

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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

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WHOLE NO. 263.

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PERSONAL AND SPECIAL NOTICES.

Convention of Spiritualists.

A conference of progressed Spiritualists will be held in the city of New York on the 23d and 24th days of May, commencing on Saturday the 23d, at 10 A.M., to consider the following topics:

1. What relation does Spiritualism bear to other moral and religious efforts?
2. What do intelligent persons in the Spirit life desire to do on this earth?
3. Have Spirit persons associated for beneficent purposes?
4. What is the special mission of woman at this eventful epoch?
5. Is it possible to generate a higher order of existences than has yet appeared on this earth?
6. In what ways, if in any, can persons combine their efforts for humanitarian purposes?
8. Have persons in the Spirit-life unfolded any models of their purposes and their plans?

John M. Spear, Thaddeus S. Sheldon, S. C. Hewitt, Eliza J. Kinny, and John Orvis, will be among the speakers from Boston. Others are expected from various places. All persons interested in these questions are cordially invited to attend. The place of meeting will be announced in next week's paper.

Mr. Ambler at Dodworth's Academy.

We learn that Mr. R. P. Ambler has been engaged to lecture at Dodworth's Academy Hall for several successive Sundays, morning and evening, at the usual hours.

Academy Hall, next Sunday.

On Sunday evening next, Rev. T. L. Harris will deliver a discourse by request of the family, on the departure of Miss Julia L. Fish into the Spirit world. Hour of evening service changed to 8 o'clock. Morning services at the usual hour.

In reply to a large number of inquiries for "The Wisdom of Angels" by Rev. T. L. Harris, the Publishers beg leave to give notice that it will be ready for delivery on Wednesday morning, 13th instant. The great number of orders that have been received render it necessary to issue a larger edition than was originally contemplated. To prevent disappointment we trust that our friends will send in their orders as early as possible. 220 pages, 12mo. Price, plain muslin, 75 cents; gilt, \$1; postage, 12 cents. All letters should be addressed to New Church Publishing Association, 447 Broome-street, New York.

The Company chartered by our late legislature, with a capital of \$200,000 for the purpose of aiding home emigration, has organized under Eli Thayer as President, and John C. Underhill of Virginia, as Secretary, and is understood to be now ready for business. Its chief object is to colonize the worn out lands of Virginia with northern farmers.

MRS. CUNNINGHAM ACQUITTED.—The leading event of the past week has been the trial and acquittal of Mrs. Cunningham, alias Burdell, on charge of murdering Dr. Harvey Burdell. The developments of the trial, or rather the lack of developments that were either significant or important as indicating her guilt, excited much agreeable surprise on the part of those whose opinions had been biased by prejudiced officials and journalists. The case was given to the jury on Saturday evening last, who returned a verdict of acquittal after a session of a few minutes, after which Mr. Eckel was discharged on his own recognizances.

This is the Anniversary Week, and the city is astir with the movements of the various benevolent societies who annually congregate at this period.

The Newburgh tragedy still remains involved in mystery, the body of the young lady not having been identified; and all speculation on the subject is lost in uncertainty.

The buildings at Seguin's Point, intended for the new Quarantine, having been burned by a mob, the Governor has offered a reward of \$2,500 for the apprehension and conviction of the guilty parties. The Commissioners will proceed at once to the erection of new buildings.

BURDELLOMANIA.—Our city papers at this time seem to know nothing but Burdell, and him assassinated.

COMFORT FOR THE WELL OR SICK.

It has seemed to us very desirable that there should be some place where those who wish to secure health, and those wishing to enjoy it, could each find a home where there should be nothing to offend good taste—nothing to annoy the sick, or disturb the quiet and retiring. We have sought to meet this necessity, and made provisions first for

Good Board.

by the day, week or month. We have a great variety of Rooms, at prices varying from \$5 to \$15 per week; and while we furnish those who desire plain food with all they can wish for—the plainest diet—we also make our table satisfactory to all who favor us with their company.

Second. We have accommodations for

Water Cure Treatment.

which we believe are not equalled in any establishment in any city; and these are made more valuable from the fact that the family is cheerful; and that those who are well associate with the patient; and the family is at all times social and agreeable. We have different batteries for the administration of ELECTRO-CHEMICAL BATHS, which we can vary to suit every case. These baths will be given to the patients of any physician without interference with his general prescriptions.

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The wonderful effects of this beautiful agent under our own personal experience and observation, we can not present in this communication. It is often more prompt and potent than drugs, either with or without Electro-Magnetism, and always adds to the efficiency of any system of bathing. And as many are convinced that the most valuable aid can be secured from our Spirit friends, we can furnish the best facilities for trying

A Good Healing Medium.

As with the other means of cure, those who value this especially may use it in connection with any Hygienic Treatment; and we are quite sure that no house in this city can furnish such opportunities for a good diet; and we know that there is no health establishment where so many advantages are to be found, with so cheerful a family, and so great a variety of good rooms. Transient visitors always accommodated, at from \$1 to \$2 per day. O. H. WELLINGTON & CO., 255-cowf

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This Messenger of Modern Spiritualism was started on its evangelizing mission, by Charles Partridge in May, 1852, since which time it has made regular weekly visits to its numerous friends and patrons, with messages concerning the nature, relations, duty and destiny of mankind.

The TELEGRAPH now enters on the sixth year of its publication May 2, 1857. It has hitherto been chiefly devoted to the presentation of the Facts and Philosophy, and to the Defense, of Modern Spiritualism; and while we would by no means neglect these in the future, we feel that they are so well established in the public mind, as to warrant a step in advance, viz., the consideration and application of the New Gospel to Science, Philosophy, Theology and to Practical Life. Here are immense fields of exceeding interest and usefulness comparatively unexplored, into which, in the coming volume, we shall invite our readers. Whoever has comprehended the deep significance, the revolutionary and reformatory elements, of Modern Spiritualism, may expect here to be intensely interested and surprised at its power to bless and elevate mankind. To carry out these humanitarian purposes, and to meet the exigencies of our endeavors, we have made, and are still negotiating, arrangements to bring into the field the most discreet, earnest co-workers, deepest thinkers and brightest intellects, of our time and faith. We hope to present the deepest, truest and most practical thought and action on all subjects of human interests, and we think the prospect before us warrants us in promising our readers "a rich feast of fat things." The TELEGRAPH will be diversified hereafter with a brief digest of the stirring news of the day, with such comments as the light of our faith may suggest.

We trust none of our patrons will desert us in these humanitarian endeavors, but will use their influence to increase our usefulness by efforts to extend our list of subscribers. Indeed, we mean to furnish such a paper, that those persons having ordinary interest in human affairs, including the professed Christian and the Reformer, will feel that they can not afford to be without the SPIRITUAL TELEGRAPH.

We desire to have as many subscribers as possible start with us at the commencement of the Sixth Volume, on the 2d of May; and our patrons will render us and the Cause essential service by getting together in each town and village, and adopting some systematic method of extending the circulation of the TELEGRAPH. But we shall feel especially thankful to those earnest persons who may at once constitute themselves a Canvassing Committee to extend our circulation and usefulness.

If our friends will furnish us with the address of such persons as they think will subscribe for the TELEGRAPH on receipt of a specimen number, we will mail one to them gratuitously.

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The Spiritualists' Directory.

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255 if BERNARD FAUTH.

M. DICAL.

MRS. J. A. JOHNSON, M. D. (late Mrs. S. B. Johnson), of North 11th street, third door below Vine street, Philadelphia, well known in the British Provinces and several States of the Union as a Healing Medium and Medical Clairvoyant, offers her medical aid to the diseased in Consumption, Cancer, Scrofula, and Acute and Chronic Diseases of the Human System. Terms: Five Dollars for Clairvoyant Examinations. No letters answered without fee enclosed.

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SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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

VOL. VI.—NO. 3.

NEW YORK, SATURDAY, MAY 16, 1857.

WHOLE NO. 263.

The Principles of Nature.

NATURE'S DEFINITION OF HER LAWS.

NUMBER SIX.

CHARLES PARTRIDGE, Esq.:

In my previous essays, I have sought to give an exposition of the laws through which the phenomena of nature, as taught in the Development Theory, can be accounted for. I have appealed to certain phenomena for proof. I have urged that Life is the actuating force in Nature's unfoldings, and form the mode governing it. I have sought to show that man as the ultimate of Nature's development, is only a finite and mortal entity—a higher form of organized animal life, lacking in his constitution the element of immortality except as he comes into union with individualized soul-principle; that as a form in nature, man existed for ages on earth ere he did attain such union, and through it become an immortal spirit. In order to present this point more clearly, I now propose to consider the question, What is Life, and what is Form, as each is seen in nature?

Reasoning on this subject, I assume as postulates, that Love, Wisdom and Will are attributes of God; that as the universe is his creation, there was a beginning thereof; that creation is but an expression of desire, design and purpose—and therefore I seek in external nature for the manifestation of his several attributes. I find that each of the varied phenomena of nature below man consist of matter organized in a specific form, and pervaded by an indwelling life, constituting it when thus organized, a living entity. I find that all the lower forms in nature seem to tend onward and upward unto organization in the human form or man, who seems to be the ultimate of her powers to unfold. I then ask, What can be specially regarded as a manifestation of a particular attribute, say wisdom or will? In solving this question, I am led to consider what would be the respective action of these attributes in creation? Thus I suppose in the beginning, Love would and did deserve offspring. Wisdom, sympathizing in Love's desire, would devise and prescribe the means and mode for its consummation; and Will, in similar sympathy, would execute Wisdom's prescribed method. Hence I conclude that the actuating power in nature's successive unfoldings, is but a projection of the Deity, instituting the process of creation; and the mode and means pursued is but a manifestation of Wisdom's devised process. When, therefore, I see in all the varied phenomena of organized life on earth, the gradual unfoldment of the stock, the blade, and the full-grown ear, from an embryonic germ, I am led to regard the indwelling force so unfolding the same, as a representation of the Will attribute, and the principle of embryo-form in that germ, as a manifestation of the Wisdom attribute. Hence when I see the matured tree is but matter in an organized-form, pervaded with an indwelling life, and being thus constituted is an entity, I conclude that life therein is the representation of the Will attribute, and Form, alike, of the Wisdom attribute.

Thus, to the question, What is life as seen in nature? I an-

swer, a projection of the Will power, and Form a manifestation of the Wisdom attribute, of Deity—their union in all phenomena constituting an individualization of that will power, with a limit and measure of its ability to express itself therein.

But I can not see what part or property, or nature of any such phenomena, can be regarded as representing the Love attribute. Hence I conclude that this attribute will be only represented in the ultimate and perfected form, in the process of being developed through and from preliminary and lower forms. Therefore I conclude that only in man as the ultimate of nature's powers, is the Love-attribute personified, and thus infer that the immortal Life principle, or soul within him, is the manifestation of Love's attributes.

Taking this view, I can realize why the beast or the tree is not immortal as an entity, and see the necessity of death reigning in all nature's domain, because Life in the beast or tree, as a projection of will power, is on a mission to an ultimate form in which to be individualized, and must needs leave each lower form when it has attained the limits of innate expansion possible therein, or forever abandon the consummation of its mission. Hence when Life does ultimate in a lower form, it must needs withdraw therefrom, leaving that organized form to dissolve or die; but Life as such withdrawing, entity could only progress on its mission as an individuality, and only as an individuality be re-united to another in the series of forms leading unto such ultimate.

Thus Death in nature's realms is essential in the process of creation, and the consummation of divine purposes. But how could the life of a beast or tree thus withdraw as an individuality except it did so as an organized entity? And how could it do so as such entity unless in a material body and form? When I reflect on this, I am forced to conclude it must do so as a spirit, beast or tree, while as a spirit-entity it would still be subject to decay and dissolution, as an organized living form in that higher life, because it was only a representation of two attributes, and lacked the presence of the Love-attribute's emanations, which were needed to insure immortal perpetuity of being. This view agrees also with the teachings of Spirits who represent their world as one of substantial realities, abounding in all kinds of birds, animals, landscapes, flowers, etc., while they also recognize that these living organized forms, do suddenly disappear therefrom.

If I am right in this idea of spirit-tree and beast, then I feel at liberty to assume that life in the human form must alike withdraw as an entity in an organized material body, and that unless there is present in him the additional representation of the Love attribute, man would also be subject to decay and dissolution as an organized spirit-entity. Thus if it can be made probable that man existed for ages on earth as a human animal form in whom the attributes of wisdom and will only were represented, then we may infer that there was a foundation for the dogma of the ancients who asserted the transmigration of souls, and also conclude that it was only after human

animal form was perfected and rendered adapted for the inflow of Love's emanations, that this union occurred, and immortality of being resulted therefrom.

I respectfully submit that there must be some reason why the individualization of life in a tree or beast, does not insure to itself a perpetuity of being as an entity, either in this or the next and higher world, as it is said that a similar individualization insures immortality to man, by those who contend the immortal Spirit is the ultimate development of nature. I confess my inability to imagine such reason, if it is not the absence of that element in the constitution of an immortal Spirit which specially confers on him as an organized material form, an eternity of existence as an identity and entity; and when I ascribe to Love's desire of offspring the prompting motive of creation, and see that its whole process seems to tend to the organization of the perfected human form as an end sought for, I must infer that all the intermediate conditions between the beginning and the end sought for in creation, are inadequate for Love to individualize or personalize in, and therefore for want of its presence all such forms are temporary and mortal.

But the doctrine is that these lower forms all tend upward unto man, and that he is the highest of nature's progressive unfoldments. If Life and Form in the lower kingdoms represent the Wisdom and Will attributes, and are on a mission to personalization in the human form or man, do they constitute him an immortal Spirit by virtue of their own innate character? or is this nature only derived through their union with the Love-attribute in manifestation? In answer to this question, I respectfully submit that Life and Form thus united, constitute a living, organized, conscious spirit-entity, the ultimate development of nature; and in this living spirit entity there dwells an interior individualized life, soul, or deity personified, the offspring or childhood of the Father, made in his image, partaking of his nature and immortality, whose residence in the form alone confers perpetuity of organized being to the external living spirit-entity.

It is in the immortal Spirit only that the three attributes of deity are united and manifested, and it is the immortal soul only which is a child of the Father made in his own image. The lower forms of nature derive their life from him as the fountain of all life, and his wisdom has planned the adaptation of their forms to their necessities and wants. Thus they are all his creatures, and are on him dependent, while they each and all are a manifestation of his wisdom and power; but none are made in his image or partake of his immortal life, and therefore none such can be regarded as children of the Father. None are supposed to have that interior life, soul or deity personalized within them, which confers immortality, while life in each of them is on its mission to individuality in the human form.

Thus I submit that there has been some point in the unfoldings of nature where life, as an expression of the Will-attribute, came into union with immortal life as an expression of the Love-

attribute; and the question is simply, where is that point? All will concede that it was reached in the unfolding of the human form; but the difficulty is to say whether, if this form was born in a rudimental condition characterized by an embryonic forebrain, involving ages in its growth to a maturity, as all our history and philosophy seem to teach—it is plausible to suppose such union occurred before that embryonic forebrain or intellectual department had attained a development adapted for love's emanations, or the child of the Father, to dwell in. This point I will specially consider in my next. K.

REPLY TO HON. N. P. TALLMADGE'S

STRICTURES UPON GASPARI'S "SCIENCE vs. SPIRITUALISM."

We reprint, by request, this reply from the *Journal of Commerce*, and we do so cheerfully in the hope that its objections, some of which seem well founded, will admonish Spiritualists to be more tolerant toward skeptics, more cautious in testifying, and more impartial and close in observing the phenomena which they, with so much right reason, hope will cause a peaceful and beneficent revolution in human thought and action.

We commend Gasparin's Book as a good and useful addition to every Spiritualist's library. Its conclusions are always bold, often drawn from a basis of observation entirely too narrow—defects which any Spiritualist can satisfactorily account for, and readily correct; whilst he can not fail to be aided and instructed by the historic details in which it abounds. The historic statements gathered with so much zeal and research by Count Gasparin for quite other purposes, will subserve useful ends in the spiritual ranks, not only in correcting the authoritarian claims of religious sectaries, but in repressing the fanatical claims of this kind among Spiritualistic sectarians.

NEW YORK, March, 1857.

DEAR SIR: I have read in a recent number of the SPIRITUAL TELEGRAPH, your strictures on Count Gasparin's "Science, vs. Spiritualism," and having also read the work in question, which, it seems to me, you treat unfairly and in many respects wholly misapprehend, I trust you will not deem me presumptuous if I venture to criticise your letter.

In the first place, and with all due respect for you personally, I can not but regard the spirit in which you attack Count Gasparin as uncourteous, unjustifiable, and in strong contrast with the spirit in which he presents his views. Because he differs with you in opinion, because he fails to see with your eyes or hear with your ears, you accuse him of a want of candor and honesty; you charge him with perverting the truth, with *studiously avoiding* to tell it all. Such a spirit, allow me to say, is scarcely consistent with the claims which the "Spiritualist" party set up for the "New Revelation." We are told of its regenerating influence, of its power over the moral and religious nature of man, as being vastly superior to the power exercised by any other revelation, the Christian dispensation not excepted; yet, after all, we find that our *Spiritualist* friends are no further advanced in the school of life than their less favored brethren. They are equally prejudiced, equally uncharitable, equally unjust!

Briefly remarking in reference to your assertion of the "lame and impotent conclusion" arrived at by Count Gasparin, that if the conclusion be so *lame and impotent*, why should you have taken so much pains to upset it, I pass, in the second place, to the ground you occupy on the subject of testimony.

You claim that because you do not doubt Count Gasparin's facts, neither ought he to doubt your facts, or facts presented by other Spiritualists, "provided the testimony is such that it would convict and execute a man, if on trial for his life," etc. Here, you clearly do not perceive that the position in which you and your friends place yourselves, as witnesses, is essentially different from the position held by Count Gasparin. By your own confession, you do not pay him the compliment of believing his testimony on his word alone; you believe him first, because he is endorsed by Dr. Baird; secondly, because the facts he relates are similar to certain facts of your own experience. In short, you believe him because you have sufficient reason for believing him—no good reason for disbelieving him. Count Gasparin does not ask you to believe his testimony on his word alone; he levies no such tax on your credulity. He comes to you as the representative of eight or ten honest, enlightened individuals, some of them men of great scientific attainments, who, for a period of five successive months, in the presence of numerous respectable witnesses, occupied themselves in careful, critical experiment. He gives you the results of these experiments, and the manner in which they were conducted, copied from the *Journal of the sittings*. Really, to believe Count Gasparin under such circumstances as these, does

not seem to me any great evidence of faith! Yet, as if there were the slightest analogy between the two cases, you ask, over and over again, if you believe Count Gasparin, why should not he also believe you? You say: "If he doubts or rejects the testimony of gentlemen of as high standing and integrity as himself, both in their public and social position, those gentlemen ought in turn, with *equal and more propriety*, reject his testimony, as to the facts which he relates." Again: "Why then should the Count doubt facts stated by Spiritualists of America?" Again: "If Judge Edmonds has made this statement, why should it not be believed?"

The answer is plain: Count Gasparin comes to you with well-attested experiments; you and your friends present yourselves before him with mere incidents from your personal experience, not in accordance with the experience of men generally, and unsubstantiated by testimony! You ask that these incidents, however marvelous they are, shall be accepted on your word alone. Now, your word and the word of these other gentlemen, whose champion you avow yourself, may, to a certain extent, have great weight with your own friends and in your own immediate neighborhood; but beyond that circle, and in a portion of the world thousands of miles remote, you must excuse men for doubting it when the facts it vouches for, are contrary to their experience, and what they know or think they know of the laws of nature. To believe you under such circumstances, would not be faith; it would be willful, blind credulity. If your facts are worth knowing—if it is important that they should be believed—why not present them in a form to make disbelief or reasonable doubt out of the question? You are indignant because Count Gasparin refuses to believe Judge Edmonds' statement of the phenomenon of the pen; why did you not, in quoting the statement of the phenomenon, also quote Count Gasparin's reasons for refusing to believe? The reader would then have been able to decide for himself if Count Gasparin is justified in his disbelief. I finish the quotation, beginning where you have left off. "Because such a prodigy, if it had been really effected, would be surrounded with both proofs and guarantees, which in this case are entirely wanting. We are not even told if the pen in question was or was not placed in conditions of absolute isolation! No precaution was taken to prevent illusion or fraud! Indeed, if the respect merited by the witnesses, is to compel us to accept a declaration from them, we shall no longer have the right to reject or even to discuss ten thousand miracles not less attested by no less worthy witnesses." (Vol. 2, page 347.) You can not but admit, I think, that testimony like this, is not "*such that it would convict and execute a man, if on trial for his life, and these facts were in issue!*" What do you imagine Judge Edmonds himself would value it at, in a legal point of view? Indeed, if all these wonders which you declare unto us, be true, why not be ready with your testimony? The burden of proof legitimately rests upon your shoulders; why seek to throw it off? Why not cheerfully submit to tests; why not comply with the conditions proposed by Count Gasparin (Vol. 2 pages 370, 371, 372, 373, 374); why get indignant? Our author says with great justice: "The principle of tests has in all ages been accepted by the Spirits; it has been formally proclaimed by those of our own times; they have, then, not the slightest pretext for avoiding the necessity to which every discovery must submit, to which Animal Magnetism victoriously submitted in its five years' struggle with the Commissioners of the Faculty of Medicine." Your word, Judge Edmonds' word, is worth no more than any other honest man's word. It is possible for you both to be deceived, just as it is possible for any other man to be deceived.

Not to dwell longer on the subject of testimony, which you as a lawyer can not but concede is treated by Count Gasparin with masterly skill, I would, in the third place, point out the fallacy of your reasoning in relation to his theory of fluid action. You say:

"When we reflect upon the variety of manifestations, not only physical, but writing, speaking, singing, playing on all kinds of instruments, without human agency, it is perfectly *puerile* not to say *ridiculous*, to set up such a theory as that of the nervous fluid in connection with the will power. By way of illustration, let me state a case within my own observation. The Spirits, or some intelligence through the rappings, told us they would hold the table to the floor, so that we could not raise it. I tried to raise it, not only with my will but my

hands; but I could not move it a hair's breadth from the floor.

* * * Four of us then took hold of it, one on each side, and lifted with all our will and might, but the table remained as if it was firmly riveted to the floor," etc. Now, this example being given as you say, by way of illustrating the *puerility* and *ridiculousness* of Count Gasparin's theory, I infer that you mean to prove by it that the cause of the resistance of the table was supernatural. Nevertheless, I can not see, nor do I think you show, any reason why this fact may not be classed among the phenomena of biology spoken of by Count Gasparin in his chapter on magnetism, and elsewhere. You were told in advance that you could not raise the table. I refer you to a similar example in which figures M. Dupotet and his *magic lines* (Vol. 2, pages 263, 264) Again: "The *Spirits* or *some other intelligence through the rappings!*" This seems to imply an uncertainty in your mind respecting the nature of this intelligence; you are not sure that it was supernatural; if you are not sure of it, neither can you expect Count Gasparin to be sure of it, and your illustration does not prove your position. Where then are the "folly and absurdity?"

In connection with this, allow me to quote another of your arguments, which, to say the least, strikes me as being quite as *illogical* in its logic as the theory you ridicule. "I admit that certain manifestations may proceed from the will; for example, such as we see in mesmerism, psychology, etc., and these are nothing more nor less than spiritual manifestations. It is the spirit in the body operating on the spirit in the body." I can make nothing out of this except a plain contradiction of terms; for if the phenomena you speak of are produced by *the spirit in the body operating on the spirit in the body*, then they are not supernatural, neither are they spiritual in the sense you attach to that word.

Once more, and I have done.

You say, in the opening of your letter, that the title of this work, "Science vs. Modern Spiritualism," is a *misnomer*. This may or may not be the fact; but I am not disposed to contest the point, seeing it is announced on the title-page that the American Translator is alone responsible for its addition, the author's title being "Turning Tables, the Supernatural in general, and Spirits." But, Sir, allow me respectfully to ask, do your arguments possess any stronger claim to a *scientific* character? Are they based on the very first, nay, the very essential elements of science—*accuracy in the statement of facts*? Let me instance a few of your assertions. You say: "What will-power was it that caused my daughter, only thirteen years of age, to play the piano in a style equal to that of the *most skillful* performer, when she had never played a tune on the piano in her life, and never knew one piece of music from another? What will-power was it that caused pianos to play in my presence repeatedly, when no human being was within twenty feet of them, and in a style not surpassed by Strakosch, De Meyer, or Thalberg?... What will-power was it that caused Charles Linton to write "The Healing of the Nations," a work far beyond the capacity of the medium, or of any living man?"

These assertions, you are doubtless aware, cover a great deal of ground; and as they contain many *wondrous things*, I trust you will not deem me impertinent if, before fully accepting them, I propound one or two questions floating through my brain, upon the answering of which will depend, I think, much of the value of your testimony. These questions are as follows: Are you a *connoisseur* in music? Are you qualified by natural gifts and by study to discriminate between good music and poor? Have you heard the playing of Strakosch, De Meyer, Thalberg? Have you had good and sufficient opportunities for comparing their performance on the piano with the performance of your invisible musicians? Are you competent to criticise and judge of their respective merits? Have you heard them in the same room, on the same piano, on the same evening? Have these performances been subjected to the criticism and judgment of any eminent musician? Have you his certificate to that effect? Also, in reference to "The Healing of the Nations" which you pronounce to be beyond the capacity of any living man, I would ask: Do you know the capacity of every living man? Have you tested it? And if this work be beyond the capacity of *any living man*, how is it that any living man has capacity to judge of it? Now, Sir, you will excuse me for saying that unless these questions can be answered in the affirmative, I do not think we are authorized to attach any value to your testi-

mony, notwithstanding the stress you lay on it. In a court of law, it would not be accepted; even your friend Judge Edmonds would consider it worthless. It is to assertions like these that Count Gasparin objects. Not thus does he state his facts as every candid reader of his work will readily acknowledge.

No one will dispute you when you say that "examples like these might be multiplied and piled up mountain high." But what are they worth when piled up; what do they prove? Simply, that gross credulity and a partisan spirit of exaggeration run rife in the world, infecting high places as well as low! Surely, it is time, it is high time that men like Count Gasparin, with clear heads, strong intellects, patience to investigate and a conscientious desire to know the truth, should stand forth in their strength to battle against the tide of fanaticism and superstition which threatens to make us take leave of our senses. H.

WONDERFUL OCCURRENCES IN CLEVELAND.

A recent issue of the *Cleveland Plain Dealer*, contains a report signed by thirty five persons, concerning manifestations of a most extraordinary character, which they had witnessed in that place, in presence of the Davenport mediums. The main particulars of the report we give below. It should be premised that the mediums were placed in a box, the door of which was carefully closed; and for additional security against the possibility of deception, they were firmly, and with many complicated knots, tied to their seats, so that they could not alter their position. Under these conditions, with a light burning in the room, a hand and arm, clearly not those of the mediums, would be seen projected through an aperture in the box. The hand and arm were grasped and examined by several of the party; and on one occasion two hands and a face were distinctly seen over the box. But the most remarkable of the manifestations, (which occurred partly in the dark) we give, in the language of the report, as follows:

All the company were then requested to join hands, still holding on to the ribbon, except a man who was reserved for the purpose of using the violin. With these conditions it was impossible for any one to leave his place without detection. All things being arranged satisfactory to the presiding spirit, the light was extinguished, and immediately the manifestations commenced.

Mr. D. was asked by the Spirits to play. He asked, What shall I play? Answer—"Play for a cotillion."

Mr. D. led off with a lively air, and immediately the violin, banjo and guitar started from the box, all keeping exact time, though on a lower key, so that Mr. D.'s violin could be distinctly heard above the other instruments. While the instruments were thus keeping time with the violin in the hands of Mr. D., they were at the same time floating through the air in all directions sometimes with the velocity of lightning up to the ceiling over our head, then gently before, and close to, our faces; sometimes stopping for a minute or two in the lap of a lady or gentleman, then passing on to the next and next—giving all an opportunity to satisfy themselves that they were not deceived as to the locality of the music or the instruments.

While all these manifestations were going on, others were being produced of a still more incomprehensible nature. "King," the presiding Spirit seemed to be all around, generally—passing with the velocity of lightning from one section of the company to the other, (a distance of fifty feet) talking and shaking hands with the gentlemen, and making himself very agreeable with the ladies. All his attendant Spirits, not engaged with the instruments, were apparently enjoying themselves, dancing a cotillion. True, we could not see the evolutions; but, one thing was certain, they kept perfect time to the various changes, and gave remarkable evidence of their presence, as we could distinctly hear their feet stepping to the music, causing the floor to spring and vibrate equal to a company of twenty or thirty persons, all in motion at once.

This part of the exhibition, which lasted about fifteen minutes, closed with a grand display of fireworks or rockets, blown from the trumpet by "King" or some other Spirit, at an elevation of ten feet at least from the floor, passing zig-zag from one side of the room to the other, and with the velocity of lightning, and a sound very much resembling the exhaustion of a high pressure steamboat.

Here the manifestations ceased; light was called for; the mediums and circle examined immediately, and all were found secured in their respective seats precisely as when the light was extinguished.

A dark lantern which had been brought by request of the controlling Spirit, was then ordered to be lighted and placed in the hands of one of the company, which was done. The judges or inspectors resumed their places; order was restored, when a few remarks from King were made, in substance about as follows:

He said, to perform what he next proposed to do, would seem to those unacquainted with the laws by which Spirits produce physical manifestations, a very easy and trifling affair; whereas, it could only be done under favorable conditions, with much exertion and difficulty. From a knowledge of chemistry and the laws that govern and control electricity and magnetic fluids, which he had acquired during a residence of nearly two hundred years in the Spirit realms, he could, by drawing largely upon the vital emanations from the mediums, clothe himself

with a material form, and allow the light for a moment to be turned upon him. Then came a sharp imperative order, "all join hands." The next we heard was a sound resembling the leap of a man from the box on to the floor, then three raps on a post in the center of the room, and immediately "Light" was spoken with a sharp quick voice through the trumpet. In an instant the light was turned on, and there in the center of the room, covered with several thicknesses of sheets, stood what purported to be a human form about three and a half feet in height, in a bending posture, a hat on its head, and holding the trumpet apparently to its mouth. Upon this figure we gazed intently for about four seconds, when a voice from the trumpet which was seen to raise by the hand that held it, and which we believe under all the circumstances, could have been no other than a Spirit, clothed with a material form, spoke distinctly, "put out the light." As the light was gradually turned off, the covering was seen to fall from the Spirit, but there was not sufficient light to discern its features distinctly. The door of the box closed with considerable force, and the next moment a voice through the trumpet called out, "are you all satisfied that you have seen a ghost?"

D. A. EDDY, S. L. EVERETT, I. S. CRAMPTON, A. H. JACKSON,
JOHN SPALDING, H. A. EVERETT, MRS. D. A. EDDY, JAS. LAWRENCE,
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E. G. FOLSOM, MISS MOSSMAN, WM. PARSONS.

SPIRITUALISM IN ENGLAND.

Mr. J. Jones, of Peckham, England, has forwarded us a printed circular, in which he sets forth his observations and experiences in Spiritualism, as follows:

SPIRIT POWER.

Sir—I have been frequently asked, 'Is it true you believe that after death, our deceased relatives and others have power to revisit earth, and make themselves known by visible signs?' My answer has been, and still is, 'Yes,' because:

1st. The Bible is full of statements showing the power of Spirit to make itself visible, and to move tangible substances; and as those Spirits are still alive, they may do similar things again.

2nd. Apart from the historical narratives of all nations of the world as to Spirit appearances, since 1848, but more especially since the year 1852, men eminent for mental power (at first believing the whole to be a delusion), have, after examining the subject, candidly acknowledged their conviction of the truth of Spirit manifestations. Some have boldly stated their conviction, and the evidences they have had; others, under the fear of loss of business, in private state their belief, but avoid the subject in public.

3rd. I have seen, felt and heard those things which have thoroughly convinced me of the truth of our being ever surrounded with Spirits who have lived on earth; and while enjoying the benefit I have derived from three of my senses I am aware that a joke and a laugh may be easily passed at my expense, but as they are only the usual tin-sword weapons of a non-thinker, they will do little injury in the day of battle; as the truth of Spirit-manifestations is one of vital interest to every parent who has lost a child, and every child who is losing or has lost a parent, for the benefit of my friends I condense the memoranda made by me immediately after seeing, feeling and hearing the incidents narrated; since then (August 1855) I have been in the constant habit of seeing similar and other developments of Spirit power.

Some who have not seen Spirit-manifestations say—1st. It is collusion. 2nd. Delusion. 3rd. Cerebral action. 4th. Electricity.

The first and second ideas are now generally exploded, as the manifestations take place at our own homes, with our own relatives and friends; as to the 3rd, it is simply absurd to suppose that the action of the human brain can raise a loo table 5 feet in diameter, clear off the ground 18 inches, without any apparent support; or that electricity can rattle the keys of an accordion, while held by one hand upside down, and play out in perfect time and with faultless execution, melodies mentally asked for; or rap out connected sentences with the leg of a table.

Why not, as Christians, believe that God, to undermine the widespread materialism of the present day, and to convince man of his immortality and of a judgment to come, has allowed those days to come again, narrated by the Apostles, wherein some had the gift of healing, others discerning of Spirits, others prophesying, others the gift of speaking foreign languages, etc., as well as by minor manifestations for families. And if it be said by some, 'Well, I should like to see those things,' the answer is, You may if you will work for it, with a single eye to the mental good of your neighbor, and for confirming your own belief in the truth of life after physical death. Form a circle of your own family and a few relatives or friends, in all say from 10 to 12, who will make a conscience of meeting twice a week, for, say, 4 or 5 weeks from 8 until half-past 9 o'clock. I have no doubt that in the majority of instances, before you have sat half an hour, you will have the commencement of these manifestations, which may have a powerful effect in your future life; it matters little whether the table you sit at is round or square, large or small, if you and your friends are in earnest. Avoid joking; it is too serious a business for tom-foolery.

MEMORANDA OF SPIRIT MANIFESTATIONS.

1st. I have seen an ordinary loo-table I was sitting at with some eleven friends, undulate up and down clear off the ground, and rise in one instance 6 inches, and in another 18 inches from a carpeted floor,

the table resting apparently only on air, the finger ends of twelve pair of hands slightly touching the top of the table.

2nd. I have had a lady's watch and chain taken out of my right hand by an unseen power, and carried to the owner sitting on the opposite side of the table.

3rd. I have had the first and second finger of my right hand touched, as if by an unseen warm finger.

4th. I have seen an accordion taken off the table by a person, held with one hand by the white rim, the keys downward, his other hand resting on the table; and any tune mentally asked for, by any one of the circle, played with the style and finish of a master.

5th. I have heard raps or knockings on loo and square tables as gentle as if by an infant's finger, and as loud and violent as if by a hammer; my fingers and those of other two persons gently resting on the tables.

6th. I have seen a large, heavy dining-room table with four leaves, heave, twist, tumble, and rock as if possessed with life, and the legs nearest me moved up and down several hundred times the same evening, answering questions.

7th. I have heard under the table and round the chairs we were sitting at, sounds as if of a storm at sea, the seething of the sea, the moaning of the wind, and the table moved as if a vessel in distress, the accordion giving out the cries of the drowning crew; and then when all was still, there was rapped out the name of one related to a person in the room, who was supposed to be alive and well, but afterward found had been wrecked off the Cape.

8th. I have seen another class of manifestations, called trance, wherein ideas of mental power and beauty, jeweled with words of purity, have dropped from the lips of the young.

9th. I have seen an accordion handled by a person for the first time in his life, and under Spirit influence, his hands moved to the proper keys to play out 'Helmley,' which is sung to 'Lo! He comes with clouds descending,' and then suddenly another medium with closed eyes call for a Bible, open it, and with averted head point to Revelations, xx. chap and 12 v.—the accordion and Bible never having been in the hands of either party before.

Having seen, heard and felt these things, and very many others, you will no longer wonder at me so unhesitatingly saying 'Yes' to the question, 'Do you believe that after death, our deceased relatives have power to revisit earth, and make themselves known by visible signs?' JOHN JONES, Peckham, England.

MRS. COAN'S TOUR—TEST FACTS.

Mrs. Coan, accompanied by her husband and Mr. John F. Coles, are now making a tour through the interior of this State. The *Daily Star*, published at Hudson, N. Y., contains a report of the proceedings at one of her public re-unions in that city, from which we make the following extracts:

The names of several deceased friends had been written upon slips of paper by Mr. Powers. Shuffling them together, the medium asked if any of their Spirits were present, and if so, whether they would write their names through her. Three raps answered affirmatively, and she laid her hand upon the table, took up a pen, and wrote 'John,' back end foremost, upside down, and in an acute angle, to enable Mr. Powers to read it as fast as written. Mr. Powers said it was his grandfather, and proceeded to in errogate as follows, being answered in the same way as described above.

"Where did you die? Barrington. Correct.

"Your occupation? Shoemaker. Correct.

"Your age? Eighty-two. Correct.

"Know any of my friends in the Spirit world? Yes.

"What denomination did you belong to on earth? Presbyterian. Correct.

"Are you a Presbyterian now? No.

"A Universalist? No.

"Do you belong to any creed? No.

"Is Spiritualism true? Yes.

"Are there lying Spirits? Yes.

"Is there any such place as we call hell? No.

"Are there degrees of punishment? Yes.

"What is my (Mr. P.'s) occupation? Carpenter and joiner. Correct.

"A new committee was then named, consisting of Alderman H. Miller, J. G. Palen, Henry Smith and P. D. Moore, who took seats with the medium around the table. Several names were written down on paper and shuffled up. One was put into an envelope, none knowing which it was.

Medium.—Is the Spirit present whose name is in the envelope? Yes.

"Will he write his name? Yes. (Writes out through medium's hand, 'John Jay'.)

"The envelope was opened, and the answer found correct.

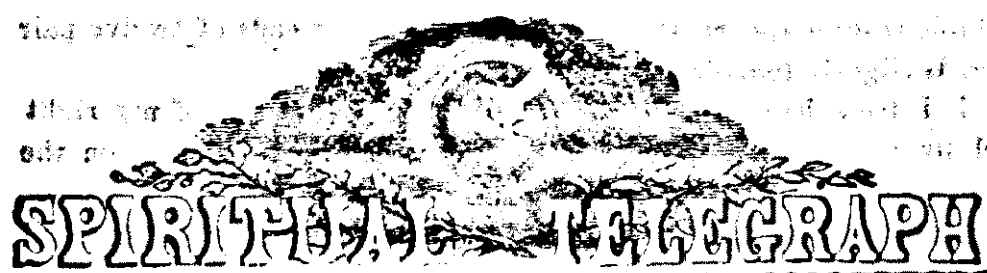
"Mr. Palen—When did you die? 1829. Wrong—it was 1832. [It was, however, right. See farther on.]

"How many times did you visit England? Four times. Wrong—according to Mr. P.'s recollection.

"What was your occupation? Governor of the State of New York. Correct."

A subsequent issue of the *Star* has the following:

"GIVE THE DEVIL HIS DUE.—We are requested by Mr. J. Davis, of this city, to state that, upon consulting the Almanac, it appears that Governor John Jay did die in 1829, the year indicated by the 'Spirit' on the evening of the meeting in this city. Mr. Palen's memory was at fault instead of the raps; that is, if the Almanac does not prove fallible; and who ever knew one to be?"



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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, MAY 16, 1857.

REMOVAL.

The office of the SPIRITUAL TELEGRAPH, including the Book Department, is removed from this date, *two doors*, into Appleton's Publishing House, 346 & 348 Broadway, at the head of the stairs. This change has been rendered imperative from the fact, that the Tabernacle Building which we have occupied for the last two years, is about to be torn down, and its place supplied with a palatial structure, in accordance with the spirit of the times.

MODERN SPIRITUALISM.

Every new fact must pass through a fiery ordeal of criticism, if not persecution, before it can get itself recognized. If it will not stand this test, it is no fact, or at least it is a worthless one to the world. Modern Spiritualism is now passing through this laboratory. Chemists of various skill are daily at work upon it, some with the confident expectation of demonstrating it to be a deleterious, though rather curious combination of physical forces and gases, which they shall finally be able to trace to their appropriate sources in the realm of physics, whilst others are confident that they see beneath the bubbling mass of crudities which is rapidly yielding to the sober analysis of earnest thought, the *pure gold*—"the pearl of great price," which even now is ready for the lapidary to set as the central gem in that sparkling coronet which is to adorn the brow of the nineteenth century.

They are certain that in the last analysis, and at the bottom of this crucible of phenomenal investigation, will be found the *pure spirit*—the soul herself, in *tangible form and substance*, as spirit has never before been found and recognized. Hitherto spirit, or soul, has existed to mundane consciousness merely as an idea. The primary signification of the word spirit, as gleaned by lexicographers, is *wind*—nothing more. So that the "*Holy Spirit*" of the Hebrew Gospels is resolved by this word-analysis into mere *breath*—wind in motion! Our fathers established their faith and ours on the supposition that they have found the "third person in the adorable Trinity;" we look into the lexicon and find we have believed in *wind*. Our quarto Dictionary is but a sorry commentator in this respect upon our quarto Bible. It reflects darkness rather than light upon that theological dogma. But when we turn our attention from the lexicographer and creed-maker to the broad field of spiritual phenomena, we get for the first time the true definition and significance of the word *spirit*.

The translation of the *ideal* soul and *wind* spirit of the old philosophers and theologians, into the actual and substantial, that is to say, into veritable men and women, is an achievement of the present age as a direct result of modern Spiritualism. Through its means alone, we are not only able to affirm, but to demonstrate, that a *SPIRIT IS A MAN*!—not as was universally supposed or hoped, that man *has* a spirit, but that he *is* a spirit—an immortal entity, which no chemistry can dissolve, and no change can annihilate. The age which only teaches as its highest spiritual thought, the mere dogma that man has a soul or spirit hidden in some mysterious chamber of his physical structure, has penetrated but superficially the depth of that philosophy which can alone explain and reconcile man to himself.

The very form of words in which, under the old dispensation, the faith of the believer is clothed, reveals to the larger experience of the modern Spiritualist, the profound ignorance of the basis upon which it rests. His imperfect definition is perpetually suggestive of the mistaken supposition that this hypothetical soul or spirit is a thing, or rather a kind of moral wind-bag, wholly subordinate to *himself*, by which he means the external consciousness which he calls himself. Here lies the philosophy of a resurrection of the contents of our graveyards. The old bones are wanted again to perform a fatherly duty to the spirit or breath which they once adorned and watched over, for a spirit made of breath needs a pair of lungs, of course, to render it effective. The soul, in the light of this

philosophy, is to be watched over and carefully nursed by the superior bodily senses, as one would tend a sick foot or any other subordinate member of the selfhood needing care, and finally is to be saved or damned at the option of the owner. Such an one protects his soul on the same ground that he takes care of his horse, as a bit of property or chattel personal, which in the end may be useful. In short the whole superstructure of sound Orthodoxy (so-called) rests on the notion that the human soul is a mere property which may be bought and sold, exchanged or bartered, and is as much subject to the whims and caprice of its owner, and the fluctuations of the market, as any "fancy" in Wall-street!

Under this delusion, the man never dreams of injury to *himself* the while, as a consequence of his actions; his unlucky soul, to be sure, may be wounded and made to suffer a little; but then, Jesus Christ has provided a sort of "*Poor Man's Plaster*" for that, and the Divinity Doctor next Sabbath will apply it for a small fee, and make all well and sound again. In his view of the matter, the *man* may be all right, though the *soul* may be a little wrong. Now this error seems to us fruitful of unutterable mischief, and is one which no creed or mere word-authority can rectify. If man can find no better definition of spirit than they furnish—if he can get no higher conception of the soul than this—he will inevitably reject, not only the popular signification, but along with it the very existence of spirit itself.

But in the phenomena of Spiritualism alone, is to be found the true definition; for the real significance of any word can flow only from the truth or fact which the word is an endeavor to express. The true meaning does not flow from the *word*, but from the *thing*. Who but a Spirit can define Spirit? What but a manifestation of Spirit-presence can give us any idea of Spirit entity, either as regards form, power, nature, or condition? As well might the student of Natural History expect to gain a satisfactory knowledge of a horse, by committing to memory the various words by which he is designated in different languages, as for the student in metaphysics to acquire a rational theology by ignoring its facts, and simply confining his labors to the old Greek tread-mill whence the word was originally ground out.

The world calls loudly for an end to this method of investigation, and its days are already numbered. Like as to the Prophet of old, "the word of the Lord" has come unto this age, "to write." And the wants of the age ask, "what shall I write?" And the Lord answers the faithful scribe to day, as in all the ages, "write only what thou seest—what I show thee. And first of all write this—Man is a Spirit. All flesh is grass, and all the goodness thereof, as the flower of grass. Flesh is not man. It is not in flesh to think, nor in bones to reason. Thy soul and thyself are identical. Thy flesh is not thee." To get this great basic truth inscribed upon the portals of man's consciousness has been the earnest and loving effort of all the past; it needed but the living experience of the present to perfect it.

MODERN IDOLATRY.

An idol is anything which claims, or for which is claimed, either trust or homage on any other ground than its own trustworthiness or excellence. Dolls become *idols* whenever they pass for more than are in themselves; whenever they are sanctified with *imputed* divinity, *imputed* wisdom, or *imputed* power; i. e., with qualities which do not honestly pertain to them or enter into their identity. That is an *idol* which owes its currency among men, and its hold upon them, to mere *say-so*, to cheated or cheating imaginations, instead of sober observation or honest deduction. Thus, though a piece of statuary that is admitted to divine honor by virtue of some royal decree, or a piece of uncouth pottery that passes for God, on the authority of some priestly ordination or consecration, may be considered as the *grossest* kind of idolatry, such images are not idols any more than is a living man who claims authority over the minds of men by virtue of the same *processes*; for royal or sacerdotal *imputation* can no more impart extraneous power to living mind than to the dead pottery of the Bramin, or the rhapsodies of Mahomet. We think it right, therefore, to include, under the general term of "idolatry," every bowing down of the intellect to impudent pretension, or bravado, or any other power than *truth*.

What we have said thus far will be generally conceded; but it still leaves unsettled the question, "What is truth?" and

will not prevent the idolator from claiming it for his idols and himself. Truth is a general name for everything that can say "I am"—everything that can assert its existence *without* extraneous help or lying witnesses; and *truthfulness* is an unutilized and exact presentation of the mind's *perceptions* of truth; a presentation of perceptions as perceptions, of inferences as inferences, and of guesswork as guesswork. It is the great distinguishing quality of Euclid, for example; whose principal if not sole merit is the negative one of *not* being an idolator—of not pretending to know more than he does know, nor to know it in any other way or place than the actual one. Truthfulness is also the distinguishing quality of all great poets, or painters of human ideas and emotions under given excitements and surroundings. The mathematician and the poet may each be indebted to his imagination, the one for the *conditions* of his problem, and the other for the *circumstances* that elicit his poetic ideas; but unless their respective *deductions* be true to the laws of mathematics, or to those of human emotion, nothing but an idolatrous imagination can find in them any element of value.

This view of the nature of idolatry and its antagonism, to truth, will serve to account for the malevolent spirit displayed by the worshipers of pet religious notions, toward the observers and narrators of modern spiritual facts; and which was very recently displayed toward the students of geology. Not only is it impossible for an observer to be an idolator himself, but it is impossible for him to prevent his observed facts from clashing with such idolized fancies as have usurped their place. In proportion as a man is an observer, he can have no pet opinions. To him every truth is God's truth, and he can give to no truth any other rank or place than its true one without becoming a conscious liar. He is puzzled and diffident, and goes to the supposed possessors of superior wisdom for help to understand his facts; but the bare approach of a spiritual *fact* causes the bubble of spiritual *assumption* to tremble. The poor questioner is stunned with impudent denials; efforts are made to persuade him that he is a fool or a madman; and even God himself is sometimes accused of cheating his children by giving them lying senses, or else of allowing the devil's angels to wield a higher potency in a world of God's own making than is allowed to the angel's of God.

While we have not one word to say in mitigation of the contempt that belongs to such *logic*, we would not encourage any such feeling toward the frightened pretenders to religious knowledge by whom it is employed. They are our fellow-men, and their claims upon our sympathy can not be cancelled by any spiritual disease that they may have contracted by "following the fashion" in matters of faith. They have led the world to suppose, and have supposed themselves, that they were more knowing in relation to spiritual matters than they really were; that their construction of the fragmentary writings of ancient Spiritualists was more correct than it really is; and they fear loss of position in the world's estimation—possibly loss of bread for their families—for, verily, "their craft is in danger." But let them rest assured that no man ever lost aught of *true* consideration, or wealth, or happiness, in consequence of his own or the world's emancipation from any error. It is only in *fighting against such emancipation* that any man ever received harm. Let them cease to "kick against the pricks," and the pricks will not hurt them. On the contrary, by patiently submitting their poor misshapen creed-idols to the analysis of reason, and sacrificing every conceit or pretension that will not bear the test, they will greatly gain spiritual health and vigor, and be enabled to obtain more of the world's regard by a modest allegiance to truth demonstrated, than they ever have done by their battling for mummied dogmas—or rather for the dust that obscures their life and meaning, and which modern Spiritualism threatens to remove.

To be frank, however, we confess that, notwithstanding our desire to see the sin of idolatry cast off by our maligners, we are much more anxious on behalf of our sympathisers and ourselves. We are strongly desirous that *our own* faith and homage should be given to intrinsic truth and intrinsic worth, regardless of the dicta of soul-drivers and the leadings of spiritual bell-wethers; that we should each one of us be faithful to the light *he* may possess, though all the world should decry it, and that none of us should make pretence to the possession of light that he has *not*, nor to the worship of excellence that he sees not, though all the world should jeer him for his dullness;

ever bearing in mind that not even Solomon in all his glory can tell us what we see and feel with our own senses so well as we can tell for ourselves; that the possession of higher powers than ours, by either priest or Spirit, does not authorize him to obstruct the exercise of our powers of analysis and rights of judgment—rights and powers which have God for their origin in the humblest child of earth, and no higher source in the highest angel of Heaven—that the man or Spirit who shows himself inferior to ourselves in modesty and justice, can never be a trusty guide or authority in other matters; and that our great business is with the truths that are known, not with the probabilities that are asserted, or the persons by whom assertions are advanced.

THE SPIRITUALIST CONTROVERSY IN BOSTON.

CONTINUED INVESTIGATIONS—REMARKABLE FACTS.

The recent agitation respecting the deception alleged (falsely we believe,) to have been practised, as a professed medium, by Mr. Willis, the Cambridge Divinity Student, in presence of one of the professors, appears not only to be eventuating in the triumph of Mr. W., after multiplied examinations and tests, but is exciting much investigation among parties who otherwise would have manifested no interest in the general theme. The result, as might have been expected, has been highly advantageous to the cause of Spiritualism; and the good effects arising from these agitations seem to have been confirmed and still further developed by the opportune arrival of Mr. Hume in Boston. One of the regular Boston correspondents of the *New York Tribune* gives the following interesting account of the controversy in that city, of recent remarkable occurrences in the presence of Mr. Willis and Mr. Hume, etc. It will be seen that Mr. Hume pronounces fabrications the statements recently published respecting his doings in Paris.

BOSTON, WEDNESDAY, May 6, 1856.

The Spiritualist controversy here is going on with unabated vigor. Fresh fuel was added to the excitement on the subject by the appearance among us last week of Mr. Hume, the celebrated medium, whose performances at Paris before the emperor Napoleon, have been so much noticed in the newspapers. He arrived in the country a fortnight ago, having come to Boston to get his sister, with whom he embarks for Europe in to-day's steamer. He returns to Paris at the Emperor's request, he says. All the statements in the papers about his doings at the Tuileries he pronounces fabrications based on conjecture. His experiments before the Imperial Court were performed in private, and the persons present pledged to secrecy. He himself declines to give any particulars of what occurred.

Mr. Hume is a Scotchman, and came to this country while a very young boy. He is twenty-two years of age, but looks nearly thirty. He is of middle size, sandy haired, with a bright, shrewd, energetic face, pleasant expression, and very nervous, restless temperament. He is communicative (except about the doings at the Tuileries), and talks incessantly. His manners are good, though obviously not those of an educated man.

On Monday evening last, a Spiritualist session was held at a private house up town, with Hume and Willis, the Cambridge student, for mediums. Some of the editors of *The Traveler* and *Journal*, and other gentlemen of the press, were there by invitation. The whole company numbered fourteen. The room in which the party assembled was lighted by gas, and every opportunity was afforded for investigation. The usual feats of moving tables and pianos were performed in the most successful manner in full gaslight, with a sharp-eyed, skeptical gentleman under the table, and half a dozen others closely watching the mediums, whose feet also were held. The table moved was a heavy extension table about ten feet long, and on it part of the time, was the added weight of an editor, whose plump condition does credit to the prosperity of the profession in Boston. One of the leaves of the table was taken out by unseen agency and laid upon the others. A cloth being placed upon the table, a hand, or what to the touch seemed a hand, was repeatedly thrust up under it. This was grasped by some of the gentlemen present, in whose grasp it melted away. They state that the form and feel of human fingers was perfectly palpable. The hands of the mediums and of all present were at that time on the table in full sight. Mr. Hume held an accordion in one hand, taking hold of the bottom of the instrument, while his other hand was stretched out away from it. Several tunes were played upon it by invisible agency. One of the editors present inspected it closely; he saw the bellows part and the keys moving exactly as if some person were playing upon it, while it hung suspended in the air at only a few inches from his eyes. The result, in short, of the session, was that everybody present was satisfied that the feats performed were not done by the mediums, and that any theory of solution which ascribes them to jugglery, is simply ridiculous.

I have not gone into the minute details of this session, because it was an impromptu affair, got up on occasion of the visit of Hume. A regular and formal session is to be held soon, with Willis for a medium, and some well-known and scientific gentlemen of Boston and Cambridge for spectators—of which doubtless an authenticated record will be made and of which I will send you a report.

MANIFESTATIONS THROUGH MR. WILLIS.

Allen Putnam, Esq., of Roxbury, Mass., than whom no person is more reliable, bears testimony, through the *New England Spiritualist*, to the following facts which occurred in his presence through the mediumship of Mr. Willis, who was recently expelled from the Harvard Divinity school for being a medium. Mr. Putnam says:

A leaf was taken out from the center of the table directly in front of Mr. W. and myself, and thus an open space, about fifteen inches wide, extended from the one to the other of us. The loose leaf was then put in front of Mr. W. lengthwise the table, and across the opening, so as to cover about fifteen inches of the opened space next his body, and so as to make a rest for his arms. Taking the accordion in both hands—but both attached to the same end of the instrument, and that not the key-board, he reached it forward over the leaf toward me and let it down. The weight of the key-board opened the instrument so that the lower end was judged to be a little more than one foot below where his hands held the upper end. This position of it was carefully noted. Then the table-cloth was put over the opening so as to shut off all light from the instrument, but not so as to cover his wrists where they curved over the edge of the board on which his arms rested. When this had been fixed so that the wrists and the whole of his arms should be constantly in sight, I asked him to put his feet forward, which he did, and his boots were on, for I felt them both carefully with my hands; and then I took both his booted feet between my feet and held them firmly there for fifteen minutes or more, during which time several tunes were played on the instrument. The instrument was in his fingers; all other hands in the room were on the table; his arms and wrists were on the table, and his feet were held between my feet. The music flowed forth, while it was certain that his wrists, his arms, and his feet were within the watch of my own senses—were all at rest, and were so placed that he could not have used them in connection with that instrument; and yet the instrument gave forth its music while all his fingers were confined in grasping it at one end. Such were the facts then, whatever they may have been at other times. Those dexterous toes were encased in boots, and those agile nether limbs were held in durance on one occasion when the music came forth from the accordion.

Later in the evening the medium went to the grand piano in the parlor, and while he was playing upon it, the whole piano, from end to end, would dance to his music, or would roll on the castors from side to side, at the request of the host. This instrument has been said to weigh nearly one thousand pounds, and it probably does. At the key-board end I found the weight more than I could lift. And at the other end a force equal to lifting one hundred pounds or more was required to start the leg from the floor. That this leg, though eight or nine feet from Mr. Willis while he was playing, was yet nimble enough to dance and keep time with his music, I know, for I was at the end of the instrument resting the most of my weight upon it, and was made to experience and share all the motion of that end of the instrument and feel a regular jolt when the foot struck the floor. There is no man, I might almost say, no number of men, who, standing at the key-board end of that piano, could put forth power enough to make the other end dance and roll. And yet that was done by some power.

Mr. Ambler's Lecture.

R. P. Ambler edited the Spiritualists at Dodworth's Academy last Sunday morning with remarks on the popular Christian idea of God and his revelation to man. He remarked that the theologian sought for God's word only in the Bible, and generally denies that God has ever signified his existence, or spoken to his children, in any other way, since the compilation of the Holy Scriptures. He did not doubt that the Bible was a fair record of the clearest divine revelation and inspiration which was possible to be made to the undeveloped and rude people of the times in which it was written; but he denied that divine inspirations and revelations to man had ever ceased, or deteriorated in quality. Revelations to man, he maintained, can never much transcend his aspirations and comprehension. Hence the Bible will be, as it always has been, differently understood by men according to their diversified spiritual states. He maintained that nature constantly outspoke God's word, and the degree of divine inspiration in any word or audible utterance is to be determined by its conformity to nature. To him the spring time and harvest were true revelations, a Father who loves to feed his children. The great truths uttered were beautified by Bro. A.'s apt illustrations and glowing eloquence.

How to Enjoy the Telegraph.

Do not unfold the sheet without cutting, or you will be liable to get the pages confused, and find its present form a source of inconvenience. But open in the middle, stick a pin through the back, and as it lies open upon the table, cut the edge of the leaves from one side of the sheet to the other, all of which can be done in half a minute. Thus prepared, this form of the paper will be found far more convenient and pleasant for reading than the folio form, which latter, owing to the wide surface presented to the eye, has to be folded and re-folded in various ways, sometimes in the process of reading a single article. This consideration, in addition to the superior facilities offered for binding, would certainly, for ourselves, give the present form of the TELEGRAPH a preference over the folio form. Many of the first literary journals in this country and in Europe, have, within the past few years, been changed from the folio to the quarto and octavo forms, and experience has generally, if not invariably, demonstrated the utility of the change.

It is of course seen that our four outside pages, devoted to advertisements and matters of transient interest, may be thrown aside at the option of the reader, and the remaining eight pages alone preserved.

"The Herald of Light."

The first Number of this new monthly publication, edited by Rev. T. L. Harris, has been placed upon our table, and we regret that the limits of our time and space, do not admit of our giving it an extended notice in this week's issue. *The Herald of Light* is a neatly printed and neatly bound octavo, of forty-eight pages, and is published by the "New Church Publishing Association" (not Swedenborgian) at No. 447, Broome-street, New York at \$1 50 per annum, in advance. The present Number is filled with articles which from a hasty glance we judge to be highly interesting and edifying. One of the most prominent and commendable characteristics of Mr. Harris' productions, is the fervent, reverent and earnest spirit which they breathe; and we are happy to perceive that this trait is prominent on every page of the present production. We shall probably hereafter give extracts.

The Spiritual Universe.

This paper, published at Cleveland, Ohio, has changed proprietorship. Its effects and good will have been appraised at \$2,000, at which price it has been taken by what is styled "The Cleveland Harmonical Association."

The principal object of this Association is, "to disseminate useful knowledge through the press concerning the harmonical philosophy, as elucidated and confirmed by ancient and modern spiritual manifestations, by purchasing and continuing the publication of the *Spiritual Universe*, and incidentally to aid in the consummation of all needful social, moral, religious and humanitarian reforms. To secure the above named objects, and execute the purposes in view, the capital stock of the Association shall be three thousand dollars, to be raised on the issue and sale of one hundred and twenty shares of stock, at twenty-five dollars each."

L. S. Everett, Esq., has been elected editor and conductor of the *Universe*. It comes to us with cheering prospects of usefulness. Price, \$2 per annum.

Our Contributors.

Grateful for past favors received from our numerous and able correspondents, we would earnestly solicit a continuance of such contributions as their best judgment may deem suitable to our columns, and of interest and importance to our numerous readers. It is our constant aim to make the TELEGRAPH serve as a mirror in which the state of our cause, with all its striking developments in the way of test facts, practical movements, important accessions of believers, etc., in the different parts of our country and the world, may be reflected; and upon our intelligent friends in different localities, we must obviously depend, in a great measure, for that information which can enable us to carry out this purpose.

Those who write upon philosophical or otherwise speculative subjects, are requested to be as brief as possible, and in no case to embrace more matter in a single article, than what may be comprised in three columns of our largest type, unless the subject treated of has some local or other special interest. It is our desire to diversify our columns as much as possible with matter that will be generally read with profit and interest, and to make the TELEGRAPH, to thousands of families, a weekly visitor that can not on any account be dispensed with.

Trance Speaking in Boston.

Mrs. Henderson, Trance Speaking Medium, is speaking each succeeding Sunday in the Melodeon, Boston, with very great success. The *New England Spiritualist* says:

"It is certain that, for directness and clearness in answering questions, we have never met one who was her superior, judging from her success on Sunday afternoon. Her replies to the almost lawyer-like questioning from her auditors, were so apt and pointed as to bring out frequent expressions of applause, in spite of all restraint."

The Boston *Courier* speaks favorably of her, and copies largely from her lectures.

Lowell, Mass.

The Spiritualists in this lively place have recently formed an association entitled the "Union Association of Spiritualists, for the purpose of sustaining places for lectures and interchange of thought respecting the unfoldments of the New Gospel. Those desirous of giving lectures or otherwise aiding them, may address Capt. James Townsend, 176 Merrimack Corporation.

Philosophical Society's Report.

We omitted last week, owing to the crowd upon our columns, to call special attention to the Report of the Philosophical Society of the Mechanics' Institute, this city, embodying the facts developed in their investigations of spiritual manifestations, and which we published in that Number. It is not yet too late to invite the scrutiny of our readers to that document, as one emanating from parties eminently qualified for close and critical observation, and for the detection of any fallacies which might be involved in the facts and phenomena which came under their observation, and which appear to have presented fair specimens of the experimental groundwork on which the whole doctrine of spiritual intercourse rests.

Back Numbers.

Should any of our friends desire, for circulation as specimens, any of our back numbers, they will please indicate to us their wishes, by letter or otherwise, mentioning the number of papers they would like to have, and we will cheerfully accommodate them to any extent that may be compatible with other drafts that are made upon our residuary copies.

INVESTIGATING CLASS.

Session at the house of Mr. Partridge, Wednesday evening, May 6th, 1857. Question, the 16th in the series,

"Is man physically, mentally and morally free?"

Mr. PARTRIDGE said, The human physical body is part and parcel of physical nature, and can not be isolated from it, or act independently of it. Its existence depends on the forces and nutriment of the great whole of nature. He maintained that man, physically, mentally, and morally, changes with the changing climate, or by his changing his location even to the extent of a few miles. In illustration of this, he referred to the diseases mankind are subject to by changing residence, and particularly fever and ague, to which citizens expose themselves by taking up their residence within a few miles of New York. Many suppose this a physical change only, but he maintained that all physical changes produce corresponding mental and moral changes. This, he said, is clearly demonstrated in every paroxysm of the disease. He also maintained that there were mental and moral miasmas as well as physical, and that whatever function of human nature is diseased, the whole system is correspondingly influenced and changed. He also maintained that man partakes of the characteristics of the food he eats. This he thought would be illustrated in any man who would confine himself for a year to vegetable diet, and then change it to pork. The change would be apparent in his looks and in his mental and moral characteristics.

The same dependence and influence of animal and vegetable life, is illustrated in the feeding of a dog on raw meat to make him ferocious, and by the changing of a sweet potato from its natural soil and warm climate, to the sterile soil and cold climate of the North, and by which means its characteristic sweetness will run out. Mr. P. also maintained that man is subject to spherical changes produced by personal contact with men of particular physical, mental, and moral characteristics. Men are, he thinks, modified in their mental and moral tendencies by sitting in what are called (he thinks falsely) spiritual circles. He thinks there are cases where the physical and mental vigor of men have been modified by the mesmerism of those of different characteristics, and especially by the mesmerism of the opposite sex. He thinks these and numerous other modifying influences which might be mentioned, all show that man, physically, mentally, and morally, is not free.

Mr. FISHBOUGH said: It is evident that much of the apparent confusion and antagonism in the opinions of men on this abstruse and metaphysical theme, arise from a confounding of the terms *Freedom* and *Independence*. If it were intended to be asked whether man is *independent*, I must, of course, answer No; for independence can be predicated only of the Infinite One. But by the term "*free*," I understand the condition of being at liberty to follow, without let or hindrance, the inherent impulses of one's own nature, inclinations, passions, or loves. In this sense of the term, which I consider the full and only proper one, not only man, but all other agents in the universe, conscious and unconscious, are self-evidently and emphatically *free* to an extent commensurate with their *power*; and man, possessing a compound nature, consisting of the physical, the intellectual, and the moral, is in this sense equally free in each of them.

As to his physical nature, abstractly considered, he is free in the same manner that all other merely physical existences are free—free, to the limits of his power, to follow his natural impulses in respect to physical nature in general. To illustrate by another merely physical existence, we may say that the cannon-ball is free to roll down the inclined plane, in accordance with its inherent disposition to seek the center of gravity. But this very act illustrates the *limits* to its freedom, because if this cannon ball could do precisely as it wants to do, it would move in a straight line through soil, rocks and all, *directly* to the center of the earth. Again, if while the ball is rolling down the plane it encounters an obstacle which it can not break through or overcome, it is not at liberty to follow its natural attraction any longer, because its *power* is overcome by a *superior* power. Again, if while the inherent attractions of that cannon-ball remained the same, we were to see it change its course and roll up the inclined plain, we would say that that act is not an act of its individual freedom; we would say that the ball has been *overcome* and *enslaved* by some *superior* force which was then acting upon it, and that its upward motion was indeed not an act properly of its own, but of the *foreign* force which impelled it, and which could in that case *alone* be held responsible.

Physical freedom on the physical plane, corresponds in all respects to mental and moral freedom on the mental and moral planes. Man's *mental* nature has its own natural impulses; and so of his *moral* nature; and so far as man has *power* to act out his impulses in either of these departments of his compound nature, so far he is *free*, and his act performed under those impulses, inasmuch as it proceeds from *himself alone*, is

his *own* act, and hence for it he is alone responsible. It is of no consequence, now, whence the actor's selfhood may be *derived*, what may be its ingredients, its hereditary qualities or natural surroundings; it is yet his *selfhood*, if selfhood may be said to exist at all; and the acts proceeding from the unconstrained natural impulses of that selfhood are certainly the acts of the selfhood, and for which the individual is responsible to the full extent of the sphere of the selfhood.

In reference to the illustration of the cannon-ball, Dr. CURTIS remarked, "Then you make physical freedom to consist in mere motion?"

Mr. Fishbough answered. Not so; but in the liberty of the cannon-ball to act out its indwelling physical attraction, or love, so to speak, for the center of the earth. Mr. F. thought that this example, when studied, would point out the *analogies* between *freedom* and *necessity*, which latter, in answer to questions, he defined to be that which *must* be as a *consequence* of and not as an *opposition* to, the free acting out of the strongest inherent tendencies, loves or impulses of things. He illustrated by the spring balance. The tendency of the index to remain at the zero point was freely acted out except as controlled by the suspended weight. The tendency of the suspended weight toward the center of the earth is freely acted out except as controlled by the elasticity of the spring; and the precise point at which the two contending forces are balanced, may illustrate *necessity*—the *necessary* result of the two forces combined, and both of which acts *freely* to the extent of its *power*.

Mr. F. offered other remarks and illustrations, but our limits compel us to omit them.

Mr. DENLOW read the following paper:

"Is man physically, mentally or morally free?"

The question is simply this: Can I act otherwise than as I do? It seems to me that to answer this question in the affirmative, is to deny both the immediate causes of our actions, and the existence of an omniscient First Cause.

For instance—I strike a man: this is the act. Why do I strike him? Because I will to do it. But why do I will to strike him? Could I ever will to strike him unless I was *caused* to do so? I will it because I am angry at him. But why am I angry at him? Because he has slandered me. But why does his slander make me angry? Because my character is such that I get angry under those circumstances. But why is my character such? Because the *circumstances*, *society* and *educative* influences through which I have passed have so operated upon my original disposition as to mold me into the being I am. But why was my inherited disposition such that being so operated on it would make my character what it now is? Because my parents were so constituted as to give birth to an offspring with such a disposition. But why were they so constituted? This leads us through the same inquiry in relation to them which we have just finished in relation to ourselves, and so we might carry the inquiry back from child to parent through to the first man.

But some will say relative to this reasoning, that it does not distinguish between the occasion and the cause. For instance, if a man slander me, it may *occasion* me to be angry, but it does not necessarily *cause* me to be so. I may, if I choose, forgive him entirely. And so, though I should be angry, this may occasion me to strike him, but does not inevitably cause me to do so, for I may, if I choose, refrain from striking him though I be angry. But this does not defeat our argument unless it be shown that the forgiveness or forbearance is an act which is not, like the blow, caused by something over which we have no control. What induces us to forgive or forbear? It may be our sense of justice or benevolence. But all men have a sense of justice and of benevolence, and some under the same circumstances would strike, while others would forbear. The mere possession of such a sense of justice or benevolence is not sufficient to make us forbear; but that sense which induces us to forbear, must act *more powerfully* than the passion of combativeness or destructiveness which impels us to strike. Hence, if we strike, it must be because the passion within us, which induces us to strike, is more powerful than the feeling which prompts us to forbear. But what made it more powerful? or if it is weaker, what made it weaker? The only answer is, that our education and besetting circumstances have, out of that peculiar constitution of mind and body which we inherited from our parents, molded this as well as every other part of our character, into just what it now is. And both the constitution which we inherited from our parents, and the formative influences which have been brought to bear upon it, are strictly external influences over which we have no control; and the individuals who thus

operate upon us, and move and control us as each small part of a complex machine controls every other, are themselves controlled by others, who are controlled by others still, and so we must go on back, either without end, or until we cut the process short by the supposition of an all-controlling, uncontrolled Power.

And the more closely we scan it, the more clearly will it appear that human character, which is the spring of all human action, has its origin in only two sources, viz.: *Inherited character* (including the whole mental, moral, and physical nature as born into the world), and *subsequent education*, by which term we include not merely book education, but every influence which is exerted upon us by external nature and by our fellow-men, and that both of these sources of action in an individual are, in every sense of the word, caused to be what they are by something outside of the individual, and over which he has no control.

If this be true, then in the light of reason all human action is the result of causes, and to such an omniscience as would be capable of comprehending the whole operation of cause and effect, is as mechanical and involuntary as the motion of a watch, and must have been foreseen in all its minute details, from the beginning. If human thoughts and actions are caused, (and we know by our own consciousness that they are,) trace them back from thought to its suggesting thought, from each act to the act which caused it, and so on through lives of acts and millions of lives, and still the process of searching for the cause of our actions, will go on without end unless we cut it short by assuming the existence somewhere of a great First Cause who was not in any sense of the word created or caused. But if all human action is thus caused, and if in tracing its chain of causes to its *cause* far enough back, we invariably find that the primal causes of our actions are outside of, and anterior to, ourselves, so that whether we do or forbear, whether we are holy or sinful, whether we strike or caress, we might, were we in possession of all the facts, trace the cause of our act back to the period of the creation of man, then are we in the sense of the question no more free agents than the hands of a watch. The governor of a state is no more a free agent than the governor of a steam engine.

But again: All men know and can judge, more or less, of the causes of human action. They can, by their knowledge of such causes, predict human conduct with more or less certainty, from a knowledge of the peculiar disposition of men and the circumstances in which they are placed; and all men, in their conception of the Deity, clothe him with the attribute of omniscience in this respect. They say that he foresees and foreknows all human action. This certainly seems rational, for if he knows not these things, then he is not omniscient; and a God of partial knowledge, mingled with partial ignorance, is the God neither of the Christian nor of the philosopher, but of the heathen only.

Admitting, then, that God is omniscient, let us suppose a man to be standing between two courses, the right and the left. The advocate of free agency admits that God knows which the man will choose, and yet contends that he has the power to choose either. For instance, God knows that the man will choose the right, yet he may choose the left; for what man has the power to do, he *may* do. But if he *may* choose the left, then he may render the foreknowledge of God untrue. Hence what God foresees *will* be true, may *not* be true; hence divine foreknowledge is not a certain criterion of *truth*, which is absurd, as nothing can be *known* by any being except what is true. Hence if we admit God's omniscience, we must deny man's free agency.

Having thus mentioned some of the arguments against the notion of free agency, let us look at the only argument, or rather pretension; for it is no argument, upon which its advocates rest their support of it, viz., consciousness. They say, I am *conscious* that I am free, that I am at liberty to do or not to do anything as I choose, and that consciousness is an infallible guide in those matters to which it all pertains. Now, firstly, we deny that consciousness is an infallible guide. There are many instances in which consciousness has to be corrected by reason. We are conscious, for instance, that the sun moves and the earth stands still, and of many other things that are not true. Consciousness, therefore, is not an infallible guide. But, secondly, it is a mistake that consciousness tells all men that they are free moral agents. When I think of an act that

I have done, I am, on the contrary, conscious that the act was caused; and that weighing the influences operating upon me at the time, I could not have done otherwise, and that the cause of it was caused, and so on back to the great First Cause. I think I am as conscious that my own acts are thus caused, as any man is that he is free. I think I am conscious that when I act, I only obey the influence of the strongest one among many impulses, whether benevolence, justice, love of knowledge, power, property, or other impulse, which nature and education have given me. I can indeed do as I choose, but this is only saying that I may obey the strongest impulse; for it is out of my power to select the nature or disposition with which I shall choose, and whose character determines what I shall choose to do, and what I shall not choose to do. Hence I am formed by others; I am a creation not of accident, but of causes. I am an effect of causes which have been in operation from the beginning of time. Whatever conclusions relative to moral points may be deducible from this theory, we can not but come to the conclusion that, in the sense of the question, man is not mentally or morally free.

Dr. Curtis: You hold, then, that our acts are the results of a chain of causes, and that we have no free will whatever?

Mr. Denslow: When I reason I come to that conclusion, yet my consciousness indicates to me a *quasi* freedom.

Dr. Curtis: Suppose a man accidentally misses his footing and falls on you from a ladder, would you be angry with him?

Mr. Denslow said, that would depend on his disposition, but admitted that he ought to feel no indignation at the man when he ascertained that the occurrence was purely accidental.

Dr. Curtis remarked that if no distinction could be made between a voluntary and an involuntary act, then he would disbelieve the doctrine of human freedom.

Mr. Fishbough asked of Mr. Denslow whether he correctly understood him as taking the ground that all acts, including the cruelties of a Nero, the murders of a Borgia, etc., were absolutely God's acts, of which human beings were the mere irresponsible instruments?

Mr. Denslow said he simply maintained that God was the cause of all things.

Mr. R. H. Brown maintained that the will at the point of determination is free, but the act is conformable to physical law.

Considerable discussion here followed between Dr. Curtis, Mr. Brown, Mr. Partridge, Dr. Gray, Dr. Hallock, and others, upon a proposition urged by Dr. Curtis, that there can be such a thing as willing without a foreign impelling motive, and which he illustrated by supposing a treasure to be deposited in one of three drawers, and asking whether any existing motive could be imagined as impelling a person to open any particular one of those drawers to the exclusion of all the others, in search of the treasure. Also by imagining a revolving table with numerous boxes upon it, and a gold dollar deposited in one of those boxes, and asking what motive could prompt a person to open any particular one of those boxes to the exclusion of all others, in search of the dollar?

Dr. Hallock could not conceive of an action without a motive, and wanted to know in what way man could be chained to the universe, if the supposition is admitted that he is physically, mentally and morally free.

Mr. Partridge maintained that motive power was the cause of human action, and in the illustration of the several drawers, and the boxes on the revolving table, with a dollar in one of them, which a man might have if he opened the box containing it, the motive to the act is the dollar, and no choice or selection of a particular box is made. A person blindfolded would do the same thing from the same motive, viz., open a box on which his hand might fall in pursuance of the original motive to get the dollar. Or what is the same thing, suppose the gold dollar is in one of numerous round tin boxes only large enough to contain it, and they were caused to revolve so rapidly that the apartments could not be distinguished, and that the person who should drop a shot into the box that contained the dollar should have it. The act would be substantially the same, done evidently without choice as to the particular box, but in pursuance of the original motive. He maintained that there is no action without motive, and no choice without a reason.

A Book-keeper's Error found by a Spirit.

A merchant on the dock, who does not care to have his name published as a medium for spiritual communications, but who gets spiritual responses by table tipping as often as he chooses to sit for the purpose, informs us that an error had occurred in his books, which he and his book-keeper had repeatedly looked through the books for, but had failed to discover it. He was sitting by a table in his counting-room, a few days since, when, by an apparent uneasiness in the table, he perceived that some one wished to communicate. He invited a by-stander to come and put his hands on the opposite side of the table, which he did, when the table tipped to the alphabet, and spelled out the following, "I feel like communicating with you to tell you where you can lay your finger on the error in your books. It is in Merchandise Account, in the month of September. On examining the account for that month an error of nearly twenty dollars was found. Some of our most respectable citizens were present at the time, and know the facts to be as stated. The communicating Spirit was that of an early acquaintance of the merchant, they having been clerks together, in another city, in years gone by.—Age of Progress.

Original Communications.

TABLE LIFTING AND OTHER MARVELS.

MR. PARTRIDGE: CONE-UT, LIVINGSTON CO., N. Y.
Dear Sir—You will recollect that some two years ago I wrote you a small article on Spiritualism. I supposed at the time that I was a tipping medium, but I was mistaken. Yet I am a believer that immortal Spirits can and do communicate with mortals, and for ought I know always have done so; for I believe the laws of God are unchangeable, and if the Spirits or angels ever have communicated to mortals, they do so now. It is unnecessary for me to say in how many ways they communicate to mortals.

I attended a spiritual meeting or circle about the middle of March last in Dansville, Livingston Co., N. Y., and I there saw the greatest Spirit demonstrations I have ever seen. Nine persons put their hands upon a large fall-leaf table, and in about twenty-five minutes, the table commenced moving. We found by inquiry that there were twenty-seven Spirits present. I requested them to give us some demonstrations of their power, which they agreed to do. They tipped the table with myself on it; they raised the table a foot from the floor with two persons on it, by my request. I then asked them if they would raise the table clear from the carpet or floor a foot high, with three persons on it. They answered, Yes. We then put three persons on the table, and the three were lifted about a foot high without the exertion of any physical strength of either person present, the weight being at a low estimate two hundred and sixty pounds. Questions were asked, and correct answers received from the Spirits, which were of such a convincing proof that many shed tears. I have often attended tipping circles, but never saw so much Spirit power. If it is not Spirit, I wish some scientific man would tell me what it is that answers our questions—sometimes when neither the medium nor any other one present knows what the answer should be; by after inquiry we find the Spirits have answered truly.

It has been over two years since I became a believer in Spiritualism. I have conversed with a number of Spirits, perhaps one hundred or more, and can see no reason to doubt it. I do not suppose that I am telling you much news, but you can say there is one more believer.

About three years or more ago, I heard two tunes played on a violin, about mid-day—beautiful tunes, and without any human agency. This must have been the work of Spirits. Yours, M. W. JONES.

TRE CAUSE AT FALL RIVER, MASS.

FRIEND PARTRIDGE: FALL RIVER, MASS., May 3, 1857.
I have been a constant reader of the TELEGRAPH from the first Number, and have derived more true theology, more elevating thought, from that journal, than from any or all the other papers devoted to the elaboration of thought, and can say with many others who have read and used my paper and books, that it has always been "a feast of reason and a flow of soul" to the hungry mind. We who are now willing to show ourselves before the world as earnest seekers after truth, have been trying to have a free platform for free discussion, for a long time past, and have now succeeded in procuring a small hall which we have thrown open to any public speaking medium who may honor us with a call. They can either make their lectures free to the public, or take a fee at the door, whichever they may think best. We are few in numbers, but are willing to put our shoulders to the wheel, and lend our influence in rolling the great car of Progress onward toward the goal of truth.

A few of us have been holding private circles in this city at different times—say two or three months in each year, for the last seven years.

We have been the subject of remark by many would-be theologians, and all we need now, is some good earnest reformer to come in and give us a few public lectures upon this subject, to call out many who are, as it were, on the fence, not knowing which side to jump. A few of our learned men have lately been investigating in a sly way, but they, like many others, have not yet made an open avowal of their convictions. Some of them, who are members of our popular churches, have had tests enough to convince them of the truth of Spirit communion, but still they hang back, waiting for the thing to become more popular before they avow their faith.

Mrs. R. M. Henderson was here and gave us three lectures about four weeks ago; and what few there were of us who listened to her, were highly pleased and very much edified, and a few who came to scoff and ridicule, were led to say, that if Spiritualism taught such principles and doctrines as she taught, they wanted to hear more of it; and instead of ridiculing, they have turned advocates for the cause, and are exerting themselves to form circles for the development of mediums. Hardly a day passes in which I am not asked when our preacher (meaning Mrs. Henderson) is coming back: "to which I answer, "Just as soon as the people manifest a willingness to pay her for her trouble and expenses."

We have had but three lecturers with us, viz., Dr. Mayhew, who gave us three lectures, one year ago last December; Mr. A. P. Pierce, who staid with us two weeks, and Mrs. Henderson; and now the field is open, the harvest is ready, and we wish you to send us some reapers that it may be gathered. Yours, ever in the cause of reform, N. U. LYON.

The late Samson Sampson, Esq., a Jew, long resident in New York, bequeathed the sum of \$50,000, the interest of which is to be applied to ameliorate the condition of the Jews at Jerusalem, "by promoting among them education, arts, and by teaching them mechanical and agricultural vocations."

A VOICE FROM SOUTHERN INDIANA.

Mr. T. N—, of Salem, Indiana, in forwarding remittance for the TELEGRAPH and books, incidentally writes the following: "Could a good clairvoyant speaker and medium visit our town and the southern part of Indiana, I believe it would make quite an excitement. The Northern part of the State seems to be far, far ahead of us in spiritual things. It appears that Paul saw in vision a man standing by his side, requesting him to go over and help a certain people. Now, a few in this section would rejoice if some bright Spirit would stand by some of the good spiritual speakers, and request them to come and help us. We have persons capacitated to be media, but such is the prejudice against Spiritualism that they can not be induced to act, and this will probably be the case till some good speaking media and others visit the Southern part of our State, and break up, in part, this prejudice.

I saw in the TELEGRAPH, from the pen of Dr. J. B. Dods, some time since, a short account of a discussion he had with two clergymen on the subject of the resurrection of the body. If Dr. D. or any other linguist, would write an essay on this subject for publication in the TELEGRAPH, it would be quite acceptable to one reader at least, of the paper.

Some learned brothers object to the Bible altogether because they see, as they think, errors in it; and yet they contend that revelations are now made to man. Now, if I were to say to such individuals, Spiritualism is all deception because there are errors in it, what would such brethren think of my reasoning?

But is it any more unreasonable to think that revelations were given to man in ancient than in these days? It seems to me that the arguments used to break down the idea that revelations were given in ancient days, will apply in part at least, against modern Spiritualism.

I presume that heavenly blessings and knowledge have always been offered to man, and man has always received and enjoyed them according to his capacity. Yours, T. N—.

THE CAUSE IN WISCONSIN.

From a business letter dated Harmony, Wis., April 15, 1857, we extract the following:

"The glories of the 'New Dispensation' are being appreciated in this place. The cause is very prosperous, and good is done in open sight of the world, which they can not gainsay. The people of Janesville have recently had their minds enlightened by the superior intelligence and masterly powers of that apostle of the spiritual philosophy, Henry H. Tator, who has left another appointment. Gray-haired superstition cries out, 'What shall I do to be saved?' Ecclesiastical bigotry is in its last gasp, while the theological physicians are administering their *hot drops* in hope of restoring it to life and activity. But 'these signs' which 'shall follow those that believe,' are scarcely to be found among its adherents, and but little remains but to close the eyes and 'gather up the feet' in death, and all will be still. I have many facts that I might write, but the TELEGRAPH is always so well filled that I see no place for so weak a pen as my own. Yours, fraternally, A.

Send on your facts, friend, and allow us and our readers to judge as to the propriety of your last remark.—Ed.

"A CURIOUS CASE."

EDITOR SPIRITUAL TELEGRAPH:

Dear Sir—In your paper of April 14th, you publish an article signed R. Post, St. Paul, Minnesota, to which the following extracts from "Swedenborg's Spiritual Diary," vol. 1, will apply:

Page 309. "Sometimes Spirits know no other than that they are those of whom others think and converse, for they can entirely assume the persons of such as are the subjects of thought and conversation, whether they be living or dead; and they so confirm themselves that afterward when the real man or the real soul is discovered, they are touched with shame."

Page 280. "There came a Spirit to me of such a nature as to be susceptible of all persuasions, for such Spirits are very numerous, and they are not at all aware themselves but that they are the very same as those they personate; thus by them the persons of others may be introduced almost the life. Wherefore, lest any one with whom Spirits converse should be deluded, it must be known that similar personations are most frequent and familiar in the sphere of Spirits."

Singular Case of Somnambulism.

The Fulton (N. Y.) Patriot relates that a Miss Mary Starr of that place, is in the habit, at night, of getting up, lighting a lamp, taking paper and pencil, and writing several stanzas of poetry while in a somnambulant state. One night, fearing some accident might occur, her uncle removed the light from her room, but she arose as usual, and wrote her poetry in perfect darkness. It was found to be well written, correctly punctuated, and the ruled lines accurately followed. This has been repeated from night to night, each time a new piece being produced. She has no knowledge of the matter herself—can not repeat a word of the poetry she produces, and insists that she does not write it. Her friends watch her closely; they have interrupted her while writing, when she seems like one aroused from a deep slumber, and can not finish the line, or even the next word of the stanza she happens to be writing. She has sometimes fallen into this condition in the day time, when her writing impulse comes on. The young lady's health is not very good, and since her somnambulant exercises she seems to fail daily. If these statements are true, it certainly is a remarkable case.

Interesting Miscellany

AN OLD POEM.]

Who shall judge a man from manners?
 Who shall know him by his dress?
 Paupers may be fit for princes,
 Princes fit for something less.
 Crumpled shirt and dirty jacket
 May beclothe the golden ore
 Of the deepest thoughts and feelings—
 Satin vests could do no more.

There are springs of crystal nectar
 Ever welling out of stone;
 There are purple buds and golden,
 Hidden, crushed, and overgrown;
 God, who counts by souls, not dresses,
 Loves and prospers you and me,
 While he values thrones, the highest,
 But as pebbles in the sea.

Man, upraised above his fellows,
 Oft forgets his fellows then;
 Masters—rulers—lords, remember
 That your meanest binds are men;
 Men by labor, men by feeling,
 Men by thought, and men by fame,
 Claiming equal rights to sunshine
 In a man's ennobling name.

There are foam-embroidered oceans,
 There are little weed-clad rills,
 There are feeble, inch-high saplings,
 There are cedars on the hills;
 God, who counts by souls, not stations,
 Loves and prospers you and me;
 For to him all vain distinctions
 Are as pebbles in the sea.

Tolling hands alone are builders
 Of a nation's wealth or fame—
 Titled laziness is pensioned,
 Fed and fattened on the same;
 By the sweat of others' foreheads,
 Living only to rejoice,
 While the poor man's outraged freedom
 Vainly lifteth up its voice.

Truth and justice are eternal,
 Born with loveliness and light;
 Secret wrongs shall never prosper
 While there is a sunny right;
 God, whose world-heard voice is singing
 Boundless love to you and me,
 Sinks oppression with its titles
 As the pebbles in the sea.

FLOWER GARDENS.—It has been well remarked that a garden affords the purest of human pleasures. The study of nature is interesting in all her manifold combinations; in her wildest attitudes, and in her artful graces. The mind is amused, charmed, and astonished in turn, with contemplating her inexhaustible display; and we worship the God who created such pure and simple blessings for his creatures. These blessings are open to all degrees and conditions of men. Nature is not a boon bestowed upon the high-born, or purchased by the wealthy at a kingly price. The poor, the blind, the halt, and the diseased enjoy her beauty, and derive benefit from her study. Every cottager enjoys the little garden which furnishes his table with comforts, and his mind with grateful feelings, if that mind is susceptible of religious impressions. He contemplates the gracious Providence which has bestowed such means of enjoyment upon him, as a Father whose all-seeing eye provides for the lowliest of his children, and who has placed the "purest of human pleasures" within the reach of all who are not too blind to behold his mercy. With this blessed view before his mental sight, the cottager cultivates his little homestead. The flowers and fruits of the earth bud, bloom, and decay in their season; but Nature again performs her deputed mission, and Spring succeeds the dreary Winter with renewed beauty and two-fold increase. Health accompanies simple and natural pleasures. The culture of the ground affords a vast and interminable field of observation, in which the mind ranges with singular pleasure, though the body travels not. It surrounds home with an unceasing interest; domestic scenes become endeared to the eye and mind, worldly cares recede, and we may truly say:

"For us kind Nature wakes her genial power,
 Suckles each herb, and spreads out every flower!
 Annual for us the grape, the rose renew
 The juice nectareous and the balmy dew:
 For us the mines a thousand treasures bring;
 For us health gushes from a thousand springs."

OBSCURATORY PREACHING.—They have lately had some tall preaching at Cambridge, probably from an unfledged theologian, as we infer from a correspondent of the *Courier*, who asks, "How is it possible to inwardly digest a sermon of which the following extract is a mild dose?" "Viewing this subject from the esoteric stand-point of Christian exegetical analysis, and agglutinating the polysynthetical ectoblast of homogeneous asceticism, we perceive at once the absolute individuality of this entity; while from the stand-point of incredulous synthesis, which characterizes the Xenocratic hierarchy of the Jews, we are consentaneously impressed with the precisely antiperistatic quality thereof."

NARROW ESCAPE OF AN OLD HUNTER.

Old Ben Wheaton who lived in Brier Valley, about two miles from the Susquehanna river, was an inveterate lover of forest sports. He, like most of the early settlers of Otsego, had selected a farm from the hill lands, leaving the broad swamp flats for hunting grounds. His shanty was erected on a small stream in Brier Valley, which is now called, after his name, Wheaton Creek. The most of his time was expended in journeys through the forest, frequently in company with a famous Mohawk Indian, named Antone; but sometimes Ben loved to pursue his sports without a companion. And well he might, for he did not need a guide. Every nook, dell, crevice and cave, from the Otsego Lake to the mouth of the Delaware river, was familiar to Ben Wheaton, and he had often pursued his game to almost every part of that country. He chiefly hunted the wolf, as well for profit as for sport, for government paid a silver dollar, in the shape of a bounty, on every skin.

Bent upon increasing his store of coin, old Ben one fine summer morning, shouldered his rifle, and taking his knapsack, containing a sufficient supply of corn-cake and dried venison, he crossed the Susquehanna, and took his way toward Franklin Mountain, which lies between the villages of Otsego and Franklin.

The day was sultry, and by the time he had accomplished one half the ascent of the mountain, he concluded that he needed a rest. He therefore took a seat upon a moss-covered log, near a spring, and ate his luncheon. The still solitude, the balmy air, together with the singing of birds and the lazy hum of the bee, finally lulled the hunter to repose. He must have slept long; for when he awoke the sun was declining far westward, and a few ripples of golden light lingered on the tree tops, which he first noted after clearing a mass of dry leaves from his face which he thought had blown there; but in attempting to rise, however, he discovered himself completely buried in them.

Now, it is a notorious fact that the panther will cover a sleeping or dead body, and leave it for a time, but eventually to return and devour it. The instant Ben awoke, therefore, the truth flashed upon his mind that a panther had found and concealed him, and that the beast might at that moment be watching him, ready to make the fearful spring. He arose quickly, seized his rifle, that rested against a tree, and hastily throwing together some large pieces of decayed wood, and covering them with leaves, he climbed a tree and waited patiently the panther's coming. He had not to wait long. Presently he saw it—a she one—stealing along with cat-like tread, and with two cubs behind her, which she hid in some brushwood. Dropping herself on the ground, she crept slowly toward her expected prey, lashing the earth with her tail, and her eyes glowing like coals of fire. The appearance of things, however, did not seem to satisfy her, but she sprang up, elevated her back and threw herself upon her supposed victim with a wild yell. The wood and leaves flew about in every direction, and for a moment the panther seemed palsied by rage. Suddenly she leaped aside, dropped her tail, and peered around among the brushwood; then raising her eyes upward (fairly emitting sparks of fire in her anger,) she encountered the hunter's gaze fixed upon her. With another screech more terrible than the first, she prepared to spring toward him, when, with an aim that seldom failed, old Ben fired, and she fell, tearing the earth with her claws. The shot was fatal.

Our adventurous hunter reloaded the empty barrel, and waited for her companions to come up, but none arrived, so he killed the cubs and built a fire. This was a necessary proceeding, for the sun had set, and the darkening shadows of night were creeping into the landscape. With true backwood's audacity, he relied upon his fire for protection from further quadrupedal prowlers, and stretching himself, with his feet to the burning wood, on the leaves that had before covered him, he once more resigned himself to the embrace of Morpheus. He often afterward characterized the escape as the narrowest one he had ever experienced.—*N. Y. Sunday Times.*

THE MAN WHO ALWAYS DINES ALONE.—When the Pope is at the Vatican, the interior of the palace on Quirinal Hill may be seen. It is externally a huge, awkward pile, entered by a spacious stairway, and divided within into unending suites of rooms, each having some special name and use, explained by the *custode*, but wholly uninteresting to the visitor, who wanders through them, examining the few fine paintings which they contain, and pondering the magnificent solitude in which the papal sovereign lives. In several of the saloons there is an elevated Pontifical seat under a rich canopy, and a crucifix and *prie Dieu* in every chamber. And there is the splendid solitary dining-hall where Pius IX. eats alone—not even a Cardinal may dine with a Pope! And there is the stately sleeping apartment, with its gilded bedstead, heavy hangings, and heavy atmosphere of loneliness. Who would be *Pio Nono*—elevated to that cold, desolate height, where sympathy never reaches, love never warms, social feeling never animates! Kings have their Queens, their heirs, their courtiers, their in-door and out-door pleasures; Cardinals are 'jolly fellows'; they have their wine, their receptions, their dinners, their promenades, and—their liberty. The Pope is but a state prisoner on a throne—he has not even the liberty of his limbs! His companions are the Cross and the Missal; his feelings—if he has any—are a stifled fountain; his thought a silent inhabitant of the brain; his submissive features have forgotten how to relax into a laugh; his only comfort is a snuff box! And if his prayers are not his sole occupation, they may as well be; for how can he who never felt the heart-beat of his subjects, know how to feel for them as a father or redress their wrongs as a sovereign?—*Rome Correspondent of the New-ark Advertiser.*

The true life of the soul is prefigured in the healthy body. Like the unconscious, involuntary beatings of the heart, and motions of the lungs, are the steps and deeds of progress in the high world.

BAYARD TAYLOR UNDER THE AURORA BOREALIS.—Bayard Taylor has the following description of the Aurora Borealis in a recent letter from Swedish Lapland: "It was dark when we reached Ersnas, whence we had twelve miles to Old Lulea, with tired horses, heavy roads, and a lazy driver. I lay down again, dozed as usual, and tried to forget my torments, (occasioned by an aching tooth.) So passed three hours; the night had long set in, with a clear sky, thirteen degrees below zero, and a sharp wind blowing. All at once an exclamation from Braisted aroused me. I opened my eyes, as I lay in his lap, looked upward, and saw a narrow belt or scarf of silver fire stretching directly across the zenith, with its loose, frayed ends slowly swaying to and fro down the slopes of the sky. Presently it began to waver, bending back and forth, sometimes slowly, sometimes with a quick, springing motion, as if testing its elasticity. Now it took the shape of a bow, now undulated into Hogarth's line of beauty, brightening and fading in its sinuous motion, and finally formed a shepherd's crook, the end of which suddenly began to separate and fall off, as if driven by a strong wind, until the whole belt shot away in long, drifting lines of fiery snow. It then gathered again in a dozen dancing fragments which accurately advanced and retreated, shot hither and thither, against and across each other, blazing out in yellow and rosy gleams or paled again, playing a thousand fantastic pranks, as if guided by some wild whim.

"We lay silent, with upturned faces, watching this wonderful spectacle. Suddenly the scattered lights ran together, as by a common impulse, joined their bright ends, twisted them through each other, and fell in a broad, luminous curtain strait downward through the air until its fringed hem swung apparently but a few yards over our heads. This phenomenon was so unexpected and startling, that for a moment I thought our faces would be touched by the skirts of the glorious auroral drapery. It did not follow the spheric curve of the firmament, but hung plumb from the zenith, falling apparently, millions of leagues through the air, its fold gathered together among the stars, and its embroidery of flame sweeping the earth and shedding a pale, unearthly radiance over the wastes of snow. A moment afterward it was again drawn up, parted, waved its flambeaux and shot its lances hither and thither, advancing and retreating as before. Anything so strange, so capricious, so wonderful, so gloriously beautiful, I scarcely hope to see again."

GOD IN HISTORY.—It is because God is visible in history that its office is the noblest except that of the poet. The poet is at once the interpreter and the favorite of heaven. He catches the first gleam of light that flows from its uncreated source—he repeats the message of the Infinite, without always being able to analyze it, or why he was selected for its utterance. But history yields in dignity to him alone, for it not only watches all the great encounters of life, but recalls what had vanished, and partaking of a bliss like that of creating, restores it to animated being. The mineralogist takes special delight in contemplating the process of crystallization, as though he had caught nature at her work as a geometer; giving herself up to be gazed at without concealment, such as she appears in the very movement of action. But history, as she reclines in the lap of eternity, sees the mind of humanity itself engaged in formative efforts, constructing sciences, promulgating laws, organizing commonwealths, and displaying its energies in the visible movement of its intelligences. Of all pursuits that require analysis, therefore, it stands first. It is equal to philosophy; for as certainly as the actual bodies show forth the ideal, so certainly does history contain philosophy. It is grander than the natural sciences; for its study is man, the last work of creation, and the most perfect in its relation with the infinite.—*Bancroft.*

THE MAPLE SUGAR PRODUCT.—We get some interesting facts in relation to the maple sugar product from the *New York Journal of Commerce*. By the census of 1850, the total product of maple sugar in the United States was 34,253,436 pounds, valued at \$1,712,671—more than one-twelfth the value of the cane sugar product. This valuation, however, is at the rate of five cents a pound, which is only about one-half the average market price. The quantity of molasses manufactured is also very considerable. The two largest maple sugar growing states are New York and Vermont, which produced upward of ten and a quarter and six and a quarter millions of pounds, respectively. The next largest are Ohio, Indiana, Michigan, Pennsylvania, and Virginia. All the states, with the exception of Delaware, Florida, Mississippi, and Texas, are producers to a greater or less extent. From present indications, the quantity of maple sugar and molasses made this year, will be greater than ever before. The high prices of sugar, of all grades, have stimulated its manufacture, and there seems to be a fair prospect that the product, this year, will be upward of fifty million pounds. At present, prices, (18 cents a pound and \$1.50 a gallon,) the product would be worth not less than \$10,500,000.

THE LION'S FEAR OF MAN.—Lichtenstein says that the African hunters avail themselves of the circumstance that the lion does not spring upon his prey till he has measured the ground, and has reached the distance of ten or twelve paces, where he lies crouching upon the ground, gathering himself for the effort. The hunters, he says, make a rule never to fire upon the lion till he lies down at this short distance, so that they can aim directly at his head with most perfect certainty. He adds that if a person has the misfortune to meet a lion, his only hope of safety is to stand perfectly still, even though the animal crouches to make a spring—that spring will not be hazarded if the man has only nerve enough to remain motionless as a statue, and look steadily at the lion. The animal hesitates, rises slowly, retreats some steps, looking earnestly about him, lies down, again retreats, till having thus by degrees got quite out of what he seems to feel as the magic circle of man's influence, he takes flight in the utmost haste.

CHARLES PARTRIDGE'S SPIRITUAL TELEGRAPH.

QUESTIONS FOR ELUCIDATION BY SPIRITS AND MORTALS.

The investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At eight o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicit and present truth in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First. Each contributor is requested to present in writing the facts on which his or her conclusions are based.

Second. The mode of applying facts to the question.

Third. Conclusions.

Fourth. Remarks.

QUESTIONS.

17. Is there any such thing as evil or sin; and if so, in what does it consist, and what was its origin, its use and destiny?
18. Is the moral universe a means or an end in the creation; and is the moral government of God his final government?
19. Is the moral universe now just such as God originally foresaw, planned and designed?
20. Is there any special Divine Providence in the sense which implies the direct interposition of Deity?
21. Has God made any special revelation of his will to man; and if so, in what does it consist?
22. Has God provided any special means of man's development, regeneration or salvation?
23. Was Jesus Christ divine in any sense in which, and of which, man is not capable?
24. Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?
25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?
26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?
27. What effect has a premature physical death on man's spiritual life and destiny?
28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?
29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?
30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

"HOPE ON! HOPE EVER!"

GOD gave us hope to soothe our dying hours and to palliate our heaviest miseries. Were it not for hope, the existence of nine-tenths of mankind would be a burthen almost unbearable. To those who inspire hope in the suffering and desponding, even if it be based on fallacy, we owe many thanks; for there is but one visitor more cheerful than hope that can make its appearance at the bedside of the dying. That visitor is Dr. James' Extract of Cannabis Indica. The old doctor has been retired from practice for many years, but the infallibility of his marvelous remedy for Consumption, Bronchitis, Nervous Debility, Cough, severe Cold, Asthma, etc., has compelled a demand which he can only supply by sending instructions everywhere how to make and successfully use it, and also by selling the medicine ready made to all who do not desire to prepare it themselves. The old Doctor's address is No. 19 Grand-street, Jersey City, N. J. Send him a shilling to cover his expenses, and he will return you the receipt by post. If you are afflicted with any of the terrible ailments above mentioned, get the "Extract of Cannabis Indica." To our best knowledge and belief, based upon what we have heard, and thousands of testimonials, which we have seen, from all parts of the world, it is the only medicine extant that ever did speedily, safely, and permanently cure Consumption and kindred diseases. It is an East India preparation, the efficiency and method of making which the Doctor discovered while searching for the means of preserving the life of his only child, a daughter, from death in consequence of tuberculated lungs. Take this medicine, (it is the genuine thing,) and live! 246-1f

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