

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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SPIRIT AND CLAIRVOYANT MEDIUMS IN NEW YORK.

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TO PHYSICIANS AND OTHERS:—Great difficulty has been experienced in the Homoeopathic practice, and indeed in every practice, in the treatment of Fever and ague (Intermittent Fever), in meeting the disease squarely and subduing it promptly, and at the same time safely. The Remedy here offered, it is believed, accomplishes all these objects more perfectly than any other drug, or combination of drugs, known to the Materia Medica of the old school or the new. It is strictly Homoeopathic to the disease, conforming to Hahnemann's law of "Similia Similibus Curantur," which at least will commend it to the new school, while its superior efficacy (if submitted to trial) will not fail to vindicate its value to the old. Indeed, it will rarely be found to disappoint even the most extravagant expectations of the practitioner or the patient. In the large number of cases where it has been employed, the disease has generally yielded at once, without the return of a paroxysm at all, after the first administration of the Remedy; and in the few exceptional instances where the disease had taken an unusually strong hold of the system, a single chill only has supervened.

It needs only to be added, for the satisfaction of the patient, that this Remedy is not unpleasant to the taste, does not operate as a Cathartic, and that no sickness of the stomach, or other disagreeable symptom, or deleterious effect on the health or constitution (as is too often the case in breaking up chills and fever), follows its use. For convenience of transportation and sending by mail, and shipping to warm climates, this remedy is put up dry. Each small package or box contains twenty-four pills, enough, generally, for one person for the season. Price, \$1 per box; \$9 per dozen; \$96 per gross.

Single packages will be sent to any part of the United States, within three thousand miles, free of postage, on the receipt of one dollar.
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Messrs. COURTNEY & PAYNE will give their attention to the Prosecution and Collection of Claims in all the Courts of Brooklyn and New York, and the adjoining counties. By their prompt and undivided attention to business, they hope to deserve their share of the patronage of the Spiritual Public. 303 tf

THE SWEDENBORGIAN.

PUBLISHED by the AMERICAN NEW CHURCH ASSOCIATION, ROOM 47, BIBLE HOUSE, New York. Edited by REV. B. F. BARRETT, Orange, N. Y.—A neat bi-monthly periodical, devoted to the interests of Spiritual Christianity, as expounded in the writings of that greatest Seer of Spiritual Unfoldings. Subscriptions received by S. T. MUNSON, 5 Great Jones-street. 299 tf

SALT RHEUM OF TWENTY YEARS.

CURED BY DR. SMITH'S MAGNETIC SALVE.—D. YOUNG, 71½ Division street. For sale by Dr. S. B. Smith, 77 Canal street, near Church-street. A box will be sent by mail, postage prepaid, on receipt of 24 cents in postage stamps, including a treatise on "What Constitutes Disease." 308 4t

MEDICAL AND SPIRITUAL CLAIRVOYANCE.

MRS. BENNETT, NO. 466 COLUMBIA-ST. SOUTH BROOKLYN, treats disease by Clairvoyance and Spiritual Impression. Hours, 8 to 10 A. M.; 2 to 5 P. M.; also evening. 308 4t

PERSONAL AND SPECIAL NOTICES.

Mr. Harris' 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.

Dodworth's Academy.
Mr. J. S. Loveland will lecture at Dodworth's Academy next Sunday, morning and evening, and on several subsequent Sundays.

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. 31

Charity Lecture by Mrs. Hatch.
Mrs. Cora L. V. Hatch will lecture in the Brooklyn Institute, on Wednesday evening, 24th inst., and the proceeds of the sales of tickets will be applied to charitable purposes.

Lectures in Iowa and Minnesota.
Dr. N. Adams, late of Columbus, Wis., will respond to calls for lectures on the Spiritual Philosophy and kindred subjects, in northern Iowa and southern Minnesota.

Public Circles will be held in the Hall No. 195 Bowery, opposite Spring-street, on Sunday, P. M. and evening. Mr. John Allen will, in the evening, explain the principles upon which is founded the Association known as the "Patriarchal Order."

Mr. J. B. Conklin's paper, the Principle, which during the past year has been published in Baltimore, will hereafter be issued from his office in this city, 477 Broadway, to which place correspondents will please address their communications in future.

THE AGE OF REASON AND SPIRIT ANNUNCIATOR. A Monthly Publication, forming a complete record of the practical facts exemplifying, and the literature illustrating, the truth of Spiritualism.

We have several objects to fulfill in the AGE OF REASON, all of them designed to advance the philosophy of Spiritualism, and promote the influence to which it is justly entitled. The first of these is, to form a new channel through which the numerous and frequently marvelous cures performed by Mediums, may be published without expense to them. The second, to chronicle the address of every successful Healing Medium throughout the United States and elsewhere. Thirdly, to give an account of all tests of Spirit-powers, duly authenticated. And fourthly, to provide, at the lowest possible price, such pithy and pointed excerpts of the literature of Spirit-communion, as most directly illustrate and enforce its great benefits and its renovating truths. And with this exposition of its purposes, and the assurance that it will guard its readers against all attempts at quackery or extravagance of any kind, we commend the AGE OF REASON to your patronage.

Price, invariably in advance, 50 cents per annum. It will be issued on the 15th of each month, commencing on the 15th of March, printed on fine paper, and will be made worth preserving.

Published by JOHN SCOTT & Co., No. 6 Beach-street, New York.
All Healing Mediums throughout the United States and Canada are earnestly requested to send their names and address for publication, with references.

CLAIRVOYANCE IN POUGHKEEPSIE.

In giving place to the following communication, we would say we are acquainted with the writer, Rev. B. H. Davis, and also Mr. Livingston, and commend the statement in the article to the attention of those who may feel interested therein: F.

FRIEND PARTRIDGE:
Among the pleasant incidents of human life, we find none perhaps more pleasing than those written upon our memories, wherein we have been instrumental in rendering aid and comfort to the afflicted of our race. In order that I may record one of these among my happy memories, I wish to call the attention of your many readers, and especially the suffering among them, to the curative powers reposed in Dr. Wm. Livingston, the electro-magnetic physician, and the clairvoyant under his direction. Mr. Arnold Stoddard, both of Poughkeepsie, N. Y. Our city has been somewhat famed in this direction in years gone by; for this same gentleman brought out our friend A. J. Davis as a healing instrumentality, under his strong magnetic powers, and many were the cures performed by him at that time through this agency. Now he has a subject fully as successful in his wonderful cures as in the brightest days of his success with his former subject. He has restored some who lay at the gate of death, past the hope of recovery, and given up as incurable by their friends. Old and stubborn chronic cases, that have hitherto baffled the skill of the best physicians, have submitted to the potency of his prescriptions.

A more thorough examiner, or one more accurate in his diagnosis of diseases, than Mr. S., when under the influence of Dr. L.'s magnetic powers, I think, can not be found. He is placed by it into the most complete communication with Spirit-agency; and he is guided by their superior power, wisdom, knowledge, and judgment, in all he says or does. Thus, not only the wisdom of the past, but all the sublimest skill of the present attainments, flow forth through him in a stream of healing influence, to bless and restore the suffering and afflicted. I feel prompted to give this information to the world for the benefit of those who may desire aid in this direction, that they may avail themselves of the opportunity thus presented, for their restoration to health and comfort. A lock of hair sent will put the patient in communication, and a channel will thus be opened in which the waters of healing may flow into their diseased systems. I record this testimony also, because I have been most essentially benefited myself, and dear ones in my home circle have been drawn back, as it were, from death's cold embrace, and now live and gladden our hearts with their visible presence, by God's blessing, through his instrumentality. May others be rendered as happy as we have been, and my work will not have been made in vain. Yours for the truth to enlighten humanity B. H. DAVIS.

PASSED INTO THE SPIRIT-WORLD.

At his residence, 7 Bond-street, after a short illness of one week, NAHUM ALLEN, Esq., aged 58 years.

His remains were taken to Massachusetts by his brother for interment. Although the writer's acquaintance with him has not been of that familiar kind that would entitle him to be his eulogist, I can say no less, after an acquaintance of twenty years, than that he was a man of no ordinary character. When he first came to this city, he became a partner in the firm of Day, Newell & Co., in the patent lock business, which investment proved successful, and he gained a fortune, a portion of which he used to support his mother (who still survives him) and educate a nephew who is now at Brown University, nearly through his collegiate studies. He was a man of fine musical taste, and when Jenny Lind was in this city, he wrote a series of criticisms for the Press that gained him some notoriety as a critic. Some few years ago, while boarding at Judson's Hotel, he read before the boarders an Essay on Man, which was afterward printed by their request. A few months since, he joined the Young Men's Christian Union, and was preparing an Essay to read before the Union, on "Man Spiritually Considered." He had a large circle of acquaintances, but very few intimate friends. He was a constant attendant at Dr. Chapin's Church. P. JOHNSON.
"D. M. C."—87 casks, some 57,000 lbs. of your Potato Starch has been sold for prices within your limits. We hope to get 4½ for the balance.

On Sunday evening last a number of police officers, by direction of the Mayor, paid official visits to some of the most noted German drinking houses and places of public amusement in this city. Our moral Sabbath-observing country friends will be surprised to hear that in this city of churches and eloquent Gospel Teachers, theaters, concerts, and even circuses, are to be numbered among the regular Sunday evening amusements of our citizens; more especially, however, to the German portion of them.

The first place the police visited was the Coliseum, 210 North William-street. Five hundred people were present, including men, women, and children. Some were promenading, others busily engaged in conversation, while the majority were seated in groups around the different tables eating *kretzels* and drinking *lager*. Dramatic performances were being produced upon a little stage, interspersed with occasional overtures from an orchestra, comprised of a piano and two violins, with players to match. The presence of the police seemed to cause a momentary panic, but when the company were informed that the object of the visit was not to stop the exercises, but to suppress noise and boisterous merriment only, the drinking of *lager* went on as usual; the officers themselves joining in the libations on the invitation of the landlord.

The Dramatic Hall, Stadt Theater, and Volks Garten, were then visited in turn. At the latter place 2,000 persons were present. The immense quantities of *lager* inbibed in this place is beyond all belief. A constant stream of worthy bachelors may be seen passing in and out of this popular place, from early twilight until 11 o'clock P. M. The police took another drink at this place, and bowing politely to the host, took their leave.

The last place visited was the circus, 84 Bowery. Here was to be seen the usual feats of ground and lofty tumbling, climbing of poles, twirling of globes, and dancing in wooden shoes. No attempt was made to shut up either of the places visited, the object of the police being merely for the purpose of enforcing quiet and good order.

The proceeds of the great "Calico Dress Ball," which was held in the Academy of Music on Thursday evening, 4th inst., amount to about \$5,000, which is to be immediately distributed among the poor of this city. Many of the wholesale dry goods merchants donated largely of blankets and the cheaper kind of dress fabrics. Most of the ladies present were dressed in calico dresses made in a substantial manner, and these are all to be given to poor women. The floor of the hall was exclusively devoted to the use of ladies in "calico" until 11 o'clock, after which hour "silks and satins" were allowed the privilege of taking part in the dance and promenade.

We are indebted to some unknown friend for the *Kelso Chronicle*, a foreign paper, with an account of a temperance festival on New-Year's day marked, which we have read with much interest. We were also glad to observe in the same paper an interesting account of Mr. Elliott's factory soiree, at Hawick.

We understand that the Woman's Emigrant Aid Association are about to send out some 50 females to places obtained for them in the West.

All the banks in Washington, and the Bank of Commerce, and the Farmers' and Mechanics' Bank of Georgetown, resumed specie payment of all their liabilities on Saturday, the 6th inst.

Domestic and Foreign Items.

KANSAS IN CONGRESS.—A select committee of fifteen was, as has before been stated, appointed by Speaker Orr, pursuant to a vote of the house, to investigate the facts bearing upon the origin of the Lecompton Constitution, and the acceptability or non-acceptability of that instrument, to the people of Kansas. Mr. Orr took care to appoint on that committee a majority who were opposed to the investigation, thus departing from all parliamentary precedents, and placing the child in the hands of nurses predisposed to strangle it. We learn from recent advices from Washington, that the majority of the committee have plainly indicated their determination to smother the proposed investigation, and before our present issue shall have reached our distant readers, they will probably have brought in their report. There will, perhaps, be few of the intelligent public who will not inquire why it is that these men thus fear the light. A similar policy has been observed by the Senate's Committee on Territories.

ANTI-LECOMPTON.—Hon. F. P. Stanton, recent Secretary of Kansas, addressed the citizens of New York, at the Chinese Assembly Rooms, in an effective speech of three hours, on Wednesday evening of last week, exposing the iniquities of the manner in which the Lecompton Constitution originated, and is sustained, and a series of resolutions were afterward offered and adopted denunciatory of that instrument.

A WASHINGTON correspondent of the *New York Tribune*, writing under date of February 18th, represents the tide as now setting against the Lecompton Constitution in Congress. The committee on Mr. Harris' resolution of investigation, and who at first exhibited a determination to thwart rather than accomplish the object contemplated in that resolution, have manifested their embarrassment by adjourning the proceedings until Wednesday of week; and it is said that many Southern men are conscientiously discountenancing any arbitrary forcing of the Lecompton instrument despite of such facts as a fair investigation might disclose respecting its origin, etc.

SINGULAR DEATH.—The Marysville (Cal.) *News* furnishes an account of a death which occurred under singular circumstances, recently, at a place called Delor Gluch: "Two men, John Thomas and Ephraim Maringer, made a bet of ten dollars as to who could hold his breath the longest. At the word, both drew in their breath, but Maringer soon gave out: Thomas gave no sign or motion to show that he was aware of his having won the wager, but sat with his head bowed down upon his breast, still, immovable! 'Halloo, Thomas! old fellow—you've won! What are you sitting there for?' Get up and stand treat," some one said to him. Not replying, the company became alarmed. They shook him, raised him from the chair—he was dead! Dr. Springall was immediately called in, but all hopes of resuscitation were gone; life had become entirely extinct. A post-mortem examination upon the body of the deceased showed that the heart had been completely burst asunder, causing death instantly."

PRAYER-MEETINGS.—We are informed, says the *N. Y. Tribune*, that the daily noon prayer-meetings at the Dutch churches, on Fulton and Ninth-streets are thronged, and such is the religious interest awakened in the city that to accommodate persons unable to attend the meetings at noon, a number of the up-town ministers have appointed a meeting to be held every afternoon this week at the Rev. Dr. Gillett's Baptist Church, West Twenty-third street, between Fifth and Sixth avenues, to continue from 4 until 5 o'clock. It is proposed, we understand, to hold these meetings in several different churches, changing from week to week. There was never, perhaps, so general an awakening throughout the country as at this moment, all denominations sharing in its work.

THE Southern Steamship Convention met at Richmond, Va., on the evening of the 17th inst. Ten railroad companies were represented. Hon. W. H. Preston addressed the meeting in relation to the preliminary contract for the Orleans railway, for which half the capital is to be furnished by each party. Two steamers are to be built in Norfolk, and two in France, and the capital stock of the company is to be three millions of dollars. A resolution was adopted to accept the preliminary contract, and to use their best efforts to perfect it.

The passenger car of the local freight train from Burlington for Rutland, Vt., was thrown off the track, a few days since, near Clarendon, seriously injuring Mrs. Sheldon of Fair Haven, William Hoskinson of Meadville, Ephraim Jones of Reading, Vt., J. C. Hurd of Jefferson Co., N. Y., and Franklin Maynard of Cambridge, Mass.

SUICIDE OF A MERCHANT.—John Browner, a merchant, doing business at 72 Wall-street, was found dead on the morning of the 18th inst., under circumstances of the most melancholy nature. Deceased was found suspended by the neck to the door-knob of the iron safe. Upon his person was found an empty vial labeled "laudanum," which, no doubt, had been drained of its contents previous to deceased's hanging himself. A coroner's jury was held over his remains, which, after hearing testimony, rendered a verdict of "Death by suicide by hanging while laboring under insanity, caused by bodily illness and mental anxiety."

NAVAL INTELLIGENCE.—The United States brig *Perry*, Lt. Com. R. L. Tilghman, sailed from Hampton Roads, for the Brazils, on the 16th inst. The United States sloop-of-war *Germantown*, Commander R. L. Page, from Cape Town, C. G. H., for China, was at Galle, Ceylon, December 23, having put in for water. Purser Doran has been appointed to the United States steamer *Colorado*, and reported for duty 16th inst. Those officers who have not yet reported are ordered to do so on the 1st of March next.

FRIGHTFUL ACCIDENT.—The *Harrisburg Telegraph* announces a most painful accident that occurred in Dauphin county. "It appears that the large furnace called 'Union Deposit Furnace,' situated in South Hanover township, some two miles from Hummelstown, was in full blast, and working satisfactorily until within a few days past, when something interfered with its operations. In order to ascertain what was wrong, the workmen engaged in the work of cleaning the lower portion of the furnace out; but whilst they were so engaged, the hot metal came running out in torrents, so unexpectedly, that five persons were literally showered over with the liquid fire, immediately setting their clothing on fire, and burning them in a dreadful and shocking manner. Some of the unfortunate men jumped into the canal, and others into the water tub; but all this proved unavailing—they were so dreadfully burned that no human help could save them."

KIDNAPPING CASE.—A man named Thomas, a few weeks ago, enticed a negro boy, named Anderson, in this city to accompany him, as he said, to the country, professing that he wanted him to take charge of circus horses. Unsuspecting the boy accompanied him, until he found himself on the auction block at Richmond, Va., where he was about to be sold as a slave. He protested that he was free, and this led to an investigation, which resulted in the imprisonment of Thomas. The latter, with the negro, was last week brought back to this city, and bound over in the sum of \$10,000 to meet an indictment for kidnapping.

Mrs. LUCY STONE, as she calls herself—not consenting to take the name of her husband, which is Blackwell—having refused to pay her taxes, and suffered some articles of her furniture to be sold to satisfy the demand, lectured the people of Orange, N. J., on the evening of the 16th inst., on the iniquity of "Taxation without Representation," as applying to woman. The *Newark Advertiser* says, "She hit the 'lords of creation' with many home thrusts, and in conclusion offered for signature a memorial, already numerously signed, asking the Legislature to extend the right of suffrage to all the adult population of the State. After the lecture was concluded, many of the gentlemen present signed the memorial."

THE Paris correspondent of the *New York Times* gives some farther details of the late attempted assassination of the Emperor. The conspiracy is understood to have been a thoroughly organized one. Five hundred men are supposed to have been implicated, and all had bound themselves by oath to effect the fiendish object of their plot. Important revelations, it is expected, will be made on the trial of Pierri, Orsini and Rudio. The refugee question and Napoleon's "repressive measures" still form the chief subjects of discussion in the political circles of Paris.

It is stated in late Jamaica papers, that much excitement had been created in Kingston by the announcement that a Quakeress, Susan Fredericks by name, would lecture in the Wesleyan Church. Such large crowds attended that she was unable to obtain a hearing. She left Kingston next day on a tour through the country, for the purpose of observing the character and condition of the people, so as to be able to report, on her return home, on the result of emancipation in the West Indies.

VESSELS IN PORT.—There were, says the *N. Y. Times*, in this port and Brooklyn on Tuesday, 20 steamers, 118 ships, 64 barks, 67 brigs, and 277 schooners; total 546. Of these there are 10 for foreign ports 103; for distant ports in the United States 61; total 164; leaving 382 vessels of all kinds lying at our docks without any particular employment or destination.

GOV. MARCY'S QUARTER SECTION IN IOWA.—The *Hamilton Freeman*, published in Webster City, Ia., January 28, says: "A quarter section of land is assessed in this county to Wm. L. Marcy. The old statesman, we have understood, received a land warrant for shouldering his musket in defense of his country, and this is undoubtedly the land upon which it was laid. His heirs, administrators, etc., should attend to paying the taxes, else it may be sold to satisfy that small indebtedness."

DEATH OF AN INDIAN CHIEF IN KANSAS.—From the *Quindaro Chinoan* we learn that the erysipelas, in an epidemic form, is prevailing among the Wyandote Indians. Quite a number of cases have proved fatal. George I. Clark, Chief of the Wyandotes, died last Monday morning of it, after an illness of only two days.

THE Gonzales (Texas) *Inquirer* says: "The grasshoppers, having about completed the work of destruction to vegetation, have cannibal-like, fallen to work devouring each other; at least, they seem to be dying off very fast, and wherever there is a dead one, there are half-a-dozen live ones around it, eating it up."

ANOTHER FIRE IN A PUBLIC SCHOOL.—One of the Public Schoolhouses in Hartford, Conn., was discovered to be on fire, between the floor-boards, on the 12th inst. There were between three and four hundred scholars in the building at the time, who became panic-stricken, and rushed in disorder for the doors; but by the vigorous exertions of the teachers, they were all saved, but little injury being experienced by either of them. The fire was extinguished before much damage had been done.

PACIFIC RAILROAD.—It is stated from Washington that the Senate Committee on the Pacific Railroad have agreed upon the draft of a bill, and will report it to the Senate in a few days. The Committee are understood to be unanimous in favor of a road being constructed, with aid furnished by the General Government, but they are divided in opinion as to the route to be preferred.

THE *Cincinnati Gazette* says: "The venerable widow of President Harrison has been for a considerable time confined to her bed, at the residence of her son, J. Scott Harrison. Old age, rather any particular disease, has asserted its influence upon a naturally robust organization. Mrs. Harrison is now more than eighty years of age."

A CORRESPONDENT of the *St. Louis Leader*, writing from Lawrence, K. T., says: "A rumor was started in this vicinity, that intelligence had been received from Washington, by a confidential friend of Mr. Buchanan, residing in this city, indicating the probable decapitation of Gov. Denver within the coming month, and the appointment of the Hon. John K. Porter, of Albany, N. Y., in his stead."

SNOW IN PENNSYLVANIA.—It is stated that the snow-storms in the eastern part of Pennsylvania have been so heavy as to cause considerable delay in the delivery of eastern freight at Pittsburgh. West of Harrisburg, the Pennsylvania Railroad is in many places completely barricaded by the snow, and the company are obliged to keep men constantly employed in removing the snow from the track.

COLLISION AT SEA.—A telegram from Charleston under date of Feb. 18, 1858, says: "The ship *Bay State*, from New Orleans for Boston, was spoken off Hatteras on Sunday, in a disabled condition. She was run into on the night of the 12th, and was making for the first port."

PROF. AGASSIZ is at present in Florida, on a tour of recreation. Dr. Solger, during his absence, is giving ethnological and historical lectures at his school in Cambridge. He has just completed the reading of his late course of Lowell Lectures before the citizens of Brookline. The lectures have been attended with much interest.

RESUMED.—The Albany Iron Works (Corning, Winslow & Co.) which have been idle since the 1st of January, resumed operations on Wednesday morning last, with about 150 men.

It is stated that of eighty clergymen who deceased in the year 1856, one-half had passed the age of three score and ten years.

STEAMBOAT ACCIDENT.—The steamer *Magnolia*, bound from Wilmington to Fayetteville, N. C., exploded her boiler at White Hall on the 17th inst., killing from fifteen to twenty persons.

A LARGE bed of iron ore has been found in Sheffield, Mass., which it is supposed to cover about four acres. It has been leased to a gentleman from Canaan, Conn., for five years, at \$1,000 per annum.

FLOUR has been selling at \$18 per barrel in Antonio, Texas, in consequence of the difficulty of hauling from the coast.

THEY have been having, for a day or two, very good sleighing at Petersburg, Va., which was well improved by the merrily inclined.

J. EDWARDS BARNES, Superintendent of the Little Schuylkill Railroad, and Duncan Weir, mine agent, were suffocated by the gas in the coal mines at Tamaqua, Pa. Their bodies were recovered at midnight.

INTERESTING TO MARINERS.—A letter from Hong-Kong, December 13, 1857, says: From Shanghai we learn that the last typhoons have disarranged all the buoys, beacons, etc., at the entrance of that river. They are very likely to lead strangers away, and run them into danger. No attempt has as yet been made to replace them. A temporary light-boat has been placed in the wrong place, and some of the buoys have been seen floating about the river channel, without any attempt of the Chinese authorities to secure them.—*N. Y. Sun*.

LATER FROM EUROPE.

The Collins steamship *Baltic*, with four days later news from Europe, arrived at this port on the morning of the 19th inst. The *Leviathan* was at length set afloat upon the Thames on Sunday, January 21st, and thus ends a season of perplexity, disappointment, and anxiety on the part of her builders and proprietors. Much excitement and rejoicing were occasioned by the final success of the protracted efforts to set her afloat.

THE London money market continued to be easy. Breadstuffs were dull and depressed; cotton market tending slightly upward.

THE London *Times* gives an account of the capture of an American slaver off Loando, on the 29th of September last, by H. M. S. *Sappho*. Nearly four hundred negroes were rescued, and numbers, leaping into the water, perished in the surf.

THE Atlantic Telegraphic Company had issued a call for the ordinary meeting of the shareholders on the 18th of February, and in anticipation of this meeting had published a full report of the position of the Company. The report states that it is proposed to raise a certain amount of new capital by an issue of £20 shares, with which to meet the charges for the 700 miles of additional cable now in course of manufacture, and to provide for contingencies. Great confidence is expressed in the success of the attempt to lay the cable next summer.

In France, farther restrictive measures were in progress, one of which was a reorganization of the police force. A meeting of American citizens had been held in Paris, at which resolutions congratulating the Emperor and Empress on their escape from assassination were adopted.


THE Paris *Moniteur* publishes letters patent, nominating the Emperor Regent, in case of any calamity befalling the Emperor before the Prince Imperial attains his majority.

In Italy, a rumor was current that the assassination of the King of Piedmont formed a part of the programme which included the death of the Emperor Napoleon.

THE Bombay mail of January 9 had arrived in England, but the news adds nothing of importance to the telegraphic accounts brought out by the *Niagara*. The correspondent of the *Daily News*, however, asserts that the news from Punjab is unfavorable. The Sikhs were not safe, and the Affghans threaten on the northern frontier.

POPULAR HOMEOPATHY.

NERVOUS HEADACHE.—Dr. WEISSE'S Specific Remedy for NERVOUS HEADACHE [formerly Curtis and Weiss's]. This medicine has been tested for several years. Delicate Ladies afflicted with this affection as well as literary and business men who had overworked their brains, have felt its efficacy. It gently relieves the patient, without leaving any bad after effects. Price 37 cents; one-third discount to the trade. To be had of the proprietor, J. A. WEISSE, M. D., 23 West Fifteenth-street, New York. Sold by Wm. Radd, Druggist, 800 Broadway, New York. L. LEROY, " 771 " F. H. LOM, " 228 Eighth Ave. " E. FLINT, " 281 Ninth Ave. " S. T. MUMFORD, 5 Great Jones-street. Mrs. M. HAYES, 175 Fulton street, Brooklyn. KITTIE, Druggist, corner of Bowery and Bleecker-streets.



SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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

VOL. VI.—NO. 44.

NEW YORK, SATURDAY, FEBRUARY 27, 1858.

WHOLE NO. 304.

The Principles of Nature.

FALSE PROPHESYING.

NEW YORK, February, 13, 1858.

C. PARTRIDGE, Esq. :

Dear Sir—Spiritualism has thus far encountered with success the opposition of the Press, the Pulpit and the Professor, and it seems now as if its worst foes are to be found among its believers. Against them, as against its avowed opponents, it is our duty to struggle. Therefore it is, that I request you, to publish the following correspondence. The mediumship of Mrs. P***** is becoming too questionable to warrant us in passing it over in silence.

Yours, etc. J. W. EDMONDS.

—, December 31, 1857.

JUDGE EDMONDS :

Dear Sir—Pardon me for addressing you at this time, stranger as I am ; but knowing the zeal with which you investigate science for the benefit of your fellow-man, I am induced to lay the case of a lady-friend of mine before you, and ask your advice.

Some few months since, a lady in your city (Mrs. P*****) told this friend of mine that she would live only sixteen months; and as she had been previously told by Mrs. P. many truths touching her past history and life, she was induced to, and absolutely does, believe that her time is fixed to the day specified, notwithstanding a tolerable good constitution and good health, and only about twenty-one years old.

The effect is as might be expected in a person who has little to do but to dwell on prospective ills and pains—a gloomy state of melancholy.

Now, sir, as you have spent much time in patient investigation of this matter—the truth or falsity of which I am unable to decide, even to my own satisfaction—and as there have, no doubt, similar cases come to your notice, I would in her behalf ask, to what or to whom are we to look for a remedy?

Is it true that the day of one's death can be foretold? And if so, is it right that the gift should be so illy bestowed as to be used to make monomaniacs? I think that if the phenomenon called "Spiritualism" emanates from an All-wise and Omnipotent Creator, its proper work is to make mankind happier and better, as indeed all His laws, when properly understood and obeyed, universally tend.

I have seen considerable of Spiritualism, and I have been forcibly struck with the faithfulness and truth with which the past has been portrayed and described; but I have never yet seen any more ability to lift the veil which hides the future displayed by "mediums," than by other and far different systems of reasoning.

Will you, therefore, not for the gratification of idle curiosity, but for the benefit of one who already suffers much, and will probably increase in mental anxiety and unhappiness, give us the benefit of your study, experience, and observation, touching the case. Your opinion alone on the matter would be valuable, as

coming from one who has devoted so much labor to its investigation.

* * * * *
Very respectfully your obedient servant, —.

NEW YORK, January 3, 1858.

MR. —:

Dear Sir—I wrote you a hasty note in reply to yours of the 31st of December. I now avail myself of my first leisure to write more at large.

It seems from your note that your friend places reliance upon the unwise predictions of Mrs. P*****, that the period of her life is limited to sixteen months. Such a prophecy, to any at all acquainted with that medium, or at all familiar with spiritual intercourse as manifested through the mediums of the day, would give no uneasiness, simply because they would have learned how much or how little reliance to place on such an attempt at prediction.

But the difficulty is, that we have been taught falsely what is the condition of man immediately after death, namely, that he is instantly and greatly changed, almost, if not quite, into a state of perfection; and therefore we expect great perfection in anything coming from the Spirits of the departed. So that when we become satisfied that it is such a Spirit that speaks, we are at once induced to rely on what it says.

In other words, we combine our erroneous ideas of Spirit-nature as derived from our education, and our ideas of the Spirit-teaching as derived from the reality before us, and from the two sources form our judgment. Of course such judgment must be wrong, because it is grounded on an erroneous basis.

It is liable to be wrong, for this reason: One of the first lessons which Spirit-intercourse teaches is, what is the real nature and condition of the Spirit after death—that it does not become changed by death, but is, for a while at least, precisely what it was on earth, and is destined to progress there as it had to here, and can not be instantly clothed with infinite, or even any greater, knowledge in any respect, than it had here.

This, I say, is the very first lesson which the intercourse teaches. Yet there are very many who will not stop to learn that lesson, but led away by the fascination of the intercourse, overlook the important question, "From what kind or condition of intelligence does this intercourse come?"

Now, if such a prophecy had been made to me, as was made to your friend, I should have made these inquiries before placing any reliance upon it: Who are you who predict this?—how do you know it?—what evidence can you give me that you are the individual you pretend to be?—what is your condition of intelligence to enable you to know it?—what is your condition as to purity of purpose, to justify me in supposing you to be influenced by good motives?—and how am I to know that you are not influenced by some evil motive?

Did your friend ask any of these questions? For if she did not, she made herself very liable to be deceived. On the other hand, if she relied upon her previous notions of Spirit-nature, she

skipped over the very ground-work of the knowledge that was proffered to her, and took for granted as true what was indeed an error. And if, without taking the necessary pains to learn how far Spirit-intercourse is to be relied upon, she yielded her belief to what was said, she betrayed a credulity which, in all the relations of life—in all intercourse with mortals or with Spirits—can not fail to mislead.

It seems to me that this was her first error. She did not stop to inquire what reliance was to be placed on Spirit-intercourse, but yielding to her preconceived opinion of the perfection of Spirits, she took it for granted, that what they said must be right.

Now there is no truth more earnestly inculcated by Spirits, and by all intelligent and well-informed believers, than this; that the intercourse is not, and can not, be perfect; that it comes from those who are far short of perfection; that it comes through mediums who are not even perfect as such; that it does not, and can not speak "by authority;" and that in everything it says or does we *must* use our own judgment, and it is a sin in us to omit to do so.

I send you two pamphlets* which I have published on this topic, which enter more at large into the subject. Let your friend read them, and also pp. 39 to 48 inclusive, of my "Introduction" to my second volume on "Spiritualism," and she will see the necessity of not surrendering her own judgment, but of exercising it on all occasions.

And when she comes to exercise her own judgment, she may ask: How she is to know that the Spirits have not the power of prophecy as to the duration of her life? I will answer as far I can. Yet I beg you and her to understand that I do not claim to be authority on this topic, for I as yet know but too little myself, to venture to assert that I am certainly right. I can only state my opinion, and leave you to judge of its correctness.

Let us ever bear in mind, that spiritual intercourse is not supernatural, but in compliance with fixed laws affecting the whole human family. We may understand those laws as well as any other that operate around us, and it is our ignorance of them alone that causes us to be astonished at their operation. What astonished the aborigines of America at the white man's power, but their ignorance of the gunpowder they used? What now could amaze a savage of the Rocky Mountains more than a steam-engine, to us a familiar thing, but to him a marvel, because of his ignorance of steam and its laws?

It is true that Spirits can foretell future events. But to what extent? Not, certainly, to an unlimited extent, for that belongs alone to Omniscience. What, then, is the boundary? A very simple one, it seems to me, and the same which bounds our power to foretell even when in the form.

For instance: I prophesy that you will go to Detroit next week! I do so because I know it is your intention to do so, and I merely say you will execute your intention. Still it is in

* The pamphlets sent were two Tracts I have published; one entitled "The Uncertainty of Spiritual Intercourse," and the other "The Certainty of Spiritual Intercourse."

me a prophecy. So I prophesy that at a certain hour you will go from your office to your home. I know that you are in the habit of doing so to get your meals, and reasoning from cause to effect, I prophesy truly an event which actually happens.

Now, as I understand it, that is exactly what Spirits do when they prophesy, and no more. They tell us events which will be the result of their own action, or reasoning from cause to effect, they tell us the probable result. And as they have great power over events on earth—affecting them far more than we have been taught to believe—and as they frequently have a greater knowledge of causes than we have, so to that extent their power of prophecy is greater than ours.

But I do not believe that, in any case, they can foretell the hour of our death, save only one, and that is where we have some fatal disease about us which they discover, and from which they reason, as any doctor would from the same premises, that ere long it must terminate life. How often do our doctors thus prophesy by the sick bed!—and I have never yet found any reason for supposing that Spirits can do any more. So much they doubtless can do; when seeing the actual reality of an existing disease, they reason as to its termination, and they do more in this respect than mortals can, only when—as is often the case—they obtain a better knowledge of the disease existing within us.

Still, you and your friend may ask whether that may not be her case? Of course, I can not say with certainty, nor can she unless she has made of the Spirit who prophesied, the inquiries which I before mentioned as those she ought to have made.

But I will express my opinion, that she is not thus afflicted with any disease to justify any such prophecy, and simply because of the source through which the prophecy comes. Mrs. P***** has prophesied so many things that have never come to pass, that prophecy through her is a great farce, and no one acquainted with her mediumship would give it one moment's heed.

Still you ask: Why should she indulge in false prophecy to her own mortification? I will tell you. She has medial powers and Spirits can speak through her. But she has very little mental culture or mental discipline. She understands none of the laws governing the intercourse, and exercises no control over it. On the other hand, she gives herself passively up to the influence, and lets it do what it pleases with her, and of course it runs away with her. She is a public medium for pay; all kinds of people go to her, and she thus surrounds herself by all sorts of influences. She might control the consequences, if she had been taught how, but she thinks she must be passive to the influence when it comes, whatever it is, and the consequence is that her mediumship is shorn of its usefulness and is quite as frequently doing wrong as right. She thus makes herself accessible to foolish or mischievous, or malevolent Spirits, who do commune through her, and cause her to say and do many unwise and injurious things.

Now it is very likely that some such Spirit was present when your friend was at Mrs. P*****'s, and seeing her wonder at it all, was disposed to amuse himself at her expense. You will find here in life, people who will do just so, and get up a little fun for themselves without thinking of, or caring for, the hurt they do others. So it was with this Spirit. He meant to have some sport in frightening the woman, but he did not dream it would go so far. He is now sorry enough for it. But he can not correct the evil he has done, and to him it has been a severe lesson by which he will profit, and by which also your friend may profit; for while the incident teaches the Spirit how wrong it is thus to sport with the happiness of others, it may teach your friend to beware of that credulity which misleads so many, and which causes them to jump to conclusions before they have obtained knowledge enough to form correct ones.

Spiritualism is like everything else connected with man: properly guided and governed by his intelligence, it is a means of happiness and advancement to him; ungoverned or misguided, it injures or destroys. Fire, left alone in its fury, is a destroying element; cared for and governed, it is a valuable servant to man. The water that bears us along on its bosom, may drown us unless we take care. So it is with spiritual intercourse. Governed and directed wisely, it is indeed a blessing. Misguided it may do much mischief. Man's freedom is to choose which form of it he will have.

In the mean time, it is a pity that any medium should permit herself to be used for hurtful purposes. As mediumship is the result of physical rather than moral organization, the remedy is in

a great measure in the hands of the medium alone. Others can not prevent mediumship. We can, however, do something to restrain its power of doing mischief. The accompanying words in the SPIRITUAL TELEGRAPH of the 19th of December, will show you what the friends have deemed it necessary to do in Mrs. P*****'s case:

"The manifestations by or through Mrs. Harriet P*****, lately have been so changed and questionable that we feel called on to disclaim any supposed indorsement of her present Spirit-mediumship."

Now if you will be so good as to present these views to your friend, and bid her be of good cheer, for she has much happiness and a large sphere of usefulness in store for her, and let me know what is her condition after this, I will be much obliged to you.

Yours, ever, J. W. EDMONDS.

January 22, 1858.

JUDGE EDMONDS:

Dear Sir—Yours of the 3d and 7th were received, also the pamphlets; and in behalf of my friend, for the relief it has given her, as well as explaining some of the phenomena which have hitherto been a mystery to me, we are all under great obligations. In fact, like your legal friend and correspondent of the pamphlets, I little expected you would devote at least so much time and pains in answer to my letter, presuming your standing among the advocates of Spiritualism in the United States must necessarily favor and sometimes afflict you with a very extensive correspondence.

I have delayed replying to yours thus long, that I might report the effect on Mrs. ——— (as I shall call my friend, as she would rather not have her name given in full):

Previous to, and at the time of, my writing to you, she earnestly persisted that the prophecy had no effect upon her, and was not the cause of her melancholy, and I am very much of the opinion that she believed what she said. But since reading your very kind letters there has been so decided a change in her countenance and general appearance, as to be observable to all acquainted with her. And not only have her spirits been improved, but her general health also, which had materially suffered, has materially improved.

It was, in fact, as much the bodily disease as the mental which I sought to relieve, and the one depended so much on the other, I thought it the most desirable course to treat both together; and although not a practicing physician, but an oculist, I usually prescribe treatment for most of the physical debilities of my own family. But I really deem your prescription deserving far the most credit in her case.

Another effect your letter has had, viz.: to direct her and me, and perhaps through us, others, to a more satisfactory and reasonable explanation of the phenomena of Spiritualism. Mrs. ——— told my wife that on that subject her mind was greatly relieved and many difficulties explained away, and that on her return to New York she should pay you a visit, by which you see that she herself is now convinced of the unhappiness caused by the prophecy.

Yours truly,

"LO THE POOR INDIAN!"

An Address, in three parts, in behalf of the American Indians: 1. To Liberal Christians; 2. To Earnest Professors of Religion; 3. To the Clergy and Church of New York. By John Beeson.

MR. EDITOR: The exclamation of Pope which I have selected as a caption, is often used as the expression of a sentiment, and is considered, in brief, as the eulogy and the requiem of a departed and departing race; but, as the heading of this article, I wish it to have an entirely different import, and to be at once the utterance of a deep sympathy, and a firm resolve to save the remnants of the aboriginal tribes of this continent.

I am aware that this proposition may be startling, and that difficulties are in the way—that religionists, politicians and business men may oppose, and that some will assert that Government and the Churches are doing all that is necessary, and that it is the savage nature and perverseness of the Indian character which repels Christianity, and will not conform to our civilization.

As a matter of course, then, we must look away from the mere religionist, the business man and the politician. These have no heart, no comprehension, and therefore no interest in a great scheme of broad benevolence. Their respective specialties seem to each a field so ample that beyond its limits they have no desire either to survey or explore. Meantime, the wrongs

perpetrated upon the Indian are being proclaimed to the world, and the yearnings of humanity have nowhere to look but to LIBERAL CHRISTIANS for redress. With them the means and the will are at command. It is only necessary for me to state the facts and indicate the measures, in order to induce effort and insure success.

Permit me, then, to say, that although the Indians have, as a general thing, repelled our Christianity and our civilization, it is not because they are either averse to, or incapable of, improvement, but because these systems have been presented in such forms that the Indian mind could not perceive their tendency to improve his condition. When differing sects insist upon differing creeds, it is natural for the Indian to adhere to the God of his fathers, rather than adopt something about which even his teachers are not agreed; and with his clear perceptions he could readily see that the particular phase of civilization under which we live, involves a large amount of fraud, and poverty, and toil and disease, from which his own condition is exempt. If, then, the efforts of the missionaries have been attended with such partial success, and in many instances with total failure, it is no cause of discouragement, but rather of hope and certainty that with protection and proper means, the Indian will perceive and appreciate whatever will conduce to his higher development. But this can not be so long as we assume that his faith must first be changed, and refuse that respect for his religious belief which we claim for our own.

LIBERAL CHRISTIANS, within and without the pale of the Churches, have looked on with silent regret for years at the vast expenditures for Indian improvement, which, on account of attending circumstances, they knew would end in failure and disappointment. But the prestige of parties is passing away, and the public are learning to value that only which is beneficent and true, and the times are auspicious for concerted action by liberal Christians, on the largest scale. And may we not hope that as the day star has arisen, and the human mind is bursting from the thralldom of ancient bigotries, something effectual will be done to avert the aggression upon a once numerous and yet noble branch of the human family?

It is true that Government makes ample provision, so far as pecuniary considerations appear in treaty stipulations; but we have the positive assurance, from authentic sources, that there is generally a failure in the practical application of these provisions; and sometimes they are not paid at all, as the following extract from the last published Report of the Sioux Agency will show:

"The treaties say these funds shall be annually expended; whereas, large amounts have been kept back, and are now in arrears, and that after repeated applications to have them expended. These arrears are not mean, petty sums—surpluses or remnants of funds remaining unexpended—but large amounts—thousands and tens of thousands; and in some cases the whole fund is appropriated for a special purpose."

The above is but a sample of many similar statements, and plainly shows the strong claim which these wronged people have on the attention of the justice-loving members of every community.

"It can not be wondered at that the Indians are constantly complaining, making the want of faith on the part of Government officers their excuse for bad conduct of every kind."

We may instance the Wippotoons and Sissitoons in Minnesota, who, several years ago were to have \$30,000 down, and \$12,000 annually, as a civilization fund; but who, as we are informed by a resident missionary, get but one-third or fourth of the amount, and that is paid in goods in such a manner as to be of but little benefit even for temporary purposes, much less for permanent improvement.

We also learn that the sale of whisky has increased tenfold among them within the last five years. This, in connection with the fact that it is proposed to organize new Territories for settlement in New Mexico and Utah, thereby throwing our frontier settlers in closest contact with the few remnants of tribes that are left, gives reason to fear that, unless a stop is put to the slaughter and robbery of these people, their destruction will be effected in a very few years.

The late treaty with the Potowatomies, by which they are to receive \$40,000 down, and \$30,000 annually afterward, will, if rightly used, be amply sufficient to introduce at once the facilities of a true civilization. This, I apprehend, can best be effected by the settlement upon their reserve of a sufficient number of men and women with clear heads and benevolent hearts, to become self-sustaining—not only by developing the resources of the country, but by the exercise of the functions of civil Government, and the introduction of the arts and sciences, and whatever would tend to refine and elevate the people.

In the formation of a new social order between two races, it should not be assumed that one party is so utterly wrong that it must give up all its forms and social arrangements for the adoption of others. The Indian has clear perceptions as to the fitness of things, and can soon detect the wrongs which hang like an incubus upon our own system. It will, therefore, be safe to furnish him with the lights of science, and to leave him to work out his own system, both of law and religion, and all the details of civil government. In fact, to deny the Indian this right, is an outrage upon his understanding and his conscience. We must admit, not only that the Indian has some good, but that his intuitions are to him sacred as the law of God, and should be respected by those whose position constitutes them his teachers. Not to do so, would be as unreasonable in us as it would be in him to require us to renounce our faith and hope for the adoption of his.

We ask, are there not liberal Christians enough to furnish means to enable the Indian Aid Association to establish these civilizing communities upon each of the reserves that are, or may be appropriated? We do not propose to interfere with missionary efforts, but rather to secure for them, as well as for the Indian, the fullest protection from deteriorating influences, and all the facilities for the highest good.

The difference between this enterprise and those of the Churches consists in this: The primary aim of the latter is to Christianize first, everything being secondary to a belief in the Bible as divine revelation, and Jesus as the son of God, the only Saviour. Our efforts, being directed to their physical and social nature, will be based upon the assumption that they have the same divine presence, and are subjects of the same inspirations and aspirations in various degrees, as were Enoch, and Moses, and Job, or any others who have lived before or since interpretations were written, and the Great Spirit whom they worship, is the same whom Jesus called "God." Consequently, we think it safe to leave theological points for their own adjustment.

The only positive law upon which we shall insist as of binding force is, the LAW OF LOVE expressed in the Golden Rule; and as it is well said that love works no ill to its neighbor, but is full of mercy and good works, literally hating none, but blessing all, therefore, it is logically and philosophically true, that the "whole law is fulfilled in this word, that we love one another," including enemies as well as friends, and the poor as well as the rich.

But, as we have before observed, we respect the beliefs of all the Churches, and shall hold no controversy, and make no opposition. Our speciality will be to secure for the Indian protection from the whisky-vender, and from swindlers of every description, and to ensure the just administration of impartial laws, so that the Indian, as well as the white man, may dwell in peace, none daring to make him afraid.

In addressing liberal Christians, I wish not to make invidious distinctions, but rather to call their attention to a great and important work, against which there can be no political or sectarian objections; and as it is eminently humanitarian and national, there can be no just reason why all should not engage in it; but especially does the subject commend itself

TO EARNEST PROFESSORS OF RELIGION.

Many of these are deeply concerned for the abounding wickedness, and are exercising themselves in religious services at morning and noonday prayer-meetings throughout the week, while a number of clergymen have set themselves to preach expressly on the sanctity of the Sabbath, and to labor more zealously for a stricter observance of the day. These are palpable evidences of the stirring life in the religious element, for which we would rejoice. But by sovereign citizens, there is something to be done as well as to be prayed for; and in order to illustrate, let us suppose a family or small community of persons under the government and control of laws emanating from themselves. Suppose some member of this community should encourage drunkenness by the use and sale of whisky, others encourage lewdness by giving countenance to prostitutes, while the rest, being grieved at the wickedness of their brethren, betake themselves unto prayer, I ask, would God, in answer to such praying, stop drunkenness and debauchery, and save that community from the miseries consequent upon their vices? Certainly not, unless they also remonstrated with their erring brethren, and enforced their laws to sustain virtue and temperance. Our nation is but a family or community on a larger scale. Some of our people on the frontiers have been for years shooting, and poisoning, and starving to death, the poor aborigines of the soil; and next spring

thousands will cross the Plains, or migrate from Oregon and California to the Great Basin and the Gila Valley, to monopolize their lands and their homes. The cry of these oppressed people, like the Israelites of old, is continually going up to God for justice. The Father of all hears, and will ultimately award in righteousness. Already our national sins against the weaker races are re-acting upon us. Prostitution and fraud are rampant in every phase of society, and like a band of robbers, men are grasping for the spoils; and do you think that mere praying and observance of the Sabbath would be a remedy? Let us suppose a rigid cessation of all secular business on the Sabbath day, and that every house became a house of prayer, yet without direct reference to these crying evils; they would gather strength and more aggravated enormity from the passive encouragement thus derived from the prayerful and the pious. We have an illustration in the present position of the slave power and the American Tract Society. The former is more grasping than ever, while the latter is crippled, and fast losing the confidence of those who have heretofore sustained it. In view of this, I appeal with the most solemn earnestness

TO THE CLERGYMEN AND CHURCHES OF NEW YORK.

With many of you I have had the pleasure of a personal interview, and judging from the hearty sympathy generally expressed, and the declared intention of some to give a discourse on the subject, I trust it will not be taken amiss if I urge upon all the consideration of the grand moral effect which a unanimous action in this respect would have upon the country at large. New York is in reality the capital of the nation; not only the focal point of commerce, but also the radiating point of politics, of morals and religion. A united voice from you would be heard beyond the Rocky Mountains, and vibrate through every valley in our States and Territories. It would check border-ruffianism; strengthen the advocates of peace and justice; prevent massacres and wars, and a vast amount of misery; and above all, it would give a new and nobler cast to public sentiment by calling forth the magnanimity of the nation, and disposing us to become protectors and saviours instead of oppressors and destroyers.

This suggestion should be adopted at the earliest opportunity, and it would go like a wave of love and mercy with the emigrants across the Plains this coming Spring, and cause many to find friends where otherwise they will find an enemy and a grave. Sermons alone are not enough; there should also be collections taken up, and the best presentations of the claims of this subject put in tract form, and spread broadcast in every neighborhood. Also measures should be taken to sustain the necessary agencies to carry out the purposes of the Indian Aid Association. The benefits would be both moral and commercial, and would accrue quite as much to ourselves as to the Indian. To my apprehension, this effort is of paramount importance; for it is only righteousness which exalteth a nation, whilst sin (a national sin) is a disgrace to any people.

Although I am addressing the churches of New York, the subject commends itself to those of the whole country, and a sermon and collection from each is imperiously called for by the magnitude of the work and the importance of its speedy accomplishment.

L. T. Warner, M. D., 49 Lafayette Place, New York, is Treasurer of the Indian Aid Association, and all contributions to its funds should be remitted to him. The names of the Board of Managers (twenty-five in number) will soon be published, with a programme of operations, and a memorial and petition to Congress.

RELIGIOUS ORGANIZATION AND ITS DANGERS.

BY J. A. WEISSE, M. D.

A great deal has been said and done by modern Spiritualists for and against their organizing into congregations with a hired preacher and pastor. Two years ago I was for organization, as I thought nothing could be done without it; but having since watched the workings of Spiritualism, and devoted some time to the history of religious organizations from gray antiquity to our day, I have come to the conclusion that religious organization has always been arrayed against free-thinkers and men of progress. Let us illustrate this position by a few facts: Modern research and investigation assert that 2,000 B. C. Abraham emigrated from India because he would not worship the female principle in the Hindoo Deity. Let it not be forgotten that the Hindoos had a regularly-organized priesthood and a sacerdotal police that could not bear dissenters and men of progress.

The Israelites were despised and persecuted in Egypt because they adhered to the one God worshiped by Abraham, and would not become polytheists. Moses and Aaron succeeded in rescuing their brethren from bondage. The Egyptians had a regularly-organized priesthood with a sacerdotal police that could not bear dissenters and men of progress.

Shadrach, Meshach and Abednego were cast into a fiery furnace because they would not worship the golden image; Daniel was cast into the lion's den because he persisted in worshiping the God of his fathers. Let it be remembered that the Chaldeans and Persians had a regularly-organized priesthood and a sacerdotal police which could not bear dissenters. Socrates, the best and wisest of the Gentiles, was condemned and poisoned by his countrymen, because he advocated a higher morality. The Greeks had a regularly-organized priesthood, and a hired sacerdotal police, who could not bear men of progress. But, strange to relate, those very Israelites whose ancestors had been persecuted in India, Egypt and Babylon, not only persecuted, but crucified Jesus Christ, and stoned his followers. Let us not forget that the Hebrews had their regularly-organized Pharisees and scribes, who could not bear dissenters and men of progress.

The Christians were persecuted for three centuries: by the cross, the rack, the torture; nothing was spared to exterminate them until Constantine embraced their faith. The Romans had a regularly-organized priesthood, with a sacerdotal police, who could not bear dissenters and men of progress.

These very Christians, who had been so persecuted, soon made war upon what they called *heretics*, and presented to the conquered the cross with one hand, and the sword with the other. Such was especially the case with the Saxons and their brave leader, Vitikind. Charlemagne's name is red with the blood of those northern heroes; yet he was crowned emperor by the Pope, and the surname *Magnus* was affixed to his name; hence *Charlemagne*. The Holy See had resolved to bring the world to Catholicism, or reduce it to a charnel-house. At first councils were called to condemn and punish liberal bishops and reformers: Arias, Wickliffe, Huss, etc., became victims; then came that dark and diabolical tribunal called the *Inquisition*, which secretly made away with and tortured so many liberal minds, progressive not only in religion, but in the arts and sciences. Even the horrors of St. Bartholomew were not deemed unworthy of the Roman Hierarchy, who sang a *Te Deum* in celebration thereof. By way of apology, let us remember that the Catholics always have had, and have now, the best organized hierarchy, with a priestly police, who can not bear dissenters and men of progress.

Now appeared Luther to reform the world and redress wrongs; but if it had not been for the feuds for political supremacy between Charles V. and Francis I., he would have died at the stake, like his predecessor, John Huss. Protestantism proclaimed *liberty of conscience*; but has this liberty ever been granted by Protestants? Read the history of the Arminians in Holland, and their condemnation by the Synod of Dort; then read the intrigues and struggles between the Episcopalians and Presbyterians in England, and answer for yourself how Protestants have granted this liberty to their fellow-citizens; even the Pilgrim fathers burned and hanged the Quakers, and burned the so-called witches, who, it is asserted, were but spiritual mediums. But to illustrate the religious toleration of American Protestants, let me quote a passage from an article I published in the SPIRITUAL TELEGRAPH of February 7, 1857:

"Such has been the history of sectarianism; Judaism persecuted Christianity, Catholicism persecuted Arianism of old and Lutheranism of late; Lutheranism caviled at Calvinism; Calvinism sneered at Unitarianism and Universalism; now all laugh at Spiritualism as their common enemy. Thus the persecuted and sneered at have, turn by turn, become the persecutors and sneerers."

Let us remember that even Protestants have a regularly-organized clergy, and a clerical police that can not bear dissenters and men of progress. With such facts and examples before us, shall we organize? shall we have a hierarchy either under the name of priests or clergymen, with a blue dicky or a white cravat? True, we are liberal, and mean that our followers shall be liberal. Christ and his apostles proclaimed glad tidings, and became martyrs, but their successors preached the Gospel, and made martyrs. Can we hope to be more successful than our predecessors, if we organize? Let us bear in mind that the moment a sect is organized, that moment any dissent from its doctrines becomes heresy, and persecution is a necessary consequence. America has inaugurated and sanctioned political freedom in the broadest sense; let us inaugurate religious freedom, and banish religious tyranny of every description. This country has now enjoyed political freedom for seventy years, and no one seems to regret it; let it enjoy religious freedom for the same period, and see whether there will be cause for regret.

[To be continued.]



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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, FEBRUARY 27, 1858.

"THE STAND-POINT OF PROPHECY."

A friend placed in our hands the other day, the "*Independent*" of the 4th of February, containing a two-column article under the above title. The text, strange to say, is not from the Bible as befits a religious newspaper about to project a homily on prophecy, but from the "*Evening Post*,"—the author not being "Joel," as in duty bound, but Judge Edmonds.

"Not to put too fine a point upon it," it appears that the said Edmonds, over his own signature, did, on the 1st of February, communicate through the said *Evening Post*, a series of incidents occurring under his own observation, which he desired to have compared with the experience of others, to the end that truth might be elicited. The incidents referred to belong to that chapter of mental science known as *clairvoyance*, and bear about the same technical relation to prophecy that the Athanasian Creed does to common sense. They are facts about as familiar as snow-storms, and are as well established in the domain of mental science as the North Pole; and if they have nothing to do with the "stand-point of prophecy," they will at least serve as an excuse to talk about it. The "*" of the *Independent* sheds a good deal of mirth upon this same "stand-point," with less of light. From his lookout, the fountain of prophecy dried up, or rather was "used up," about two thousand years ago! According to him, it held out just long enough to ruin Babylon and Jerusalem, and to establish on their downfall the "Assembly's shorter catechism," and then, with just enough left to fill a fount in some modern churches with sanctified water for the convenient sprinkling of evangelical babies, it ceased to flow forever!

Now this "stand-point" does seem to us rather narrow for the accommodation of the present age. To trace out upon the theological map the dry beds of prophetic streams which, in the days of the fathers, abounded with living water, must be but dry refreshment to the thirsty children—more especially when they are told by those who claim to have monopolized all the knowledge extant upon the subject, that these dry streams are never to flow again, and that henceforth and forever the race is to slake its prophetic thirst on the *sacred history* of spiritual water. From this "stand-point," it also appears that "the old-fashioned prophets" not only used *themselves* up, but also "all the grand themes" which belong to human interest for all time. They completely exhausted "the department of *useful prophecies*." Very likely this may seem so to the observer whose "stand-point" is the sepulchre of the prophets—who assumes that prophecy was interred with their bones, or in other words, that principles can die with men; but from *no living* "stand-point" is this admissible; and herein is seen the inadmissibility, that the moment the "*" of the *Independent* leaves the tomb of "the old-fashioned prophets," he becomes a prophet himself, and begins to fructify after the similitude of Balaam—that is to say, he magnifies Israel. Does he not tell us that the theater of "grand themes" is forever closed—that eternity has exhausted itself of all respectable topics and important events—and that no living American, now or hereafter, can compete with a *dead Jew*? Hear him:

"The old-fashioned prophets used up all the grand themes, the history of nations, the events of empires, the progress of the human race, the future glory and victory of moral truth. It is not worth while, we think, to enter into any competition with the department of *useful prophecies*."

Who but a prophet is competent to speak thus authoritatively—to pronounce absolutely as our prophetic "*" does, on the possibilities of the future? The grand themes are used up; eternity can do no more! We learn, however, from the "*Independent's* stand-point," one important feature of resemblance between ancient and modern prophets, viz.: that they are but men in either case, and do not only sometimes make mistakes, but in certain modern instances, are like the doctors, who are said to be proverbially averse to swallowing their own pills. As

for example, the prophet we have just quoted says, a little farther on:

"Another propriety, which ought to be impressed upon every young aspirant for prophetic honors is, that he should be scrupulous in keeping his secret until the event predicted or foreseen has actually happened."

Now, our prophet, in this instance, to be consistent with himself, or at least with the rule he lays down for the "young aspirant," ought himself to have waited until eternity has passed by before he undertook to predict what themes and events would, or would not manifest themselves in the rather spacious area embraced by it. But no, like your genuine prophet from Balaam up, he "rushes into the midst of things," depending upon his prophetic vision, we fear in this instance, at the expense of sound judgment and due reflection. Had he allotted but three minutes for the exercise of his memory and reflection prior to his vaticination, he would have, first, *remembered* that *immortality* was one of the "grand themes" of the "old-fashioned prophets;" that they did not exhaust it; and, secondly, he would have *reflected* that from the nature of the theme, it is exhaustless.

There is yet another feature of resemblance between the *Independent's* "*" and that of the illustrious Balaam—they are both disposed to compromise. "If modern prophecy will abstain from all religious topics, and will confine its vision to things which, if they do no good, will do no harm," says the *Independent*: that is to say, in good orthodox English, if modern Spiritualists would but restrict themselves to the locomotive propensities of their own household furniture, and leave the things of religion to the regularly constituted theological doctors, instead of using their own judgment, enriched by the testimony of their own senses, rather than the more certain light of the *Independent's* steller orb, they might be tolerated as a harmless fraternity of enthusiasts, whose mission is to deceive themselves, and furnish cheap amusement for the rest of mankind. But, as it takes two to make a bargain, all we have to say to this suggested profitable investment is, when the *Independent* finds modern Spiritualism looking out upon things in general, and upon theological dogmas in particular, from that "stand-point," be so good as to—"make a note of it." H.

J. V. MANSFIELD.

We have several letters before us from different sections of the country, complaining of Mr. Mansfield, or at least of his mode of doing, or not doing, business.

It seems that Mr. Mansfield, or rather a friend of his, has advertised that he is a peculiar medium, through whom Spirits reply to letters addressed to them, and sent to his care, 3 Winter-street, Boston. The fee demanded by the advertisement was \$1, and four three-cent stamps to prepay the postage on the Spirit's reply, in case any was obtained. Very many letters were received by Mr. M., some with the fee, and some without it. Mr. M.'s method, as we have been informed by those who have observed it, as well as by a letter recently received from him, is as follows: He goes to his office at seven o'clock, A. M., and remains until six o'clock, P. M. The letters are all before him, and the Spirits select those they choose to reply to, and he keeps on, day after day, thinking all of them will be replied to in due time; but the letters constantly accumulate. Finally, letters of inquiry come respecting the *first* letters which persons have sent, and these share the same fate of the first, and no reply is made.

This neglect to answer letters of inquiry, and keeping the money when no reply from the Spirits is obtained, constitutes the general complaint. Mr. Mansfield, it seems, never intended to refund the fee, whether any answer from Spirits was obtained or not. He says he can not afford to sit for a fee of one dollar, and take the risk of obtaining an answer; that if he takes that risk he requires *three dollars*, and if this sum is inclosed, he agrees to get an answer or return the money.

We have no doubt Mr. M. is perfectly honest, though we think he has little business tact, and has had bad advisers. We think Mr. Mansfield should take the risk of his own business, and if the service is not rendered, and the letter not answered by Spirits as he advertises, he should return the money in all cases, whether his price is much or little. Letters are sent to test his ability to do what he advertises, and if he does not obtain the answer nor return the fee, the person naturally supposes it is a deceptive method of getting the money, and thus disgrace is brought on the cause. For these reasons we must decline to advertise *all* such cases, until the business is arranged and conducted on a basis of rendering the service or returning the money!

We must be distinctly understood, that although we have never seen Mr. Mansfield, we believe from reports, and his own letter in explanation, that he is entirely honest—without the least idea of defrauding, as some suppose—but that the complaints arise from negligence in answering letters of inquiry, and a bad system of managing his business. We believe letters addressed to Spirits, sealed and sent to Mr. M.'s care, are sometimes replied to by Spirits, but that by no means any considerable portion of the whole number sent are thus replied to. We presume Mr. M. is faithful in trying to get replies to all the letters, but he has no control over it. Spirits *will* and *won't* like mortals, and the option of the trial is with Spirits and not with the medium. We think there are indications of a time to come, when mortals will be able to correspond with Spirits by letter much the same as with one another in the earth, but the telegraph lines and mail routes between here and kingdom come are not yet perfected.

TINKERING THE BIBLE.

Our American Bible Society have long since come to the conclusion that the current translation of the Bible is not up with the times. No version is quite sound, according to these assumed Evangelists, or at any rate, none quite answers their purpose, and it is thought that a new translation must be made or the old one repaired or revised, the interpolations left out, and that God must be made to speak according to Webster, respelled, repunctuated, grammarized, etc., etc.

The Board of the American Bible Society some time since appointed a Committee of nine (we believe) to fix up the thing in a more proper and popular manner. This Committee have been working on it a long time, and have to some extent made known their disagreements and conclusions, which raised a good deal of a breeze outside, and some of the weather-cocks were seen to veer round steadily to the strongest breeze, while others seemed loose and to be playing our imaginary devil in a gale of wind. We are not informed whether the Board called on the Committee to report, or whether the Committee volunteered, but they made a triangular report—that is, they could not agree, and this Committee of nine made three different reports. There was a majority report, a minority report, and another one thrown in; perhaps this was done to symbolize the Trinity.

"Dr. Storrs rose and said: 'There was a change in the text of the Scriptures between the date of the original edition of King James, 1611 up to 1816; so there has been a change, gradual and silent, but at the same time perceptible and certain, from 1816 to the present time.' . . . 'You will say, by-and-by we shall likewise be bound to throw out some clause or verse that we now receive. Yes, when-even it becomes an axiom concerning such clause or verse, that it never came from the inspiration of the Holy Ghost, but by the interpolation of some clerk; when this is universally agreed upon, then put it in brackets, and show that it came not from the eternal fountain of truth, but sprang from man. Our text up to 1851 has incorporated with it changes made without authority; the errors of editors, proof-readers, and type-setters. We agree that the changes made in England we may accept and reproduce. Shall we strip this Board, with its able committees and intelligent scholars, of powers we yield to English editors? We must make those changes which Christian scholars unanimously say ought to be made.'

"The Rev. Dr. Brigham, Senior Secretary of the Society, said: 'The true question is, what sort of a Bible the American Bible Society in its associated capacity, as organized in 1816, is authorized and bound to circulate?'

"Dr. Vermilye said: 'We are told by a certain gentleman of high standing in his ecclesiastical connection, that there is no evidence that the Committee has not made twenty-four thousand changes. Why, Sir, I would as soon reason with the ravings of a madman as with a man who can write and talk in that way.' . . . 'As to the headings: these were human compositions from the first, and were always so regarded. They form no part of the version, not being translated from the original, or belonging to it.' . . . 'Now, Sir, I have two remarks to make with reference to this clamor from abroad, which so disturbs some of our number. 1. In reply to its presumption that the Society has no authority to improve the version it publishes; if it can print this version at all, it has the right to print it as accurately as possible; this is all it has striven to do. 2. It is easy to understand how this clamor out of doors is got up. All this clamor, from its commencement until to-day, could have been quieted, and the public mind satisfied, if those gentlemen who have over and again said that the work done by our Committee was good, and that they approve of it, will only stand up and say: 'This work is done by authority; it was called for; the public may be sure that no injury has resulted to the Word of God.' If they would use the weight and influence that properly is theirs, the clamor would soon subside, the Christian community would quietly, in their different denominations, examine and be satisfied with the Society's action, and its course would be onward and upward.

"Charles Tracy, Esq., referred to various headings; among others, cited as an example the Epistle of James, to show that the work of the Committee on Versions has *not been well done*. Their errors were not intentional, but the work, as far as the headings are concerned, is *ill done*. I am constrained to say that, excepting certain crude, ambiguous, and obsolete expressions, the old headings are far better than the new.

"Dr. Van Rensselaer had heard to day the Special Committee called *Triangular*, since it had prepared *three* reports. If so, two of these reports were upon the *base*, while the third was on the *apex*, by itself. Other gentlemen may like to get high; for myself, I prefer to be solid at the base. The majority report is the briefest and best." . . . "Must we not respect the Church at large? Can we find fault with ecclesias-

tical bodies when they are zealous for the preservation of the unchanged Word of God?

Other speeches followed from other gentlemen, and the majority Resolutions were at last adopted by a decisive vote. They were as follows:

Resolved, That this Society's present Standard English Bible be referred to the Standing Committee on Versions for examination; and in all cases where the same differs in the text or its accessories from the Bibles previously published by the Society, the Committee are directed to correct the same, by conforming it to previous editions printed by this Society, or by the authorized British presses; reference also being had to the original edition of the translators, printed in 1611; and to report such corrections to this Board, to the end that a new edition, thus perfected, may be adopted as the Standard Edition of the Society.

Resolved, That until the completion and adoption of such new Standard Edition, the English Bibles to be issued by this Society shall be such as conform to the editions of the Society anterior to the late revision, so far as may be practicable, and excepting cases where the persons or auxiliaries applying for Bibles shall prefer to be supplied from copies of the present Standard Edition now on hand or in process of manufacture.

We much prefer that the Bible should be let alone. It answers tolerably well as it is, and we think this eternally tinkering, changing and revising by sectarians is more fatal to proper and popular respect for the Bible than all the infidels and infidelity so-called, that ever existed. Infidels are constantly saying the Bible is the work of man, and men are almost as constantly working on it. If the Bible is to be revised at all by sectarians, every sect should be represented in the committee. But it is perfectly preposterous to suppose this packed committee of assumed Evangelists—devotees to a mere history of spiritual things, educated in bigotry, and in ignorance of present intercourse with Spirits, and of a living inspiration—can discriminate between that which is spiritual and that which is commentary or interpolation, or can comprehend and properly revise spiritual things. We beg them to let it alone, and save the Bible from being further disgraced, while they acquaint themselves with spiritual things.

FEED THE HUNGRY.

John Washington Farmer, Esq., plumber by occupation, opened a free dining saloon last November, at 47 Ludlow-street, and for a season gave dinners to some forty regular customers; but it soon got noised about that the poor could go there and be filled without money and without price, and his custom rapidly increased. On the 11th of January, he enlarged his saloon so that thirty-four persons can comfortably stand at his table. The throng became so great that officers are regularly detailed to attend in the middle of the day, and to preserve order among the hungry crowd. The place is open for eating from 6 A. M. to 11 P. M. "I am hungry," is the pass-word, and no questions are asked. Of these customers there are at present about six hundred regularly, and some three or four hundred more patronize the establishment occasionally. All hungering humanity is bidden to the feast, without respect to country or color. Women are first served; second, the men; and lastly, children.

On the 6th inst., 1,093 persons were fed by this man at his table. Several persons have offered to contribute to Mr. Farmer's noble enterprise, but his answer is, that he is able to carry out his own purposes, and advises the benevolent to do likewise in other parts of the city. Mr. F. has already served up 32 barrels of flour, 7 quarters of beef, 300 bushels potatoes, 120 hams, 10 bushels onions, 2 barrels herrings, a barrel mackerel, beside the necessary small stores. Four women and four men, beside Mr. Farmer, are constantly busy in cooking and waiting on the hungry. Mr. F. has expended over \$4,000, and still there is more as long as anybody says "I am hungry."

Another Spirit Production.

Mr. Joel H. Clayton, of Clayton's Mills, Pickens District, S. C., writes us, that during the last two months of the year that has just closed, he has written, under Spirit impression, a book to be entitled "A BOOK FOR THE BENEFIT OF ALL SECTS," and which he intends to prepare for the Press in time to be published in the spring. The book treats upon various themes of theology, spiritual philosophy, morals and social life. We are pleased to have this, with other evidences which Mr. Clayton has sent us, that Spiritualism is at work in that region.

Mrs. C. M. Tuttle.

We learn that Mrs. C. M. Tuttle is expected to speak to the friends in Hudson, N. Y., on the evenings of the first week in March, commencing on Tuesday evening.

We have heard highly favorable accounts of the recent labors and successes of Mrs. T. in Hartford, Willimantic and Norwich, Conn., between which places she has been dividing her labors for some time past, occasionally lecturing also at other places during the week. Her congregations at Hartford, Norwich, etc., we are told, have been constantly increasing from the first.

EDITORIAL CORRESPONDENCE.

Troy, N. Y.; February 15, 1858.

The unexpected severity of the weather since I left New York, while it has secured an ice harvest for which we shall all be thankful next July, has had the effect, for the present, to engender a bountiful crop of colds, from which I have by no means been allowed to escape. Here in this northern city, the thermometer for the last few days is reported at from two to eight degrees below zero. The air is sparkling with frost; the ground is covered with snow; and the sleighs and skaters and "coasters" are running to the music of the bells. On Saturday evening one of these coasters, a lad of about thirteen, met with a sad disaster, which sent a shock over the whole city. During the afternoon, he and several other boys had been sliding down the hill on State-street, close by the railroad depot, and had been warned repeatedly to keep off the track. As the Albany train came in at about six o'clock, a covey of these boys, engaged in a race, was coming down the hill, and two or three of them were unable to stop their sleds before reaching the track. One of them was caught on the cow-catcher, and saved himself. Another, caught in like manner, was not so fortunate. He was unable to maintain his hold, and fell under the wheels, which passed over one of his legs below the knee. In other respects, he was not much injured. The leg was amputated, and he is expected to recover.

RONDOUT.

Notwithstanding the weather and other disabilities, I have lectured seven times in nine days, but not to large audiences. At Rondout, the cause has some good friends. The two Smiths, Anthony Everson and others, are devoted to it. They have just fitted up a new hall, capable of accommodating three or four hundred persons; but in getting it under way, made the mistake, as I consider it, of collecting a fee at the door. The Gospel, it seems to me, should be free. If the voluntary principle will not suffice to raise the necessary means, it only shows that Spiritualists need a deeper work within—that they have failed to comprehend the importance of their mission.

I had an opportunity at Rondout to test to some extent the powers of a healing medium of that place, of whom we have all heard, Dr. A. B. Smith. He is in practice, like any physician; keeping his horse and carriage, and enjoying an extensive ride. During the brief period I was at his house, he had six or eight calls to visit the sick, from both sides of the Hudson, embracing a wide circuit of many miles; and the reports of cures affected through his agency, carry one back in memory to days of old. It is not unusual, I am credibly informed, for fevers, inflammations, sore eyes, tumors, and inveterate chronic diseases, considered incurable, including so-called consumption, to flee before his touch. He is a good examiner, as I had opportunity to prove. In his operations, he is controlled by a powerful Indian spirit, often giving way to a brief burst of Indian eloquence, and his manipulations, as evidenced on myself, are accompanied by as strong a magnetic influence as I ever experienced. He wholly relieved my chest from considerable pain, and an incipient inflammation, in about half an hour, and I am told that the potent fact that the sick are healed by his touch, is doing more for the cause of Spiritualism in that quarter than all other means put together.

POUGHKEEPSIE.

Having spoken four times at Rondout, I proceeded to fill my appointment at Poughkeepsie, which place I found overrun with popular lectures and public meetings, occupying about every evening of the week. Among them was the meeting of the State Temperance Society, on Wednesday, which lasted through the day and evening, and ended with a ten o'clock supper. On Thursday evening I addressed a respectable audience at the Universalist Church—subject: "Life, its Origin, Substance and Ultimate"—and at the close of the lecture, occupied three quarters of an hour, or more, in replying to questions. The pastor of this church, the Rev. Benjamin Davis, is a Spiritualist, and by invitation of a large number of citizens, is now engaged in a course of lectures on the "Philosophy of the Human Mind, and its Special Relation to the so-called Spiritual Manifestations of the Present Day, as contrasted with the Spiritual Communications as set forth in the Scriptures of Divine Truth." The course has now extended to six lectures, which have been confessedly able, have attracted great attention, and been a means of greatly enlarging the congregation.

A MODEL CREED.

Mr. Davis related to me the following incident: A company

of Spiritualists were about forming themselves into a Church, but found it impossible to agree on a creed. In this dilemma, they concluded to ask the advice of their friends in the Spirit-world. The advice was freely given, and the creed recommended found to be satisfactory to all. It was as follows: "We covenant and agree with each other to seek for and defend the Truth."

A SUBSTANTIAL SPIRIT FORM.

In 1853 Mr. Davis was preaching at Fall River, Mass. On a certain occasion Miss Thorpe, a celebrated medium of Providence, R. I., was at his house, and several other friends, making in all seven or eight. In the course of a sitting, his little girl, some two or three years deceased, manifested her presence, and in answer to his request, said that she would endeavor to make herself tangible to his senses. Immediately he felt her about his knee, as of old. She had been a sickly child while in the form, and had sat much on his knee, and now again he felt her climbing to her accustomed place. The circle was sitting round a table, over which a linen cloth was spread; and now the cloth rose up, and under it appeared the outline of the child, sitting in his lap. This was seen by all. Mr. D. requested her to give him some familiar sign, when she raised her little hands, as had been her habit, and patted him over the face. He put his own hands down on her form, which seemed substantial and real, but a moment after dissolved into thin air, and was gone.

J. R. O.

Sale of Swedenborg's Books.

We learn that the Swedenborg Publishing Association, whose office is in the Bible House, this city, have received more calls for the works of Emanuel Swedenborg within the last three months than they ever have received before during the same length of time, and that they are sending them to all parts of the country. This extraordinary amount of inquiry as to the teachings of the Swedish seer, has undoubtedly been excited by the phenomena of Spiritualism.

Too Good to be Lost.

A subscriber in Parkinsville, Vermont, writes that he has just moved there and expected the TELEGRAPH would be forwarded to him from his former place of residence, but he does not get it regularly, therefore he requests us to mail it to his new place of residence. He adds: "I take the *Tribune*, which never fails to reach me, but I would give more for an old wrapper that has been round the TELEGRAPH over night than all the other papers put together."

Opening of Progress Hall.

The Hall formerly called "Lamartine Hall," at the north-west corner of Eighth-avenue and Twenty-ninth street, and which had for some time been occupied by Spiritualists for Sunday meetings, has lately been re-fitted, and on Wednesday evening of last week was re-opened under the name of "Progress Hall," speeches being made on the occasion by Ira B. Davis and Mrs. French.

Mrs. Emma F. Jay Bullene in the West.

We learn from the *Monroe Sentinel* that Mrs. Bullene is astonishing and delighting the people of Wisconsin; that she has crowded houses, and that much interest is being manifested in her lectures.

A Delaware correspondent fears modern Spiritualists are veering round to unite with the Church. We have only to say, for ourselves, that we do not think there is any occasion for alarm in either case, whether they do or do not. Both might become somewhat modified by such an event; but on the whole, we think truth and righteousness are being promoted. Extremes either way should be avoided. Excessive prejudice against the Church is to be regretted equally with an undue subserviency to its bigotry and dogmatism.

A. H. Buckman, Etna Green, Ind., calls for lecturers—does not think large audiences could be assembled, but believes much good could be done.

Dr. A. C. Stiles of Bridgeport, Conn., informs us that he is constantly in receipt of letters enclosing hair for him to examine, but no money is sent for the fee, and he is obliged to throw all such letters aside, and begs that people be informed that it is entirely useless for persons to send them. He can not work without being remunerated for it.

The *Tribune* has recently had some scorching criticisms of the Free Academy, both of teachers and pupils. The writer thinks the teachers are not properly qualified for their work, and that the pupils are not made to understand their studies, but learn too much by rote.

NEW YORK CONFERENCE.

SESSION OF FEBRUARY 16.

Mr. QUERU presented a written statement of his reasons for thinking that the paper presented by him at the last session of the Conference was not a product of his mind, together with remarks upon what he deemed erroneous conclusions on the part of Mr. Partridge with respect to the ability of mortals to do something in the way of impressing media as well as Spirits. The paper recites that fifteen years of constant intercourse with somnambules and disciples of magnetism, naturally leads to a similarity of belief with them, and this accounts for his answer to Mr. Partridge's question in the last Conference; but that in one prominent particular he had differed all along from the opinion of his Spirit-friend Daniel, as well as with that of the medium with whom he is *en rapport*. This difference is with respect to the origin and dignity of Spirit; he contending that there is no more soul in a human body at the moment of conception than there is alcohol in a grape—that both are results, the one of *friction*, and the other of *fermentation*, and that the vaunted soul or Spirit derives all its power and consequence from the normal activity of the physical organism; for which conclusion, to which he was determined to adhere until he was driven from it by positive demonstration, his friend Daniel and the medium had about as high a degree of respect as they might individually be supposed to entertain for a damaged fig.

With this statement of mutual independence of opinion between the parties, he proceeds to state his proof of the action of a super-mundane Spirit in the paper of last week. He says, "When the Spirit was dictating to me this sentence, 'How can one imagine that the soul, after parting with its envelope, will suddenly acquire,' etc., I made an objection, saying that I did not like the expression, 'its envelope,' and that I did not admit the soul in the sense of an original existence, independent of the body. He answered, 'no matter whether you admit it or do not admit it, it is so.' Then I asked Daniel how he could explain the process by which the soul is united or adjusted to the body at the moment the latter is procreated? He answered: 'This I can not explain to you other than by saying the soul and the body are produced simultaneously; and, in short, as is obvious from the previous statement of my own hypothesis, I have written what I did not agree with, and this divergence of opinion proves that it was not a transmission of my thought—in other words, a magnetic fact.'"

Mr. PARTRIDGE desired to explain: The theory he offered is, not that Mr. Queru impressed his thought upon the medium, but that a Spirit of similar views with his own with respect to magnetism had done it. For logical purposes, at least, he denies the magnetic trance. His position is, if it came through a medium at all, it was through a medium for Spirits and not for mortals, and hence was of spiritual origin, though none the more true for that. He does not entertain the idea that Mr. Queru, and perhaps others, ascribe to him: that Spirits do *all*, and men nothing; or that *all* our knowledge comes from them. We know something, and can do something, and the same is true of Spirits in the other life. The grub can do something as well as the butterfly, but the latter can do what the grub can not. He is yet in his shell—not fully developed—only half born, he can not fly in the air, his pinions are but a prophecy as yet; and the same is true of man in the body; he must be content to crawl, until he is able to soar. To be able to do what a Spirit can, he must first be born out of the body into the Spirit-life.

Mr. CULBERTSON said a friend had desired him to present the following question: What is the basis of the nearly universal demand of a personality as an object of worship?

Dr. GRAY answers by asking, What is worship but a grateful appreciation of, and respect for, the good and truth that is disclosed by another, and a yearning after a nearer conjunction with the source of them? And when it is asked, what need of a great central object of worship, he answers: that as man everywhere perceives the existence of a Divine central source of all Good and Truth, and therefore infers a divinely beneficent individuality superior to himself, he can not cease to adore the great central source, and aspire to a more and more intimate union with it or Him forevermore.

Mr. PHENIX said: The necessity for a personality as a central point for his worship, arises from the inability of man to measure infinity. Man on the religious plane must have something that he can grasp; his object of worship must be visible, so to speak, to his comprehension—must be able to manifest himself in god-like love, wisdom and action. On the philosophical plane, he conceives of principles and forces. His God is the grand aggregate of natural law. But while this may satisfy the mere philosopher, it does not meet a universal need, which demands not alone attributes, but a personality to whom they belong, and through whom they can be made manifest. Man can not worship his philosophical God; necessity has no affection, and can beget none. He thinks it a sound philosophical conclusion that Jesus is the highest representative of natural principles in a state of the most perfect equilibration that man can conceive of, and representing thus all the principles of nature in himself, is all of God that man can comprehend. In him, all human philosophy and theology are brought to a focus, and in this sense there is a philosophical propriety in saying that Christ is God.

Mr. ALLEN said: He worshiped a God as much superior to Jesus as he was to the children whom he blessed. God to him was the great motor of the universe. He is, so to speak, a man—the *grand man*—of whom Jesus was but a limited expression. That Jesus was not the expression of every human attribute in a state of perfection or equilibration, is seen in this, that the race has produced better painters, better poets, better musicians, better sculptors, better mathematicians, better mechanics, and as he verily believed, so far as the science of sociology is concerned, better, or at least more practical, philosophers. It was not

Jesus, but our modern thinkers and doers who have compelled the elements to perform the world's work. The great Spirit that made Jesus what he was, is still at work, and as he believed, would eventually produce a greater than he, if it had not been done already.

Mr. PHENIX thought the last speaker had mistaken the true Christ value as represented in the personality of Jesus. Mr. Allen might have pointed out specific superiorities over Jesus of Nazareth, without comparing him with any human being at all. Doubtless the greyhound can smell better and run faster than could Jesus. His superiority was, all principles in equilibration. "Love thy neighbor as thyself" was a *new doctrine*, and all of value that we enjoy to-day, is a birth out of that love. Men, before and since his time, have manifested scintillations of greatness, but in him greatness culminated. He doubted whether a Newton or a Fulton would have been possible, but for Christ's promise to be ever with us. To be able to love one another, is greatness itself. This love is the Christ-principle, the Christ-doctrine, and the Christ-life. It produces, comprehends and governs the universe of matter and of mind.

Mr. ALLEN explained: He also revered the Christ-principle, and honored Jesus of Nazareth as an exponent of the laws which made him. Truth and love are worshipful by whomsoever manifested.

Dr. GRAY said: There are two ways of viewing man—the mythical and the personal. Jesus of Nazareth, as a personality, occasions no dispute among theologians, but seen from the mythical side, we have nearly as many Christs as we have sects. There is the Christ of Rome, the Christ of Boston and the Christ of New York. All are agreed with respect to the personality, and all differ as to the mythology. He did not think it was profitable for this Conference to attempt the office of umpire between these conflicting opinions. It had to do rather with facts than with mythology.

Mr. LOVELAND said: The original significance of worship had been adulterated and confounded with theology, which is merely a philosophizing upon religious emotion. Worship is purely sensational. It arises out of a sense of superior power and goodness, and man's entire dependence upon the source or being whence they originate. It is the offering of the entire heart to that being. Man in the infancy of the race was under the dominion of the affections, and these must have a personality for their object. Love, of necessity, seeks that which can love in return. Feeling his dependence, seeing that his life, and all that pertains to it, was precarious and uncertain, his affections were impelled to an infinite personality. Hence the language, "My God is a rock; I have enemies, but thou God art with me," etc., indicate the predominance of affection. But as man grew in intellect, he felt less need of a personality. The discovery of principles led gradually to the rejection of a personality, even to the extent of Atheism in many minds. This is the metaphysical plane, and is the one at present occupied, which is to be succeeded in turn by one of intellect and affection conjoined and more perfectly trained and developed.

Adjourned.

R. T. HALLOCK.

SPIRIT DEMONSTRATIONS.

The following narrative of spiritual manifestations, which were given to a private circle at the residence of Mr. White, 17 Lispenard-street, on three successive meetings—December 1, January 8 and 15—may be interesting to the general reader, and may possibly meet the eye of some relatives of the young lady whose Spirit favored us with these excitingly interesting phenomena:

December 31, 1857.—Some time after the circle was formed, Mr. B. entered—a gentleman who had no confidence in the assumed existence of Spirits. He took his seat at the table, when some of the usual physical manifestations occurred, such as tipping the table, etc. The table was then moved up to him several times, of which he appeared to take but little notice, when Mr. W. observed that it was done by some friend in the Spirit-world who wished to communicate with him, and he commenced and called over all the names he could recollect, of departed friends, and at length despaired of being able to identify the Spirit, when the table was drawn back from him, and dashed over with force, the fly-leaf resting on the floor. In this position it remained for some time, sliding back and forth, but with such tenacity as required the application of considerable force to raise it. As the motion appeared to represent some accident, as the upsetting of something, Mr. B. recalled to mind a catastrophe in which he was involved some five or six years since. He doubtfully asked if it was any person who was in the cars at the time they ran off the track, and numbers were killed, and his arm broken; which being answered in the affirmative, he related the circumstance, and spoke of a young lady who sat on the seat immediately in front of him, and asked if it was her Spirit. Great pleasure was expressed by the Spirit at being thus recognized, and Mrs. Scriber was influenced, and seizing the arm of Mr. B., exclaimed, "And you were saved!" The table being raised to its usual position, Mrs. S., under influence, was made to represent the scene of distress, the agonies of the wounded and dying, exclaiming, "Take them to the brook! take them!" and was then thrown to the floor writhing in appa-

rent agony indescribable. Clutching the floor-cloth, she drew it up and around her, enveloping herself in it, and was to appearance dead.

Mr. B. then related some of the incidents of the scene, and that the body of the young lady was found under and among the wreck of the cars, partially enveloped in the carpets—also that there is a brook near the place where some of the bodies were taken to wash the blood from them.

January 8.—The circle met at same place; Mr. B. not present; the young lady again gave indication of her presence, and made the usual request for the alphabet, when Mr. W. prepared one on a slate, and the following communication was spelled out:

"I am happy to see you here; I am what the darkened mass of the people represent a Jewess; Isaacs was my name."

Mr. W. conjectured, on reflection, that she was the daughter of a gentleman who resided in Philadelphia, and was formerly a partner with him, asking her if she had known her father. She gave the usual sign affirmative by tipping the table three times, and then by rocking it rapidly, was supposed to express her pleasure at being fully identified.

January 15.—Soon after the formation of the circle, and with four persons only present, the young lady's Spirit again made her presence known, and called for the alphabet, when the following communication was spelled out in the usual manner:

"I am happy to see you here. I am very anxious to have the mind of man, stripped of the dark mantle in which it is at present enveloped. Man is at present in darkness as regards Spiritualism. He must learn, first the true law of Nature by which he can be governed; when he can become sufficiently reconciled to this great law, without adhering to which, he must remain in ignorance, and doubt will be an unhappy companion."

ISAACS.

I entered the circle while the communication was progressing, and was pleased to observe evidence of a mind at work independent of the circle, for in many of the words, when the first syllable was spelled, the circle would interpose, and try to finish it by adding other syllables or terminations, which the Spirit would reject, and we were thus obliged to have recourse to the alphabet to get the word the Spirit designed to use.

After the communication was finished, I expressed a desire to witness the physical manifestations that had been given on the two previous evenings, when Miss I. commenced the exhibition by farther illustrations, first moving the table with a slightly undulating motion as of a small boat moving through a rippling sea, or the tremulous motion of a steamer; then after a short interval, changing the motion to that of railroad cars, commencing slowly, and gradually increasing in velocity up to full speed, when by rocking two or three times the table was dashed with violence to the floor as on the first evening; and from this position I found it required a power of from fifty to seventy pounds to raise it. It was then, at the request of the circle, raised to its appropriate position.

In order to gratify the expressed wish of our interesting visitor, I have endeavored to portray the pantomimic exhibition of a catastrophe which released her Spirit from its earthly tabernacle, and regret that I can not do it justice. J. B. W.

SPIRITUAL PHYSIOLOGY—NO. 3.

DISCRETE DEGREES OF THE SUBSTANCE AND MIND OF MAN.

On account of the term spiritual physiology being rarely used, I will repeat that it denotes the study or science of the spiritual organic life and action of man's economy, by which all of his spiritual and mental powers or qualities are produced or secreted and manifested.

In the previous numbers, the three discrete degrees of the life of man—viz., affection, thought and action—are briefly considered; and it was shown that the life of them is the all of the life of all things of man; that the substance and mind of them are the organisms by whose organic action all of the powers and qualities of his life or mind are produced or secreted, and by which those powers and qualities are manifested in the phenomena of his life.

And it was also shown that these degrees—affection, thought and action—being distinct offices of the life of use, the substantial organisms or degrees by which they are produced and manifested, are distinctly separate, though contiguous, which makes them discrete degrees. For let it be borne distinctly in mind, that to be discrete is to be distinctly separate, yet contiguous, which is discrete contiguity; and that things or degrees of substance and mind exist in that contiguity by being perpetually created in it. The necessity of this discrete contiguity is seen in the fact that things of an exterior degree of substance and mind,

can not subsist or be created from an interior degree, as the natural from the spiritual, without being in discrete contiguity with it; for it is only by that contiguity that the spiritual can flow into the creation and recreation of the things of the natural degree. This truism is illustrated by what is seen in nature, viz., that seeds and grains of plants, and fruits of trees, and the young of animals in embryo, are receptive of the influx of their production, growth, etc., only by being or existing in discrete contiguity with the organisms by which they are propagated.

Now to give more fullness to the idea of those degrees of the body and mind of man—viz., affection, thought and action—let me proceed as follows: And first, as to the degree of affection: It is suggested that an affection, or affection in general, in its definite, substantial or organic sense, is substance of use affected or organized to do use; and that a *specific* affection is substance affected or organized to do a *specific* use. And also as to the term "form," I will repeat that the specific use that substance is affected or organized to do, is its form. So the substantial or organic sense of the words "form" and "affection" are the same—that is to say, substances affected or organized to do specific uses, are *forms*, or *affections*. This is what is meant by the term "form" in the expression "constituent forms of things."

I will still repeat that the individual constituent forms of man being forms of distinct or specific uses, they are *discretely separate* in the contiguity of mutual or co-operative use. In like manner as all of the individuals of our race are the constituent forms of the one universal finite man, so I suggest that all of our race are in the spiritual of discrete contiguity in being in the natural form of mutual or co-operative spiritual uses. And I would also suggest that this discrete contiguity of all constituent parts of our race, is the basis of the possibility of the spiritual ubiquity and telegraphing that have been manifested in this age of spiritual wonders. Each human being is a natural spiritual constituent of the spiritual economy of all of our race as one man—the universal finite man. And thus this universal finite man is a world of natural Spirits, in co-operative natural spiritual use, in the work of fulfilling our destiny.

The first or internal discrete degree of man—viz., the degree of affection to do use—being the created or finite human form of the Divine Love, it is an organized complex of an infinitude of discrete affections. And as the Divine Love is the Divine or uncreated affection of paternal use, so, correspondently, the degree of man's affection is masculine, and thence paternal.

Beside, it is rationally seen that affection to do use is *always* masculine and paternal; for affection to do use can do use only by a propagative proceeding of forms or powers of its own substance and mind—i. e., of its own constituent forms of life, which proceeding powers are propagative, because they flow into, or terminate in, images and likenesses of what they are the proceeding of—which is the paternal propagative process of life, and which images and likenesses are the means or powers by which affection performs use. Thus it seems conclusive that affection to do use is always masculine and paternal; and it will be seen, as we proceed, that this degree of affection is the finite parent or creator of the other or posterior degrees, viz., those of thought and action.

And again, correspondently as the divine love or the divine paternal affection of use proceeds (by its divine begetment, which is the divine wisdom—the feminine in Divine marriage with it) and correspondently as it becomes, or creates, finite forms of divine use—so, in like manner, the finite human of the divine love (viz. the degree of masculine affections) becomes, by a proceeding of its constituent forms, a feminine organism or degree, which is the degree of thought or understanding by which, as a mental wife, it (the degree of affection) propagates, by its proceeding paternal powers, organic forms or powers of action, of ultimate or corporeal use. These forms of action thus propagated from the degree of thought by its marital affection, constitute the substance and form or mind of the degree of action—the third and ultimate degree of man—spiritual and natural.

And again, correspondently as the divine wisdom or the divine feminine is in divine marriage with the divine love, so the degree of thought, or the understanding, (which is the mental feminine degree and mental wife of man), in being begotten or created by the paternal propagative proceeding of affection, becomes a contiguously investing organism or affection of its paternal degree, in marriage with it.

As to this marriage of the degree of thought with the degree of affection, it is suggested that the proceeding propagative

powers of the latter degree, in proceeding, become inverted into feminine forms of themselves, i. e., into feminine forms of masculine affection; and by force of that inversion or feminization, they are, as it were, reverted back upon the degree of affection, or its paternal masculine degree, and thus become an embracing feminine affection or organism of it. This, it is suggested, is the process of the marriage of Wisdom with Love, and of thought with its affection, or of the understanding with its will.

For the better apprehension of this intricate subject, I will add that the proprium or peculiar of the feminine consists in being a feminine form of its paternal masculine affection, by the inversion of the proceeding propagative powers of the masculine into a feminine organism of them. This homogeneousness or oneness in substance and mind, of the masculine and feminine economy, is, it is suggested, the finite efficient cause of conjugal love, which is the love of reuniting with what it is the feminine form of, for the purpose of being in use by means of marriage with it; i. e., it seems to be this proprium of the feminine that is the cause of her always breathing after reunion by proceeding spheres of forms or affections of conjugal love. I will remark that it is not a new idea that the female organism is an inverted form of its parent masculine organism.

Let me repeat, what all know, that the degree of thought or understanding is the matrix or womb, of mental conception and gestation of the paternal powers of the degree of affection, into the forms or powers of action, which constitute the substance and mind of the third and ultimate degree of man.

I may also remark, that the marriage of affection with its thought is its marriage with its daughter Sophia (*sophos*, wisdom), which is making thought, or the understanding, the daughter and wife of the parent masculine.

Z. H. H.

[To be continued.]

LETTER FROM A YOUNG TRANCE-SPEAKER.

PRATTSBURGH, N. Y., January 17, 1858.

BROTHER PARTRIDGE:

Having just returned from my lecturing tour in New England (which occupied the period of five months), to the kind hospitalities of loving parents, I take this, my earliest opportunity, through the columns of your spiritual sheet, to give the patrons of that paper (with many of whom I am personally acquainted) a brief account of my travels.

Developed at the early age of eleven, as an instrument among the many to disseminate the "glad tidings of peace on earth and good will to man," I have since that period devoted a greater portion of my time in occupying the position of an expounder of dead theology, in and around the vicinity of my native village, Prattsburgh, N. Y. In July last, by the earnest solicitation of my Spirit-friends, and the consent of my father, I departed on a tour to New England. Proceeding southerly, I passed into Pennsylvania; thence easterly into Connecticut; thence northerly into Massachusetts, and through Vermont and New Hampshire. In Pennsylvania, the cause is slowly progressing in the region through which I passed. In that portion of Connecticut through which I traveled, I found quite a number of firm and true Spiritualists, seeking to lead poor humanity from those quagmires of darkness and gloom where dogmatic superstition has allured them, into the beautiful paths of progression and knowledge where the sunlight of truth sheds its genial influence over their Spirits, and causes them to enjoy that happiness which is superior to all other felicity. In Massachusetts I found the cause progressing rapidly, and many are the infidels, atheists and skeptics who have imbibed the gladdening truth of man's immortality, proven to them beyond the shadow of a doubt. In Vermont and New Hampshire, the cause has taken deep root, and ere long it is destined to spring up and bring forth an hundred fold. Dead theology is ceasing to exert its tyrannical power over the free-minded mountaineers, and is fast receding into the past, to be numbered among the things that were. In the region of Chester, Vt., there are no less than seven churches empty, which might be filled to overflowing by earnest seekers after the truth, if mediums would visit these places. The seed has been sown, but it requires the sunlight and dews of the "Spiritual Philosophy" to cause it to progress, and like the fragrant flower, to develop and unfold its petals.

Although but sixteen years of age, I feel no diffidence in addressing any audience, for those whose counsel I daily take are ever with me. My labors, for the present, in New England are finished, and I shall employ the greater portion of my time in

the State of New York, for the ensuing six months. On the 20th of this month I shall start for the region of Rochester, and shall return about the 30th; after which I shall be at liberty to fulfill any engagements which may be offered. Those persons desiring my services, either as a trance-speaking or writing medium, will do well to direct to me, for the ensuing three months, at my native village, Prattsburgh, Steuben Co., N. Y. Ever hoping for the success of your many labors, and the advancement of the cause, I remain yours in truth and progression,

HENRY N. JOHNSON.

SPIRITUALISM IN IOWA CITY

IOWA CITY, February 1, 1858.

BROTHER PARTRIDGE:

Not to be behind in bearing testimony to the descent of heavenly blessings from the Spirit-world, even in this far West, I will simply say, that we, too, have here a few gentle drops, precursors, I trust, of a plentiful shower of spiritual influences. But the gates of sectarian bigotry are so securely barred that but few can escape to the open fields and the free unvalled heavens to be refreshed by the descending shower; and that few escape only by scaling the walls, and thus bidding defiance to bolts and bars. We have the usual manifestations of healing, writing, and trance-speaking, mentioned so frequently in the TELEGRAPH. The more startling, and, to many, convincing phenomena of rapping, table-tipping, beating of drums, etc., we have not yet had, owing, most likely, to a want of proper mediumship. At some future time I may be enabled to give you some facts of interest.

I think a good lecturer would find, at least, an attentive audience here for a few nights, and might do much toward giving the cause a living impetus, though as to the pecuniary remuneration I can not speak, as we Spiritualists are few indeed, and not blessed (or cursed) with a superfluity of this world's goods. No doubt, the good Spirits will direct, so far as they can, for the good of the cause in this place.

We hail the appearance of the TELEGRAPH with real delight, and would gladly do anything we could to increase its circulation.

Yours for truth and love, J. T. CALKIN.

A LIZARD EXPELLED FROM A MAN'S STOMACH.

ELLINGTON, CONN., February 2, 1858.

In the month of June, 1854, Seldon N. Pinney, aged about eighteen years, son of Nelson and Mirandi Pinney, of Ellington, Conn., was taken sick with distressing fits or spasms. Several physicians of the regular faculty exerted their skill in vain to remove the difficulty, until June, 1857, when Mr. John R. Reed, of Hartford, Conn., aged twenty-one years, by trade a blacksmith, who claims to be influenced by Spirits, was called to see the patient, and prescribed medicine which seemed to have a good effect by lessening the violence of the spasms until about Thanksgiving time, when he was again attacked more violently than ever. The regular physician was called, and prescribed with little, if any, beneficial result. Mr. Reed was again called to see the patient on the 3d of January, 1858, and in a trance-state minutely described a reptile of the lizard kind. It was stated to be in the stomach or bowels of the patient. He described with the utmost precision the size, color, spots and streaks upon the reptile, and said that it could be removed. He introduced into the stomach very powerful doses of turpentine, bruised black cherries, and cobwebs, and then gave, by injection, a strong decoction of tobacco, which, within a few minutes, caused the venomous reptile to quit his medicated residence and rush forth into a purer atmosphere, a living, crawling thing. He lived about ten minutes. Subsequently there came from the patient a mass of worms of various lengths, from one to three inches, of a reddish color, with black heads. The reptile and worms came away from the patient on the twenty-first of January 1858, since which time the patient has rapidly improved in health.

The patient and his father and mother are willing to make oath to the above-stated facts.

ELI JOHNSON.

LORD BACON ON INTERPRETATION.—The Scriptures being written to the thoughts of men, and to the succession of all ages, with a foresight of heresies, contradictions, differing estates of the church, yea, and particularly of the elect, are not to be interpreted only according to the latitude of the proper sense of the place, and respectively toward that present occasion whereupon the words were uttered, or in precise congruity or contexture with the words before or after, or in contemplation of the present scope of the place; but have in themselves, not only totally or collectively, but distributively in clauses and words, infinite springs and streams of doctrine, to water the church in every part; and therefore, as the literal sense is, as it were, the main stream or river, so the moral sense chiefly, and sometimes the allegorical or typical, are they, whereof the church hath most use; not that I wish men to be bold in allegories, or indulgent or light in allusions; but that I do much to condemn that interpretation of Scripture, which is only after the manner as men use to interpret a profane book.

Interesting Miscellany.

THE SCHOOL OF SUFFERING.

"In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul."—Psalm cxxxviii, 8.

Savior beneath thy yoke,
My wayward heart doth pine;
All unaccustomed to the stroke
Of love divine:
Thy chastisements, my God, are hard to bear,
Thy cross is heavy for frail flesh to wear.
"Perishing child of clay!
Thy sighing I have heard;
Long have I marked thy evil way,
How thou hast erred!
Yet fear not—by my own most holy name
I will shed healing through thy stricken frame."

Praise to Thee, gracious Lord!
I fain would be at rest;
O, now fulfill thy faithful word
And make me blest:
My soul would lay her heavy burden down,
And take, with joyfulness, the promised crown.
"Stay, thou short-sighted child!
There is much first to do.
Thy heart so long by sin defiled,
I must renew:
Thy will must here be taught to bend to mine,
Or the sweet peace of heaven can ne'er be thine."
Yea, Lord, but thou canst soon
Perfect thy work in me,
Till like the pure calm summer noon
I shine by Thee—
A moment shine, that all my power may trace,
Then pass in stillness to thy heavenly place.

"Ah coward soul! confess
Thou shrinkest from my cure,
Thou tremblest at the sharp distress
Thou must endure.
Thy foes on every hand for war arrayed,
The thorny path in tribulation laid.
The process slow of years,
The discipline of life;
Of outward woes and secret tears,
Sickness and strife—
Thine idols taken from thee one by one,
Till thou canst dare to live with me alone."

"Some gentle souls there are,
Who yield unto my love,
Who, ripening fast beneath my cure,
I soon remove;
But thou stiff-necked art, and hard to rule,
Thou must stay longer in affliction's school."
My maker and my king!
Is this thy love to me?
O that I had the lightning's wing,
From earth to flee.
How can I bear the heavy weight of woes,
Thine indignation on thy creature throws?

"Thou canst not O my child,
So hear my voice again—
I will bear all thy anguish wild,
Thy grief—thy pain;
My arms shall be around thee day by day,
My smile shall cheer thee on thy heavenward way.
"In sickness I will be
Watching beside thy bed,
In sorrow thou shalt lean on me
Thy aching head;
In every struggle thou shalt conquer prove,
Nor death itself shall sever from my love."

O grace beyond compare!
O love most high and pure!
Saviour begin, no longer spare,
I can endure;
Only vouchsafe thy grace, that I may live
Unto thy glory, who canst so forgive.

ANECDOTES OF NEW ENGLAND CLERGYMEN.

DR. DEANE AND HIS WIG.

We find here and there records of pleasant little encounters of humor among them on these points. Parson Deane, of Portland, was a precise man, and always appeared in the clerical regalia of the times, with powdered wig, cocked hat, gown, and bands. Parson Hemmenway went about with just such clothes as he happened to find convenient, without the least regard to the conventional order.

Being together on a council, Dr. Deane playfully remarked:
"The ferryman, brother Hemmenway, as we came over, hadn't the least idea you were a clergyman. Now I am particular always to appear with my wig on."

"Precisely," said Dr. Hemmenway; "I know it is well to bestow more abundant honor on the part that lacketh."

A RAMBLING PREACHER.

One Mr. Moody, who flourished in the State of Maine, was one of those born oddities whose growth of mind rejects every outward rule. Brilliant, original, restless, he found it impossible to bring his thoughts to march in the regular platoon and file of a properly written sermon. It is told of him that, moved by the admiration of his people for the calm and orderly performances of one of his neighboring brethren, of the name of Emerson, he resolved to write a sermon in the same style. After the usual introductory services, he began to read his performance, but soon grew weary, stumbled disconsolately, and at last stopped—exclaiming, "Emerson must be Emerson, and Moody must be Moody! I feel as if I had my head in a bag! You call Moody a rambling preacher—it is true enough; but his preaching will do to catch rambling sinners, and you are all runaways from the Lord."

HANDKERCHIEF MOODY.

His son, Joseph Moody, furnished the original incident which Hawthorne has so exquisitely worked up in his story of "The Minister's Black Veil." Being of a singularly nervous and melancholic tempera-

ment, he actually for many years shrouded his face with a black handkerchief. When reading a sermon he would lift this, but stood with his back to the audience so that his face was concealed—all of which appears to have been accepted by his people with sacred simplicity. He was known in the neighborhood by the name of Handkerchief Moody.

MINISTER IN MOURNING.

It is recorded of the venerable and eccentric Father Mills, of Torrington, that on the death of his much beloved wife, he was greatly exercised as to how a minister who always dressed in black could sufficiently express his devotion and respect for the departed by any outward change of dress. At last he settled the question to his own satisfaction, by substituting for his white wig a black silk pocket handkerchief, with which head-dress he officiated in all simplicity during the usual term of mourning.

PARSON SMITH AND MR. LONGFELLOW.

In that delightful naive and simple journal of the Rev. Thomas Smith, the first minister settled in Portland, Maine, in the year 1725, we find the following entries:

"July 4, 1763. Mr. Brooks was ordained. A multitude of people from my parish. A decent solemnity."

"January 16, 1765. Mr. Foxcroft was ordained at New Gloucester. We had a pleasant journey home. Mr. L. was alert and kept us all merry. A jolly ordination. We lost sight of decorum."

This Mr. L., by the by, who was so alert on this occasion, it appears by a note, was Stephen Longfellow, the great grandfather of the poet. Those who enjoy the poet's acquaintance will probably testify that the property of social alertness has not evaporated from the family in the lapse of so many years.

DR. GRIFFIN ON LAUGHTER.

It is recorded of Dr. Griffin, that when President of Andover Theological Seminary, he convened the students at his room, one evening, and told them he had observed that they were all growing thin and dyspeptical from a neglect of the exercise of Christian laughter, and he insisted upon it that they should go through a company drill in it then and there. The doctor was an immense man—over six feet in height, with great amplitude of chest and most magisterial manners. "Here," said he to the first, "you must practice; now hear me!" and bursting out into a sonorous laugh, he fairly obliged his pupils, one by one, to join, till the whole were almost convulsed. "That will do for once," said the Doctor, "and mind now you keep in practice."

DR. BELLAMY.

New England used to be full of the traditions of the odd sayings of Dr. Bellamy, one of the most powerful theologians and preachers of his time. One or two of his sayings circulated about us in our childhood. For example, when one has built a fire of green wood, he exclaimed, "Warm me here! I'd as soon try to warm me by the star-light on the north side of a tomb-stone!" Speaking of the chapel bell of Yale College, he said, "It was about as good a bell as a fur cap with a sheep's tail in it."

A young minister, who had made himself conspicuous for a severe and denunciatory style of preaching, came to him one day to inquire why he did not have more success. "Why man," said the Doctor, "can't you take a lesson of the fishermen? How do you go to work if you want to catch a trout? You get a little hook and a fine line, you bait it carefully and throw it in as gently as possible, and then you sit and wait, and humor your fish till you get him ashore. Now you get a great cod-hook and rope line, and thrash it into the water, and bawl out, 'Bite, or be damned!'"

The Doctor himself gained such a reputation as an expert spiritual fisherman, that some of his parishioners, like experienced old trout, played shy of his hook, though never so skillfully baited.

"Why, Mr. A.," said he to an old farmer in his neighborhood, "they tell me you are an Atheist. Don't you believe in the being of a God?"

"No!" said the man.

"But, Mr. A., let us look into this. You believe that the world around us exists from some cause?"

"No, I don't!"

"Well, then, at any rate, you believe in your own existence?"

"No, I don't!"

"What! not believe that you exist yourself?"

"I tell you what, Doctor," said the man, "I ain't going to be twitched up by any of your syllogisms, and so I tell you I don't believe anything—and I'm not going to believe anything!"

WOOD AND GUNPOWDER INCOMBUSTIBLE.

The day of fire annihilators does not seem to have entirely gone by. A French artillery officer has made a singular discovery, by which all danger from explosion of a powder magazine may be prevented. His method is to mix the powder with common coal dust. Its efficacy has been demonstrated on a large scale, by filling a magazine with the mixture, and then setting it on fire, but no explosion took place, and after burning a considerable time, the fire was extinguished by applying water. The gunpowder burned like other combustible matter, such as pitch or tar, from which it is presumed the dust must have been that of bituminous coal. When the powder is required for use, nothing more is needed than to separate it from the dust by means of sieves, when it resumes its original explosive property. The theory of this curious discovery is very simple—the dust prevents the several grains of powder from coming in contact with each other; hence, as one explodes, the dust prevents the explosion from reaching another grain. But a fire-annihilating discovery, which is much more likely to become generally useful, has also been made in France by M. Carperon, who has proved its value by numerous experiments made in presence of the Emperor. The process renders wood, tissues of all sorts, dresses, decorations, etc., absolutely incombustible. Ladies' dresses of the most gauze-like materials were set fire to, and would not burn. An officer's tent, containing a bed with muslin curtains, resisted successfully the application of numerous flaming torches. A cottage, half of which was secured by M. Carperon's preparation, and the other half filled with straw, was set on fire on the unprotected side. The flames quickly spread and raged with fury, and consumed half of the building; but the fire died away when it reached the prepared part, and left it sound and altogether uninjured. A theater was then prepared, with all its scenery, robes and decorations, and repeated attempts were made to destroy it by fire, but in vain—it would not burn. Such a discovery introduced into our cities, and applied to the dresses of the ignorant Irish and German girls, who are so frequently burned alive by using camphene, would be a great blessing.

Another French contrivance, not exactly of the same order, is noticed in recent publications. Its object is to economize fuel, an article which is enormously dear in Paris, and all other French towns. It consists of a mere pipe of thick sheet iron, into which logs of wood are thrown, and beneath which the fire is lighted. This contrivance produces so much heat that the apartment is thoroughly warmed during

the day, and at night the logs, completely charred, but not consumed, are withdrawn as charcoal, and sell for double their original cost as wood. The inventor of this chimney is M. Renaud, and the French journals anticipate great things from it. But it would seem to be only a modification of the well-known American air-tight stove, which was highly recommended by an old woman about the time it was first offered for sale, who declared that in the morning she put three cents' worth of wood into it, which kept her room warm all day and night, and that next morning she had sixpence worth of charcoal to sell.—*Tribune*.

A SPEECH BY A WIDOW.

The Hon. George N. Briggs, Ex Governor of Massachusetts, delivered a temperance address some time since, in the course of which he related the following anecdote with thrilling effect:

"Mr. Briggs said the question of the introduction of intoxicating drinks assumed somewhat of a practical form last spring, in a thriving borough in Pennsylvania. The inhabitants had assembled, as was their usual custom, to decide what number, if any, of licenses the town should petition for to the County Court, from whence they were issued. There was a full attendance. One of the most respectable magistrates of the borough presided, and upon the platform were seated, among others, the clergyman of the village, one of his deacons, and the physician.

"After the meeting had been called to order, one of the most respectable citizens of the borough rose, and after a short speech moved that the meeting petition for the usual number of licenses. They had better license good men and let them sell. The proposition seemed to meet with almost universal favor. It was an excellent way to get along quietly, and one and then another in their turn expressed their hope that such a course would be adopted.

"The President was about to put the question to the meeting, when an object rose in a distant part of the building, and all eyes were instantly turned in that direction. It was an old woman, poorly clad, and whose care-worn countenance was the painful index of no light suffering. And yet there was something in the flash of the bright eye, that told she had once been what she was not. She addressed the President, and said, with his permission, she wished to say a few words to the meeting. She had come because she had heard that they were to decide the license question.

"You," said she, "all know who I am. You once knew me the mistress of one of the best estates in the borough. I once had a husband and five sons, and woman never had a kinder husband—mother never had five better or more affectionate sons. But where are they now? Doctor, I ask where are they now? In yonder burying ground there are six graves, filled by that husband and those five sons, and oh! they are all drunkard's graves. Doctor, how came they to be drunkards? You would come and drink with them, and you told them that temperate drinking would do them good. And you too, sir, addressing the clergyman, 'would come and drink with my husband; and my sons thought that they might drink with safety, because they saw you drink. Deacon, you sold them rum which made them drunkards. You have now got my farm and all my property, and you got it all by rum. And now, said she, 'I have done my errand. I go back to the poor-house, for that is my home. You, reverend sir, you, doctor, and you, deacon, I shall never meet again, until I meet you at the bar of God, where you will meet my ruined and lost husband and those five sons, who, through your means and influence, fill the drunkard graves. The old woman sat down. Perfect silence prevailed, until broken by the President, who rose to put the question to the meeting—shall we petition the court to issue licenses to this borough the ensuing year?—and then one unbroken 'No!' which made the very walls re-echo with the sound, told the result of the old woman's appeal."

THE SAMARITAN BIBLE.

The Samaritans had a very short Bible, indeed. It consisted of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and no more. This was not because they had ever rejected the other books, but for a reason that is easily explained. Before the time of their quarrel with the Jews, their forefathers did not possess "the Prophets and the Psalms," but only the Law, or five books of Moses. Immediately after the breaking out of that quarrel, and while it was raging very high, Ezra, as it is generally believed, acting under Divine direction, added the other books to those hitherto acknowledged as Divine.

But the hatred burning on both sides prevented the Samaritans from receiving as canonical the books recently acknowledged as such by the Jews. If the Jews had used their superior knowledge well, and ceased from cursing the Samaritans, they might have given them the whole Bible, as God gave it to them, and healed the schism. The schism was never healed, and the short Bible of the Samaritans continues to this day with the few of them that remain, as if to teach Christians that if they wish men to accept the truth at their hands, they must treat them kindly; and that unkindness to those who are in error hardens them against the truth.

But, in justice to the Samaritans, both before and since the Christian era, it must be said, that what they had of the Bible they never altered or in any way corrupted, neither did they, like the Pharisees, make void the law by traditions of their own. A printed copy of their Pentateuch is on our table as we write. We have often compared it with our own, and admired its accuracy.—*Exchange*.

EXTRAORDINARY SUPERSTITION.—We have now, indeed, a novel method of terrifying the proprietor of the soil. Nothing less than "witchery" and incantations; he is to be spell-bound—nay, his death is to be compassed by witchcraft. We are narrating no idle tale. A respectable gentleman has sent us the following particulars respecting an occurrence which will create more than ordinary surprise, and which lately took place in the parish of Ballinskil, barony of Leitrim, and county of Galway. A gentleman in this parish let his lands in the famine times at the low figure of 12s. per acre. Twelve months ago he served his tenants with notices that he would increase the rent of his lands from November, 1856; otherwise he would give each tenant three years' rent for leaving it. All the time they held it at this low figure, they never laid out one shilling on improvements; a few complied, and paid the increase of rent. The others were served with notices to quit a few days ago, and also ejectments for the next sessions. While this was being done, they got out two querns, gathered together men, women and children to the highest hill, had two effigies of straw—one for their landlord, the other for his bailiff. They then commenced to grind, shouting the Irish cry and clapping their hands. They ground in the Devil's name, washing the effigies in the river in the Devil's name, got a stretcher and sheets, and had a regular funeral procession to one of the houses, held a wake there, and had plenty of pipes and tobacco. They buried the imaginary corpses secretly some time in the night. If the place was known, they think the charm would not take effect. In their superstitious minds, they believe when the effigies begin to rot the parties ground (i. e. the landlord and bailiff) will get sick, and will eventually die.—*Ballinacloe Star*.

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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. Feasdale, 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. R. 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. Jaquay, 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 55 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, hemionada, cured in ten days.

Miss 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 13th, 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 Stenous & 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. McAmmit, 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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