

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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

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NEW YORK, SATURDAY, JANUARY 30, 1858.

WHOLE NO. 300.

THE SPIRITUAL TELEGRAPH.

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All curable diseases treated without medicines, by the "laying on of hands." Our success in the past gives us hope in the future.

H. P. WILSON. P. A. FERGUSON.

Mrs. Hatch's Meetings.

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

Mr. Harris's Meetings.

Rev. T. L. Harris lectures every Sunday, morning and evening, at the University Chapel, corner of University Place and Waverly Place, opposite Washington Square.

PERSONAL AND SPECIAL NOTICES.

To Readers and Correspondents.

We are indebted to our kind correspondents for communications which we here notice as follows, and which we will dispose of as rapidly as our space will permit:

Nature's Definition of her Laws, by K.; The Real and the Ideal, by "Ezra;" Spiritualism and Christianity, No. 2, by W. H. K.; Astronomy—New Laws, J. Q.; Article on Mohammed and his Revelations, by Z. V. T. W.; What is Spiritualism? Y. C. B.; Poem by I. B. T.; Communication and Poems from W. H. D.; Mediumship, I. T. C.; Evil Spirits, H.; Should the Needy work without Pay? D. H. G.; The Manner in which God controls the Universe, H. S.; Mansfield and Styles, C. T. W.; Lecturing Tour, H. N. I.; Facts, Bellville, Canada ***; Saw his own Body and Flowers, E. V. W.; Is Jesus the Messiah? I. T. C.; The Hymn of the Soul, John the Dreamer; God is Mental Individuality, Iowa; Communication from Seth Driggs, Caracas; Letter from W. H. W. Albany; Facts from S. O. B. Muscatine, Iowa; Poem by Rev. N. Brown.

Dodworth's Academy.

R. P. Ambler will lecture at Dodworth's Academy, next Sunday, and Sunday following, morning and evening.

Lectures in Williamsburgh.

William Fishbough will lecture in the Hall of Bank Building, corner of Fourth and South Third-streets, Williamsburgh, next Sunday, and for several Sundays following, morning and evening, at the usual hours for Church service, indicated by the ringing of the bell. Subject next Sunday morning, "How to begin the True Life." Evening, "Heaven and Hell."

Tour of Dr. Orton.

Dr. J. R. ORTON, one of the associate Editors of this paper, contemplates, very shortly, to take a tour north, and perhaps west, should the field seem inviting, to lecture, and look after the interests of this journal. The friends who may wish him to visit them, may address him for the next few days at this office.

Mrs. Caroline E. Dorman has returned to this city, and may be seen at 34 East Twelfth-street, corner of University Place. As I know from observation that she is one of the best clairvoyants, I feel it my duty to bear my testimony here for the benefit of those who need such service. I do it of my own accord, and without her knowledge. Those who wish to see a clairvoyant may rely upon full satisfaction.

O. H. WELLINGTON.

NEW MUSIC.

We have received from the publisher, Horace Waters, 333 Broadway, seven pieces of music, bearing the following titles:

- "Dandy Cock Robin." Song sung with rapturous applause by Master Alonzo, of the Tremaine Family. Price 25 cents.
- "A Day Dream." Song and Chorus, sung with great applause by the Tremaine Family. Composed by T. L. Jepson. Price 25 cents.
- "The American Oak." National Song. Words by Charles Edwards; music by Carl Weber. 25 cents.
- "Pop the Question Schottisch." By J. H. Keon. 35 cents.
- "Duc de Montebello's Champagne Polka." By Oscar Comettant. 35 cents.
- "The Mysterious Rappings Polka." Arranged for the Piano-Forte, in a mysteriously familiar style. * * * Dedicated to the lovers of the mysterious, etc. 25 cents.
- "Crinoline Waltz." For the Piano-Forte, by William A. Marks. Price 25 cents.

Mr. Waters sells the music published by himself for one half the price mentioned in his catalogue.

C. D. Stuart.

We are happy to welcome our poet friend, C. D. Stuart, again to our columns, a beautiful effusion from whose pen will be found in another part of our present issue. We regret, however, to state that Mr. Stuart has been prostrated upon a bed of sickness for the last few weeks, but he is now convalescent. We hope hereafter to be favored with frequent contributions from his facile pen.

Movements of Public Mediums and Speakers.

Mr. BRITTAN is on a brief Southern and Western lecturing tour. Mr. FINNEY lectured on the Harmonial Philosophy in Wawpuna, Wis., on the 20th and 21st inst.

Mrs. EMMA F. JAY BULLENE is doing a good work in the West. She lectured to the citizens of Janesville, Wis., twice on the 17th inst.

WARREN CHASE is lecturing in Illinois.

Miss HULETT, of Rockford, Ill., is creating quite an excitement in her own and the neighboring States as a trance-speaker. She is about seventeen years of age, and of limited education, yet while "under the influence," she is said to be more than a match for the oldest and wisest of her hearers and questioners.

Rev. T. W. HIGGINSON, of Worcester, Mass., has signified his intention to devote a part of his time to lecturing on Spiritualism. We have known Mr. H. for many years as a profound thinker, a sound reasoner, and an able speaker. We welcome him cordially as a public laborer in the broad spiritual field.

Mrs. A. M. HENDERSON is speaking at the Melodeon, Boston.

Mr. L. JUD PARDEE is lecturing very acceptably in Buffalo.

J. H. W. TOOHAY, formerly editor of the *Christian Spiritualist*, is laboring in Indiana. The *Vanguard* published in Richmond, Ind., speaks in terms of high praise of a course of lectures delivered in that city by Bro. Toohay.

Miss AMPHLET, a popular trance-speaking medium, is lecturing in Ohio.

WM. DENTON, editor of the *Vanguard*, is about to visit Kansas on a lecturing tour.

Miss EMMA HARDINGE, having concluded her course of lectures in Philadelphia, has returned to this city. Our Philadelphia friends speak in very appreciative terms of Miss H. as an effective and eloquent speaker. Her meetings were well attended, and her philosophy received with deep and earnest interest. Last Sabbath afternoon Miss Hardinge lectured in Clinton Hall, Brooklyn.

Mrs. E. J. FRENCH lectured in Sansom-street Hall, Philadelphia, on Sunday, morning and evening. On Monday evening she addressed the meeting held in Larmartine Hall, corner of Eighth Avenue and Twenty-ninth street. Mrs. F. will speak in the Hall, 195 Bowery, opposite Spring-street, on Friday evening of this week. She speaks in the trance-state, and allows the audience to select the subject, and propose any proper question for elucidation.

The Spiritualists of Newark hold regular Sunday meetings in their Hall in Broad street, near Market. In the morning and evening, when there are no speakers from abroad to interest them, one of their own number generally delivers an address, or a medium is controlled to occupy the platform. In the afternoon, a conference or a public circle is usually held. The interest seems to be increasing in Newark.

Mr. FISHBOUGH holds forth in Williamsburgh every Sunday, to small, but deeply interested and attentive audiences. We hope these meetings will be permanently established.

The British Post Office complains that American papers received from the United States, often contain writings to which our Government has replied by a request to the British Post Office, to return all such papers to the United States, that the offenders may be prosecuted. Governments make very mean common carriers. What objection would Adam's Express make if a paper they were paid for carrying, was covered all over with writing, in addition to printing? The Governments reply that they do their work more cheaply than any Express Company could; but this remains to be proved. For regularity, promptness, and responsibility for property placed in their hands, the Express Companies are certainly superior to our United States Postal Department.

Gen. Scott is to sail in the next steamer for California, where he is to organize an army for the invasion of Utah from the west. The Colorado River, which flows from the direction of Utah, is supposed to be navigable for at least three hundred miles; and it is proposed to use it as a means of transit for the troops. Gen. Scott intends to form a junction with Col. Johnston, the commander of the force now shut up in the mountains, at Salt Lake City, in June. We have confidence in Gen. Scott, not only as a military leader, but as a peace-maker, and trust he goes on his mission with full powers in his last capacity as well as his first.

There can be no doubt of the intentions of the people of Kansas to resist with bayonet, cannon, and whatever else may be necessary, all attempts from all sources to force on them the Lecompton Constitution. Their delegate in Congress, Mr. Parrott, it is said, has telegraphed that the Administration had decided on this course, and advised them to organize under the Topeka Constitution for self-defence. Mr. P. informs them that in case the danger becomes imminent, he will quit Washington at once and join them.

Domestic and Foreign Items.

TERRIBLE CALAMITY AT A PUBLIC SCHOOL.—On Tuesday, Jan. 20, a little past two o'clock P. M., a fire was discovered in the Public School-House No. 14, at the corner of Concord and Navy streets, Brooklyn. The information passed quietly among the teachers, and preparation was just being completed to remove the scholars in an orderly manner, who were as yet ignorant of the danger, when a little girl, in the hearing of the boys of the Primary Department, cried out, "Fire!" This so alarmed the little fellows that they ran to the stairs, which they began to descend in a rapid and disorderly manner, and many of those foremost, being pushed, fell and were trampled under foot by the others. Every effort was made to rescue the little sufferers, by the superintendent, the teachers and the anxious parents who, hearing of the disaster, rushed to the scene, but despite of all that could be done, six of them were crushed or smothered to death, and several others were badly injured. The children of the other departments all escaped without injury. Some ten minutes after the children had all been got out, the flames broke out from the roof, and the building was entirely consumed. The Coroner's Jury which subsequently investigated the affair, decided upon a verdict, substantially, that the fire originated from a faulty construction of the hot air flues, but that no one was to blame.

ACCIDENT ON THE ERIE RAILROAD.—On Wednesday morning, Jan. 21, two cars of the express train on the Erie Railroad capsized just after passing over the bridge of the Chemung River, near Corning, and came near being torn to pieces, with the passengers who were in them. Miraculously, however, as it would almost appear, no one was hurt. The accident was caused by a depression in one of the rails, which had been carelessly left without repairs.

THOMAS WASHINGTON SMITH who, some three months since, shot through the heart Richard Carter, President of the Tamqua Bank, Pennsylvania, at the St. Lawrence Hotel, Philadelphia, to which act he was incited by the fact of Carter's having seduced his wife, has had his trial, and has been acquitted on the ground of insanity. Smith has been placed under the guardian charge of his sister, and has made application for a divorce from his wife.

SENATOR HALE has made a demonstration against the Dred Scott decision, which is spoken of by Washington letter writers as a cogent and able effort.

KANSAS ELECTIONS.—More definite intelligence as to the result of the recent Kansas elections was telegraphed from St. Louis, on the 21st inst. It is as follows: "The Democrat has received the returns of the elections in Kansas on the 21st of December and 4th of January, as published over the signatures of Gov. Denver and the presiding officers of the Territorial Legislature. The vote on the Constitution on the 21st of December stands, 'with Slavery,' 6,143; and 'without Slavery,' 569. At the election on the 4th of January, the Free-State party were triumphant, electing all their candidates by an average majority of 415. The Senate stands 13 Free-State men to 6 Democrats, and the House 29 Free-State men to 15 Democrats. The majority against the Constitution on the 4th of January was 1,226, the alleged frauds committed in Oxford, Shawnee, Kickapoo and other places being counted.

"St. Louis, Thursday, Jan. 21—11 P. M.—The Free-State party have made a clean sweep, and carried everything in Kansas. The report of last night was given on the authority of correspondents, but that of to-night is the official statement of the officers mentioned in the above dispatch."

MR. ALLIBONE, former President of the Pennsylvania Bank, Philadelphia, and who was subsequently charged with ruinous frauds upon that institution, has returned to Philadelphia from his recent journey to Europe, and published a letter defending himself against said charge, and which places the affair in a somewhat new and more favorable aspect so far as Mr. A. is concerned.

MR. EVERETT'S ORATION.—On Thursday evening of last week, the Hon. Edward Everett, of Boston, delivered his celebrated oration on the character of Washington, at the Academy of Music, this city, to an audience which crowded that immense building in every part. The oration was given in aid of the fund to purchase Mt. Vernon. It was received with rapturous applause. It is understood that on the evening of February 2, proximo, Mr. Everett will deliver, in this city, his celebrated address on Charity, for the benefit of Woman's Protective Emigration Society.

FATHER GREENE.—Yesterday the friends of the venerable soldier and clergyman, Zachariah Greene, made him their annual donation visit, at the home of his daughters in Hempstead, L. I. Father Greene is now in his 99th year, and still hale and hearty, though his natural force is, of course, a good deal abated.—*New York Times*, Jan. 22.

YA-HAH-TOXICA, a chief of the Seminole tribe, one of the delegation in transit to Florida, at the instance of the Government, to induce Billy Bowlegs to emigrate westward, died in New Orleans on the 19th inst., of congestion of the lungs.

NAVIGATION RE-OPENED.—Astonishing as it may appear, yet it is a fact that navigation has really been resumed. Two vessels arrived at this port yesterday—the schooners *Harvest*, Captain Hounsell, from Sheboygan, and the *Alpha*, Captain Guinn, bound for Peterson's Pier, this side of Sheboygan, with a cargo of groceries. The schooner *Harvest* is taking on a load of provisions here to return to Sheboygan. There would have been no difficulty whatever to have continued the lake navigation all the season. All the harbors on this lake, we believe, are quite as accessible as in midsummer.—*Milwaukee Sentinel*.

M. THIERS, who has suffered much recently from rheumatism, and who was supposed to be recovering, has experienced a relapse. The condition of the illustrious historian, has retarded the appearance of the 17th volume of the History of the Consulate, and the Empire, which will not be the last volume, as has been announced. This 17th volume will comprise all the recital of the campaign of France. The 18th will close definitely the work of the narrative of the Hundred Days and the Battle of Waterloo.

The Woman's Protective Emigration Society forwarded by the Erie Railroad a party of sixty young women, on Thursday evening of last week, to homes in Joliet, Bloomington and Springfield, Illinois. There were over a hundred applicants on the Society's books, but the funds were insufficient to send that number away, and very many of them remain in a state of extreme destitution, to await the next chance.

SUPPOSED DOG SAUSAGE MANUFACTURERS.—Two men named Andrew Schveizer and Francis Miller, residing in Forty-seventh street, near the Eleventh Avenue, were arrested on the 21st inst., on the suspicion of manufacturing dog-meat into sausages. They were taken before Justice Kelly, and the evidence being strong against them, they were committed to answer the charge in default of \$1,000 bail each.

An exchange states that Mrs. Hays, of Day, Saratoga county, N. Y., who lived nineteen months without food or drink, has expired. She remained insensible for fifteen months of the period, and up to a few days of her death, when she seemed to revive, and spoke occasionally. After her death her body was opened, and a snake five feet long and half an inch thick was taken from her stomach. It was alive when removed, but died soon after.

STEAMSHIP ARIEL MISSING.—The steamship *Ariel*, of the Vanderbilt line, left Southampton for New York on the 31st ult., and was not heard of at this port at the time of the writing of this paragraph (Jan. 23). As the *Ariel* is fully capable of making a passage equal to the *North American*, which left Liverpool on the 30th ult., or the *America*, which left on the 3d inst., both of which have arrived at their places of destination, some anxiety is felt concerning her, it being feared that she has met with some mishap.

On Tuesday morning of last week, the works of Russell and Irwin, the extensive hardware manufacturers, at New Britain, Ct., resumed business. They recommenced with 200 hands. This was the first sound of a factory whistle heard in New Britain for about two months, and they have quite a number of factories there.

THE REV. JACOB NORTON, the oldest surviving graduate of Harvard College, died at his residence in Billerica, Mass., on the 17th inst., at the age of nearly 94 years. He graduated in 1786, and preached for 37 years thereafter at Weymouth.

THE NEW COMET.—The elements of the comet discovered on the 4th inst., by M. H. P. Tuttle, have been deduced from the observations made here on three evenings, by C. W. Tuttle, esq., of Newburyport, formerly, and Mr. Asaph Hall, now an assistant at this observatory.

The distance of the comet from the earth is now about eighty millions of miles; on the 5th of February it will be eleven millions of miles distant from a point in the earth's orbit, passed by the earth about a month ago.

The elements bear a strong resemblance to those of the second comet of 1790, discovered by Mechain.

The State of Rhode Island, with a population of nearly 200,000, and no death-penalty, had no murder committed within her borders during the year 1857. The City of New York, with quadruple the population of Rhode Island, had not less than thirty murders. It must be borne in mind that Rhode Island has a dense population, engaged in manufactures, much of it foreign-born and uneducated.—*Tribune*.

The *Tribune* says, that a letter it has received from San Juan de Nicaragua states that Gen. Jerez had visited Commodore Paulding, on board the *Wabash*, and in the name of the President of Nicaragua, had thanked the Commodore for the great service he had rendered to the people of that country by disarming and sending the filibusters away. He also inquired if Captain Sands would not pursue and capture any others that might land upon the coast.

MAKING MAPLE SUGAR IN JANUARY.—Some of the farmers in Michigan, deeming the present extraordinary weather for the season favorable to the running of sap, have recently tapped their maple trees to try the experiment, and succeeded in making quite a quantity of maple sugar. The fruit trees budding in New England—the rivers and lakes navigable in the West—and making maple sugar in Michigan—in the middle of January! Does "the oldest inhabitant" remember the like occurring before?

To the Patrons of this Paper.
TERMS OF THE SPIRITUAL TELEGRAPH.
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 UTICA, N. Y.—Roberts & French, 179 Genesee-street.
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 HARTFORD, Conn.—A. Rose.
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 BALTIMORE, Md.—H. Taylor, 111 Baltimore-street; William M. Lang, 1
 Other Agents and Book-dealers will be supplied promptly. A liberal discount allowed to the trade for cash.
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 SPAIN.—Madrid.—Ch. Bailly Bailliere, 11 Calle del Principe.

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

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

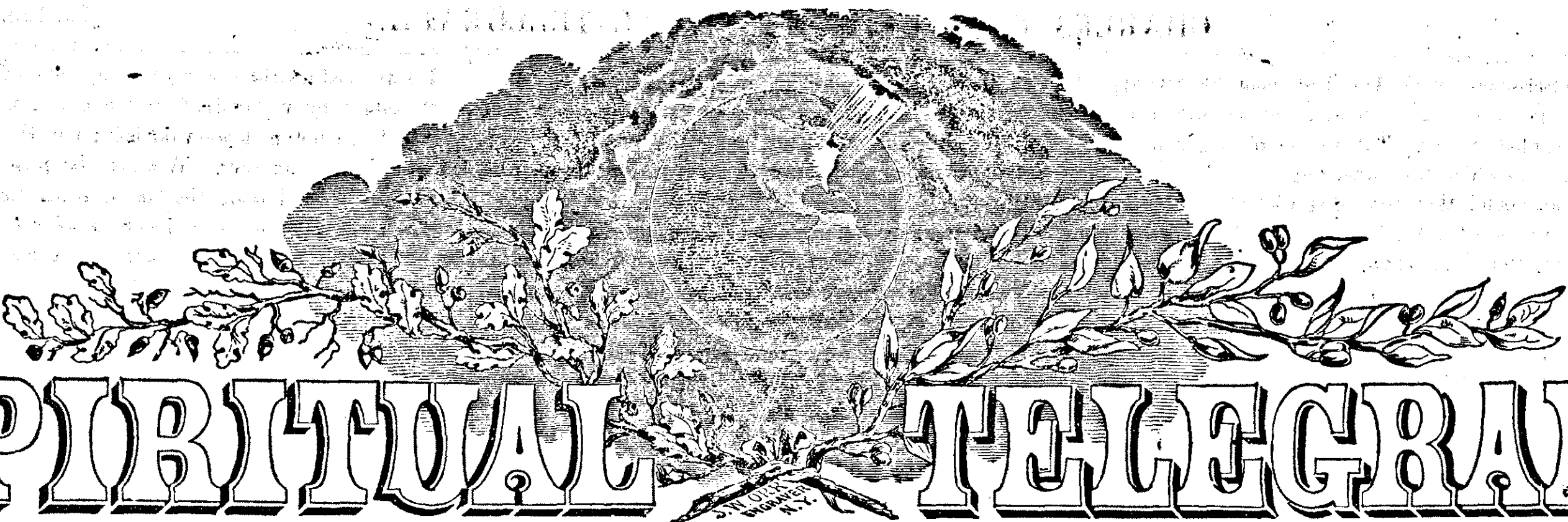
We have a large number of copies of the TELEGRAPH of previous issues on hand, which we will gratuitously send to the address of any persons our friends may furnish us. Please send in the address, and help the distribution. It may do much good, and very much increase our permanent subscription list at the commencement of the seventh volume in May next, which we are very desirous of doing. Let us all try.

POPULAR HOMEOPATHY.
CROUP.—DR. WEISSE'S SPECIFIC REMEDY FOR
 CROUP (formerly Croup and Whooping Cough). This is a new discovery. Nothing of a like efficacy has ever been found for this frightful disease. It prevents the formation of the membrane, and leaves no bad after effects. Children who had taken two phials of it, were soon as well as ever, and seemed to be less liable to a recurrence of the affection. This REMEDY ought to be in every family where there are children. If given in time, and persevered in, it is a certain Cure.
 Price Fifty Cents; one-third Discount to the trade. To be had of the proprietor, J. A. WEISSE, M. D., 28 WEST FIFTEENTH-STREET, New York.

MUSIC AT HALF PRICE.
FROM the WATERS' Catalogue.—A few days longer. Pianos and Melodeons at astonishingly low prices for cash. Second-hand Melodeons at very great bargains. Pianos and melodeons to rent, and rent allowed on purchase, or for sale on monthly payments, at the Piano Agency of HORACE WATERS, 388 BROADWAY.

HOME ADVICE.
A RECEIPT BOOK, just published by the HARPERS, contains, in the first place, Minute Directions for an Epicurean Style of Cookery; then the most Economical Mode of Doing Things, and closes with a Physician's Directions for the Treatment of most of the Ailments that occur in a family, the Rearing, Feeding, and Clothing of Children, and for every imaginable accident that can occur—Poisonings, Wounds, Falls, Sprains and the like. Nothing is so wanting to render it a Complete Manual of HOME ADVICE. Its study would not only give us the luxuries and comforts of life at the least possible cost, but save us a Doctor's Bill, in innumerable instances.

DYSPEPSIA OF 14 YEARS
CURED BY DR. SMITH'S MAGNETIC SALVE.—DR. C. I. Howe, Dentist, 255 Grand-street. For sale by Dr. S. B. SMITH, 77 CANAL-STREET, near Church.
 A box will be sent by mail, and postage pre-paid, on receiving twenty-four cents in postage stamps, including, also, a treatise on "What Constitutes Disease." 299 11



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VOL. VI.—NO. 40.

NEW YORK, SATURDAY, JANUARY 30, 1858.

WHOLE NO. 300.

The Principles of Nature.

THE INTERIOR OR SPIRITUALISTIC VIEW,

AS APPLIED TO SACRIFICES AND SACRIFICIAL ATONEMENT.

1. The state of mind which is properly denominated sinful, necessarily makes God objective or outward. The realization of God as existing within the soul, and as the true life of the soul, while at the same time it is deliberately sinning against God, is an impossibility, because it is of the nature of a direct contradiction. Sin against God at the center, by which we mean not a mere mistake or "sin of ignorance," as it is termed in the Bible, but deliberate and voluntary sin, is necessarily exclusion. Or perhaps we might reverse the statement, and say that the exclusion of God and the acceptance of something else in his stead is that which constitutes the sin. The sinner, therefore, by the necessities of his position, and just so long as he remains a sinner, sees God outside of himself, and generally afar off.

2. And being a sinner, and knowing that God is just, he not only sees him outside of himself and afar off, but, what is more, he realizes the fact of opposition as well as of separation, and sees God as an enemy. He beholds God as a distinct and mighty Personality, clothed with antagonistic and indignant frowns, and holding in his hand, as it is sometimes figuratively expressed, the sword of justice. If he is aroused from his stupidity, and has become conscious of his sins, and at the same time is unrepentant of them, it is impossible for him to take any other view, and in the mental position which he sustains, the view which he takes is a true one.

3. Nor does it appear to be wrong for those who sustain the position of public ministers and teachers, to present God before sinners in that way; to represent him as in a state of separation from them, and as opposed to them and angry with them while they remain in their sins. It is not wrong, because it is only the presentation of that which actually exists. It is the strict truth, so far as they are concerned, and, under the circumstances of the case, not only the Biblical truth, the statement which the Scriptures are generally understood to give, but the philosophical truth, and the more distinctly and powerfully the intense opposition between the sin of the sinner and the attribute of God's unsullied justice is presented by the preacher, the nearer the truth it is, and the better it is for the sinner. It is false to suppose that there is too much of severity, too much of lightning and thunder in that direction. Whether preached by those who hold the position of religious teachers or not, it is something which exists, and must exist. It is a thunder whose voice never ceases—a lightning which burns forever.

4. Now, it is obvious in this state of things that there is no reconciliation between God and the sinner; nor is it possible that there should be while they remain relatively in that situation. But the preacher or minister who asserts the intensity of the opposition existing between the sin of the sinner and the righteousness of God, goes on farther to assert, under the guidance, we will suppose, of a true inward teaching, that God will freely forgive the sinner and receive him at once into the

fullness of his favor, if he will only repent of his sins and turn away from them. But the difficulty here is, that the sinner does not, and probably can not, in his present state of mind, receive such a declaration in its true and full import. The center of the deliberate sinner is himself. Of pure, unselfish love, of the doing good to others merely for the sake of good, and because it is a part of his nature, he has no idea. The truth of his own nature, namely, his selfishness, is the measurement of his idea of God; in other words, his God is like himself. He knows, in relation to himself, that he is evil, and that he has done evil; and he is entirely destitute of any adequate conception of that divine benevolence which returns good for evil. His feeling, therefore, is, that God can not be approached; that the sword of his anger, figurative in its form, but real in its nature, can not be laid aside, except in connection with, and by means of, a propitiation—a sacrifice. His idea of God is so low (although it is as high as his existing state of selfishness can carry it) that he thinks God must be *bought off*, and that a payment of some kind must be made before there can be any settlement of the differences between them, and seeing for a time no way in which this can be done, he stands doubting, trembling, fearing, remaining still in his wickedness, without courage or hope to try to escape from it.

5. Now all this is a great trouble to him. Unless a sacrifice can be found, he feels that there is no hope. God in his love approaches the sinner on the only side and in the only way in which it is possible for him, in his present state of mind, to be approached. Redemption is found in God's own Son. Christ, therefore, is to be preached to the transgressor as the great and adequate ransom; as the price which Infinite Love has allowed to be paid for him; as the "Lamb of God who taketh away the sins of the world." It is a ransom for the sinner paid by another who is not a sinner, so that he is redeemed "without money or price" paid by himself, and preachers who are but partially elevated above their sinning auditors, by being but partially holy, may truly and conscientiously preach the doctrine of sinners ransomed by the blood of Christ. In their existing state of mind, when God's nature and purposes can not be fully understood by them, the view which is commonly taken by them is essentially a true one, and the more faithfully they preach such views, the better both for themselves and others; because this is acting up to the light which they have; and faithfulness in what is given is the only way to further advancement.

6. And now we are prepared to say farther, that Christ is indeed a Lamb sacrificed, and a ransom paid for sin, in a higher and truer sense than the sinner now supposes, whether the sinner be the preacher, or the one who is preached to. But at this point, and in order that we may understand how it is that Christ is a true sacrifice for sinners, we may perhaps properly refer a moment to the sacrifices and other religious offerings of the Old Testament. The question naturally arises, On what principles is it that a God of goodness and truth has required, or even permitted such sacrifices? And in answer to this question, we are ever to keep in mind (and without this no answer is satisfactory),

that God, in constituting man in his own image, has formed him on the principle of a true and essential moral freedom. This is a truth, which is not so well understood as it ought to be; and as, in the experience and progress of knowledge, it will be likely to be at some future time. It may be said farther (and the assertion is sustained equally by the Bible and by common observation), that God made man the culmination or head of the world's forms of existence, and placed all things in the world under him. In separating himself from God, or at least in refusing to unite himself with God, as he obviously has refused to do, and as in the exercise of the great and necessary fact of his freedom he was enabled to do, man has taken every thing into his own control. The world is under his feet, and all things in it—its natural products, and its living existences—and it is very obvious that he has become, to a lamentable extent, a hard and selfish master. He not only takes to himself every living thing which he can obtain; he not only claims it as a possession, and calls it his own, but, in the abuse of the freedom which has been given him, he cruelly destroys every thing—sheep, oxen, doves, goats—no matter what it is, or where it is—by the destruction of which he thinks he can add any thing to his own wealth and enjoyment.

7. The next inquiry is, What is the relation of God to this state of things? What does God, who has given man this position of freedom and power, but who is still a God of unchangeable love—what does God do under these circumstances? It is this: He requires of man that he should set apart a portion of his fruits and cattle which it is certain he would otherwise consume upon his lusts, in recognition of a being separate from himself, and higher than himself, who has a regard to the equal rights and happiness of all, and therefore is opposed to man's demoralizing selfishness, so that the requisition of offerings and sacrifices which God is understood to make, is really and truly a requisition in opposition to the inordinate action of the self-life; it is the beginning of a series of important and practical teachings, the object of which is to show man the imperfection and the wrong of his position. It was no part of God's plan, in the institution of sacrifices, to take away unnecessarily the life of innocent and unoffending animals. Never, under any circumstances, does a sparrow fall to the ground without his notice. He felt, and always will feel, the sorrows of the slaughtered lamb or dove as truly as he feels man's sorrows. But man, in the wrong exercise of his power, had already doomed them; selfishness and cruelty had written their death-sentence, and God, in demanding that man should set apart sacrificially a portion of these innocent and suffering victims, designedly aimed a blow against that cruel selfishness. It was through these bloody victims which they slew, but which they could not sell nor eat, that their own self-life, which grasped at every thing and consumed every thing, was wounded and partially slain, although they themselves did not at that time fully understand it. God was pleased with the smoke of man's sacrifices, just so far, and so far only, as they were the consumption and sacrifice of himself in the inordinate action of his self-life. And hence it was, as we learn

from consulting the Scriptures of the Old Testament, that God indignantly refused the maimed and torn and sick victims which the Jews often attempted to offer. The reason obviously was, that through such victims which the owner did not value, God could not reach and wound that base and wicked selfishness against which he had thus commenced a warfare, which was to be terminated in the victim on the cross. These sacrifices, therefore, implying as they did when properly offered, the sacrifice of the self-life, were truly precursors and types of Christ, who "came not to do his own will, but the will of the Father who sent him."

8. And we may go still farther. There is a sense also in which the sacrifices were not only indirectly but directly sacrifices to God. It has already been seen that the animals which the ancient Hebrews sacrificed were, in the inner meaning of them, sacrifices of their own selfishness. Looking at the matter a little farther, it is obvious that a sacrifice of self is a recognition of that which is not self; not only a recognition, but a homage to that which is not self. In other words, it is a homage and sacrifice, so far as it is truly carried out, to love. God is Love; and it was in this sense especially that they were sacrifices to him; so that the interior and essential truth of sacrifices is the subjection and giving up of the exclusiveness of selfishness to the claims of universal benevolence, and accordingly the true man or completed man is the whole burnt-offering or *holocaust*.

When we come to understand the doctrines and the historical facts of the Bible, we shall find that the whole period antecedent to Christ was a period of contest between the two antagonistical principles of love and selfishness. In Christ, love triumphed, because the principle of self-sacrifice which before had only existed imperfectly, reached its highest point, and culminated in him. The time had come, the "long-predicted time," when a man should be born of whom God did not require the sacrifices of his sheep and oxen, or any outward goods, but the sacrifice of himself, the "holocaust" of his own immortal being. It is in these views that we have a key to the interpretation of a remarkable passage in the Epistle to the Hebrews, 10: 8-9: "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt-offerings and sacrifices for sin, thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book, it is written of me) to do thy will O God above, when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." In other words, he took away the system of external sacrifices, which was initiatory and prefigurative, in order that he might illustrate and establish the great internal sacrifice of the heart and the heart's affections. Christ was what he was, the image of the Father, and the truly begotten Son of God, because he sacrificed himself. Such a man, or rather such a humanity, since he is the type and pledge of a new and universal kingdom, necessarily takes away the sins of the world. The substitution of love for selfishness is necessarily the taking away of sin.

9. In accordance with these views, many Scripture expressions may be easily explained. It is often said, for instance, in so many words, or in words to that effect, that Christ saves us by "the shedding of his blood." There is a truth in the expression. He saves us by the shedding of his blood, because his blood is his life. And he who gives up his life gives all. Again, he is spoken of as the "Mediator." And he is so. Christ, in his humanity saves us, by being a perfect mediatorial channel of that which is above his humanity. Being a sacrifice, a whole burnt-offering, that is to say, giving himself for the good of others without selfishness, the Infinite flows through him, as the personal mediumship or dispenser of good, without any obstruction. He is truly the "way," as he calls himself; and through him, as the way or unobstructed channel, God flows down to all who are willing to receive him. And he is the way only because he is love. Again, he is called the Sacrifice. And he is the true sacrifice, because there is nothing which he is not ready to give up for the good of others. Again, it is said in the prophet Isaiah, in expressions which are often understood to apply to Christ, that "he will magnify the law and make it honorable." But the Bible tells us what the fulfilling of the law is. It is love. It is the spirit of celestial impartation;—the bestowing upon others precisely in proportion as we receive. The law was "personalized"—it became a practical and personal reality—a living fact in him. He honored it, because he loved it.

10. The principle of sacrifices, as thus explained, is a perpetual principle. It is in fact the preparatory state or foundation of the mediatorial state, and the mediatorial life. Mediatorship is the giving up to others for their good that which we have received from others for our own good. In a true and celestial state of things; it is the constituted and organic transmission of good. It is the ministration and mediumship of beneficence. In other words, it is a real sacrifice of ourselves, by taking from ourselves that which we might appropriate to our own pleasures, and bestowing it upon those who need. The sacrificial life, therefore, when properly understood, is a perpetual and universal life. It was the real life, and so far as it existed, the true and essential life, of all men, in all ages of the world, who have been advocates of the truth amid opposition, and have sustained the cause of virtue at the expense of personal suffering. It was the life of that long list mentioned in the eleventh chapter of Hebrews, from Abel and Enoch to David and Samuel, who labored and suffered in various ways for great principles, who "were tortured, not accepting deliverance," of whom it is said the "world was not worthy."

11. If the principle of sacrifice is a perpetual and universal principle, then the perfection of individual character depends upon the practical realization of the principle. The world's greatest man, whoever and wherever he may be, is the most truly benevolent and self-sacrificing man. He who has in his heart no spirit of self-sacrifice, has no virtue. He who has no altar of sacrifice within him sends up no heaven-ascending fires. The woman, who offered her two mites at the Temple, had within her the principle of everlasting life, the principle of God and the heavens, because she had in her heart the principle of self-sacrifice. He who gives a part and withholds a part, on the principle that a part belongs to himself and a part only to God, essentially withholds the whole. "Ye can not serve God and Mammon." In the life and death of Christ, "who was rich but for our sakes became poor, that we, through his poverty, might be made rich," we learn the principles and methods of the highest sacrificial realization. Give all. Withhold nothing. Christ made the world rich by announcing the truth. He made it richer by dying upon the Cross, and thus showing that he had the truth in himself.

12. The world's great need at the present time is, the resumption of the true sacrificial spirit which, on a proper examination and analysis of it, is the true Christ spirit. Those who went before us in the days of the earth's childhood, and of its comparative ignorance, sacrificed their sheep and their oxen; but in these latter days, taught by Him who is the fulfillment of the sacrifices, we are required to sacrifice *ourselves*. In those earlier days, under the shadows of that ignorance which "God winked at," men were allowed to sacrifice a part; but now, with the bloody Cross of the "Elder Brother" before them, who came as their teacher and exemplar, they are required to sacrifice the whole. In the period of the world's incipient childhood and weakness, the requisition was made upon that which is external—upon that, whatever it might be, which could be taken by the external hand and laid upon the external altar; but now the sacrifice is internal—the sacrifice of the heart's purest and deepest affection. The Gospel is consolidated and expressed in a single word, LOVE. Love and the heavens shall descend and infold thee in its arms. Love, which is the giving up of self and the substitution of its opposite, and thou and thy Father are one.

L. M.

A THOUGHT OR TWO ON THE TIMES.

These speak to us graphically; but the speech needs interpretation, just as some splendid Indian orator, painting with eye and gesture, must have to us translation of his utterance. Now, not a few gifted minds, with large introspective information, catch the pregnant meaning of the great-freighted days. It could not be otherwise; for the offerings of the Spirit are irrelative, and for him or her who has the vision and understanding, are very suggestive and ample interpretations. The compelling emphasis, the fascinating pause, the startling parenthetical allusion, and the still lip after the burst of a great period—all these, in the speech of the times, not the single one of a single man or woman, but the universal voice of the succeeding days, do get interpretative and appreciative responses. Things speak—and events tell how that they are, and whence and whither. Every day points backward, and to the forward morrow. Skilled, then, in the symbolism of still utterances, we may know the meanings thrust upon us.

Do we need anything else—that is, those of us who believe in immortality by way of its further conviction? Repetitions, it is true, are not useless—valueless; but the mission of every use is to lead to another. We may be passed, if but willing, from hand to hand along the line of truth-offerings. This table I write upon may once have danced a *minuet* on its poised legs, or have given back the resonance of a hearty, heavy detonation—clap-like. I object not to its repeated experience of this kind; but to me the exhibition is not a teacher. Soul-lessons once learned, and come in upon us with power, stand imaged and niched in the silent halls of memory. Thought-trade is not to be carried on by simply constantly counting over stock, even to get a better estimation. Exchange is its life—and for use and value. Fair interchange by-and-by will humanize, nay, spiritualize, Commerce. Trade is a misdirected Spirit that poisons and cheats, and counterfeits, and puts upon us a seeming most deceitful. Interlocked with human conditions, as those last dissolve, it falls like a sapless vine, borne down with the mass of branches whose life has gone out, and to which the fire is put.

We get what we need—not always what we want. The mind bereft of faith in self and a future, as sand-bars of productiveness, stands in great need of some rich benefaction of fact-compelling evidence. For such, the vast many as yet, varied and accumulative proof is given and repeated. The nail that is clinched ought not to receive another stroke. The over-fed man becomes apoplectic—too full—fat for fair sight, or to see and determine aright. Even the philosophic mind that coolly disposes of things, and puts them away in allotted pigeon-holes—proper places—finds sometimes trouble coming in, in moments of negation visitant to all—abeyances of self not to be gainsaid, or watched for, as the resolute house-keeper, wasting the still hours, hopes to grapple the thief—by a too intimate seeking of things. Extremisms hit us hard, or worry and annoy us, as swarms of hornets do the meditative kine. Every man has his round; let him tread therein too long, and confusion pushes him, with sickening stops, circularly in his tread-mill. Spirals, ascents, succeed to the allotment of each circle. So the mere philosophizer is a victim at last. He ought to be a bard, and, too, a priest, such an one as blesses with the heavenly unction of truth-benedictions, inspiring to God-consciousnesses; nor less an artist, with an eye to the naturalness of picture-paintings—catching the appositeness of choice tintings, as one might suppose the great old masters remorselessly judged themselves. The composite man has been coming up the walks of the world's ways many centuries. The hand of God, now almost visibly down-stretched, is bringing him to his heritage.

Use prescribes the limit to everything, when beauty, his bride, has done. Once out of the sphere of this use of *physical* spirit ualities, let a man seek some fresh occupation. Is not Religion struggling to woo Science to the everlasting matchhood? And this last feels the need of the marriage. Who has consummated within him these nuptials, opening to unlimited celestial walks? Beside, dim visitants, dim to us because of the opaqueness of exercised vision, come to us in bands and troops from the God-sphere of almost unexplored fields of truth and thought—come seeking the smile of recognition and acceptance. Things seeming unreal may yet be most so and fleshly, just as, though externally unseen, the rounded form of a Spirit matron is, and lovely looks where she queenly dwells. And, too, are we to for ever tread the common level of accepted thought? "More light" is still, I ween, the cry of some, at least. The glories of unvisited realms strike out their day-beams, beckoning to a fresh and vast gaze. Beyond, the spiritual, the celestial, now hardly accredited, waits to make its wondrous revelation. It is rapping, too, but dissimilarly. Upon the walls of the deep interconscious in man, where the sense of God is veiled, gently-falling, knocks now pat, like big rain-drops upon roofs. As one in bed, covered up, catches the repetition of the fall, sweetly piercing to the stillest auditory sense, so the soul, lying at ease in the bed of spiritualities, and wrapped around about, must hear the pit-pit-pat, so beautiful, of the celestial. Each dozen drops finds voice of "Come up higher."

The times significantly intimate *dissolutions*. We've had the prophecy by various ones these five years and more. Epochal and striking externalities are always prefigured spiritually, for they are birthed within. And there must be something in this constancy. Is it to be resolved to build a new national and social constructure out of the old materials, and let the last stand intact till the first feels its dome? The eclecticism of spiritualism designs a selection of *goods* and *uses*—these fixed as

such, and stamped divinely—but there will be first a thorough ransacking of departments, like as when the victory comes to a city-besieging army, and wide-openness admits them. The State yawns with big rents in its integrity; and its foundations have been honeycombed by repeated incursions through them into secret vaults, where the treasure is. Kansas and Nebraska-ism, and the egoism of them that are after the President's chair *knife* the national body. The Church is struck with spiritual marasmus, and lean itself—how can it longer feed lean kind while society is threatened with convulsions from the presence of worms that prey upon it? These last are the numerous ills we have. Pecuniary panics, periodic and grown intenser, shake commercial fabrics as with the hand of a young earthquake. Banks, barter, brandy, bargain and sale, and the big badness of a diverse misdirection threaten to eat us up, as it were, bodily. Yet beautiful is the promise of the resurrection. Passed by the spirit of just revolution through the process of spiritualization, now an incoming and o'ercoming national experience, as not unfrequently an individual one, the new republic shall come forth transfigured in the light of its new life—pruned as to the southern hem of its garment, and made richer by the super-addition of a seeking people, now another's, and Canadian.

I think we *do* need a Church—one of principles, whose flexible life adapted to the progressiveness of us, shall be to us and to State and commerce and education, a mother. There is the sun in the heavens, a parent to the children planet-orbs, and their nourisher and regulator. That sun focalizes the divine *natural* life for dispensation. So should we have *visibly represented* an actual sun in the mental sphere, whose visibility shall be revealed by the streaming rays of divine life and truth to each of its children, the occupational departments of human life. As a city builds its reservoir for the pure liquid to radiate to all, so the New Jerusalem of God come to earth, must have its receiver and reservoir to transmit to them that need, as do all, its refreshment. A church, then, is a *receiver* and *dispenser* of all applicable divine truth. Not a Church is the true one chrystallized or stratified into a dead sameness, but a worshipper of progress. It must be remembered that types of trueness are incarnated in the *deformed* and *disfigured* and diseased bodies of error, just as some glorious image of immortality, a soul, is encased and burns within a darkened and a misdirected Spirit. At the call of truth the Lazarus comes forth from the sepulcher, and drops the robes of the dead. Do not let us kick at divine realness, because the *falsity* or *incompleteness* have ceased to satisfy the educed individualism. Here one difficulty is and lies; this new found freedom sniffs limitation in every approach, as a courser in the fullness of his field-freedom scampers at the sight of the cap covering the head of his master. *Principles are the masters and rulers of us.* As the religio-spiritual rationalized in us, even the celestial, unfolds, we come to stand still to listen to the speech of these, and the God-voices thereof to us by them that are angels.

We need—and the opening times promise the gift to us of, an universal and an *eclectic* philosophy—a harmonial philosophy with a celestial unfolding, adapted to the incoming harmonic era, whose John the Baptists the many others, cry “make straight the way.” The God-providences in the past need reconciliation. Even now their uses come pouring into the lap of the present. The *selectness* of the times is significant, and beautiful in its significance. Shall we, then, stand up like promontories, jutting out angularly, proud of individualism, and setting our faces like flints against the visitation and baptism of newness, find the fleet of Progress cargoeed with Truth gone past us?—we left in the shadow of limited thought, then revealed a mere gulf, but once deemed by us a big blue sea.

Are we not in the tide of the new dispensation? new as none others before, because of its completeness. Truth or use, which which is divine authority and force, and love and wisdom come now as never to harmonize, and so save us. They have rich gifts to offer—these three, the trinity: A state of truth love and justice; a church of progress, and a sociality wrapped with fraternalness, as a warm robe to a beauteous body and orderly in its parts, even as the innumerable orbs in the innumerable systems of the universe.

God puts the type of his designs in the skies for men to gaze upon, and study, and copy.

Signs go before revealments, and the times embodying the first, pointedly speak of the last.

L. JUDD PARDEE.

The nation that seeketh control, will in turn be controlled. He who setteth a snare will be caught in his own trap.

POPULAR OBJECTIONS TO CATHOLICISM.

A LECTURE BY O. A. BROWNSON, AT THE ACADEMY OF MUSIC, JAN. 12, 1858.

Dr. Brownson introduced his subject by saying, substantially, that he proposed to reply to some of the popular objections urged against the Catholic Church. He said the objections were once scriptural, theological; but at present they were based more on worldly considerations; that they were substantially this: Although Catholicism may be a very good faith to die by, it was not so good to live by.

He stated the first objection against the Catholic Church, to which he replied, as follows: “The Church is authoritative; does not respect reason and conscience, but destroys individuality, and tends to bring all minds to one common level.”

Mr. B. replied, that man is not an isolated being, nor lives he for himself alone. He was willing to admit that the Church restrained that individualism which was contrary to law and social order, but not that which it recognized as true independence of character. Man was not isolated in his individuality; he was subject to the laws of society, of truth, and of God. That objection could be made with more truth against Protestantism, for the Protestant view of his individuality rendered him servile and cringing to the popular opinion of his fellows, of his own sect, and his own coterie. In no countries in the world were there more slavery in this respect, than in the two great Protestant countries, England and the United States. Not in all the Catholic countries of the world were more snobbery and flunkeyism to be found than in these two. It was not the result of national character, but the direct result of the teachings of Protestantism. The Catholic will brave anything rather than bend to wrong; hence the Church has its martyrs, because behind society and individualism, there stand truth and principle. The Catholic feels that he is supported by the Almighty; and what cares he for popular caprice or popular opinion? He denied that it was reason or individuality of character which the Church restrained, but the abuse of them.

The next objection was, that the Catholic Church favored superstition, and encouraged superstitious practices. Superstition, he admitted, was bad, but it was not worse than infidelity, nor quite as bad. If he understood what superstition meant, he thought it was expecting effects from inadequate causes; if he was to expect an eloquent lecture from the pitcher on the table, they might call him superstitious; but in what were the Catholics superstitious? It was true they revered the Mother of God; so did every one, except very bad men and devils. They revered the images and relics of the saints; but only because of their worth, and because they had done God's service faithfully and were now enjoying their reward around the throne of God. We ask of the Virgin and saints their prayers, and if they can not pray for us, then we are superstitious in asking and expecting it. We believe this very flesh, the body, is to rise and to live forever.

What are called the common people of every nation, are superstitious, and none more so than Protestants. He remembered in his youth listening to ghost stories until the candle seemed to burn blue (laughter). He had hardly got over the idea that ill would befall him if he chanced to see the new moon first over the left shoulder. He remembers that when he went down to the cellar in the evening for a mug of cider, he did not dare to look round, for fear he might see the Devil after him. At this day, and in this country, superstition is rife in the form of Spirit-rapping. Men get their living by conversing with the Spirits of the dead. I need not tell you who it is that is presiding over them. There are three hundred Spirit-circles in Philadelphia alone, and the Spiritualists in this country number three millions people. Almost all the doctors, professors, clergymen, literary men, and above all, literary women, in the country, were Spirit-rappers. Although Catholics retained, and talked about, and embodied in their poetry, old superstitions and traditions, as we invoke the heathen goddesses or the muses, they have no faith in them. But it should not be forgotten that not long ago, in this country, witchcraft was believed in, and the penalties of that crime were visited by Protestants on Protestants. In Norway, where Catholicism was not tolerated, the Government had lately to send a military force to a certain part of the country, to suppress the worship of the heathen god Odin. In this country Protestants are superstitious about sending ships to sea, and in commencing to build a house, or doing other things, upon Friday.

The next objection to the Church was, that it degrades the reason, the intellect, and human nature. What was it to degrade human nature? Was it to allow it all the good it possesses, all the power which belongs to it—to demand from reason the exercise of all its attributes in its own sphere, but to deny its ability to know that which was above reason, beyond its scope? That was a simple proposition. Protestantism imposed the greatest degradation of all on human nature when it denied it the faculty of free will; so that according to that doctrine, no man is capable of his own natural powers of doing a good action. This Catholicism does not do. It recognizes nature as having suffered by the fall, but as still capable of good. Catholicism imparts a high sense of the dignity and worth of man, and the highest exercise of reason, which consists in obedience to the Catholic Church.

Another objection which is dwelt upon as the most conclusive of all, is, that the Church is unfavorable to civilization and national prosperity, and the progress of humanity. He did not recognize the doctrine that man was naturally progressive by his

own power. No doubt progress was a historical fact, but that progress was brought about by the supernatural aid of God's grace and by his revelation. He would not test any religion by its material prosperity; for a nation is often prosperous without religion, and in spite of religion. He held that no modern nation surpasses, in civilization and natural greatness, the great nations of antiquity. We were constantly taunted with the difference between the growth of Protestant and Catholic nations, of England and the United States, with that of Italy, Spain, and South and Central America. But these latter countries have all declined, as it is alleged, because they are Catholic; yet they attained their greatest height under the Catholic religion. When it was said of Portugal and of Spain, as is now said of England, that the sun never sets on their empires, they were more Catholic than they are to-day. If Catholicity be the cause of the decline of Spain, how comes it that she was the mightiest of empires when she was more Catholic than she is now? This was equally true of Venice, Genoa, and all the Italian republics. In the sixth century there was not a civilized country in the west of Europe, yet in the sixteenth all the nations of Europe were civilized. Their civilization might not have been as advanced as that of the nineteenth century, but they had stable governments and laws, and the mighty progress took place under the Catholic religion. It should be remembered, too, that Catholicity had to commence this work with barbarians, and to begin it three or four times over, and without any assistance except its own divine spirit and energy. And so it was until Martin Luther, in his audacity, flung his inkstand into the Devil's face (cheers). Protestantism took possession of what Catholicity built up, and started with it as a capital; yet the progress of Protestant nations was infinitely slower now than that of Catholic nations when they had no capital. When you owe your civilization to Catholicity, how can you say that it is unfavorable to civilization? He would not say there had been no progress in Protestant nations, but it was but the development of principles which Catholicity had founded. England boasted of her constitution. Where did she get it? It was sent to her by Pope Adrian, through his legate, and adopted by the Council there (applause). While England has lost much, she has added nothing to civilization but the development of what she has retained. Point to any tribe that English or American Protestantism has raised to civilization: They have done something, to be sure, toward it; but it was only to serve themselves, and that was done by exterminating the barbarians and taking their place.

The lecturer referred to the early history of this country, and said that though we were a civilized people now, yet who were we? Surely not the Indians reclaimed from barbarism. We were the descendants of Europeans, civilized—not by Protestantism, but—by Catholicity. He alluded to English rule in India as a proof of the way Protestant nations civilized the barbarians, and said that the howl for revenge on the Sepoys, now issuing from the press of England, showed that the people of that country had but little Christian civilization. With regard to Mexico and Central America, he admitted that the people were inferior to the people of this country. And why? Because they were the once barbarous natives civilized; for while we exterminated the Indians, Spain and Portugal christianized them. More than four-fifths of the population of Mexico were descendants of those who were savages when Spain took possession of it. This was the way Catholics civilized a people, while Protestants gave them a few Bibles and tracts, and then exterminated them. We hear a great deal of talk of “Americanizing” Central America—that means Yankeeizing it. He claimed that the people there were not as degraded as when the Spanish missionaries found them, and contended that Catholicity was not unfavorable to civilization. This age, he asserted, was lapsing fearfully into carnal Judaism. That faith was that the Messiah was to come as a temporal prince, and give his people all the good things of this world; but he came as a spiritual prince, and the carnal Jews rejected him, and they crucified him between two thieves. The same spirit exists now. The Church was not given to promote national prosperity, and attempts are made to crush it because it does not make us rich, and our eyes stand out with fatness; because it does not invent steam-engines, lightning telegraphs or railroads. It does not make us rich, and we reject it as the carnal Jews rejected the Messiah. The Son of God did not die to make us rich in worldly wealth, but in love and charity. The objections to the Church are no longer religious objections; these objections have ceased to be raised, and all other objections will soon vanish. The Church has been opposed in all ages, and by every nation. Talent, genius, power have been brought to crush her; yet here she is before us as fresh and beautiful as when she emerged from the catacombs and planted the Cross on the capital of the world (applause). And she will remain through all history; every weapon will fall powerless against her. She will be the stronger for opposition, and every Catholic will cling the closer to her and love her more in proportion as she is opposed.

Loud applause followed the close of the lecture, in the midst of which Archbishop Hughes came forward and said: I do not wish to disturb the pleasant—nay, the triumphant feelings which must be yours after the eloquent discourse you have just heard. I had no intention of making even these remarks, but as there seemed to be a desire that I should speak, I beg leave to express my joy at beholding this great and immense multitude assembled on this auspicious occasion (applause).



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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, JANUARY 30, 1858.

DR. T. L. NICHOLS ON CATHOLICISM,
WITH REPLY.

We refer the reader to the editorial columns of the TELEGRAPH, under date of 12th December last, page 260, vol. 6, for the article of which Dr. Nichols complains. Our reasons for dividing his communication into paragraphs, and publishing our reply immediately following each division, was that the reader might see precisely what we were replying to without republishing such extracts in our comments. Had we supposed our correspondent would have esteemed such course unfair, or tending to weaken his article, we should certainly not have done it, for we thought it was weak enough before it was divided; and we think now his positions would have seemed to him equally fallacious in the light of our comments, if we had taken the other course. It is undoubtedly true that one FALSE position demands another, and so on; but if our friend's facts, assumptions, affirmations, and arguments, are true and legitimate, each ought to be able to stand by itself, and in such case there would be no objection to dividing, and commenting on them separately. But since our friend complains that it hurts him to be cut up, we will forbear, not wishing to hurt even so much as a hair of his head.

We are sorry to have deferred publishing the following communication from our friend so long. It has been owing to the crowded state of our columns, and our belief (in which we trust he will agree with us) that his article would keep without spoiling:

CINCINNATI, December 12, 1857.

Mr. Partridge—How can you say, "Here is your letter entire," when it is broken into seven small pieces, and spread through four columns of comments? "Divide and conquer" may be a good military maxim, but I submit that it is not quite fair to cut me to pieces in this fashion in a newspaper. If I were the old serpent himself, I should not be very formidable after such a division. As a Catholic, I prize unity too much to wish so much separation. Had I been speaking, you would not have interrupted me at every sentence. Why then in print? You are not under the slightest obligation to print my letters at all; it is a matter of courtesy. Be then so courteous, if you print this, as to give it entire, without mutilation or separation, placing your answer before or after. This, I think, is as you would wish to be done by.

I do not think any Catholic paper would consider the article, embodying my letter, as of sufficient interest to Catholic readers to publish. My part is too trite; yours would not be understood by Catholics without some explanation of your position and views. The leading Catholic papers in this country have published accounts of the most remarkable phenomena of Spiritualism, as you may have noticed in the *Freeman's Journal*, and elsewhere. Catholics, much more than Protestants and infidels, believe the facts of Spirit-communications. They judge, as they have a right, of their source and influence. If an individual Catholic does not feel competent to make up his mind about them, he may consult his pastor, and take his advice, as you would consult a lawyer, a doctor, an engineer; or as a Spiritualist might consult you or Judge Edmonds, as having more knowledge or experience. Why should you blame the Catholic for doing what almost all men do, in any emergency—seeking what they believe to be competent advice and instruction?

The Catholic believes that God has founded a true Church, and committed to its keeping the true doctrine—all truth necessary to man's salvation. They believe that it is every man's duty to use his reason in finding that Church, but not afterward; and having found it, it is of course the highest exercise of reason to submit to its authority. We believe it is every man's duty, by reason, by investigation, by the most earnest seeking, to find the true way; but when that is found—when we have no longer a doubt that we have the highest truth which God has revealed to man, in all its fullness and perfection, where is the obligation to seek farther? Must we be for ever seeking and never attaining to a knowledge of the truth?

If there be such a thing as religion, there must be a true one: if one is true, all others not accordant with it are of necessity false. The true religion is possible to find, or impossible. If impossible, why trouble about it? If possible, let me earnestly seek it; and when found, let me accept and hold fast to it. And when, after a full and careful investigation, I accept a religion as the One, True Faith, I need seek no farther. It is loss of time, and may interfere with duty. Having found the road, I need no longer examine every by-path.

If any Catholic has been hindered by anathemas from selling your paper, you know that the case is exceptional. You know that Catholics, in New York, print, bind, and sell heretical works. Catholic coachmen drive their masters to Protestant churches; Catholic cooks get flesh dinners on fast days. I think there is no lack of tolerance in these matters. Neither the Church, nor any member of it, would seek to control my writing for your paper or any other. A Catholic who accepts or maintains uncatholic doctrine, by the very fact separates himself from the unity of his Church. Not one time in a thousand is any formal notice taken of such a fact. Every Catholic does, or may, know the precise why and wherefore of every dogma, and every point of discipline in his Church. It is his duty to know the why and wherefore of every decision; and no decision is ever made without a full statement of the reasons. As I said before, she asks only a reasonable obedience—a reasonable service. It is not against, but with my reason,

that I embrace the faith of the Catholic Church. I am not "prohibited from thinking on this question," or any question. On the contrary, I am required to investigate deeply and think profoundly on every subject connected with Catholic doctrine. If you ever seek admission into the Catholic Church, as I pray you may, you will find that you will be required to understand, as well as accept, its doctrines.

If Catholic doctrines may be said, in any sense, to be "taken from a Bible," the authenticity and canonicity of that Bible, as every one knows, rests entirely on the Divine authority and infallibility of the Catholic Church. The statement of the "Boston Catholic," however, is not strictly correct. The Bible contains an inspired record of Catholic doctrines. But these doctrines were not first taken from the Bible; nor does the Bible fully contain them. "There are also many other things which Jesus did." Catholics are exhorted to "stand firm, and hold the traditions which you have heard, whether by word, or by our Epistle." It is more correct to say that the Bible is based on Catholicity, than that Catholicity is based upon the Bible. The Church alone has authority to declare and interpret Scripture, which itself assures us that "no prophecy of the Scripture is made by private interpretation," as also that, without the guiding authority of the Church, the unlearned and unstable wrest them to their own perdition.

Persons may believe that Spirits rap, without "believing in these supposed revelations of the Spirits." You know how many poor people have been wofully deceived by these supposed communications; some digging for gold; some wandering about the country, half demented; some wholly so, in lunatic asylums; not a few alleging the authority of Spirit-communications for the most scandalous irregularities—victims of authority. May not a Christian pastor warn his people against these dangers to the weak and credulous? You say, "If Catholics have common sense and use it, there is no danger of being deceived by Spirits or mortals." Now, as thousands of Spiritualists have been deceived by both, they lack common sense, or fail to use it; and as Catholics might in some cases be as unfortunate, ought they not to be warned (yes) against authority? A Catholic pastor warns his flock as a friendly lawyer or physician might warn you of impending loss or sickness.

An Authoritarian may as reasonably give faith and obedience to a Church his reason tells him is of Divine authority and guidance, as a soldier obey the orders of his well-tried and competent military chief. If in the full use of my "native human dignity"—if, in "the proper exercise of the perceptive and discretionary faculties incorporated in my being"—I have accepted the Catholic Church as the Divinely-constituted medium of truth, what then? Must I be for ever seeking, and never finding? While I seek, it is all right; but the moment I find what I was in search of—an assurance of truth—you denounce me as subjected to a terrible tyranny?

You ask why priests "stand between the Spirits and the people?" Why do your mediums?

There are in New York not less than six or eight religious orders engaged in works of charity; not only instructing the ignorant, but feeding the hungry, clothing the naked, and caring for the sick. At one Ladies Charity Fair in New York, last winter, there was contributed the sum of (\$34,000) thirty-four thousand dollars. Catholics pay their own proportion of all taxes for education and charity, and immense sums beside. For one Florence Nightingale, we can point to tens of thousands of Sisters of Charity spending their whole lives in hospitals all over the world. Such charity, rare and exceptional among Protestants, has been the life and work of the Catholic Church in all ages. No priesthood is so hard worked, or so poorly paid; nor is it possible to supply the demand for Catholic priests. There are now urgently needed ten priests in this country for every one that Europe can supply.

You wish people to believe your testimony about Spirits: I wish them to believe me when I tell them that when they have got satisfied with their present investigations, they may do well to examine the claims of a Church which has existed for eighteen centuries, which now claims two hundred millions of members, and which is as vigorous to day as when it came forth from the catacombs of Pagan Rome.

Your friend,

T. L. NICHOLS.

REPLY.

In the TELEGRAPH, under date of Nov. 7, we published an article entitled "The Maracaibo Bull," and another one entitled "A few words with you." In the latter one occur these words:

"This paper ought to be unobjectionable to every one who is willing that truth should prevail—even to sectarians, since its columns are open to them—to every body who has an earnest thought to utter."

Dr. Nichols replies, "I am not a sectarian, but a Catholic. . . . I write you a few earnest thoughts respecting your article (The Maracaibo Bull), to test your fairness." We replied substantially that we had inserted his article; yet as toleration, fair dealing, and willingness that truth should prevail, are tested by comparison, we would abide the result of an effort on his part to get any paper in the interest and faith of the Catholic Church, to publish our reply, or the whole correspondence. The result is embodied in the following words of the above letter:

"I do not think any Catholic paper would consider the article embodying my letter, as of sufficient interest to Catholic readers to publish; my part is too trite; yours would not be understood by Catholics," etc.

Here, then, culminates the test of our fairness and toleration, and of the truth, that the TELEGRAPH should be unobjectionable to every one who is willing that truth should prevail. What, then, becomes of the pretended fairness, freedom and toleration of the Catholic press? But since these are shown to be less fair and tolerant than the TELEGRAPH, we propose, as a test of Dr. Nichols' willingness, that truth and not sectarianism should prevail, that he recommend the TELEGRAPH to Catholics. If the Doctor is willing that the people should judge for themselves what is true, instead of a priest, Pope, or Dr. Nichols, he will now recommend the TELEGRAPH as fair, tolerant and unobjectionable. We await his answer. You say "Catholics, much more than Protestants and infidels, believe the facts of Spirit communication." Dr. Brownson, in his lecture, reported on page 325 of this paper, says:

"At this day and in this country, superstition is rife in the form of

Spirit-rapping. . . . Although Catholics retained, and talked about, and embodied in their poetry, old superstitions and traditions, as we invoke the heathen goddesses or the muses, they have no faith in them."

And Archbishop Hughes endorsed all this. How is this, Doctors? you totally disagree. Do Catholics, like politicians, teach differently in different climates, and to different people. Is this the superior freedom of Catholicity of which Dr. Brownson boasted in his lecture? We are inclined to believe Dr. Nichols is right. Notwithstanding Bishop Hughes endorsed Brownson, it may have been done for effect, and been as insincere as Brownson intimates Catholics are, in invoking Apollo and the Muses. We will leave this at present for the doctors of the Catholic Church to settle.

Our correspondent says:

"The Catholic believes that God has founded a true Church, and committed to its keeping the true doctrine—all truth necessary to man's salvation. They believe that it is every man's duty to use his reason in finding that Church, but not afterward."

Of course not; for whoever should continue to use their reason, would get out of that quagmire of one-man authority, and go on in the pursuit of truth. And why not? If the exercise of reason is legitimate and good for a man at one time, why is it not always? Does Catholicism corrupt reason? There is no period of human existence when man does not think he entertains truth on some points, and yet there is no such truth that does not constantly unfold. We challenge Drs. Nichols and Brownson, in conscience and in truth, to say they are any more satisfied that they have found the absolute truth in the Catholic Church, or to express their confidence in it more clearly, firmly and earnestly than they have done in respect to several theories they have previously entertained. Is there any better reason for their not having claimed infallibility for their previous opinions, and stopped reasoning, than that there was no one to hold out sufficient inducements, and who was sufficiently inflated with self-confidence and presumption to command them to stop reasoning? Drs. Nichols and Brownson both claim to have exercised their reason in finding and accepting the Catholic religion. Have they sufficient reason left to tell us the process of their reasoning?—how, why, and wherefore, their faith? Dr. Nichols once promised, we believe, to give it, but has not done so. We will be under many obligations to either of these gentlemen for better reasons for their faith than they believed they had for their previous theories—also for their reasons for ceasing to reason where they did. If either of these men had stopped reasoning anywhere on the line before they reached Catholicism, it would, to them, have appeared, and really would have been, just as absolutely the end of reason—the very truth—as it is where they do stop.

We have not, as you affirm, any knowledge that Spirit-rapping, or modern Spiritualism, has made anybody crazy. On the contrary, modern Spiritualism tends to make people rational. It challenges the exercise of reason on all things. If any body who believes in spiritual intercourse is crazy, the cause is outside of modern Spiritualism. The reports of the Lunatic Asylums show the charge to be false, notwithstanding the disposition to charge every man's insanity and crime to modern Spiritualism, who has ever had a spiritual paper in his hand. The returns of the Lunatic Asylums do not show that so large a proportion of modern, as ancient Spiritualists are crazy. Notwithstanding what I have said above, I admit that Catholics, and others bereft of reason—devotees to mere authority outside of themselves—are liable to be misled by jesuitical and other authoritarian Spirits who have not been in the Spirit-world long enough to unlearn this error of the flesh, and part with the sin of dogmatic ruling. The erroneous teachings respecting the Spirits and the Spirit-world in both the Catholic and Protestant churches are monstrous, and modern Spiritualism is charged with the legitimate results of their false teachings. We venture to affirm that all persons who have been misled by spiritual intercourse, have been religiously taught to believe that whatever comes from the Spirit-world is absolute truth, and that they would be under obligations to obey, as a Catholic does, without asking a why or wherefore. To correct this error, Spirits may have, as you say, sent some to digging gold in swamps and sand-banks, and sent others on pilgrimages to Jericho, California, Mountain Cove, or elsewhere. How, otherwise, is the authoritarian error to be eradicated, except by letting them have some living experience of their folly?

In reply to my question, Why do Priests stand between Spirits and the people? you ask why mediums do? My answer is, mediums do not so stand. On the contrary, they invite all to

come and converse directly with Spirits, and would gladly do anything to assist every person to become a medium.

I will add, in respect to another point, that it is folly for you to commend Catholic charities in countries, cities and towns, where there are Protestants to beg from. We can not suffer you to prostitute the word *Charity* to a system of proselytizing to Catholicism; and this, we believe, is the object of all the pretended Catholic charities in this city, and, we believe, in this country; and the Fair which you instance in this city was of this character. These so-called charitable enterprises never reach those who are not Catholics.

COME AND SEE WHAT THESE THINGS MEAN.

On Monday evening, December 18, 1857, about one hundred and fifty persons, with ourselves, assembled by invitation at a house on Clinton avenue, Brooklyn, to witness spiritual phenomena through the mediumship of Mrs. Cora L. V. Hatch. The company was composed of Lawyers, Doctors, Clergymen, Editors, and in fact the most learned portion of the community; and among those who made themselves prominent by putting questions to the Spirits, were Mr. Greeley and Rev. Mr. Buddington.

Mrs. Hatch became entranced, rose, and the Spirit-intelligence offered a beautifully touching and inspiring prayer. After this the Spirit said: We do not expect to do wonders, or offer transcendental proofs of Spirit-power; we are most happy, however, to meet this company of earth-friends, and desire to interchange thoughts with you on philosophical, scientific or religious subjects. We shall not ask you to believe what we say, unless it commends itself to your highest judgment. We desire a conversation with you through this medium, as man with man, brother with brother. Receive what we say, not as infallible, but as our opinions or belief.

Mr. Greeley asked whether the Spirit-life was higher than the natural earth-life.

Ans. To Spirits individually, it is higher. That is, the Spirit freed from the earthly body and influences, is in a higher or more favorable condition; but the conditions of Spirits are diversified, as those of men on earth. While each one is comparatively happier, some are capable of higher degrees of enjoyment than others.

Greeley: If the Spirit-world is better than this, why do Spirits warn people of dangers which are liable to deprive men of their natural bodies, and transfer them to the Spirit-world? Why not encourage suicides, etc.?

Ans. We do not recognize any accidents. The suicide is the arbiter of his own destiny; he may think thus to get rid of himself, but not so; he lives still, and must be reconciled with the powers that be.

Greeley: Men get involved in difficulty; can they escape the natural consequences of their own errors by suicide?

Ans. No; there is no escape. Although they pass to a higher life, the same law is still active, and the violator of that law is not dead, but is there, and must atone for his errors through confirmation to the Divine law or order of the universe.

Greeley: Are future conditions better for those who die children, or die young?

Ans. We perceive it is best for those who so die. If all human beings grew up to manhood in the earth, heaven would be a monstrosity; no children would be there. It is said that death came into the world by sin, and that mankind lived longer in ancient times. We believe that if mankind die younger now than formerly, it is because they are prepared.

Greeley: What rank do Spirits award to Christ?

Ans. We believe Jesus to be human; how much more we are not permitted to know.

Greeley: What relation does he sustain to those who never heard of him?

Ans. Christ, as an individual, we have not seen; but Christ, as a principle, we have both seen and felt. If he went and preached to Spirits in hell or in prison, his influence may reach those who have never otherwise heard of him.

A Gentleman: Is it a general or particular intelligence that is communicating?

Ans. It is particular; but until men cease to regard names more highly than truths, we shall not offer our name.

Gentleman: Is evil destroyed by Spirit-progress?

Ans. We believe it is; we have seen evils in the Spirit-plane reach their culminating point, laid bare, cast away, and the subject brought to recognize the unbending law of God.

Gentleman: Is there any form of matter in the Spirit-world?

Ans. We call all existence matter; there is no vacancy; whatever appears to be so, is only a more attenuated condition of matter. The mind is substance; Spirit is substance; the aroma of flowers is substance. Spirit-organizations appear to one another as much substance as do mortals.

Rev. Mr. Buddington: Is the doctrine of the forgiveness of sins the true doctrine?

Ans. Sin is born of the known violation of Nature's law; for such violation there is no forgiveness; the consequences can not be suspended, but must occur. Man puts his finger into the fire; it is burned; the consequences follow inevitably. If a man burn his moral nature, the consequences are as inevitable. There is no forgiveness which absolves men from the consequences of their own errors.

Mr. Buddington: Are Spirit communications infallible?

Ans. No; there is no infallibility for man. Relative truth is borne to man through fallible human instrumentalities. The utterances through Moses were, to the people of his time, infallible; that is, those utterances were then the highest mental embodiments of truth the people were capable of receiving; but Jesus superseded Moses by presenting to man a more perfect embodiment of truth. We of the present age consider his forms of truth infallible. Relatively to the present human perceptions they are so. We regard the conceptions and embodiments of truth by Paul and John less perfect than those of Jesus.

Mr. Buddington: How do we know that a lying Spirit is not communicating, or may not communicate, deceive and mislead people?

Ans. There may be Spirits who would like to impose upon mortals; whether they do or not depends on yourselves. If truth is your authority rather than history, men, or Spirits, you can not be misled or deceived by another, whether he be a person or Spirit?

Mr. Buddington: Is the anatomical science of man, as generally accepted by physicians, correct?

Ans. No; if we based our hope for humanity on medical science so-called, we should despair of humanity. Your best or most successful physicians discard it, and practice by clairvoyant skill of their own, or of another. Physicians generally doctor appearances, and leave causes to work out their results. Here Mr. Buddington went into a long inquiry about consumption and scrofula, and his questions were replied to, evidently from a profundity of learning.

Mr. Buddington catechized the Spirit respecting its belief in the Bible. The answer was, substantially, that the Spirit had higher regard for the first three books of the New Testament, or the principles and truths underlying their imperfect expressions and interpretations, than for any other portion of the Sacred Scriptures. The Spirit believed Matthew wrote his Gospel, but did not believe John wrote what was imputed to him, and claimed that history shows that John died thirty years prior to the writing which bore his name.

Mr. Buddington persisted in a long catechism and criticism of the Spirit's belief, its authority respecting the Gospel of John, etc.; but it was shown that his knowledge of ancient history was quite inadequate to discuss the subject with the Spirits.

It was an exceedingly pleasant and edifying entertainment. Many literary and high Church people who had never witnessed any spiritual phenomena, were there, and several of them expressed surprise that they had been so misinformed respecting modern Spiritualism.

Spiritualism in private parties is becoming common, and brings the subject before people who would never go first to a public lecture, or read a spiritual publication. It is manifest that preachers and editors lose caste and influence in the deep sea of their ignorance or misrepresentations of a subject so acceptable to their hearers and readers. We are sorry there is occasion for so much complaint of having been misinformed on the subject of modern Spiritualism.

The Essay.

The Essay on Spiritual Phenomena and their Significance, recently read by Mr. Partridge before the New York Christian Union, is now embodied in pamphlet form, and will be ready for delivery by the time our present issue shall have reached its distant patrons. The orders we have received for it will then be immediately supplied. It will consist of 56 pages instead of 48, as heretofore announced.

NEW PUBLICATIONS.

LEAVES FROM AN INVALID'S JOURNAL, AND POEMS; by Mrs. E. N. GLADDING. George H. Whitney, Providence, R. I.

This is, perhaps, the least bookish book that was ever written. It has the very dew of the heart in it; and while we read, it bathes us with its pure and tender sweetness. There is a Divine enchantment in the possession of us, which it obtains. I open to the "Leaves from an Invalid's Journal." Directly, a thought takes hold of me. It does not seem to come out of the book, but to have floated away to me from some precious sweet Sister Soul. I am reading what she has written to me—to me so truly; I forget that it was ever intended for another. What could any book do more?

And again: when I turn over the leaves to that pearly-pure impersonation—the sweet and tender Minnie, so strong in her will to do good, and yet so timid and shrinking in her merely human power—I ask not if she is the properest child in the world, but I know that she is mine. I adopt her. And henceforth, for the love of that Divine Idea, I must be tenderer and truer to the large class which she so tenderly and tearfully represents—the children of the Drunkard, who often add to the bitterness of poverty that of conscious degradation and loss.

Several of the poems are remarkably fine, both in thought and finish. Such are the stanzas "To my Mother," and the lines "To Lady Franklin." They are many of them full of that earnest eloquence which is the best interpreter between heart and heart; and though beauty is the general characteristic, there is an under-current of strength running through them all. This is especially true of those on "The Greek Slave," and the "Head of Christ, by Guido;" and notwithstanding their simple attire, all of them range far above mediocrity in their fresh and unstudied sweetness. They are pure, gem-like, and spiritual. I have called them Love-Birds; and the name describes them better for me than any other. These utterances are so true that I can only conceive of them as a constitutional necessity, kindred with that of bloom to the flower and music to the bird. I do not ask myself if they are perfect. Even in the finest works of Art, there will be many flaws for such as find pleasure in the picking. All excellence is relative; and the best that can be said of any book—at least a work of the imagination—is, that it has a power, a life, and an atmosphere of its own. And if such a test could ever be safely applied to any book, it may be to this. It has no odor of any theories or isms about it—no patch-work or plagiarism of any cast-off or not cast-off conventionalities. The Spirit that inspires these heart-songs would have been stifled by any such formal or second-hand way of sending forth the God's breath that was in it. It could not have uttered itself so, any more than the violet could bloom, or the wood-thrush sing amid the crushing feet and stunning discords of the city squares.

Our Spiritual Friends will remember, doubtless, the signature of E. N. G., under which poetic gems of rare beauty were from time to time set forth, and will be happy to learn that they are collected in this volume—a book full of the deepest sorrows and sweetest loves of life, yet instinct with those Divine breathings that plume the soul for the higher and diviner spheres toward which it ever stretches its wings. And it should also be remembered that the publication of this volume has been determined by family misfortunes. Surely it must be pleasant to extend encouragement to one who, by the illness and absence of her husband, has been left self-dependent and alone. F. H. G.

For sale by S. T. Munson, 5 Great Jones street, New-York.

Miss Beebe met with a Change.

That is, a change of name, and also a change from a single to duplicate blessedness. Or to state the matter in plain, homespun, old-fashioned phrase—

MARRIED.—In Providence, R. I., on Monday, Jan. 18, by Rev. Dr. Wayland, CHARLES EDWIN WILBOUR, of New York, to LORRIE M., daughter of the late Rev. Edmund M. Beebe, of Boston.

Of course our very best wishes attend the happy couple, which we keep thinking over in poetry so dulcet and celestial that our gross pen recoils from the task of writing it. Words failing to express our teeming originalities (for a good reason), we make the following quotation, which our unfrenchified readers may guess is the very quintessence of hymeneal sentimentality:

"Amour, on doit bénir tes chaînes;
Si deux amans ont à souffrir,
Ils n'ont que le moitié des paines,
Et tu sais double leur plaisir."

We have not yet learned whether this changed relation on the part of Miss Beebe that was, will remove her from the lecturing field, but probably it will not. At least we hope not.

NEW YORK CONFERENCE.

SESSION OF JANUARY 19.

Mr. WHITMAN read a statement of facts which occurred through Mrs. Scriber.

Dr. HALLOCK, by request of Dr. Schoonmaker, related that he (Dr. Schoonmaker) on Sunday evening, the 10th inst., was at a private residence in this city, the lady of the house being a medium, though not publicly known as such. During the evening, himself and a few friends who occasionally meet there, were asked by the medium if any of them had a friend in the Spirit-world, who had but one eye? Alleging that she had frequently seen such a Spirit of late, and that he was present then. None of the persons present recollected any such friend. Soen it was communicated—"My name is John A. I died in a lunatic asylum, from softening of the brain. My wife's name is Mary A.—I wish to comfort her. Her aunt will come here. Her name is L.—" On the following Thursday this identical Mrs. L.—, whom the medium had not seen nor heard from for the last eight years previously, called upon her, and by way of apology for doing so after this long interruption of their intercourse, stated that for the last few days she had felt a very strong, and to her, unaccountable desire to do so. The medium, after the usual welcome, inquired after the health of her family. Mrs. L.— replied, they are all well with the exception of her niece, Mrs. A.— who is dejected and in feeble health, owing mainly to the loss of her husband, who died in a lunatic asylum from softening of the brain! It is proper to state that the names were given in full, but are suppressed here by request.

Mr. COLES desired to call attention to the subject remarked upon in the last Sunday afternoon Conference by Dr. Gray, which was, the claims of 'trance-media' to be controlled by Spirits. He said the Doctor took the ground, if he rightly understood him, that the proofs of said control were in a very inadequate ratio with the prevailing belief upon that point. The question: Do mediums speak the thoughts of Spirits as is generally supposed by themselves and others? should be fearlessly sifted. If the claim is untenable, Spiritualists should be the first to expose its weakness, and put the young investigator of Spiritualism on his guard against the fallacy. He thinks communications through what are termed impressible media may be divided into three classes; that is to say: first, they may be the manifestation of a Spirit; secondly, they may be the influence of the Spirit or Spirits; and thirdly, they may be the mere echo of the earth-circle. When the hand or any other organ of the medium is controlled independently of the mind, and a communication is made appertaining wholly to a person departed this life, that is the manifestation of a Spirit. Then we have the undoubted manifestation of Spirit-influence upon media, which is the work of the Spirit, and we name it inspiration or influx. Now, that mind is inspirable is certain, and that the causes are various is equally certain. For example, no man with a common share of admiration for sublimity and power, can stand by the side of Niagara without feeling himself directly influenced or inspired by the fact; and if Niagara can inspire or quicken the germs of thought in a receptive soul, both an angel and an earth-man must be able to do the same. The medium state is a mirror which, so long as it is in good condition, and light is present, must reflect every image that passes before it. It is for the spectator to judge of the origin and qualities of the images impressed upon it; the looking-glass itself is no judge.

Dr. GRAY cited the common fact of individuals being impressed with the near approach of another, which he thinks belongs to the chapter of mental relation, as established by the facts of mesmerism. He cited a fact which occurred to-day. On a visit to one of his patients he was met at the door by the lady of the house, who said, "Doctor, is that you?" He replied, "Yes, what of it?" "Nothing, only my daughter insisted upon it that you were coming and that she saw you on the way here." He does not think it necessary to search the world of Spirits for the needed elements to solve this natural fact, that is to say, to find a special messenger to come and impress his visit upon that young lady's mind. The fact revealed itself to her. His positive purpose and her negative state contain all the needed special agents in the case. Beside, it was not of sufficient importance to make the supposition rational that a Spirit should interfere. The information was of no value; he was going there all the same as if she had not known it. He would not be understood, however, as doubting in the least that Spirits impress mediums; and as certainly, mortals do the same, and it is not of the least importance, as a general fact, which Spiritualism does not rest for proof, on the declaration of trance media either in this or any other age, and the true value of what they say, is in what is said, and not in where it comes from. The persuasion of the medium as to its origin, is not to be taken as evidence.

Dr. WARNER said: There is no doubt that the influence which comes to us from the supernal spheres has its counterpart in the earth-sphere. On one occasion he was present with several others in this room. Among them was an impressible who fancied herself to be under the constant control or influence of Spirits from a high sphere. A gentleman with whom he was conversing, remarked, he would impress her to come and magnetize his head. Presently, the lady, who would have probably felt herself insulted at the suggestion of her being impressed by any Spirit below the plane of the Angel Gabriel, left her seat, and with a brief apology that the Spirits had sent her, proceeded forthwith to exhale the inspiration on his friend's cranium, according to the preconceived programme.

Mr. CHAMPLIN desired to know whether it would make any difference—the conditions and ends to be answered being equal—whether a medium was influenced by a circle in the body, or a circle of Spirits out of the body?

Dr. GRAY said: Answering for himself, it made none in the least.

Mr. QUERRU thinks it is man who does all. The power which is ascribed to Spirits is because they are men. Man is before Spirit, and man can impress man and the lower animals. He had seen a dog induced to drink a glass of brandy and water from the effect of psychology. He does not like the phrase—Spirit in the form. Spirit is a result; man is the cause.

Mr. ALLEN said: There is more difficulty in stating the question correctly than there is in the reality. He accepted the psychological facts before the spiritual era dawned upon us, and still admitted their reality. Spiritualism has added another glorious fact to human experience—the fact that Spirits may influence men by virtue of the same law. This discovery is the crowning glory of the nineteenth century, placing it as a diadem upon the brow of all the preceding ages. This suggests the question, What is demanded of us in return for our intercourse with the Hierarchies of heaven? It is that we should become better men. We should listen to the Spirits, and not put padlocks upon our souls. His watchword is, *freedom of speech to the Spirits*. Their effort is to bring down the divine order of heaven to the earth; and our duty is to co-operate with them.

Mr. PARTRIDGE said: The facts cited to establish the mesmeric theory are also cited as proof of Spirit-influence, and hence by proving too much for the psychologist they prove nothing for him. He has repeatedly called for facts which are not embraced within the observed manifestation of Spirit-capacity, but has found none. He agrees with that economy which rejects all surplusage in the solution of this question, but then he would have the problem solved. In the earlier stages of our spiritual experience it was pardonable, in our then ignorance of the subject, to talk about psychology; but as we advance in experience and knowledge, he thinks it will be found that Spiritualism is Aaron's Rod to all these mundane hypotheses. It is fair to infer, that if the phenomena ascribed to psychologists, really originate with them, they might be reproduced under like conditions at pleasure, but according to his own observation such is not the fact. He thinks that man in the body is dependent wholly for the sense of vision upon the external eye, and so of the other sensations which have their appropriate organs in the body. The spiritual senses are not yet born, and hence can not act. When gestation is perfected and the new birth is accomplished, these faculties will manifest themselves in the new conditions for which they are adapted; but pending this birth, we must be content with the one pair of earthly eyes which are so admirably adapted to the uses of earth. What of vision man is blessed with beyond the natural scope of his visual organs, therefore, must be ascribed to eyes other than his own embryotic spiritual optics; in other words, to the Spirits and not to himself, nor yet to the psychologist who, in this respect, is just as blind as himself.

Mr. COLES said: The objection that the psychologist can not reproduce his phenomena in all cases, proves too much; because the same objection is applicable to spiritual manifestations. He then cited a case to illustrate what he called an undoubted Spirit-communication. It was the correction of a mistake which was yet to be made; and hence could not exist in any mundane mind: also an opposite case. A medium whom he met with in his travels, claimed to be inspired by the mighty ghost of Charles O'Malley, which he thought rather questionable, inasmuch as the said Charles O'Malley was not a Spirit, but a book.

Dr. HALLOCK asked Mr. Coles if he thought a man could be inspired by a myth?

Mr. COLES opined that he could not.

Adjourned.

B. T. HALLOCK.

Use Right Words.

Our good friend the schoolmaster, whose nerves are a little excitable at times, requests us to say to those who are not fully posted up in the mysteries of Lindley Murray and the immortal Noah, and who, nevertheless, are in the habit of speaking from the rostrum, and writing communications, on the subject of Spiritualism, that they would save his delicate ears from some unpleasant pangs if they would avoid calling any one person "a media;" though when two or more individuals subject to Spirit influences are referred to, there is no impropriety in designating them by that plural form of a Latin word. So if a single remarkable occurrence or appearance is referred to, he thinks it would be well to call it a *phenomenon*, and not a *phenomena*, as this latter form of that Greek word is always plural. Our pedagogical friend may be a little impertinent in these suggestions; but as he is a clever fellow upon the whole, we hope none of our good readers will take any offense.

ERRATA.—The following typographical errors by some means occurred in the review, from our correspondent "Amicus," of Wilkinson's "Improvisations from the Spirit," published in our issue of January 2. In the second column, the word "intrepidity" should be *trepidation*; the phrase, "It does not the sun," etc., should be, *It does not see the sun*. Other faults of less importance may be left unnoticed.

ANOTHER DISCOVERY.—A rich vein of quartz has recently been struck in Mormon Gulch, near the trail leading to Robinson's Ferry, and about half a mile from Tuttle town. The vein is represented as being extraordinarily rich, the specimens taken from it showing a very large proportion of gold.

VISIONS.

BY C. D. STUART,

What are these visions of the soul,
That gently haunt me night and day?
These raptures mocking my control,
That come not at my beck—nor stay?
Sweet faces of the dear and dead—
Lost tenants of our mortal clime—
In day-dreams hovering o'er my head,
In sleep renewing vanished time.

Are these but fancy's pulsings wild?
Are these but shadows of the brain?
When down the mother to her child
Bends loving eyes and lips again,
Fond flutterings in the Spirit's cells,
Subduing care and soothing pain;
Are these but false and idle spoils—
Delusions, loved and nursed in vain?

Ah no, not false! delusive more
Are all we call life's "real things,"
For, can the eye of sense restore
One form, outborne on Death's dark wings?
Yet, all the dead we loved return
In purer visions of the soul;
When suns are veiled, their watch-lights burn,
And point to the immortal goal.

Ah no, not false! of all the dear
And precious things our God has giv'n,
To lure us 'bove this mortal sphere,
The dearest are these gleams of heav'n;
These gleams of a diviner love
Than bounds our lives by time and sense,
Which bears through faith our thoughts above,
From weakness to omnipotence.

O visions, haunt me, haunt me still!
Though all the world should doubt and sneer;
The hopes, the joys ye bring me, fill
My soul with love that conquers fear.
I know your source is not of earth,
Ye bear no taint of flesh or time,
I feel the splendors of your birth
Were born of an immortal clime.

God's messengers! Oh, make my heart
Your blessed home by day and night;
Oh, be of all my life a part;
Still feed my soul with heav'n's delight!
I know not else whereon to rest,
All mortal guides dissolve away,
Through darks and doubts your steps attest
And show the ETERNAL LIFE and DAY!

JANUARY, 1858.

SPIRITS AT TORONTO, C. W.

TORONTO, December 28, 1857.

DEAR SIR—On Christmas evening, we sat round a small table, the company consisting of Mr. and Mrs. Swain, Miss G.—, myself and wife, and her sister. The latter had never witnessed any Spirit-manifestations. The Spirits made themselves manifest by numerous rappings and tippings of the table. We put the bell under the table, and requested Jim, our Indian Spirit-friend, to ring it, to convince my sister-in-law, which he refused to do, as the medium (Mrs. Swain) was not well enough to enable him to do so at present. He told me to sing, as a number of Spirits were present. Upon inquiry, I found that all my Italian friends wished me to sing some Italian songs which I knew they were used to singing while in the form. I did so, and they testified their satisfaction by loud rapping at the end of each song.

I then begged my father to try if he could ring the bell. Three knocks were heard. After a few minutes, the table commenced a steady rotatory motion, which brought the bell in contact with our feet, and upset it. It was then taken up by our unseen friend, and rung all round the table, touching our feet, and making Miss G. jump several times from her chair, in great alarm; but we quieted her, assuring her that they would not hurt her. Quietude being re-established, I sang several other songs, which were accompanied by the ringing of the bell and the knocking on the table.

It being past nine o'clock, we had supper laid on the table. Chicken and ham composed the fare. I had remarked, on another occasion, that Spirits object to our eating pork; and with the idea of making sure of it, we all asked in turn if we might have another bit of ham. The answer was always a peremptory "no;" while, when we asked if we might have some chicken, it was always "yes!" I had also remarked their objections to beer. There were on the table four glasses of beer and two of

water; the table kept tipping at a great rate; so much so, that we were obliged to hold the candle-sticks to prevent their falling. The four glasses of beer were all emptied on the table-cloth, while the water remained in the glasses, and not a single drop was spilled. I think this a very curious test.

While I am upon this subject, I will relate a fact which I hope may serve as a hint to any person situated as I have been. For the last three years I had been a martyr to rheumatism in my knees, which, in changes of weather, has often obliged me to keep my bed, or walk about with two sticks. About two months back, being in a circle with Mrs. Swain as medium, Dr. Chapin (who is a constantly attendant Spirit wherever she goes), having notified us of his presence, I asked him if beer was good or bad for me. Mrs. Swain was instantly influenced to write the following:

"Take a bottle of arsenic and a bottle of beer, and when you are thirsty, drink the arsenic; it will do you no more harm than the beer."
"CHAPIN."

Since that evening, I have not tasted a drop of beer. The consequence has been, that I have not felt the rheumatism since, and I am now as nimble as any man of my age can be (55). I am persuaded that if some other person so afflicted were to try Dr. Chapin's prescription, they would receive the same benefit.

At about half-past ten we bid good night to our Spirit-friends, to which they responded by making the table dance. We separated, satisfied with our Christmas night's enjoyments.

Yours in brotherly affection,

L. B.

P.S.—I add this little postscript to say that we have Mrs. French, of Boston, Clairvoyant Physician, who has been here nearly three months. Her trance-lectures were beginning to create some interest for the spiritual cause, when she was unfortunately taken ill. She has been suffering for the last six weeks, but I am happy to inform her friends that she is getting better, and we hope she will resume her lectures soon. She had great success in her clairvoyant practice, and even while suffering in her illness, many were the applicants for her mediumship, to several of which she attended, as her health permitted. L. B.

SPIRITUALISM IN DUBUQUE, IOWA.

DUBUQUE, IOWA, December 25, 1857.

Perhaps, Mr. Editor, I can not better use a little of this Christmas day than by communicating, through your TELEGRAPH, with the thousands of the friends of Spiritualism, and telling them that we who are dwelling on the outer borders of American civilization, are not forgotten by the angelic ministrants of the Spirit-world.

On Thursday evening, December 10, Miss Hulett, of Rockford, Ill., commenced a course of lectures which were continued every evening, and on the Sabbath, until the 19th inst. The subject of every lecture has been given out by a committee appointed by the audience, at the request of Miss H., so that every one knew that what she said was given *impromptu*, and without study or reflection. To say that her lectures evinced a degree of intelligence which completely non-plussed our modern teachers of theology, is only repeating the verdict of the audience in her favor. Perhaps I can not better give your readers an idea of the effect produced by her, than to quote a few words of comment, found in the *Daily Tribune* of this city; and they are the more forcible as they come from the lips of a non-believer. After speaking of her manipulations, the writer says:

"She begins to speak on the subject in a clear, musical voice. As she progresses with the argument, the particular subject under discussion is mentioned with great accuracy. Not a word is misplaced, but she proceeds in a strain of harmonious reasoning and lofty eloquence, for exactly one hour. The audience is held in breathless attention all this time, and no one can tell why it is that one so young (17 years of age), and apparently unaided by letters or science, could thus sweep the chords of feeling, and touch the master-springs of human reason. No orator, of any age or nation, would be able, spontaneously and without a moment's preparation, to speak for one hour in strains of such stirring eloquence. This girl, if in a normal condition herself, could no more master the subjects given her, in language elegant and refined, without one note of discord or error of diction, than she could stay the passing minutes of the evening hours. It is, to say the least, a strange and hitherto unaccountable performance."

Now, Mr. Editor, as I have spent sixteen years in your city, and listened to the addresses and lectures of the educated master-minds of our age, you will allow me to say the above is but a just delineation of the orally spiritual and trance-speaking capacities of Miss Hulett. And the audiences have been composed of the educated and intelligent citizens of the community, and not of the puerile and floating rubbish of mind which is found in every large town. That many do attend the meetings of Spiritualists, who belong to none of the creed religions of the day, I know to be a fact, and a fact for which I thank heaven. But

certain vaunting writers, attached to our daily papers, esteem it creditable to themselves to ridicule the idea of there being any communication between the worlds of matter and Spirit. No doubt they may honor their own *spirits*; but ah me! how changed the scene when they and their loved ones fall into the hands of that universal visitor, Death! They have not cultivated their interior Spirits, and so the hour of death is not to their perceptions the joyous birth-time of the eternal—a transition from the realm of decaying matter to the region of undying Spirit.

I may have written you enough for the present. There are many points of interest I would like to notice. Let me close, however, by saying that there are now two speaking-mediums being developed here, one of whom gives happy promise of a high degree of usefulness, under the inspiration of her invisible spiritual tutors.

Yours truly,

G. M. H.

SPIRITUALISM IN RELIGION.

HILLSDALE, MICH., Jan. 12, 1858.

BROTHER PARTRIDGE:

I send you the names of two new subscribers, with the accompanying *cash*. Spiritualism in this place, a short time ago, might have been compared to Moses in the bulrushes; and Mrs. Coan was the first of the daughters of Egypt to discover the youngster and to teach it how to stand alone. Mr. and Mrs. Coan and John F. Coles constitute a very good "breaking up team" for this hard and hitherto unplowed field. Strong, persevering and true, the old decayed stumps of theology, and the tough, gritty grubs of infidelity, blackguardism, and pious pomposity, all vanish before Mrs. Coan's stern facts, and Mr. Coles' off-hand philosophy. They remained with us two days; the demonstrations given were most conclusive, from forty to fifty test questions having been answered each evening with scarcely a mistake.

The "knowing ones" pronounced it "mind-reading." To test this, I became the bearer of a number of sealed envelopes (being ignorant of their contents) to their meeting in Jonesville, five miles west, and then placed them in the hands of a third person, who placed them upon Mrs. Coan's table. Although written and sealed twenty-four hours previously (long enough to have gotten cold, certainly), their contents were written out in presence of a large audience, as readily as though no pains had been taken to keep them secret.

That champion of reform and freedom, Warren Chase, followed, and with his usual ease and energy proceeded to "harrow" the field vacated by Coles, Coan & Co., and removing all obstacles, real and imaginary, left the soil thoroughly prepared for the good seed that the Spirits may choose hereafter to sow.

A PERPETUAL SUBSCRIBER.

METEORIC PHENOMENA.

FRANKLIN, December 9, 1867.

EDITOR OF THE TELEGRAPH:

Having my attention called, last evening, to some very singular and beautiful phenomena of a lucent character in the heavens, and which were not less impressive than singular, I thought a brief description thereof might engage the attention and interest of some who were not beholders.

My attention was first called, about 11 o'clock at night, to streams of light proceeding from the eastern horizon, and passing over the arched vault above, directly toward the west, fading into indefiniteness soon after passing the zenith, or a line crossing the zenith; extending thence north and south toward the poles. These lines seemed to consist of successions of fixed streams of light, similar in appearance to the aurora borealis; but, unlike those lights, they were fixed and regular, there being regularly dark spaces between each, spanning a distance about equal to that covered by the line of light. The lines were brighter, and were marked toward the east, and gradually diminished in brilliancy both toward the north and south. After wondering and admiring the grand display during some ten or fifteen minutes, I retired to my apartments; but, soon feeling again impressed to contemplate the scene, I sallied out to repeat my observations. On tracing now the lines spanning above me toward the west till I found them vanish and fade away, my attention was taken to a most singular mass of fleecy light directly toward the west, and about twenty degrees toward the horizon, about the size of, and somewhat similar in appearance to, such a light as the moon would make when sufficiently obscured by clouds to cover its form and yet display a luminous spot. Immediately I noticed a mere spark in the center, which, beginning instantly to flame up, in about one minute had increased to a

blaze that gave a considerable volume of light—as much, I should judge, as the "new moon." Watching eagerly, with surprise and admiration, I soon observed intermingling of dark, movable spots, sometimes partially covering the dark fleecy light, and sometimes almost wholly covering it. Meanwhile, the star (I think it was the planet Venus) was becoming completely obscured, and then flashing out again into a brilliant flame that was perfectly splendid, passing from one condition to the other in from one to two or three minutes. I think it was the most brilliant when seen directly within the darkest mass that seemed to move over it, though at other times it was nearly or quite obscured in that. It was also obscured, and very brilliant likewise, in the light vesture that floated around it. I watched with great interest till past midnight, when the streams from the east began to decline, and the singular appearance of this planet began also to subside; and I left, to retire to rest.

During this time, the atmosphere was perfectly clear and free from clouds, within the region of this planet at least, and none of the other celestial bodies near were affected, or presented any unusual appearance.

I trust there were others who observed this, and will be able to present the facts in a manner better than I feel competent to do.

Yours, W. H. K.

A HERESY IN MASSACHUSETTS.

We learn from the *Boston Traveller* that a serious difficulty, arising from theological doctrine, occurred at a council of Congregational clergymen in North Woburn, for the purpose of ordaining Alpheus S. Nickerson as pastor over the Congregational Church and society in that village. Upon examination, the candidate's views were generally approved, excepting those upon Infant Salvation. Upon this point he expressed himself of the belief that infants were saved. In reply to the question, how the atonement applied, he answered that he considered the infant accountable for his acts as soon as he should arrive to the age of a moral acting being, knowing good and bad. When this age was, he could not say. He supposed the atonement applied to the infant as to all mankind, through the interposition of the Spirit, but how, he was unable to state. His position was met by the argument that a serpent is a serpent, although at the earliest stage of its existence, and other arguments of like weight. This and other points incidental to that of Infant Salvation divided the Council. They adjourned to a secret session in the school-house, and there spent the time till four o'clock in the afternoon deliberating, without coming to a decision, and finally adjourned for eight weeks, without taking action upon the question of ordaining Mr. Nickerson. The point raised was a vital one to them, and they must decide before further action. The clergymen who dissented from Mr. Nickerson were Messrs. Cady, Marvin, Sewall and Emerson. The affair created much excitement among the clergy and people. The Church and society, it is said, sustain Mr. Nickerson's position, and he will remain with them.

FLUSHING, L. I., January, 1, 1858.

TO REV. ALPHEUS S. NICKERSON, NORTH WOBURN, MASS:

Friend and Brother—I have perused the statement of your non-confirmation to the "Congregational" Ministry by a committee of men (called Reverend), on account of what they deemed a heresy in your views as to the "Salvation of Infants;" but I am positively sure that you were at that same moment confirmed and consecrated to a truly God-like ministry, by a committee of countless angels. The infamous and diabolical assumption by darkened and debased minds, that a beneficent Creator stamps with moral depravity the infant from its birth, and sends it forth a mental cripple, but demanding of it the most responsible duties, is doomed to the general execration of every candid and justly reasoning mind.

Such a baneful and revolting creed could only have emanated from the gloomiest abodes of superstition, ignorance, and delusion. So far from being worthy of a God, it would darken the character of Satan himself. Sentiments so imbued with demonism are in direct contradiction to those of the pure and benign Saviour, the great spiritual medium between God and man, who said, "Suffer little children to come unto me, for of such is the kingdom of Heaven," etc.; they can only find approval in the minds of those who are educated in the tortuous misconceptions of sectarian mental depravity and delusions, and where so pernicious and false an education has imperceptibly constrained them to look upon the Creator as a wrathful and avenging God, one ever ready to visit vengeance on man—a Creator who, in retributive wrath for the error of one inexperienced being, doomed his unborn, innocent, and unconscious progeny to a perdition extending through all after ages. Could any man be found upon the earth who would cripple his child from birth, as such an act is attributed to God, he would be hurled from society as the basest of miscreants, and be branded with the universal execration of his fellow-men.

WM. R. PRINCE.

Students have teachers, mothers children, but when the children command their parents, and pupils teach their preceptors, a house may be a school where ignorance is power, and weakness rules.

Interesting Miscellany

LINES

Written by Rev. E. H. Chapin, for the occasion, and sung during the services at the installation, of the Rev. Cyrus Hyde Fay, as pastor of the Universalist Society in Roxbury:

O Thou who didst ordain the Word,
And its strong heralds send.
We draw the holy veil of prayer
And in thy presence bend.
The solemn burden of this rite
Deep let our hearts confess;
O! seal it with thy sanction now,
And consecrate and bless.

To this young warrior of the Cross,
Who takes his station here,
Be thou a Teacher and a Guide,
And be Thy Spirit near.
Make him a faithful soldier, Lord,
Give him sustaining might;
We ask Thy favor for his shield,
Thy wisdom for his light.

A pure disciple, let him tread
The ways his Master trod—
Giving the weary spirits rest,
Leading the lost to God—
Stooping to lend the sufferer aid,
Crushed sorrow's wail to hear,
To bind the widow's broken heart,
And dry the orphan's tear.

For war with error make him strong,
And sin, the soul's dark foe—
But let him humbly seek for Truth,
Where'er its waters flow.
And when, O Father, at the grave,
He lays his armor down,
Give him the victor's glistening robe,
The palm-wreath and the crown.

THE INSECT PLANT.

A thing without a name, partaking both of the properties of a vegetable and an insect, has been lately discovered at Plymouth, North Carolina. When its entomological (or anima-insect) nature ceases, its vegetable nature commences. And when its vegetable character is matured, its character as an animal or insect, is developed, and it no longer appears as a vegetable. In other words, it is alternately an insect and a plant. It is shaped like a wasp when it assumes the insect or animal character, and is about one inch in length. When the insect has attained its growth, it disappears under the surface of the ground, and dies. Soon after, the two hind legs begin to sprout or vegetate. The shoots extend upward, and the plant reaches the height of six inches in a short time. It has branches and leaves like the trefoil. At the extremities of the branches there is a bud which contains neither leaves nor flowers, but an insect which, as it grows, falls to the ground, or remains on its parent plant, feeding on the leaves till the plant is exhausted, when the insect returns to the earth, and the plant shoots forth again.

Let the history of this flower be our text. And have we not here another striking symbol of immortality of the human soul? We say a symbol; it is no evidence, much less a proof. But as nature in her developments continually writes a book for our information and instruction, can there be a more instructive lesson given us of the possibility (we say possibility, for evidences of the probability are furnished us from other sources) is not here an evidence of the possibility of our entering the region of the spiritual after leaving the body given us in the animal plant? Would not our transition be quite analogous to the general laws of nature? Is not progressive development—passing from a lower to a higher state of existence—is not such a process of progress observable in the existences below us? And shall this process have ceased with man? Is our development here so perfect that nature could proceed no higher? Are we, and only we, to be called by her voice to stay here for a time, to suffer what no animal suffers, to toil, to struggle, to labor for years at improving our mental faculties from the lowest degree of consciousness? Shall nature so stepmotherly deal with us, as to call us from the lowest base of the ladder and make us ascend, with hard labor, step by step, till we have reached a tolerable height, and then at once hurl us down in the abyss of—nothing? Does nature treat her other children thus? They, like man, die; but their death elevates them into a higher range of existence. And is man only—in spite of his impressions—his convictions—to die and be no more? "Every rank of creature," says Coleridge, "as it ascends in the scale of creation leaves death behind it or under it." The metal at its height of being seems a mute prophecy of the coming vegetation, into a mimic semblance of which it crystallizes. The blossom and flower, the acme of vegetable life, divides into correspondent organs with reciprocal functions, and by instinctive motions and approximations seems impatient of that fixture by which it is differenced in kind from the flower-shaped psyche that flutters with free wing above it. The sponge, which, within a comparatively short period of time, is successively promoted from the mineral kingdom to the vegetable, and thence to the animal, where it remains in peace. "All things strive to ascend and ascend in their striving," says the author of "Natural History of Man;" "and shall man alone stoop? Shall his pursuits and desires, the reflections of his inward life, be like the reflected image of a tree on the edge of a pool, that grows downward and seeks a mock heaven in the unstable element beneath it, in neighborhood with the slim water-weeds and oozy bottom-grass that are yet better than itself and more noble, in as far as substances that appear as shadows are preferable to shadows mistaken for substances? No! it must be a higher good to make you happy. While you labor for anything below your proper humanity, you seek a happy life in the region of death."

BENEFICIAL ROACHES.—Experiments have established the fact that the plant known to botanists as *Polygonum punctatum*, usually known as waterpepper or smartweed, which may be found in abundance along the ditches, roads, lanes, and barn-yards, is an effectual and certain destroyer of the bedbug. A strong decoction is made of the herb, and the places infested with the insect well washed with it. The plant may also, with much advantage, be stuffed in the cracks and corners of the room. Elderberry leaves, laid upon the shelves of a safe or cupboard, will also drive away ants and roaches.

HOW TO TELL THE AGE OF LADIES.—Of course all our readers are aware that to ask a lady her age, is equivalent to a direct declaration of war. We have always looked upon it as such; still we have felt an irresistible desire to know the ages of some young ladies, but bless their dear souls, we would not ask them for the world. We have at length come across a method by which the sweet ones may be made to divulge the great secret, without knowing what they are about; and thus young gentlemen can at once learn whether they are paying their devoirs to seventeen or thirty. The following table will do it; just hand this table to the lady, and request her to tell you in which column her age is contained; add together the figures at the top of the columns in which the age is found, and you have the great secret. Thus, suppose her age to be seventeen. You will find the number seventeen only in two columns, viz: the first and fifth, and the first figures at the head of these columns make seventeen. Here is the magic table:

1	2	4	8	16	32
3	3	5	9	17	33
5	6	5	10	18	34
7	7	7	11	19	35
9	10	12	12	20	36
11	11	13	13	21	37
13	14	14	14	22	38
15	15	15	15	23	39
17	18	20	24	24	40
19	19	21	25	25	41
21	22	22	26	26	42
23	23	23	27	27	43
25	26	28	28	28	44
27	27	29	29	29	45
29	30	30	30	30	46
31	31	31	41	31	47
33	34	36	40	48	48
35	35	37	44	49	49
37	38	38	42	50	50
39	39	39	43	51	51
41	42	44	44	52	52
43	43	45	45	53	53
45	46	46	46	54	54
47	47	47	47	55	55
49	50	52	56	56	56
51	51	53	67	57	57
53	54	54	58	58	58
55	55	55	59	59	59
57	58	60	60	60	60
59	59	61	61	61	61
61	62	62	62	62	62
63	63	63	63	63	63

PERPETUAL MOTION.

Robert T. Havens, of Dayton, Ohio, claims to have discovered that undiscoverable thing, perpetual motion. Until we can understand how an effect can be greater than a cause, or how a pound weight can be made to lift more than a pound, we shall have to be among the disbelievers. But like all other machines of the kind, that of Mr. Havens is curious, and is thus described in the *Dayton Journal*:

"Mr. Havens has succeeded in communicating a continued motion to a magnetized body from the attraction and repulsion of the magnetic poles. The production of such motion is not confined to one particular adjustment of the magnets, but can be accomplished by several methods. Having witnessed some of his experiments, we will undertake to illustrate the manner and give the hypothesis of Mr. Havens:

"A common horse-shoe magnet, or a compound magnet, is placed in a vertical position; and a magnetized body is suspended over it obliquely on a pivot, so that it may freely describe a circle, ellipse, or any other curve; the lower pole of the suspended body is brought near the similar pole of the magnet, and off it starts, but it does not stop as one would suppose, who is deeply impressed with the philosophy that attraction and repulsion of the same magnet would produce an equilibrium. It continues to revolve. The adjustment required for continued motion is to hang the suspended body so that its lower end may revolve within the center of attraction and without the center of repulsion. Mr. Havens shows by his experiments that there is a point within the circle of repulsion where the tendency to move is equal in all directions—that if the same poles are placed near each other in that center there is no repulsion—the bodies will remain at rest. If the moving magnet is suspended over the fixed magnet centrally, it will, in describing a revolution, pass through the centers of attraction and repulsion, and hence soon cease to move; but if so suspended as to move outside of the center of the other, it receives continued impetus—sufficient to balance all opposing forces. And moreover, the moving magnet adjusts itself to the size and power of the magnetic forces, and takes that position in revolving which gives it a steady velocity, and there it sustains a motion, neither increased nor diminished—that is, in the aggregate, in parts of its orbit its motion is greater than in other parts, and its orbit is not a circle, but an ellipse. The motion is illustrative of the motion of the earth around the sun.

"Mr. Havens has also succeeded in producing a continued motion which illustrates the diurnal motion of the earth."

FAST AND CURIOUS TRAVELING.—A few years ago a proposition was made to Congress of a balloon, which would carry the mail to Oregon in twenty-four hours, stopping over Cincinnati and St. Louis long enough to lower mail-bags, and receive others in return. There was to be a light-house on the top of the Rocky Mountains, by which the aeronaut was to guide himself at night. Some difficulty occurred as to the proper department to take charge of the light-house, the Fifth Auditor, who has charge of light-houses, denying that this Rocky Mountain light-house would come under his jurisdiction. It is not exactly known how the oil was to be supplied, though the projector may have relied on the bears in the neighborhood. However, the plan was going on swimmingly, when an Englishman made his appearance in Washington, and offered to carry the mails to Canton in twelve hours. His plan was to go straight up in a balloon, till he got outside the earth's atmosphere, when he would hold on till Canton, which is just on the opposite side of the earth, would be directly under him, whereupon he would "drop" the mail-bags and fulfill his contract. This fast proposition knocked the Oregon slow coach into fits, and nothing more was ever heard of it.

IMPORTS AND EXPORTS of this port for the year just closed exceed those of 1856 by \$17,061,480. The excess occurred in the first seven months of the year, during which the amount was \$156,720,633 against \$134,018,241 in the corresponding months of the preceding year. The total foreign imports entered at the port of New York for 1857 foot up \$230,618,129; exports, \$117,724,329. This includes the importation and exportation of specie; the former being \$12,98,033, the latter, \$44,360,174.

LIFETIMES.

Years.	Years.
A man has lived.....970	Porpoise.....30
Whale (estimated).....970	Bear.....20
Elephant.....400	Dog.....20
Swan.....360	Wolf.....20
Tortoise.....107	Rhinoceros.....20
Eagle.....204	Cat.....20
Camel.....100	Fox.....16
Raven.....100	Cow.....15
Lion.....70	Sheep.....10
Horse.....62	Squirrel.....8
Pig.....30	Rabbit.....8
Dolphin.....30	Good resolutions.....an hour

ARE WE A NATION OF SUICIDES?—Is it a mere epidemic, incited by the reverses from which the country has suffered, that has carried off so many recently by suicide? Is suicide to be to the United States what the plague is to Oriental countries? The record of a single week, in which we have not sought for such cases, but taken only those that were forced on our notice, gives this frightful result: Wrightman, editor of the *Carollian*, and his companion Elliott, took nitric acid; Dr. O. G. Prescott, formerly of Utica, took prussic acid; Miss McFarlane drowned herself at Hamilton, C. W.; Mr. Lapham, of Macedon, took laudanum; Mr. Johnson, of Cincinnati jumped from a ferry boat; Mr. Slade, of Boston, cut his throat; Mr. Lines, of Utica, died by his own hand; Mr. Robertson, of Pultneyville, and Mrs. Armstrong, near Tonawanda, threw themselves before the cars; Mr. Needham, of New York, took laudanum; Mr. Reed, of Worcester, Mass., died by poison, as did Mr. Thomson, of Philadelphia; Mr. Robins, of Buffalo, hung himself; Miss Frances M. Farnum, aged 21, of Wellsville, Allegheny county, drowned herself on the 14th inst. in a state of religious excitement; Burr Whitman, of Cattaraugus, shot himself on account of domestic difficulties. And how many, many others plunged unsummoned into the unseen world, who can tell?—*Utica Herald*.

LAST FOND LOOK.—When a lady (we are talking of a lady in the full height and breadth of fashion) has got her bonnet and gloves on, and is perfectly ready with her parasol in her hand, she always goes back to the looking-glass to take a last fond look. Upon our asking a "dear handsome duchess," if this was not the truth, and the beautiful truth, she had the charming candor to state: "Yes, my dear Punch, it is the truth, but not *all the truth*. No woman, take, my word for it, is satisfied with *one* look. At least I know that I am not, for (and here our duchess laughed, as though she was pleased with herself and all the world) I don't mind telling you, *I invariably take four—four good ones!* The first look in the glass is for myself, that's fair; the second is for my husband, that's nothing but just; the third is for my friends, that's only generous; and the last is for my rivals, that's human nature. If the last look satisfies me, then I know it is all right, and I assure you I never take any more."

EXPENSE OF LAUNCHING THE LEVIATHAN.—The *London Daily News* corrects, as follows, the report of the immense expense attending the launch, which has been given on the authority of the *London Times*:

"A statement which has been made public, respecting the expenses of the launch, and which has made a deep impression on the public mind, was, it appears, very much exaggerated as to the amount. The two items of expense are, of course, labor and material, and for the former £900 weekly has been paid for the last six weeks; while the timber and iron used will, when their present work is done, be easily disposable at a slightly depreciated value. Under these circumstances, and hoping that a few days more will see the *Leviathan* fairly afloat, it may be said that from £20,000 to £30,000 would be a more probable estimate for the whole expense, than the £70,000 or £80,000 which has so frightened the share market from its propriety."

CLEANING SILKS.—Mix well together equal proportions of alcohol, soft soap and molasses. Place the silk to be cleaned on a smooth, clean table, and with a soft brush or sponge apply the mixture, rubbing briskly until all the dirt is removed. Have ready two vessels of soft, clean water; take the article by one end and dip two or three times, first in one vessel and then in the other, being very careful not to wring or crease the silk. After being dipped in the water, hang it on a line until it stops dripping; then place smoothly and carefully between the folds of a sheet, and iron until quite dry. Then unfold the sheet, and you will find it difficult to distinguish between the silk you have washed and a new piece. The molasses gives the requisite stiffness; and although the mixture is composed of singular ingredients, it may be applied to the most delicate colors without injury. Dresses must be taken apart, of course, before undergoing the cleansing process.

A MODERN "INCANTATION."—On Friday, James Henderson, alias Bailey, was committed by the Liverpool Magistrates to jail for three months, charged with fortune telling. Among his papers was found the following "incantation": "I do conjure, constrain, adjure and command your spirits, Analaes, Analla, Anasar, in the name of the Father, and the Son, and of the Holy Ghost, by Alpha and Omega, the Beginning and the End, by the general resurrection, and by Him who shall come to judge the quick and the dead, and the world by fire, and by the general resurrection at the last day, and by that name which is called tetragrammaton, that you cause the person who stole the goods in question, to bring back the same."

DISCUSSION ON SPIRITUALISM.—This interesting subject will be discussed at the Sonora Lyceum, this evening, in the shape of the following question: "Does Modern Spiritualism afford a true basis for a religious system?" Mr. J. Allyn will support the affirmative, and Dr. Walker the negative. The public are invited to attend. It is presumed the ladies will be present, as in former years, to encourage the Lyceum in their laudable enterprise. We are sure they will find the exercises interesting.—*Sonora Herald*, Dec. 12.

RELIGION AND FREEDOM.—It was religion which, by teaching men their relation to God, awakened in them the consciousness of their importance as individuals. It was the struggle for religious rights which opened their eyes to all their rights. It was resistance to religious usurpation, which led men to withstand political oppression. It was religious discussion which roused the minds of all classes to free and vigorous thought. It was religion which armed the martyr and patriot in England against arbitrary power; which braced the spirits of our fathers against the perils of the ocean and wilderness, and sent them to found here the freest and most equal state on earth.—*W. E. Channing*.

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CERTIFICATES.

Mrs. J. Linton, for a number of years was afflicted with cancer of the womb. A perfect cure was made in 20 days. Address, **MRS. LINTEN, Keokuk, Iowa.**

Mr. Rhinebold's daughter, aged 10 years, was cured in three days of St. Vitus's Dance. This was an extremely interesting case. The patient, when Dr. Scott was called upon, could not speak, lie down, or stand five consecutive minutes. Address, **MR. RHINEBOLD, 64 Fourth-st., St. Louis, Mo.**

Mrs. Henry Choteau's boy, five years of age, was cured of Dumbness, never from his birth having spoken. Address, **MRS. H. CHOTEAU, Clark Avenue, St. Louis.**

Mrs. Scafe, Market street, between 14th and 15th sts., St. Louis, Cancer on the Breast, weighing 5½ lbs. (surgical measurement). This was an extremely interesting and truly astonishing case; this cure took the entire faculty of St. Louis by surprise. The most eminent physicians and surgeons of England had operated upon her, likewise Dr. Pope, Dean of Pope's College, St. Louis, and all had pronounced her incurable. The history of this case has been published in all the leading papers and medical journals of America and Great Britain. A perfect cure was made in six visits.

Miss Ann Arnot, daughter of J. Arnot, exchange and livery stables, St. Louis, extreme case of malformation of ankle and foot (born so). The St. Louis faculty had decided that when maturing change occurred, death would ensue. Entire cure made in three months, the young lady being now alive, well, and with a perfect formed foot and ankle. Drawings of the various forms during the change are now in possession of Mr. Arnot.

Andy Lemmon, of the firm of Lemmon & Overstall, St. Louis, called upon Dr. Scott, to be relieved of pains in the back, supposed to be rheumatic, obtained the desired relief, and was then informed by the doctor that in a very short time he would lose the entire use of his limbs. In the course of a few weeks' business called Mr. Lemmon to the east. Upon his arrival at Baltimore the power and use of his limbs suddenly left him, and he was compelled to be carried to the hotel, where he remained paralyzed; his brother went to Baltimore, and at his entreaty he was carried back to St. Louis, to be operated upon by Dr. Scott. Twenty days under Dr. Scott's hands entirely restored the use of his limbs.

Mrs. Ellen Miller, daughter of the Rev. Mr. Peasdale, was pronounced by the physicians attending upon her to be in the last stage of consumption, and as such was given up by them as hopeless. She expressed a desire to breathe her last, surrounded by her family, and amid the scenes of her youth was carried to St. Louis to breathe her last. Dr. Scott was desired to test the miraculous powers possessed by him upon her—not with the hope of curing her, but to be exposed as a humbug. Dr. Scott visited her, and he can truly say, as Caesar wrote, *veni, vidi, vici*. He came, he saw the patient and the disease was conquered. The lady is now hale and hearty.

Mr. M. Bard, gate-keeper at the toll-gate on the Warrenville road, had lost the entire use of one arm, could not move it up or down. After the second visit to Dr. Scott he was able to move it at pleasure and straighten it out, also to lift and carry for some distance a peck of corn.

Mrs. —, a lady advanced in years, weak and inflamed eyes, sight perfectly restored in only six visits. The address will be given to those inquiring.

Mrs. —, affection of kidneys, in ten visits completely restored to health.

Mrs. —, has been troubled with asthma for years, one week's attendance relieved her.

Mrs. —, wife of Dr. —, troubled with paralysis of throat and palate, restored in five days.

Mr. and Mrs. —, moving in the first circles of society, sight and hearing rapidly restored.

Mr. —, troubled with the worst kind of piles, one visit and three applications of Pile Salve, perfectly cured. Also some forty or more now under treatment, to all of whom the doctor has permission to refer, as they are satisfied of having received great benefit, and of progressing rapidly toward a permanent cure. The names left out in the above certificates will be furnished to those who wish to consult them.

A. McLain, Engineer on board the steamer *Australia*, erysipelas in hand; for eight days had not slept. Dr. Barr, of St. Louis, had, as a last resort, lanced the hand. The hand apparently had mortified, and was green up to the elbow. His friends became alarmed and the doctors declared that he must either lose his arm or his life. His friends now prepared to take him to Pope's College to undergo the operation. He was placed in a carriage to proceed to the college, when a Mr. K. Clarke jumped into the wagon, and said: "I am a better driver than any here. I will go to the college, you fellows," when, instead of proceeding to Pope's College, he drove the sufferer to Dr. Scott's, and in twenty-eight minutes Dr. John Scott drew the swelling and apparent mortification entirely from the elbow, and the patient went to sleep and slept calmly. In four days Mr. McLain resumed his duties as engineer on board the steamer, a sound and hearty man. Mr. A. McLain now resides in New Brighton, Beaver Co., Pa. Mr. Jaquy, a patient now under the treatment of Dr. Scott can testify to the above facts, or a letter sent to Mr. McLain, will be answered.

Dr. Rutherford, Louisville, Ky., was afflicted for 35 years with rheumatism, was entirely cured in three weeks.

Dr. Green, of Louisville, Ky., bad case of rheumatism, perfectly cured in one week.

Miss Bridget O'Neill, hemionads, cured in ten days.

Mrs. D., Cincinnati, flooding, stopped in five minutes.

Miss Mary Chamblin, an aggravated case of suppressed menstruation. When called in the patient was speechless. In two days she was enabled to walk—perfectly cured in five days. Pine street, between 12th and 18th, St. Louis.

John Brown, bar-keeper, steamer *Flying Cloud*, given up by the regular physicians and pronounced unable to live one hour, with hemorrhage of the lungs. The bleeding was stopped in four minutes.

Frank Newell, book keeper to the firm of Statenous & January, St. Louis, cured of stuttering by one application of the hands.

Mr. Carr, District Attorney, Lexington, Ky., cured of heart disease in ten visits.

Mrs. McComit, St. Louis, a very bad case of heart disease, cured by one application of the hand.

Mrs. Mary Stewart, hemorrhage of the womb, cancer upon the back, and several other diseases. This case being one of extreme delicacy the full particulars will be made known and described to all who may find it interesting.

Miss —, of St. Louis, blindness cured in five days. At the request of the patient and her friends the name and particulars are suppressed, but to all who may inquire of her, the address will be given.

J. M. Moore, of the firm of Moore & Patterson, Louisville, Ky., was nearly doubled up with rheumatism, perfectly cured in one month.

George E. Walcott, Esq., artist, of Columbus, Ohio, cancer-wart upon the nose fell off after two applications of the hands.

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