as though the fleshly finger still remained. He was obliged to warm it with his other fingers. The real finger was still there, possessing sensation and life. It had only lost its external, visible covering.

The second question was now taken up in its order, and a desire was expressed to have it changed in its form, so as to render it more definite and pointed.

Dr. ORTON suggested that the ground occupied by the question of Mr. Levy would be covered by the simple inquiry, What is true progress?

Mr. SMITH said: He considered Mr. Levy mistaken in supposing that he had never learned anything from intuition. All learn in that way, though some may be more conscious of it than others. True progression supposes the growth of the entire man. Every part and faculty should be developed in equilibrium, and his cultivation not be confined to single powers and qualities. And this includes alike all the external, as well as the internal man. There is no part of the universe to which man has not a corresponding part. There is food in affinity with every faculty of his physical, mental and moral nature; and if he would not be one-sided in his growth, he must provide for all.

Mr. LEVY said: An old poet had declared, that he that suffers loss, not knowing it, loses nothing; and so if he has intuition, and does not know it, it is worthless.

Dr. GOULD said: The cultivation or growth of any part of the man, is progression. He was glad to have the question simplified.

Dr. GRAY said: He had found great wisdom in the remarks of Mr. Smith. The growth of the Spirit probably takes place in a manner analogous to the growth of the body. We take food in the day, and grow during sleep. The particles taken into the blood become part of ourselves—bone to bone—during sleep. This is the case with animal growth. Whether it was the same with vegetables, he could not say. That state of the mind corresponding to sleep of the body, is what we call negative; and it is through this condition that we grow spiritually. We must make ourselves negative, receptive, and not positive, so as to be able to receive light and truth when they come. One kind of culture we can pursue scientifically. If the brain is unequally developed, the irregularity can be corrected. If avarice, self-esteem, or any other quality or organ is too large, by an effort of the will, and the necessary training, it can be remedied. Probably no organ is ever too large, only proportionally. The other organs should be brought up to it. By proper care the brain can be equalized, and brought into harmonious action.

Mr. PHENIX said: There is no difficulty in ascertaining what progress is. This physical globe was once rock. It has changed. That is progression. The particles which compose plants are the same as those in the rock, only more progressed. No chemist can tell the difference, but nature can. The higher plants take the higher progressed particles. Sensation is another step in progression. The proximates made their appearance at different stages of the earth's development. We can discover the regular steps of advance. Some of them may be lost, for all in the lower, not needed in the higher, are dropped. The changes have been great. The tusk of the shark found in the Monmouth marble is as big as that stove-pipe. Some saurians were three hundred feet long. The largest animal we have now remaining of that genus is the crocodile. The hyenas of our day bear about the same relation to the fossil remains of that animal, that a cat does to a tiger. Both primaries and proximates are undergoing a constant advance. It is nonsense to talk of man's being smaller and less intellectual than formerly. He is larger in body and stronger in mind than ever before. A corresponding progress is to be noted in domestic animals. The cattle at Smithfield market average double in weight to what they did formerly. The same is true of horses. In what cunning alchemy this progress consists, we can not tell. Nature knows. Potash from the hay-stack, and potash from the feldspar rock, have the same component parts, yet the value of the first over the last for all fertilizing purposes, is as one hundred to one. In the salt made from the vegetable substance, the particles are farther advanced, so as to fit them to nourish vegetable life. The fifty-four primaries are all passing through these progressions.

Men differ from each other chemically and mentally. Between natural and divine law there is no dividing line. In man, physically, there are the same component parts you find in the rocks; but go to the mountain and collect all the materials together, and you can not make a man. The particles are not progressed, and we have no knowledge of the divine law by which they are put together.

We come now more directly to the question, How shall we progress? We must come to know our attributes, and our relations to God and the earth. The appreciation of right is within a man. He should never speak of right and wrong as of two ends of a rope. If he hold the rope in the middle, he can control both ends. He has in him—everything has in it—a part of the resident God. He is also the ultimate of matter. If he realize this, he will strive to ultimate himself in good. This is, in brief, love to his brother. Let him live up to his highest light, and he will be impressed and enlightened still farther. Let him do what the God within him best approves. The worship of a personal God is but the worship of himself, inflated. Every man bears the same relation to God that a point does to a battery. We are mere machines through which God works. He began in the rock, and is working up through nature—for what purpose, perhaps, we shall at some time know.

A PROMENADE.

BY GEORGE PERRY.

In midwinter I was stalking

Down a proud and regal street,

Where palatial grandeur only,

Caught the echoes of my feet.

O'er me came the scene's enchantment;

Winter's frost I felt no more;

Crimson day from silken curtains,

Bathed the velvet-tufted floor.

In the soft, luxurious shimmer,

Langushed rare exotic blooms,

And the streams of tropic carols

Rippled through the thick perfumes.

Precious ore, and stone, and crystal,

Wool and silk of richest dyes,

Burned along the walls of marble,

Proudly towering in the skies.

Art's divine prophetic pencil

There surpassed the primal birth,

Wrought the grand Promethean visions

That shall clothe the future earth.

What this wretched throng that passes!

Man in ruins can it be?

Holy God! what impious mortals

Here have outraged Man and Thee!

O ye children of the Father!

Whence has come your wreck and spoil?

Plundered, famished, blinded, buried

In the sepulcher of Toil!

Down-trodden, chilled, embruted!

Where is Youth's auroral flight?

Where Affection's dewy fragrance?

Where the grace of Manhood's might?

Where, vile wretches, is the fruitage

That from earth your toil has won?

Marble homes your toil has builded—

Lustrous robes your toil has spun!

Fires of Heaven! can naught more gentle

Than your burning, blasting tide,

Sweep from earth this mad oppression—

Crush this damning fratricide!

No; O mercy! thou—thou only,

From thy high celestial home—

Thou alone wilt bid these fallen

Unto Life's rich banquet come.

MR. PHENIX'S THEORY OF EVIL.

PITTSBURGH, PA., December 21, 1857.

BROTHER PARTRIDGE:

In reading the Conference in your paper—session of November 17—I was particularly but not agreeably interested in the remarks and theory set forth by Mr. Phenix in reference to evil. If I understand him rightly, he believes that there is in reality no sin or evil in the universe, or something to the same amount; yet he admits that there is evil, when he says that it is "one thing to-day, and quite a different thing to-morrow," and "that the standard of morality is movable." He then goes on to illustrate and prove the position he has taken by citing instances of the evil conduct of certain fallible and corrupt men, which evidence is about as futile and unsatisfactory as that Satan should be appealed to as a witness against himself. That evil is a relative term, we need not be told; but that it is *one thing to-day and another thing to-morrow*, or that the true standard of morality is movable, no truly enlightened and virtuous mind can for one moment admit. Whatever may have been, now is, or will be, the opinions, customs and usages of fallible and corrupt men, *evil is evil*, and that continually and unchangeably. "Thou shalt not commit adultery; thou shalt not steal; thou shalt not covet what is thy neighbor's," and all the other commandments, are at this present moment just as binding as when they were first written upon man's heart by the finger of Deity, and their violation is just as certain to meet with a due penalty.

The great God and Creator of all worlds, in his outbeamings through mind and matter, and *not* the opinions and customs of corrupted men, is the only criterion whereby we can judge between good and evil. God through his inspired mediums, and by his law written upon man's heart, by the beauty, usefulness and harmony of all his works, has most clearly defined the line of distinction between good and evil, and rash indeed must be that hand which would presume to remove or efface this old landmark. The ten commandments being, according to the opinion of Mr. Phenix, of no force whatever, only as fallible man sees fit to accommodate or apply them, might just as well be consigned to oblivion, and men be permitted to live as they

list. This would be truly a libertine conclusion; but this, if acted upon, must inevitably be the result of his argument.

The doctrine that the "standard of morality is movable," that a man may be to-day pure from crime, and to-morrow may commit the crime of adultery, and still be as pure as before he committed that crime, is monstrous and revolting in the extreme. "The prisoner" he mentions is evidence of nothing save this, which it most clearly illustrates and forcibly proves, viz.: that independent of man's locality, or whether in the body of flesh, or in the spiritual body, he may still love and practice evil, and thereby subject himself, as a free moral agent, to that eternal condemnation which consigns him to endless misery, and God still be merciful and just—*evil and misery being legitimately, absolutely and eternally inseparable.*

I am extremely sorry to be compelled to say that I frequently read articles in the TELEGRAPH and other spiritual papers, which I know (as regards the community where I live) tend to darken and obstruct the glorious cause of true Spiritualism; for instance, such sentiments as those of Mr. Phenix, above alluded to. Who that reads them does not see their legitimate tendency (*if not the Spirit which prompts them*)? Where is the truly virtuous-minded parent who could desire such seeds to be scattered within the domestic circle? I truly believe such sentiments and opinions thus publicly expressed to be one of the grand barriers between Spiritualism and orthodoxy. The people are flatly opposed to the dissemination of any principle which opens the door to licentiousness; and what virtuously-minded individual can blame them for this? It appears to me that Spiritualism is expecting too much when she anticipates a victory over orthodox principles and prejudices by the use of such carnal weapons, and such libertine opinions and sentiments. If ever Spiritualism gains the ascendancy in the hearts of the people (*which after much struggling will finally be the fact*), she must and will combat the enemy with far different weapons. To anticipate a victory over the strongholds of orthodoxy, over the settled prejudices, superstition and bigotry of centuries, by the use of libertine arguments, be they ever so skillfully wielded, is what right reason never can sanction, and what virtue turns away from with disgust. It would but be pouring oil upon fire, and completely barricading every essential avenue to success. Why not reason with orthodoxy upon its own ground? The Bible is the very basis of the superstructure of Spiritualism, clearly demonstrating the truth of man's immortality and personal identity. I will venture to say that there is scarcely an orthodox individual who would not listen to arguments drawn from the Bible in favor of Spiritualism, who at the same time would with contempt repulse the bare idea of libertine reasoning. The Bible must be the all-conquering weapon of Spiritualism against orthodoxy, and virtue and discretion the chief allies.

If Brother Partridge will be pleased to receive henceforth from us a series of facts bearing upon Spiritualism, we most gladly would embrace the opportunity.

S. T. & H. T.

Of course: we are always glad to receive facts bearing on the subject of Spiritualism, and we would thank our correspondents for forwarding us any which may be deemed interesting and instructive to our readers.—[Ed.]

THE SEAL.

CLAYTON'S MILLS, S. C., December 13, 1857.

[We insert the following as descriptive of private communications from Spirits, which are very frequent:]

MR. PARTRIDGE:

I send you a truthful history of a beautiful seal the Spirits have in promise for me. Although the story is short, nevertheless it discovers some of the beauties of Spiritualism. I first saw this seal myself, in a vision given me in a dream, while I was in Texas, about two years ago. It then seemed to be rather black, like an old steel seal for stamping paper and public records, about the size of a five-dollar gold piece, with some indefinite devices upon it, which I could not understand. It seemed to be in the right hand of a medium whom the Spirits call "Myrtella," while she seemed to be conducting me through the portals of the frame of a vast edifice in the course of completion. The next time I saw her she was influenced by a Spirit at the dinner-table, and saw the seal herself, and described it to me, giving me the letters I. T. B. L., then visible upon it. It seemed to be somewhat brighter than when I saw it. Afterward my guardian Spirit, Mary C., informed me that I was to possess this seal, when finished by my progression so as to deserve it. A few months after this, the same seal, though more like a bright star, was seen as in front of my said guardian Spirit, by Mrs. Allen, of Houston, Texas, who was also a splendid seeing-me-

dium. A few months after, I was at the house of Judge Hammonds, near Chappell Hill, Texas, whose amiable lady was also a most excellent seeing-medium, who, without any previous notice of the seal, saw it after we had sat in a circle. Soon after we had formed the circle, she saw my guardian Spirit, Mary C., who seemed to have something concealed in her hand, and described her so that I knew her. Mrs. Hammonds also, without knowing anything about the number of brothers I had in the Spirit-world, told me that she saw five near me, told their names, and when one had left the form, with other matters, all of which were correct.

Here, then, were four different persons who had seen this seal: first, myself, and then Myrtella; next, Mrs. Allen, and then Mrs. Hammonds. Taking this connection altogether, I am satisfied that such a seal does exist, and that I will enjoy the possession of it at the proper time. But for some time not having heard of my seal, about the first of November last, I made inquiries about it, through a writing-medium of this district, and learned that, in a short time, I should receive a letter from Myrtella, in Texas, in which I should find something that would please me. Sure enough, about November 20, 1857, I received the letter as predicted, in which I found, among other Spirit-communications, the following four stanzas:

With a joyous thrill,
The angels fill
Thy soul with joy and peace.
Continue pure,
And the work is sure,
And light will never cease.

In a gushing stream,
Much like a dream,
'Twill gently fill thy soul,
Till errors end,
New harmonies blend,
And higher truths unroll.

There cheerfully stand
Near the bright band,
Who work with power and might!
Labor in love,
And your home above
Will then be pure and bright!

Your beautiful seal
Will soon reveal
New rays of heavenly truth;
In symbols true,
Will portray anew
The way to immortal youth!

Then the medium wrote me as follows:

"Your Spirit-seal I saw, some time ago, rolling along through a variety of lights and shades, sometimes almost out of sight, then brightening again, and finally coming out more bright and beautiful than before. I am strongly impressed that you, or some one else, will be influenced to write a work entitled 'The Seal,' which will be exceedingly instructive and interesting. Remember, we know but little about this seal yet."

So ends my last accounts of it. How, or in what, it will end, I do not pretend to know, but send you this as it is, as a singular and beautiful Spirit-manifestation, coming with full and satisfactory proof to me, and those acquainted with the little incidents thereof. Yours etc., JOEL H. CLAYTON.

A SPIRIT COMMUNICATION.

MR. PARTRIDGE:

Inclosed is a page written by some Spirit who appears to be very much of your way of thinking, and which may not be out of the way, if taken in connection with your late remarks on the suicide of Dr. Curtis, and on the comments of the *New Jerusalem Messenger*.

The way it came to be written was this: I had borrowed "Hayden on Spiritualism," from a friend, and hastened to my study to peruse it; for I promised myself an insight into the matter, considering that Mr. Hayden, as a Swedenborgian preacher, must understand it thoroughly. When I sat down to read, my arm began to tremble, and thinking to get a Spirit communication about the book which I might verify, I asked if the Spirit had read the book, and if so, would he give me his opinion on it; and immediately my hand began to write. I had no idea of what would be written; but you will see the page was filled in a connected manner, without a single halt or mistake. My mediumship had just come on me then, and it was the first I had written, except in the convulsive manner. I was frightened, too, for I then thought the sentiments there given blasphemous, and I trembled from head to foot. But the sentiments of the Spirit became my own in time, and in the light of his opinion I saw the true value of the book. It (the communication) was written several years ago, and I send it to you in its originality, without transcribing it.

By the import of this communication, it would appear that

there are Spirits who wish to direct other Spirits and men, and desire that they should reverence them, and to gain their ends, they pretend to be the Creator of the world, or to be in some special connection with him, and that these Spirits conjoin themselves to such persons in this world as are pleased with being the favorites and messengers of potentates. But these Spirits can be detected by their announcement of themselves; for the real God having all power, has no need of such procedures.

In the light of this communication, the question arises as to who was the JEHOVAH of the Jewish seers, and who was Swedenborg's Lord that appeared to him, clothed in purple, and sitting in the corner of the old metallurgist's laboratory, giving him the important order—"eat not so much at meals." Those who made mockery of Christ clothed him in purple. The simple maxim of "love one another," needs no such flummery.

Yours truly, JOSHUA.

Throughout Mr. Hayden's book, there is an unmistakable evidence as to what part of the spiritual world has been active in its production. On every page is seen the glare of that desolating fire which heats and drives the delirious Spirits, held in the chains of darkness of the first sphere, by the lust of being chiefs and rulers, and the blindness of wrangling about "the truth." These unfortunate men, having their whole hearts set on acting in authoritative capacities, measure everything by the hollow reed of authority. These being strangers to that "perfect love" which "casteth out all fear," and unable to conceive of that glorious liberty of the sons of God, which does good because it loves good, seek to determine all good from mere intellectual positions; hence they never inquire what is the good of a thing, but only if it is true; and they determine its truth by the pomp of the insignia of office which accompanies it. In this way they open themselves to those infatuated and deceitful Spirits, who proclaim themselves to be the "special messengers of God," "the vicegerent of God," "the sent of God," "the equal with God," "the Lord," "the God God," "God the Thunderer," "the God Almighty," and having their understandings turned away from the light of heaven, they fail to perceive that God, who is the Father of the universe, issues no mandates, sends no messengers, takes no titles; but by the silent breathings of creative love, effectually molds all things to the fashion of his will, by imparting his life to his works, to move toward him as though they did it of themselves.

A GOOD TEST.

BROTHER PARTRIDGE:

You will, I think, confer a great good upon the honest inquirer after truth by inserting in your valuable paper, an account of an extraordinary phase of Spirit manifestation through J. B. Conklin, test-medium, whose room is at 477 Broadway. He is receiving letters every day from different persons, to be answered by the Spirits, many of which are sent through the Post-office, without any accompanying fee, or even a postage stamp, which I think is rather hard, as Brother C. makes a practice of giving sittings to the poor, free of charge. The Spirits make appointments when they will answer the letters. It should be noted that the seal in no instance is broken or disturbed; and when the appointed time comes, Brother C. takes a seat at the table, when an invisible intelligence moves his hand to write the sought-for answer, which in every instance is correct.

[We suppose our correspondent means correct so far as he knows.—Ed.]

The following letter was sent to Brother C. on the 13th inst., to be answered; and here is the answer. As Brother C. is not a clairvoyant, I would like to know from any one in what way they can account for this, unless it be attributed to Spirits.

Yours for the truth, WM. C. HUSSEY.

[We make no correction of grammar and diction of the following, as an alteration of the language might be thought to vitiate the test which is claimed to be involved in the case.—Ed.]

NEW YORK, December 13, 1857.

DEAR BROTHER:

I now take my pen in hand in order to write a few lines, and if you will please to answer them I will be very much pleased. If it was not under existing circumstances, and the condition that I am in, I would not write. What I want is this, if it is a possible thing—for you to tell me what is the matter with my head that it troubles me so; and what causes those other disagreeable and unpleasant feelings, and why I am so depressed and low-spirited. I wish you would write what my diseases are, and what doctor I should apply to for help; and I do wish you to write down what my diseases are in plain writing, that whatsoever doctor I shall apply to, he will know what to prescribe for me. It is not for the love of life that I write for help; but the fear that these feelings will drive me mad, which would be worse than Death itself. So I trust that you will do all that you can to alleviate my suffering. And I hope that my dear grandmother will use her influence likewise, and be with me; and I would be pleased to receive a letter from her; so if you will please to write, give me a long letter, and give me some good advice. And I wish you and grandmother would write often. If there is anything you wish to communicate, please do so, and please to tell me how soon you think it will be before that you can write through my hand. Please let me know whether it is mentally or physically that you can't control me. So no more.

From your brother,

To W. B. Q. and E. Q.

ANSWER TO THE LETTER.

MY BROTHER:

DECEMBER 17, 1857.

I have read your remarks addressed to me; and I feel grateful that I am able to be in the least of any benefit to you. You must cheer up. Consider that you are surrounded by circumstances which are not con-

genial to your inmost prompting. It is not a local disease with which your body is affected. It is simply a nervous state, which can readily be relieved. Your mind is very active, and you are prone to look upon the dark side of everything; and yet you feel that you can not help it. You need no medicine, and I would advise you to take none. You need a quieting of your nerves, which can be imparted to you by any healthy person. It would be wise to come under the influence of the gentleman I see operating in the adjoining room. I feel confident that you can obtain through his powers that relief which you need. Whenever you desire advice from me or any other disembodied Spirit, retire and sit quietly alone, and fix your mind upon such as you may desire. Your grandmother or myself will come to you, and impress your mind, and direct you in all that we can. We will impress you with thoughts, and help you to understand them, and do what can be done to make you feel more happy in coming days. Your grandmother and I will continue to watch over you. My brother, I am still

Your brother,

WILLIAM.

VISIT OF MRS. COAN TO CORTLANDT, N. Y.

CORTLANDT, N. Y., December 24, 1857.

MR. PARTRIDGE:

Dear Sir—Early in the month of May last, Mrs. Coan, the celebrated "rapping medium," in company with her husband and Mr. J. F. Coles, visited Homer and Cortlandt, beautiful villages, three miles distant from each other, for the purpose of giving such persons as might attend her sitting, an opportunity to see what the "Spirits" can do through her, by way of testing their identity. At Homer, their effort was a perfect success, all the questions that were answered at all—some fifty or sixty perhaps—being answered correctly, and to the astonishment of not a few. But at Cortlandt it was quite different. One Dr. Morran was in the place at the time, lecturing against "Spiritualism," and denouncing it as a humbug and imposture; and carrying along with him most of the "Evangelical" clergy of the village, and various other classes, in which there was a large infusion of rowdiness. They attended the meeting and soon threw it into chaos, so that little could be done. Suffice it to say, it was a failure, though a few things were done for which no "science" could possibly account.

But last week, Mrs. Coan with Mr. Coles—her husband being ill at Rochester, and unable to accompany her—again visited Cortlandt, and having an *orderly* meeting, succeeded, apparently to the satisfaction of all present, in demonstrating that there is, at least, something in these "Spirit manifestations" quite different from jugglery and imposition. The names, in closely folded, and sometimes sealed ballots, were at once read by the Spirits purporting to be present; various questions that were put to them as to their age, place of departure, etc., etc., were readily and correctly answered in every instance. Several answers given were specially satisfactory tests, most clearly proving that they were not obtained from the mind of any person in the room. Here is one of them: A gentleman was receiving communications purporting to be from his wife, and on asking her what day of the month she left the flesh, her reply was, "the twenty-second." But this, he said, was wrong, as it was the twenty-first, and it had been so published. On consideration, however, he remembered that it was after midnight a half an hour, of the twenty-first, that she died; and so he stood corrected by her! No mesmeric theory seems sufficient to account for this.

Other tests of a similar nature occurred, but I have no time to give an account of them. I send you this brief letter in much haste, simply to inform you of the fact, that though under very disturbing and rowdy influences, Mrs. Coan failed in the spring, this winter, under influences more reputable to the village, she has succeeded, to the confounding of many skeptics, and much to the gratification of the friends of Spiritualism. And by his gentlemanly and Christian bearing, Mr. Coles has secured general respect and confidence, as an able, sincere, and honest man.

INQUIRER.

SPIRITUAL HANDS.

To correct a misunderstanding of the concluding part of the article in the TELEGRAPH, on spiritual hands and arms of the Spirits of persons yet in the life of the body, I would state that it was meant that, as the senses of Spirits gone out of the body, are spiritual and not natural, they can not be impressed or modified by natural influence, and therefore it seems evident that they can not be affected or moved to operate use, or manifest their spiritual powers, i. e., exercise their spiritual arms or hands by, or as to, natural things.

I will take this opportunity to state, that the remark in that article as to the finger-prints or dents made on butter or on dropsical swellings by the fingers of departed Spirits, was in reply to a statement or argument of Dr. Gray, to show that departed Spirits do really, consciously and personally operate on and by natural things, and that their making finger-prints or dents on butter and on dropsical swellings, as they had been known to do by him, was proof that they can and do operate on and by natural things.

Z. H. H.

Interesting Miscellany

THE VISION OF PROPHECY.

BY F. H. STAUFFER.

An elderly man and a fair-haired child stood within a picture gallery in France. Soul-thrilling was the beauty around. The essence of the creative genius of the past seemed to float around upon the viewless air.

The arched ceiling, beautifully carved and gilded; the pink marble entablature; the massive columns which here and there broke the monotony of the long extent; the light falling, now subdued from the high, narrow window upon a white ghost-like statue—anon flashing with effrontery upon some dark lined picture of the olden time; the solemn, death-like stillness that prevailed, were all calculated to work strangely upon an impassioned soul.

The little girl, who held the hand of the old man, was herself a study. Never had prettier eyes drank in inspiration from the mighty works of art. They were hazel eyes—calm, holy, and yet flashing at times with unwonted brilliancy. Her hair fell in luxuriant masses around her neck and shoulders, and the irregularity in her features was amply atoned for in the clearness and freshness of her complexion, and the classic mouth that bespoke a time when she should emerge from the timid, blushing maiden to a brilliant, resolute, self-possessed woman—and beautiful in the integrity of her soul.

The little girl stopped and gazed for a long while upon an historical painting. Her eyes became riveted to the canvas, and her hand for the first time let go that of her father. It was the anointing of Charles VII. of France, at St. Remy. The dark, massive walls resting upon their clustered columns; the curious and elaborate carvings everywhere visible; the vast interior crowded with ferocious soldiers, bearing their battle-axes and cross-bows; knights with plumed helmets and gold-embroidered surcoats; the glittering mail of the men-at-arms; the ladies of Rheims in their lofty head-dresses; the nobles, in rich coronation robes, grouped about their monarch who stood prominent in the stately array of royalty; the pompous archbishop, and the renowned Joan of Arc, with helmeted head, and the sacred banner, the *fleur-de-lis*, dropping in graceful folds upon her white armor; the superstitious throng hushed with feelings of awe and wonder, formed an admirable painting, and the artist had done it justice.

The father noticing how absorbed the child was, approached the picture, when he was startled by hearing a deep, sepulchral voice behind him exclaim,

"Gratien—Gratien Philippon!"

Turning round, Gratien beheld an old man arrayed in a dark cloak, with gray hair, wan features, and black, piercing eyes—eyes burning in their intensity, contrasting strangely with the haggard face.

"Hie! the spirits of the dead are around us; you can hear their breathings on the viewless air. The spirits of the dead in oil and marble, and the spirits who embalmed the others in the fire of their genius! See your child! She moves not; she hears not; she is lost in contemplation of the record of a glorious past. Gratien, dost thou know me?"

"I know thee not," returned the father, abashed before those burning eyes.

"Listen then," and a halo seemed to spread over the strange visitor's features, "I am the Spirit of Prophecy. Nay, startle not; I have aught to tell of thy child."

"Aye, disturb me not. From the groves of wine and olive, where the baloon-shaped hills of the Vosges stretch to the confines of the shore away, and where the purple vineyards smile upon the slopes of Burgundy—came yon heroine of by-gone age, Joan of Arc. The sweet-toned bells of the chapel of the Lady of Bellemont lulled her infant slumbers, and her soul drank in richness from the scenery, wild and boundless in its range as her own secret imagination. She came forth when superstition taught that there was a deity to smile on every folly, to encourage every passion, to strengthen every aspiration. She came forth to save France as by a miracle."

"She died upon the scaffold, the dark and flaming tribute of her gratitude. Your Joan shall come up, like unto her, and meet a like untimely fate."

Gratien was startled; his cheeks grew pallid, and he demanded huskily, "What meanest thou?"

"As I have said; am I not the Spirit of Prophecy? That child, ere many years, shall be worshiped. The bitterness against pampered nobility and arrogant superiority, which you are instilling into her heart, shall rise up against you. She is destined to sway the deliberations of statesmen, to tread in consciousness of pride the regal halls. Great men will receive her counsels, and seek no appeal from the decisions which may fall in words of burning eloquence from her lips. Look yonder?" and the stranger pointed solemnly down the vista of white statuary.

"Tell me—what seest thou?"

The old man looked and almost became transfixed with horror; the cold sweat stood in drops upon his forehead. He thought he beheld a long line of carts issuing from the yard of the Conciergerie—victims for the guillotine! In the last was the "white-robed heroine of the dungeon," beautiful still—the cool air adding freshness to her transparent cheeks. In the weak, trembling old man—the old man with whitened locks—he recognized himself!

He clasped his hands wildly together, and uttering a low cry, leaned against a pillar for support.

The fair-haired child knelt at his feet, and murmured wonderingly, as she looked up into his face,

"What ails thee, my father?"

"Joan, my child, didst see no one?"

"No one, my father."

"And hear no voices?"

"None, my father; we are alone."

"Look down yon aisle—what seest thou?"

"Naught, save the statues with their ghost-like vestments. But how pale you are yourself!—pale as those very images!"

"It is nothing, Joan; I feel better now. Let us go, Joan, child."

That little girl became—Madame Roland!—*Emerson's Magazine*.

SOMETHING TO THINK UPON.—In Prof. Hitchcock's late work on Geology, he has a chapter upon "The Telegraph System of the Universe," in which he broaches the theory that "our words, our actions, even our thoughts, make an indelible impression upon the universe." This proposition he endeavors to sustain by an appeal to well-established principles of science. He shows, by the doctrine of mechanical reaction, that every impression which man makes by his words, or his movements upon the air, the waters, or the solid earth, will produce a series of changes in each of these elements, which will never end. Not a word has ever escaped from mortal lips, he contends, but it is registered indelibly upon the atmosphere we breathe. And could man command the mathematics of superior minds, every particle of air thus set in motion could be traced through all its changes, with as much precision as the astronomer can point out the path of the heavenly bodies.

THE TARANTULA AND ITS PERSECUTOR.

Some of our readers may have heard of the tenacity with which the venomous tarantula is pursued by an inveterate enemy, in the form of a huge wasp—invariably resulting in the defeat and death of the former. We were an eye-witness to one of the conflicts last week, while on a ramble among the adjacent hills. This is the season when the poisonous tarantula leaves his well-fashioned abode to perambulate the dusty roads and the smooth paths so often trod by the industrious miners, and about their haunts a dozen or so may be seen any day of this hideous enlargement of the spider race, within a circuit of a few yards, leisurely wending their way along the roads and bye-ways. Often have we marked, with attentive curiosity, his awkward gait while lifting his long unwieldy legs above the short blades of grass, and wondered for what uses and purposes this ugly little monster was placed upon this beautiful globe.

While attentively watching the motions of one of these insects during our walk, we were much surprised to see the object of our attraction suddenly stop short in his wanderings, and raise itself up to its full height, as though watching the coming of some unwelcome visitor. We at first supposed that it just espied us, and was expecting danger from our hands; but upon our retreating a few steps, he quickly crouched behind a tuft of dried grass, and remaining very quiet, seemed to make himself as small as possible. A slight buzzing was heard in the air, and in a moment a wasp passed quickly near, hovering on the wing over his trembling victim, the much dreaded tarantula. Like some bird of prey, the wasp remained thus poised a moment, and then, quick as thought, darted down upon his enemy and stung him many times with great rapidity. The tarantula, smarting under the pain, began a retreat with all the speed of which he was capable, but the wasp hung over him with revengeful tenacity, and again and again struck him with his venomous sting. Gradually the flight of the tarantula became slower and more irregular, and at length, under the repeated thrusts of his conqueror, he died, biting the grass with his terrible fangs. The wasp now seized his enemy and commenced dragging him away; with what intent we could not, as business called us thence, at that time discover.

The wasp whose attacks upon the tarantula are so fatal, has a long, slim, glossy, black body, yellow wings, and is armed with a very sharp, long, thorn-like sting, which may be seen protruding as it flies. It fears not the presence of man or beast when in pursuit of his enemy.

A MYSTERIOUS DISAPPEARANCE EXPLAINED.—About four weeks since, Annie Carr, a girl living with her parents at 15 West street, disappeared from her home mysteriously, and no trace of her could be found, though she was sought for in all directions. The Deputy-Superintendent of Police being notified of the event, instructed one of the detailed officers to continue the search in all those houses and places, to one of which it was thought the girl had been spirited. The officer did as directed, but no tidings of the missing one were learned. He at length changed his tactics, and succeeded in finding the object of his search in a private and respectable boarding-house in the upper part of Broadway. He conveyed her, without objection on her part, to the police-office in Broome-street, where, in answer to questions, she stated that she had left her home because of cruel treatment of her parents (they are Irish), who, because she refused to attend the Catholic Church, persecuted her beyond endurance. Her expenses, she added, since leaving home, were borne by "a young lawyer," about whom she persisted in remaining silent. Her mother and a younger sister were soon present, and much joy was evinced at seeing the lost one. Annie returned their embraces with ardor, but declared positively that she would not return home on any condition. The mother and sister begged and implored, wept bitterly and promised that, for the future, she would be kindly cared for. But their efforts were unavailing. Annie remained strangely firm in her resolve, but said that she would, by way of compromise, leave the city, or take up her abode in any respectable calling with any family, or in any place, which the Deputy-Superintendent might recommend. The mother and sister finally left in despair, and greatly dejected. Annie remains until the Deputy-Superintendent can take some action with reference to her strange position. Miss Carr is a very pretty and intelligent-looking girl, and expresses herself with modesty and in a manner indicating a desire to do what she regards as right.

UNIVERSALITY OF SUPERSTITION.—Superstition is all instinctive; and you feel it coming over you in awful positions or circumstances like a spell. You are sitting alone in a large house of four or five stories; you are reading what rational people call a very stupid tale about a haunted house—strange knockings and whisperings, and ringing of bells, and treading of feet, etc. Whether you will or not, a nervous feeling comes over you. It is midnight. You must go to an upper story to bed—you take up your candle, and mount up the dark and lonely staircase. You pride yourself, perhaps, on your reason, and you despise imaginative people; you boast of your superiority to all superstitious feelings, but you cannot mount that stair in such circumstances without solemn, perhaps, awful impressions or thrilling sensations; and the more poetic and imaginative your mind, the stronger these impressions are. The man who could under such circumstances divest himself wholly of superstitious feelings, is one whose prosaic insensibility we could not admire, any more than we could admire the self-possession of a cat in a haunted tower. His total want of superstitious feelings would only ally him more closely with the brute which is entirely devoid of them. There is a difference, however, between superstitious feelings and slavish fears; the first are common to all poetic minds, who never are, and cannot possibly be, devoid of them; the second belong to cowards and fools, whose reason is too weak to maintain self-control.

The Jacksonville (Fla.) *Republican* of the 18th inst., says the health of that city has not improved. The doctors say the disease is not yellow-fever, but something worse, if possible.

SCENE ON BUNKER HILL.—A Boston gentleman took a friend of his, an Englishman, to see the Monument; when arriving upon the ground the Englishman said, "Why, it looks very much like one of our chimneys at home." "It is a chimney," replied the other, "that is, a chimney that carries off the smoke from a fire that will never cease to burn." Englishman, "Oh! ah!"—*Journal*.

THE ANSWER.—"Pray, Mr. Hume," said lady Wallace to the philosopher, "when I am asked what is my age, what answer shall I give?" "Say, madame," replied he, "what I believe to be the truth, that you have not yet come to the years of discretion."

A RARE BIRD.—A specimen of a rare species of crane, seldom seen in this latitude, of rich purple color, with a heavy coat of down, measuring six feet from tip to tip, and five feet in height, was shot by Mr. E. Toppan, of the north end, on Carr's Island, recently.—*Newburyport Herald*.

HARD TIMES AND COUNTRY PAPERS.

The Boston *Chronicle*, in an article on this subject, well remarks: If people only knew the difficulties newspaper publishers have to contend with just now, they would never want to be dunned half-a-dozen times for such small amounts as two or three or four dollars. Labor, paper, and ink have to be paid for in cash; yet we doubt very much if there are any establishments which could be more than self-sustaining, if customers would only pay what they owe, without taking from one to two years to do it in.

If the press of the country gradually declines both in numbers, ability, and respectability, those who have abused the leniency of the proprietors in the matter of credits, will be alone to blame for the unfortunate issue; and that such will be the case we can easily foresee. The storm in the commercial world will destroy the weakest, and many of the best of our newspapers. Men can not perform miracles, and printers have as yet failed to discover any easier way of satisfying the demands of paper-dealers and the cravings of industrious workmen with anything but the pelf. And how they are to get this, when people will not pay the Printer, is a mystery, particularly as the banks don't accommodate country newspaper proprietors. Few people have any idea of the labors of the editor—his trials and difficulties—at all times, but particularly at periods of monetary embarrassments. He is compelled, particularly in country offices, to do the general factotum of his establishment. Not only has he to write for the benefit of the public under all circumstances—in sickness of body and distress of mind—to be at one meeting in the daytime and another at night—to leave friends and family at the bid of every passing circumstance in the public world of his own locality; not only has he to do all this, and sacrifice comfort, health and domestic pleasures, but he is compelled to work at the "case" in every spare moment—to keep his own books—to do his own collecting; in short, from morning to night, from week to week, and from year to year, to labor like a slave to provide himself and family with bread. And if he makes a bare living, after all, he may be well satisfied, for hundreds do less. And how few there are who do more! Work their establishments as cheaply as possible—live as frugally and economically as they can—yet few country publishers secure as much property in a dozen years as an industrious mechanic will do in half the time. The very nature of the newspaper business—with its long credits and small profits, and bad debts—forbids anything like the accumulation of wealth, and we have very little hesitation in saying that, had our country brethren generally taken their means and labor—their patience and energy—to any other market than the one they have found for them, they would have this day been ten-fold better off, in a pecuniary point of view, than they are, or have been, since they became newspaper proprietors.

Let the public ponder these few simple truths well, and make up their minds to ease the laborious occupation of the printer, by paying him punctually what he is honestly entitled to.

CURIOUS FACTS ABOUT ALLIGATORS.—Alligators' nests resemble haystacks. They are four feet high, and five in diameter at their bases, being constructed of grass and herbage. First they deposit one layer of eggs on a layer of mortar, and having covered this with a stratum of mud and herbage eight inches thick, lay another set of eggs upon that, and so on to the top, there being commonly from one to two hundred eggs in a nest. With their tails they beat down round the nest the dense grass and reeds five feet high, to prevent the approach of unseen enemies. The female watches the eggs until they are all hatched by the heat of the sun, and then takes her brood under her own care, defending them and providing for their support. Dr. Lutzemburg, of New Orleans, told me that he once packed up one of these nests with the eggs, in a box for the museum of St. Petersburg, but was recommended before he closed it to see that there was no danger of the eggs being hatched on the voyage. On opening one, a young alligator walked out, and was soon followed by the rest, about a hundred, which he fed in his own house, where they went up and down stairs, whining and barking like young puppies.—*Lyell, the Geologist*.

MIRACLE OF HONESTY.—At a party one evening, several contested the honor of having done the most extraordinary thing; and a reverend 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 *me 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."

THE FOLLY OF NATIONS—WHAT IT COSTS.—An eminent French statistician states that the land and naval forces of the European armies number 2,800,000 sound, picked men, in the prime of their productive strength; the annual outlay required to keep up these armies and the material of war is over \$400,000,000, not including the value of land or buildings occupied by fortifications, arsenals, hospitals, foundries, schools, etc., moderately estimated at \$3,800,000,000, on which, at four per cent. interest, the yearly expense is more than \$150,000,000. To this add the value of labor which these men would productively perform, which amounts to more than \$156,000,000, and we have an annual war expense, paid by European producers, of nearly \$800,000.

SUSPENSION BRIDGES.—Scientific authorities are beginning to doubt the permanence of suspension bridges. The recent fall of two in Canada, one at the Montmorency Falls and the other at the Des Jardines Canal, has led to investigations, which indicate that the incessant vibratory movements to which the iron supports are subjected, together with the action of the elements, cause a granulation and loss of tenacity in the iron wire, which must in the end destroy its supporting power. If the results are reliable, the fall of any suspension bridge is only a question of time. It is to be hoped that the ablest scientific minds will probe the matter thoroughly.—*Troy Whig*.

NEW YORK BUTTER AND CHEESE.—It is said that the quantity of butter and cheese produced the present season in the great dairy counties of New York, exceeds that of any previous year by one-third. It is estimated that in the counties referred to there have been made at least 70,000 firkins of butter, more than ever before in one season.

PROMPTNESS.—The New York *Commercial Advertiser* states that the London Insurance Company paid Wells, Fargo & Co., \$150,000, the amount of insurance on their specie lost in the *Central America*, within three hours after notification of the loss—a promptitude that is worthy of all praise.

The love of good expels the fear of evil; the fear of evil expels the love of good. He who loves can not fear, and he who fears can not love.

PLEASE READ.

THE GREAT WONDER of the AGE.—A NEW ERA
Dawning upon the USERS of PEN and INK.—A valuable and wonderful discovery.
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An entirely new article, by the discovery of which Pen and Ink are rendered useless. It can be used as a

WRITING, COPYING, OR INDELIBLE INK.

For either of which it can truly be called the NE PLUS ULTRA of the kind. For
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It possesses all the beauty of FLUID INK. It is jet black, and so permanent as not to be removed by the strongest oxalic acid. Hence its great value in writing deeds, wills, and other valuable papers. As it will not blot nor crack, it is highly commendable for the use of book-keepers and writers generally. For
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It works wonderfully. Three, or even four, copies can be made at one writing, thus dispensing with the copying machine and the trouble attending it. By a process recently discovered, embroidery patterns, pictures, etc., can be copied accurately on cloth, wood, steel, or any hard substance. For
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Postmasters and users of stamping apparatus generally value it highly. It matters not how careless the operation, a legible impression is invariably made. Its permanency makes it particularly valuable for stamping clothes.

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Is put up in packages arranged especially for the traveling community. It can be carried in the pocket, and used at any time. There is no pen required for using it, but it contains in itself everything requisite for persons desiring to correspond with their friends. Every one will find this as represented. Do you wish for

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We wish to engage agents for the sale of this celebrated Ink, and can assure all that they will find no better employment or more money-making business than this, and hoping that you will carefully consider it, we await your orders.

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To local or traveling agents, we offer the following inducements: For ONE DOLLAR we will send any one two packages of the Ink by mail, and prepay postage on the same; and also we will send full and explicit directions for MAKING, putting up and selling the article.

And one can make and sell more than enough to remunerate him for his outlay, in a single day.

As many may be inclined to class the "Portable" as one of the many humbugs of the day, we agree to send a sample package to any one wishing to become an agent, for thirty-three cents, or eleven three-cent postage stamps.

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