

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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THE SPIRITUAL TELEGRAPH.

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SPIRIT AND CLAIRVOYANT MEDIUMS IN NEW YORK.

Mrs. E. J. FAYON, 8 Fourth Avenue, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A. M. to 1 P. M., and 2 to 4 P. M. Electro-medicated baths given by Mrs. French.

Mrs. J. E. KELLOGG, Spirit Medium, 625 Broadway. Hours, from 10 A. M. to 1 P. M. On Tuesday, Thursday, Friday and Saturday evenings, from 7 to 9. From 4 to 6 by previous special arrangement only.

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Mrs. BECK, 464 Eighth Avenue, Trance, speaking, Rapping, Tipping and Personating Medium.

Mrs. SARAH J. IRISH, Test Rapping Medium, 310 Broome street. Sittings: from 10 A. M. to 10 P. M. Private circles arranged on reasonable terms.

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Mrs. ANN LEAH BROWN, 1 Ludlow place, corner of Houston and Sullivan streets. Hours, from 8 to 9, and from 7 to 10 P. M. Fridays, Saturdays and Sundays excepted, unless by engagement.

Mrs. S. BOUGES, Seer, Psychological and Healing Medium, 44 Delancy-street. Hours, 10 to 12 A. M., 2 to 5 and 7 to 10 P. M.

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Mrs. E. C. MORRIS, Trance-Medium, 84 Harrison street, between Greenwich and Washington-streets.

G. A. KEDMAN, Test Medium, 53 West Twelfth-street, between Sixth and Seventh Avenues.

PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy.

Dr. R. T. Hallack will speak in this place on Sunday morning next. In the evening Judge Edmonds will occupy the desk.

Mrs. 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.

Mrs. Hatch's Meeting.

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 at Clinton Hall, Astor-Place, New York, every Wednesday and Friday evening, at half-past seven o'clock.

The Movement.

A Journal of Construction, Sociology, Practical Spiritualism, Philanthropic Commerce, Political Economy, and Industrial Association. Terms \$2 00 a year; 50 cents for three months. No. 1 is now ready for delivery. No. 2 will be delayed three weeks, for orders to come in. Address ALLEN & UNDERHILL, 5 Great Jones-street, New York.

Boarding.

A small family, occupying house 310 Broome street, near the Bowery, can accommodate two or three persons with good rooms, with or without board, on reasonable terms; inquire on premises.

Miss Emma Hardinge.

In compliance with the requisition of some of her friends, Miss Emma Hardinge, Spiritual Medium and Lecturer, will deliver a series of lectures on the philosophy of Modern Spiritualism, during the month of April, in Clinton Hall, Astor Place, New York. This course must be regarded as Miss Hardinge's farewell to the many kind friends with whom she has been connected during her residence in New York, as calls to distant places compel her to relinquish her duties as directress of the music at Dodworth's Hall, after April. The first lecture of the course will be given on Thursday evening next, April 8th, at 7½ o'clock. Subject: Magic, Witchcraft and Sorcery. At the conclusion of the lecture, the audience are invited to question the medium. Admittance free, to cover expenses, 10 cents.

Spiritualist Register and Pocket Companion.

The "Spiritualist Register" for from May, 1858, to May, 1859, is just published. Its contents are: Sixty Questions for Skeptics; Rise, Progress and Importance of Spiritualism; Ancient and Modern Manifestations; How to Form Circles, Develop Mediums, and Induce Manifestations; Number of Spiritualists on the Globe; Names and Addresses of Spiritual Speakers and Mediums; Meetings, etc. This little work is edited with great care and labor, and comprises an incomparable compend for believers and skeptics. Thirty-six pages, bound pamphlet. Mailed free of postage for five dollars a hundred; fourteen for one dollar. Address URIAH CLARK, Spiritual Clarion Office, Auburn, N. Y.

Good Time to Subscribe.

Our patrons will please notice that three numbers more will complete the present Volume of this paper. We are very desirous of an increase of subscribers with which to commence the next Volume. Any efforts our friends may make to increase our circulation and usefulness will be kindly remembered by their humble servant, the proprietor, C. P.

Hops—"J. D." is informed that his hops have had our best attention, and 5½ cents is the best offer. Shall we sell them?

TYPOGRAPHICAL ERROR.—In Mr. Hammond's article, "Evening Meditations," published in the TELEGRAPH of March 27, sixth paragraph, first line, for "I have chosen my faith," read "I have chosen my path."

EASTER.—Last Sunday, being Easter (the anniversary of the resurrection of Jesus Christ from the dead), was celebrated by most of the Catholic churches in this city and the suburban towns with unusual "pomp and circumstance." Altars were decorated with flowers, and by various devices and imagery the scenes of the entombment and resurrection were represented. We learn that even some of the Protestant churches celebrated the occasion in a similar way. At Dr. Osgood's Church (Unitarian), the pulpit and its surroundings were beautifully decorated with a profusion of flowers, and directly before it was a large cross similarly ornamented, with bouquets placed around it; while the baptismal font was wreathed with flowers, and the basin completely filled with a large bouquet. The sermon of Dr. Osgood was particularly addressed to the scholars of his Sunday school.

DISTRESSING AND FATAL ACCIDENT.—A melancholy accident occurred in Brooklyn, E. D., on Saturday evening last, by which two persons lost their lives. On Sunday morning a boy, passing along Norman Avenue, near Oakland Avenue, discovered a wagon overturned, down an embankment at the head of Norman Avenue, underneath which were the bodies of two persons. Officer Booth, of the Seventeenth Ward, was notified, and on going to the spot found the bodies of Mr. Ross and his son under the wagon quite dead. The bodies were lying on their faces, that of the elder Ross being on the ground, while the son was on him with his arms around the body of his father; over them was the wagon, which contained a quantity of cutlery in sacks. On the person of the elder was found \$57 in money, and a gold watch and chain. A subsequent investigation, before the Coroner's Jury, showed that the deceased were seen about half past nine o'clock on Saturday evening, not far from the place of the accident, going home; and there is no doubt that they accidentally drove off the embankment in the dark; and the horse subsequently broke away from the wagon and ran home.

RE-IMPOSITION OF RAILROAD TOLLS.—In 1851, the railroads of this State were released, by an act of the Legislature, from the payment of tolls on merchandise transported over them. A movement is now on foot to re-enact the law requiring the payment of such tolls, such a law seeming to be in popular demand by the people. Petitions from the cities and villages in the State, are pouring into both Houses, asking that these tolls may be re-imposed, and that the enlargement of the

canal may be completed. The tax payers of the State particularly favor this project in order that the legitimate trade may be restored to the canal, and that the treasury may thus be replenished by an increased revenue from that quarter, without a resort to direct taxation. The opponents of the measure, however, argue that its effect would be to divert the western produce from northern to southern channels, and thus be an injury particularly to the city of New York, as well as to the State in general.

THE telegraph brings to us numerous reports from various towns, cities, and villages of the Northern States, of rejoicings and glorifications, by firing of cannons, etc., over the Anti-Lecompton victory in Congress last Thursday. The matter, however, is not yet considered as finally decided, but from some executive *hocus-pocus* may yet be forced to assume a different shape. The telegraph from Washington, however, up to our hour of going to press, represents the Anti-Lecomptonites as standing firm, and determined to resist all farther propositions to compromise.

OPENING OF LAKE NAVIGATION.—Two New York Central Railroad propellers left Buffalo on the morning of April 1st, for up the lake. They had succeeded in forcing their way through the ice, and were soon out of sight. Lake navigation is fairly open at that port.

INTERESTING FOSSIL REMAINS.—The workmen employed by the Brooklyn Water Works Company, while engaged in excavating the upper part of Baisley's mill pond, about two miles from Jamaica, came upon the remains of some vast animal, which have caused no little speculation among the citizens of that place. The bones are of immense size, very much decayed. Pieces of rib bones were found, measuring nine inches broad. Four teeth were brought up to Jamaica, for inspection, one measuring 17½ inches round, with roots ½ to 6 inches long, and although partially decayed at the roots, weighing 3½ lbs. One, said to be the smallest, was nearly square, measuring 4½ inches by 3½ inches, and was serrated and partly worn. There are four or five wagon loads of bones, lying exposed, and crumbling rapidly since exposed to the sun.

A BOLD BISHOP.—Bishop Bayley, Catholic Bishop of New Jersey, has issued a pastoral letter, requiring pastors to keep a list of the drunkards and liquor dealers in their churches. He says: "I am determined to make use of the most severe measures against all who are addicted to this scandalous and destructive vice; and if they continue in the practice of it they must do it as outcasts from the Catholic Church, who have no right to the name of Catholic while they live, nor to Christian burial when they die."

THE DISTINGUISHED DEAD.—The Legislature of the State of South Carolina has unanimously adopted a series of resolutions in memory of three of her distinguished sons, who have died during the past year—Langdon Cheves, Andrew Pickens Butler, and James Hamilton—"each of whom, in his day and generation, had performed good service, not only to the State in which he lived, but to the whole country." Resolutions of regret and condolence were also unanimously adopted in memory of the Hon. Preston S. Brooks.

THE WALDENSES.—In the Piedmontese valleys are fifteen Waldensian parishes, confided to fifteen pastors; these valleys contain about 22,000 souls. The number of Roman Catholics mixed with these 22,000 Waldensians is somewhere about 3,000, with twenty-nine priests. The Waldensians have 169 elementary schools, many of which, however, are only open for four months in the year.

It is the little troubles that wear the heart out. An elephant which would face an army armed with handspikes, makes an inglorious retreat before a swarm of gallinippers.

AN English paper gives an account of a tea party of sixty old women, who were the mothers of eight hundred and sixty-nine children. They must have had something to talk about at that tea party, we should think.

FRIENDSHIP is a silent gentleman that makes no parade; the true heart dances no hornpipe on the tongue.

INSANITY.—A daily paper says that the number of insane persons arrested in San Francisco, has been from two to five every week during the past year.

It is a fact that some voices, generally very disagreeable, sound an exquisite music when they say "good-bye."

Domestic and Foreign Items.

LECOMPTON IN CONGRESS.—On Thursday of last week the proposition to admit Kansas to the sisterhood of States, on the basis of the Lecompton Constitution, was passed by the House of Representatives with Mr. Crittenden's amendment, which virtually amounts to a rejection of that instrument as the basis of said act of legislation. Mr. C.'s amendment provides that "the said constitutional instrument shall be first submitted to a vote of the people of Kansas, and assented to by them, or a majority of the voters, at an election to be held for the purpose, and as soon as such assent shall be given, and duly made known to the President of the United States, he shall announce the same by proclamation, and thereafter, and without any further proceedings on the part of Congress, the admission of the said State of Kansas into the Union, on an equal footing with the original States, in all respects whatever, shall be complete and absolute." This amendment, and the instrument as amended, passed the House by 120 votes to 112. The matter is not yet finally disposed of, as the instrument will be referred back to the Senate for concurrence, and it may be subject to some vicissitudes yet; but it seems pretty certain that the people of Kansas will now, at some rate, be allowed to make such a constitution for themselves as will suit a majority.

On March 30, at the commencement of the Delaware College, at Newark, a young student named Roche, was stabbed in the neck and killed, during an affray growing out of a burlesque exhibition, imitating the addresses by the sophomores. Young Roche belonged to Somerset, Maryland.

BURNING OF THE STEAMER EVANSVILLE.—A dispatch to the Louisville Courier, dated Memphis, March 25, says: "The White River packet *Evansville*, Capt. Baird, on her way to Memphis, caught fire in the hold yesterday (Wednesday) evening. The fire communicated to the cotton in the hold, but by the exertions of the officers, and turning the steam into the hold, the flames were suppressed, and the boat saved. It was thought the heat of the steam and fire weakened the guards, and when the boat was in Whiskey Chute, in the Mississippi, one guard broke off, precipitating thirty bales of cotton into the river, carrying overboard three deck passengers, who were drowned. The boat reached Memphis, but left one of the clerks and a number of the crew behind to pick up the cotton.

The Hutchinson Family were advertised week before last in Foxboro', Mass., and Pawtucket, R. I., by persons unauthorized. Large audiences collected, who paid their money to the villains, who absconded with the proceeds.

A SAD STORY.—A melancholy story is related by the Milwaukee Wisconsin, concerning a young woman who was lately found in a state of the utmost destitution and degradation in that city. She is stated to have been formerly a protégé and adopted daughter of Henry Ward Beecher, and a graduate of Packer Institute, Brooklyn, N. Y., possessing a most brilliant mind. It is stated that she conceived an unfortunate passion for a married man, which, preying on her mind, produced a fit of sickness, during which alcoholic stimulants were administered as a medicine, for which she thus contracted an irresistible appetite. She subsequently became married, but her husband also became a drunkard, and both sank from one degree of degradation and misery into another, until she was found, in Milwaukee, by one of her former school-mates, occupying a room whose only furniture was an old rickety chair and a bed with a single sheet upon it to protect her from the cold, having eaten nothing for three days. Money was given her to buy bread, which she spent in a rum hole. She was found in a state of beastly intoxication, and it became manifest that all efforts to redeem her would be fruitless. Mr. Beecher comes out in a card in the New York Tribune and Times, and denies that the girl was ever an inmate of his family, or his "adopted daughter," and says that during her residence in Brooklyn she was given to the most artful deceptions, by which she wrought upon the sympathies and the purses of some of his parishioners and others to the amount of several thousand dollars.

An Irish woman in Bristol missed her pig, and after diligent inquiry, learned that it was in possession of a highly respectable citizen of the town. She straightway called upon him, when he informed her that the pig had broken into the Episcopal church, where his pigship was found, and if she would pay one pound damages, she could have the pig. She replied: "The pig and the church may go to the devil: I'll pay no pound for him if he has turned Protestant."

The overseers of the poor in England have observed that after a family has once applied to the parish for assistance, it never relinquishes its claim, but sinks gradually into the pauper ranks, there to remain until it disappears.

A SHIPMENT of 2,000 barrels of pork has been made from Cincinnati to Montreal, all the way by rail, at \$2 per bbl.

It was ascertained, by actual count, that fifteen thousand persons, mostly young men between the ages of sixteen and twenty, visited the lager beer saloons of Boston, on Saturday evening last.

In Washington on Monday night of last week, about nine o'clock, Mr. Gibson, steward of the British Minister, was attacked by a man near the Northern Market, and knocked senseless. His face and head were severely cut. He was conveyed home by the auxiliary guards who were near.

The Chattanooga Advertiser states, upon the authority of reports from different parts of Eastern Tennessee, that the wheat crop looks unusually fine, thus far.

Not many months ago, some young men in Louisville, Ky., were playing cards, and after playing several games for money, concluded to play for sweethearts. One of the young gentlemen became possessed of his antagonist's right, was thrown into the young lady's company, and made her acquaintance. By rapid steps the acquaintance ripened into friendship, then to intimacy then to love-making, and, as may be suspected, ended in a wedding.

The brain fever is prevailing to a considerable extent among children in various sections of this State.

The editor of the Portsmouth Journal has paid a visit to Prof. Foster, the Spiritualist, and was perfectly dumbfounded by what appeared. He writes: "In two instances where the Spirits were requested to write their names, pieces of paper were taken by an unseen power from the hand of the medium and carried to the floor. Soon after, in each instance, the table, unaided, rose six or eight inches clear from the floor, and when the paper was taken up, the names were written in reverse. Having never before seen matter thus influenced by mind, it was an unaccountable novelty."

MR. THACKERAY is said to have joined the editorial staff of the London Times.

CONRAD FLEISTER, a brewer at St. Louis, made a wager that he could uplift a half barrel of beer with his teeth. Whilst endeavoring to do so, he had his upper jaw broken in so fearful a manner that it is expected he will die of his injuries.

COLLISION.—A baker's wagon, crossing the line of the Long Island Railroad, at Washington Avenue, on Wednesday of last week, was smashed by a locomotive. The driver and horse escaped uninjured.

A COMPLETELY successful experiment has been made in lighting the gas jets in the Senate Chamber at Washington, by the electric spark.

BODY FOUND.—On Thursday of last week, the body of a young man about five feet four inches high was raked up from the bottom of the dock at the foot of Beekman-street, East River. It had been sunk in the water by a stone that was tied to it, weighing more than 125 pounds. It presented indications of having met death by violence, and could only have been in the water a short time.

A DISTRESSING case of hydrophobia is reported in Philadelphia. Four members in one family were bitten, two months ago, by a pet dog. One son and daughter have since died.

RIOT ON THE BROOKLYN WATER WORKS.—On Thursday morning, April 1, the laborers engaged on the reservoir at Cypress Hill Cemetery struck for higher wages. In the afternoon, a wagoner sent by the sub-contractor to the place for some stones, was assaulted; an officer sent to arrest the assailants was also beaten off; the Justice then sent the Deputy-Sheriff, Albert Homer, who was met by 150 men, and pelted with stones, being severely injured. He took refuge in a barn, which was afterward surrounded by the threatening mob, who were, however, dispersed by the Sheriff and his posse, one of them being arrested.

THE New Orleans Picayune questions the truth of the assertion of Dr. Bacon that more languages are spoken in New York than in any other city of the world, and puts in a claim in behalf of New Orleans.

CONSUMPTION OF RICE.—It is said that during the last winter the Alms-house people have consumed ten hogheads of rice, and that it is proved by experiment that a man can live on rice, and grow fat for twenty-five cents a week. Those who may at any time find themselves hard up for "grub," may receive this as a consoling hint.

MR. DAVIS, a well-known peach-grower, of Clermont county, Ohio, reports that not more than one peach bud in twenty thousand has escaped the frost.

THE Boston Journal learns by a private note from its Kansas correspondent, that the Constitutional Convention ordered by the last Legislature will probably re-adopt the Topeka Constitution, with some slight amendments, although there has been no definite expression with regard to the matter.

A MR. WILLIAMS, a merchant of Dancyville, Tenn., on his way home with five thousand dollars worth of goods, which he had purchased at Philadelphia, while stooping to wash himself, in the barber shop of the steamer John Raine, at Louisville, on Monday morning, let his pistol fall from his breast upon the marble top, and the weapon exploding the ball struck him in the neck, probably making a fatal wound.

At Chicago, 160 volunteers for Utah have been enrolled. At Harrisburg, Pa., 67 have been enrolled.

SALE OF THREE OF THE COLLINS STEAMERS.—On Thursday of last week the Collins steamers *Atlantic*, *Adriatic* and *Baltic*, which have hitherto plied between New York and Liverpool, were sold by the sheriff for \$50,000 over and above the existing liens and mortgages that stand against them. Dudley B. Fuller was the purchaser, and it is rumored that the steamers are at once to be brought into active service.

THE body of Stoub, who murdered his wife and children at Westfield, Mass., last December, and then mysteriously disappeared, has been found in Little River, about a mile from that village, and been recognized.

A **MOBILE** railroad train was lately caught in a whirlwind at Quitman, and the three last cars and the caboose badly smashed up. The cars, loaded with freight as they were, were turned over and thrown some two or three feet, and one of them, truck and all, landed as much as 20 feet from the road. Luckily there was but one person in the caboose, and he was not much hurt.

TAKEN IN AND DONE FOR.—A man named Burt, a countryman from Pennsylvania, fell in with a couple of sharpers in Broadway, near the Astor House, on Thursday of last week, who, by means of the confidence game did him out of \$100 in gold for which they gave him a worthless one hundred dollar bill.

LATER FROM EUROPE.

The Royal Mail steam-ship *Persia*, Capt. Judkins, which sailed from Liverpool on the morning of March 30, arrived at this port on Wednesday, 31st ult.

The news from England is not of any great importance. Cotton was delinquent, and breadstuffs were dull. In the House of Commons acts of cruelty to the Sepoys had been denounced on all hands, while, per contra, during a debate on East India matters, Lord Ellenborough said that it would be necessary to keep up in India forty battalions of European infantry, ten of European cavalry, and a large force of European cavalry.

M. de Persigny, the French Ambassador to London, had tendered his resignation. A Paris correspondent of the *Daily News* says the reason was vexation at Lord Derby's Ministry having abandoned what he considers their promise to go on with the Conspiracy bill, and also a difference with Count Wallewski.

Orsini and Pierri, the conspirators against the life of the Emperor, were executed at Paris on the morning of the 13th ult. Orsini, particularly, met his dreadful doom with great firmness; but when the knife fell upon his neck, a smothered but decided cry ran through the assembled multitude, *vive la Republique!* but the soldiery by raising a counter din of their own, and by overawing the unprotected populace by their presence, prevented the fire from becoming fairly kindled. France is again slumbering on a volcano.

INDIA.—The Bombay mail of the 24th of February arrived at Suez on the 10th of March. The over-due Calcutta mail had not been heard of at Suez. Sir Colin Campbell was at Cawnpore on the 12th of February awaiting the arrival of the siege train from Agra. A part of the army had crossed into Oude, and was advancing toward the Alumbagh. The Commander-in-Chief was not expected to follow till the 20th. The bombardment of Lucknow was expected to commence about the 25th of February, although the British force, consisting of about 20,000 men and 100 guns, was said to be insufficient to invest the city.

Jung Bahadoor was at Fyzabad, detained for want of ammunition, which was on the way to him.

The King of Delhi had been found guilty, and was banished for life to the Andamans.

The Punjab troops were advancing into Rohilcund. All was quiet in the Punjab.

The Rajpootana field under Gen. Roberts passed Nusseerabad on the 14th of February on its way to Kotah, where the enemy was said to be about 7,000 strong, and in possession of 100 guns.

The Madras Cavalry had passed Jubbulpoor on their march to join the troops invading Oude.

CHINA.—The steamer *Ava*, with the Calcutta mails, was wrecked near Trincomalee, on the 16th of February. The cargo and mails were totally lost, but the crew and passengers were saved. Two hundred and fifty-three thousand pounds in treasure, for the Bombay Government, was on board the *Ava*, but twenty-eight thousand five hundred pounds had been recovered. The passengers included several of the Lucknow refugees. Intelligence from Canton was to the 28th of January. The city remained tranquil under the rule of the Allies.

CAPE COD ITEMS.—The fishing business appears to be decreasing on Cape Cod. Only three vessels are to engage in cod fishing, and one in mackerel-catching, the coming season at Yarmouthport. The packets running from Boston to Wellfleet carried 3,708 passengers in 1857. 75,000 bushels of oysters were planted in Wellfleet harbor in 1857.

WHEELER & WILSON

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234 1y

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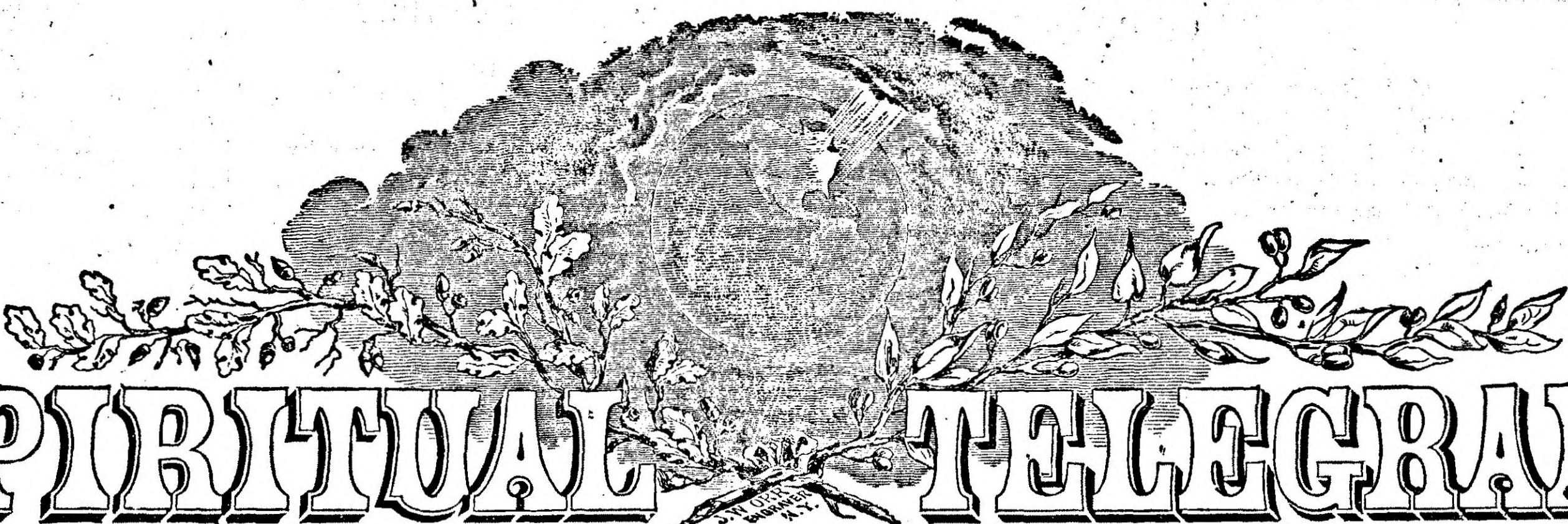
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WHOLE NO. 310.

The Principles of Nature.

THE NATURE AND USE OF EVIL—NO. 2.

MORAL EVIL CONSIDERED ABSTRACTLY.

In the former article we endeavored to show that evil, abstractly considered, was not the effect of a positive principle antagonistic to the great principle of good that is supposed to reign in the universe; that it is no infernal demon, or prince, or God of darkness and evil, warring against light and good; that, as there is, of necessity, a First-Cause of all things, therefore all principles or things must be in harmony with their cause or source; but that evil was only apparent, relative, or existed only by comparison with good in a higher state of development, that evil was only *imperfection*, or an absence of the essential good, which was life, and that its existence was a necessity consequent on the imperfection of finite things, as shadow is the result of an obstruction of light. We also considered evil on the natural plane, showing that it consisted in the want of adaptation of circumstances to conditions, or states, of being.

We now come to consider evil on the moral plane, in regard to the characters and actions of men. But, first, let us establish the character or nature of moral evil.

It has been shown that evil is death—want of life. Moral evil, then, must be moral death—must be that which is antagonistic to moral life, or the life of the inmost soul, or moral principle of man—that which is contrary to the laws of moral life.

In pursuing this inquiry, it will be necessary to ascertain in what moral life consists. Life, considered on the moral plane of man's being, is the life of the moral nature, as viewed in contradistinction to the intellectual and physical natures. This moral nature of man is pre-eminently the divine emanation, the principle of *all* life, the inmost germ of being, round which, as a center, gather the more exterior spheres of being. The life of this moral nature consists in love—the moral activity, the divinely appointed attraction to itself of elements accordant with its nature. Love is the attraction of congenial natures which, if left to the free expression of will, ever flow together and become united. Moral life, then, consists in moral love, in the love of the highest moral good—that which is in the most perfect degree consonant with its nature. We have before seen that God is the highest good to all his works; also, that the moral nature of man is more intimately connected with him than ought else in being, and consequently to it he is the highest good. Moral life, then, consists in love of God, as the highest good.

But in order to comprehend more fully what constitutes the substantial moral life, it will be necessary to inquire into the nature of the love of God.

The love of God consists in loving and appropriating to the use of the moral nature, the moral attributes of God. It consists in an *affection for his nature*, such as will lead the loving character to assimilate his divine character and perfections—to become molded into a like moral image—to drink in of his nature, and thus to live a divine life. The moral attributes of God are—his perfect, equal, unvarying justice, by which he metes out to all

things and beings their *natural*, orderly, and lawful deserts, the only beneficial, safe, or possible rule to be exercised over rational or irrational beings—his universal mercy that seeks only the good of all his creatures, irrespective of character or conditions; "making his sun to shine on the evil and on the good, and sending rain on the just and on the unjust," visiting in anger *not one* of the myriads upon myriads of sentient and rational creatures, but adapting blessings to the receptive conditions of all, ever in conformity to their natures and his immutable laws—his unflinching forgiveness and love, that flows to all in the fullest measure of divine use, giving to the fullness of the capacity to receive—iving freely, continually, and lovingly.

This love of God, or God-likeness, is exemplified in love to man. This love to man is a going forth, from the inmost spirit, of these very attributes of God, ultimated in works, even as they proceed from God to us. If we possess the love of God, we must exercise, as a legitimate result, that same love to man. This love to man consists in being governed in our intercourse with men, by the most exact justice (in the divine sense of justice), in giving to all their full share of good and love—in the exercise of universal mercy to all, after the pattern of the mercy of God shown to his creatures—in extending to all that full and perfect forgiveness that never wearies, that is *free* and from the heart—not alone exempting the offender from retaliation, but in seeking *only* his good, by returning good for evil, fully, continually, ever in the inmost spirit and heart.

This, then, constitutes the moral life of man; this is moral good: To love and appropriate to the moral nature the moral attributes of God, the holy perfections of his character, and to pour them upon man in the inmost soul, and ultimate them in the outward affections and actions.

Moral evil, then, must be the opposite—the loving of self as the supreme good, and appropriating to self-gratification all things available, wherever found, and to whomsoever belonging, and that with a purpose single to self-gratification. This self-love, extreme, and usurping the place of a higher love, becoming ultimated, justice, mercy, forgiveness and love or charity, are trampled under foot, and injustice, revenge, hate, and every form of wrong and oppression, are enacted and inflicted on man. This state is moral death—a void of moral life, either totally or in degree. This is "death in trespasses and sins"—sins against God, as he is goodness itself, and right—against man, in that he is robbed of his just deserts—and sin against self, in that self is degraded, depressed and destroyed.

The standard of moral evil, then, is this: Pure self-worship, regardless of the claims of justice, mercy, love and truth, and of the rights of any and every being whatsoever, ultimated in a use of them and their rightful possessions, for selfish purposes. This standard is not movable; it is as fixed as the laws of being, the relations of man to man, and of man to God. This standard is based on the intrinsic nature of moral being, grows out of the necessities of man and the requirements of his greatest good. Pure selfishness is contrary to the life of the moral nature. Man is not an isolated being; the fibres of his life interweave with

the whole of humanity. There are sympathetic ties connecting him with the great brotherhood, which he can not sever. The moral, intellectual and physical states of all the race sympathetically mold him according to their character, and superinduce in him states corresponding. He is but a part of a great moral whole.

Only in blessing can any be blessed; only in giving can any receive. The giving action, if it be from a pure motive, induces the receptive condition; the open heart alone can receive the influx of good. All are but mediums—channels of communication from the divine to the lowest life—and that only through the active divine in man. Exercise of faculties enlarges their capacity and strengthens them for use. Moral good is its own reward, because it is the highest life. Selfishness shuts up the avenues of approach to the inner nature, closes the doors of reception to divine life, shrinks in upon itself to eat out its own heart, to devour its own vitality. When we open our doors to go forth in good to others, then inflows good to us; and as we ever keep open the doors of the heart, pouring forth streams of mercy and love upon others, so ever into our bosoms flow streams of divine life, love, and peace that "passeth all understanding."

This is no idle fancy—no brilliant dream of the imagination. It is the inmost, most substantial, most real truth. J. T. C.

HUMAN DEVELOPMENT.—No. 11.

BY D. A. G.
Continued from the TELEGRAPH of March 20.

In a preceding article I showed that the ultimate design of all science, as well as religion, evidently contemplates the unfolding and development of mankind. I now attempt to show the necessity of the application of a physical and social science, in order to progress symmetrically, as is our privilege to do. It is hoped that the writer will not be considered too material in his views, by the spiritually minded. Those who live upon a superior plane of development, although they may perceive their truth and application to the wants of discordant humanity yet, perhaps they may not wholly harmonize with their plane of thought or sphere of action. To those who have in charge the immediate care of the flock, who mingle with them and administer to their temporal necessities, my suggestions are mainly intended to be addressed.

There are reformers who have been termed "transitional reformers," because they maintain the necessity of a "sound mind in a healthy body," as one of the first requirements in harmonizing an individuality. A better and more appropriate name for such would be "primitive reformers," from the fact that they "strike the axe at the root of the tree," aiming their blows with unerring precision at the very source of social discord and moral imbecility. And if the great tree of evil, which spreads its long and shady branches over the entire earth, is ever rooted and exterminated by forces at the disposal of man's will, it must be by well-directed manly efforts at its origin in *terra firma*; and not by lopping off a twig here and a branch there, plastering and bandaging, where others would be likely to appear.

The world is physically diseased. Look in which direction you please, within the limits of civilization, you find bodily suffering and premature death abound. The people are cursed (if indeed it is a curse) with the legitimate consequences of depraved and vicious habits, which, if the universe is a harmonious whole, can not fail to produce deterioration morally as well as otherwise. There is no balm in the *Materia Medica* capable of neutralizing the baleful effects of unphysiological habits, any more than dry cobble-stones precepts uttered two or three times a week, will eradicate the cause of wrong-doing. Judging from appearances, medical science is emphatically a practical failure, as now taught and practiced by those who "sit in high places." The common practice of medication, as well as moral instruction, is really "selling indulgences" for a paltry price; and in order to remedy the malady, the people must be thoroughly indoctrinated in the laws of physical health; taught that there is no "balm in Gilead" that can possibly free them from the effects of wrong-living and evil-doing; and in proportion as they live their lives, and have aspirations for the good and noble in manhood, will they avoid evil practices, and every habit which is likely to bring a blot upon their characters, or stain the primitive purity of their souls. When physiology, as a science, and the laws of hygiene, are taught, and their importance, fully comprehended by the suffering millions, we shall have laid the foundation upon which to build a moral character which shall foreshadow the millennial dawn.

Too much can not be written against indulgence in filthy habits. Within the last few years, much has been said by way of teaching the people the effects of tobacco-eating, and alcoholic drinking. The depravity which attends even their moderate use, is recognized and acknowledged by accurate observers in pathological science. Not long since, I heard a distinguished professor in one of our medical colleges of this city (New York) remark, in a lecture to numerous students, that "if the American people continue in the use of stimulating beverages, and the use of tobacco in its varied forms, as they are in the habit of doing at the present, the entire race will become extinct within one hundred years." An announcement thus startling from the lips of one who is familiar with the diseases, the habits, and modes of living of the people generally, ought to arouse us from our lethargy, and bring us to a consideration of our actual condition.

Again, we can not attach too much importance to the selection of food. It is now fairly demonstrated that the quality and kind of food has a controlling influence over our characters. Vegetable food favors the development of mentality and spirituality, while animal food tends to deprave the bodily functions and develop the animal propensities. Not only human experience, but Spirits of the spheres, inform us that the cereal grains promote intellectuality—fruits, spirituality. This is not the proper place to argue upon the natural dietetical character of man; yet it can be proved anatomically, physiologically, and by facts in natural history, that man is a frugivorous animal. The vegetarians of our country are numbered by thousands. I have conversed with many, taken their verbal testimony, and the testimony of those who have written upon the subject. They unanimously sustain the statements made above. My own experience upon this subject is, if carnality is to be banished from the soul, and spirituality, with all that is calm, serene and beautiful in feeling, is to be enjoyed, and noble aspirations realized upon earth, we must live henceforth and forever on choice fruits and vegetables of the land.

But let all our habits of life be as exalting in their tendency as they may, we can have no progressive development until labor is better rewarded. As society is at present organized, we have little spirituality to expect, much less to hope, from those who are forced to live by the sweat of their brow. Society must undergo a revolution before the poor man can come up and claim his birthright. As now, the world is unmerciful to him. The "sharper" in society are allowed to absorb the very juices upon which he depends for a sustenance. Day after day, he labors assiduously to maintain a respectable existence. His time is all occupied in providing for physical wants. Even the inventions intended by Heaven to aid him, are turned against him. He is often forced to go dressed like a beggar, and live in an humble dwelling, surrounded with nothing which awakens the beautiful in his nature, or invites him into the repose of a higher life; while his brother, with a soul no more noble, perhaps not so much, goes dressed in rich apparel, has a palace for a re-

sidence, adorned with beautiful carpets and exquisite furniture—the walls decorated with paintings which charm the soul and inspire the imagination with pure and holy thoughts—simply because he is more sagacious and skillful in pecuniary acquisitions. Let us awake to the interest of humanity, and so reconstruct society that the masses shall be protected and allowed to enjoy their rights. Let us supply the conditions; nature will do the developing.

FROM THE SPIRIT OF HENRY CLAY.

BELOTT, WIS., March 4, 1855 (afternoon).

To-day the medium and Mr. Fisher were sitting in a circle in the rooms of Mr. Armstrong, with a few friends, when they were directed to go to their own circle immediately, at Dr. Whitmore's office, where it was stated they would receive some interesting developments. They started immediately, and found the balance of their circle there, awaiting their coming, not knowing where they were. The circle seated themselves and the writing immediately commenced as follows:

The reason that I wanted Fisher and the medium to leave the place they were at is this: the medium began to think that he had Mr. Owen under his influence, and if he gets into this opinion, I can not manage him half so well; therefore I told them to go away. The reason he thought that he had Mr. Owen under a mesmeric influence was, I was impressing both of them, and there was such an affinity between them, that what one had impressed upon his mind, the other had, almost the same; and when Owen was impressed, your medium having the same thoughts, immediately concluded that they originated in his own mind, and were conveyed to the mind of the other by sympathy.

Ques. Do the Spirits of those who are born idiots, exist after the death of the body, and become intelligent Spirits? *Ans.* As to whether idiots enter the Spirit-world or not, I can not say, as I have never thought on that subject, but I will find out; in fact, I never thought of the subject before, and as it is a curious one, I shall certainly inform myself upon it.

Ques. Do Spirits give names to things, substances, locations, etc., etc., that they become acquainted with and discover in the Spirit-world? *Ans.* Spirits do not give names to any new object, for they are known by intuition, as it were. When a Spirit thinks of any particular object, or locality, and wishes to communicate that thought to another Spirit, the one he wishes to converse with, sees and knows what he would say, as they are transparent to each other; therefore there is no need of names or languages.

Ques. Do Spirits retain a recollection of the events of their life while they were in the form? *Ans.* Most assuredly they do, although it may pass out of their memory, the same as an incident may do with you; but by association it is all recollected. It is the same in this respect with us as it is with you.

Ques. Does there exist a general plane or fund of intelligence from which we can derive our knowledge through a medium, by the formation of circles without the knowledge emanating from individual minds? *Ans.* Knowledge exists independently of any mind, and any mind by becoming properly developed, may obtain that knowledge. How it is obtained, I can not explain; as I told you before, I do not know by what process it is obtained.

Ques. Can you explain to us how you know when we form a circle and wish you to communicate with us? *Ans.* Thought and desire have an affinity for the object of that desire and thought; therefore, when you sit at a circle, you think you would like to have me communicate to you; this thought having an affinity for me, by one of those inexplicable actions of the mind, travels in an instant to me, and puts me in possession of your desire.

Ques. Does the combined influence of the mind of the member of this circle, have any influence in modifying the answers we get to these questions through the medium? *Ans.* It has not the least effect.

[Here Mr. Fisher expressed his inability to understand how Spirits could travel with such velocity, their bodies being material.]

Ans. What! What is the weight of electricity?

[Mr. F. was not satisfied, but did not express it, when the writing continued as follows:]

He has an idea that friction would be a hindrance, but friction does not annihilate electricity. General knowledge is obtained from this fund, but special communications always come through an individual mind. This is plain, that your speech can not impress a medium to write or speak. A person can write or speak of knowledge gained from this general fund, but they do not naturally; you obtain all your knowledge from

this source. A Senator, when he makes a flaming speech, gets all his brilliant ideas from this source; in fact it is a kind of inspiration.

Ques. Can undeveloped Spirits travel through space and visit the different planets, as the advanced Spirits do? *Ans.* To a certain extent they can, as well as any other Spirit; that is, to the limit of their sphere.

H. CLAY.

EVENING CIRCLE, March 4.

When I left you so abruptly, I went to a circle in San Francisco; and as I was under obligation to go there, I did not take time to say Good bye to you.

Ques. Do our desires have any compulsory influence in bringing you to us when we wish you to communicate to us? *Ans.* I can come or not as I feel disposed, but all Spirits that have the power of communicating to those in the form, are under a certain law, which compels them to respond to all such desires, if not in any other way engaged. It is a law not established by any tribunal, but a law of nature, as fixed as the laws of gravitation, and the consequences of the infringement of it are just as certain. We can respond to them in any way we please; if we only move one of the person's hands, it is sufficient to clear us of the penalty, but in almost every case it is a pleasure for us to correspond with those in the form.

Ques. Can you give us an idea of the penalty for disobeying the laws you speak of? *Ans.* You can have no idea of this, as it is something peculiar to us; but let me assure you, that it is a punishment of no small account.

Ques. Is the faculty or power to communicate to those in the form, natural to Spirits, or do they have to learn or acquire it? *Ans.* It is a natural talent possessed in a higher degree by some than by others; and others again have none of it. It has to be cultivated, the same as any other subject, to become useful.

Ques. Have Spirits in all ages endeavored to communicate to those in the form? *Ans.* To a certain extent they have, but man in the form has not been sufficiently developed to receive such communication in its present light. Some persons who have been developed in advance of their age, have received spiritual communications, and as the spiritual world is progressing in all its spheres in the same ratio that man is, they are learning the science (if I may be allowed the expression) of communicating to those in the form.

Ques. Were the various phenomena we have often seen, and such as the Salem Witchcraft, and those in Kentucky, the work of Spirits? *Ans.* Some of them have been spiritual influences, and some have emanated from designing men.

Ques. Can you give us an idea of the spheres, as to whether there are limits or conditions? *Ans.* A sphere is a condition, more than anything else. The first sphere consists of the condition of the form; we are confined to a certain limit—that limit is earth; we can not leave it nor its influence, and we never think of leaving it in the form. The second sphere is a condition more elevated and sublimated than the first; we are confined to certain limits in space, from which we can no more pass than we can leave the earth. Our pursuits are much the same as on earth, although we have a vastly wider field; we seek for happiness, the same as you do, with the exception that I spoke of before. We travel from world to world, with all the facility of those in a higher sphere, search for knowledge, and sometimes communicate with those in the form, although this is not so frequent as in the third sphere. In the second sphere we do not make as much progress as you imagine, and by proper diligence we soon pass through it; in fact, some become so highly developed while on earth, that they remain no time at all in the second sphere, but pass right on to the third. We now come to the third sphere. This is something grand, indeed—far, far beyond your limited conceptions. We can travel to the most distant star within your unassisted vision. We can travel to such an extent that you can have no idea of it. We have communicated with those in the fourth sphere, with tolerable facility. It is from this sphere you have table-tippings, and writing of an ordinary character; but we seek to improve man all we can. The fourth sphere is as far as I have got, but I have hopes of being soon changed to the fifth. In this sphere we are infinitely above those in the third; from this sphere you have writing of a high order, and speaking, and seeing; and in fact all the communications that you can get, can emanate from this sphere. We can travel to a distance almost inconceivable to you; we can travel to the most distant star that you can see, assisted by your most powerful telescope. Those who have the talent and inclination in this sphere, seek to improve them in the form as much

as they can, and how well they succeed, you can best tell. The subject is inexhaustible.

Ques. Does the change from sphere to sphere resemble the death of the body? *Ans.* There is a change that is similar to death, but it is not attended with pain; it is merely a state of unconsciousness the same as slumber, and on awakening, for a moment everything seems as a charm; but soon that gives way to astonishment at the new scenes that surround us; some of the Spirits surround us, teach us and instruct us; some are perhaps old friends, and then what a joy to have them for tutors! But O you can not understand the feelings which pervade our thoughts; no, nor yet of the gross forms of earth. You can never conceive the inexpressible delight of meeting a friend, that has passed from one sphere to another in advance of you.

Here it was observed, that he had promised on a former occasion to give us his feelings and sensations at the time of his death, which he immediately did, a copy of which I sent you in my first communication, which you printed; in which number I do not recollect, as I send most of my papers out on a missionary tour as soon as I read them through, and I keep them moving among unbelievers until they are worn out. I do hope by this means to excite an interest in this subject in this city, that will (as soon as the times are easier) induce at least a dozen to send for the *TELEGRAPH* and some of the spiritual books.

This city is the most priest-ridden of any city in all the West, as the college faculty and ten to fifteen priests will show. About four years of close investigation of the spiritual phenomena, has proved to me that it is the best religion that the mind can comprehend; and for believing it and teaching it in all my business acquaintance and otherwise, I was publicly read out of the Presbyterian Church of this city. If all the Churches do the same with their members as fast as they adopt the spiritual philosophy, they will soon be obliged to sell out their Churches to the Spiritualists for lack of support, which is my earnest prayer.

Ever yours in the good cause. L. ARMSTRONG.

A MIRACLE AT ORAN.

We extract the following from the September number of the *Archives Israélites de France*:

"The facts of the tale now about to be read, were communicated to us some time since, but as we deemed them too much impressed with Oriental marvel, we did not judge it *apropos* to transfer their details to our columns. But now, it is one of our own contributors, an enlightened and intelligent gentleman, long known to our readers, who transcribes these facts for us. He has been on the spot—has seen and has heard. The motives of our reserve, then, can exist no longer, and we see no reason why we should still exclude the narration of an occurrence which is fully averred to by, and has become notoriously public among, the whole population of Oran.

"It is said our century is not one of miracles. Everything that is now produced, and of which the supernatural character would not have been disputed by our ancestors, is submitted to a scientific investigation; we wish to have everything understood and explained; however extraordinary any result may appear, it must have a rational, and above all, a perceptible cause. This is the demand, and generally a legitimate one, of modern science. But apart from this, faith is ours no longer—the spirit of doubt and examination hovering over all things has destroyed that easy credence in miracles which by itself was a most consoling belief, for it persuaded men that God was still among them, and made thus manifest his continued interference in the affairs of mortals. But are we happier that we are thus more skeptical? I will admit that prudent doubts, that experimental study have aided man's progress in the paths of science. But have we not lost in piety what we have gained in the comprehension of natural causes? And which of these two is more necessary for happiness?

"Nevertheless, there are facts baffling even the deepest searches of science. The tale I am about to relate evidently belongs to this class. All the inhabitants of Oran, Jews, Christians, and Mussulmans are witnesses to it. Science has vainly attempted some explanation of it; but the voice of public feeling has not hesitated to place it among those miracles whereby the Eternal at times manifests his omnipotence and his mercy.

"The circumstances of this strange event are these:

"Galli Reboul, the actor therein, had led a most miserable life for more than thirty years; while still young he became completely crippled; his legs bore the appearance of two bones utterly divested of flesh, and hung down as low as the ground. His eyes, deeply sunken in their sockets, were always filled with loathsome humors, gradually destroying his sight; he dragged himself along the streets, either seated, or on all fours, like some unearthly animal, his hands being provided with shoes, to perform the duties of his inanimate legs. This hideous man, nevertheless, excited the greatest compassion. Submitting with resignation to his fearful destiny, his piety bade him silence any murmurs against the will of Providence. Each day, at an early hour, he went to open the doors of the Synagogue, and huddled up in a corner, he there devoted the greater part of the day to prayer, and for thirty years, not one day but found him at his holy occupation. It is well known that after France had conquered Algiers, her forces were directed against Oran, called thither by Hassan Bey, the Governor of the Province. But his submission being only a deceitful one, a fresh expedition was preparing against him. The Jews, it appears, had not disguised

their sympathies for France; for which Hassan Bey resolved a terrible punishment. One night, assembling the Divan, it was decided that on the morrow all the Jews should be slaughtered. At the same moment that these terrible proposals had been deliberated, Galli Reboul had dragged himself under the walls of Chateau-Neuf, an extensive fortress built by the Spanish, of which the Bey had made his palace. Lying on the rock, he indulged in all the beauties of a night illuminated by a beautiful moon, and with the view of the sea, extending far on either side in front of the town. He thus forgot his sufferings in the contemplation of the calm repose of nature. Midnight struck. Suddenly, and without the noise of any door opening, he saw an unknown man leave the castle. His head was bound in the numerous folds of a white turban, his body wrapped in a green robe; and his venerable countenance and gray beard, and dazzling glance, seemed to endow him with a supernatural appearance.

"Approaching Galli Reboul, he saluted him with—'God preserves Israel,' at the same time placing his finger on his lips, and before Galli thought of replying, the stranger had disappeared without leaving any traces of his visit. Who is this unknown messenger? And what mean these mysterious words? Early the next morning Hassan Bey, mounted on a noble horse, left his palace, to see his sanguinary projects carried into execution. The same man seen by Galli Reboul the evening before, and wearing the same dress, seized the bridle of the impatient courser.

"Move not one step farther, Hassan! cried he to the stupefied Bey, 'not one step, or thou art a dead man! God has sent me to thee! A curse be on thee if thou accomplish thy criminal designs against the Jews! Thou shalt perish; thou and all belonging to thee! The ravens shall devour thy carcass, and thy remains, deprived of sepulture, shall become the sport of the winds!'

"These words, and the inspired look of him who uttered them, struck Hassan and his suite. He returned to the palace, revoked his barbarous orders, and the Jews were saved; they inquired the name of their liberator; they wished to bestow some splendid proof of their gratitude! Some slight causes led them to suppose an old Marabout, much respected in the Province, as the author of their safety; they waited on him with the greatest pomp! The old Mussulman, however, had not been in Oran for a long time, and denied the honor of this generous action. No traces could be discovered of him who had braved Hassan's wrath, and turned his heart to repentance.

"These incidents happened on the anniversary of the day when Galli Reboul had lost the use of his limbs. Twelve years after, on the self-same day, Galli, as usual was praying in the Synagogue.

"The fatigue and heat completely overcame him, and he slumbered. A prey to some singular emotion, he awoke with a start; the temple was deserted. But at his side suddenly appeared the same mysterious messenger he had seen beneath the walls of Chateau-Neuf. Reboul thought that he dreamed.

"Fear nothing,' said the stranger; 'put thy faith in God.' 'But who art thou?' asked Reboul, anxiously. 'I am Rabbi Baruch,' replied his visitor; at these words disappearing, without leaving any more tokens of his presence than he had before.

"Some Israelites were then entering the synagogue, for it was the hour of (afternoon) service. 'Did you see any one go out?' asked Reboul. 'No one,' replied they.

"Galli Reboul attributed this apparition to the illusions of his dream, and at the usual hour returned home, not, however, without relating his strange vision.

"At midnight his family heard him uttering loud cries. 'Come here,' cried Reboul, 'here is Rabbi Baruch. I feel I am being carried away. Help! help!' They ran in, and a number of the neighbors followed to his room. Was it some superstitious illusion? All affirmed that the room seemed filled with supernatural fire. They approached Reboul. Extraordinary fact! He stood upright, his legs, covered with flesh, supported his body; his face had resumed the appearance of health; and his eyes, freed from their impure matter, shone with remarkable brilliancy. It was a species of resurrection. Reboul blessed the Almighty, and pressed in his arms his family and astonished friends. The streets were illuminated with a thousand torches. All came to judge for themselves; they had seen him the same evening, painfully dragging his denuded legs, and now his flesh was as firm and rosy as that of a new-born child.

"However, many unbelievers wished to examine him before they gave credence to it. Doctors were called in, and science started many hypotheses. All Oran, Catholics, Mussulmans and Jews, knew Galli. The most renowned doctors hesitated not to declare that no natural cause could explain this strange event.

"It must, then, have been a miracle!

"Men of all persuasions have accepted this belief. Mussulmans and Christians have sent presents as offerings to a man so singularly favored by God, and come to solicit his blessing. From that day his position in life has been improved. From all parts of Algiers he is sent for to sanctify, by his presence, a house, the birth of a child, or a marriage—in short, Reboul is venerated as a saint. The writer of this has himself seen Galli Reboul; his health is good, and his prosperity increases every

day. Only a few years have elapsed since this wonderful affair happened; the witnesses are still alive to affirm it, and it is not a few individuals, but all the inhabitants of the town, who can attest this fact.

"What can be said against this public testimony? How can we doubt when so many have been eye-witnesses?"

LAWS OF MATTER, ETC.

In the formation of this earth, with its water, air, and solids, there must have been due order and progress observed by the Almighty. In fact, there can be no doubt upon this subject, as such order and dependence are distinctly traced throughout the series of the formations of the earth at the present day.

GOD WORKS BY RULE. And that man who is the most orderly and methodical, either in thinking or acting, and who always bases his thoughts and actions upon the laws and operations of nature, whether they be religious, mechanical or philosophical, imitates his great Creator the most.

The Book of Nature was given to man before the Bible was written. These two books, then, are the production of one cause. And although the written Bible is of modern invention, compared with the creation of the universe, still, its principles were incorporated in the latter; and were made known to man in the order of time, and according to certain hidden laws which were incorporated in man, and which also required time for development. Science, religion, and history, confirm these laws of progress, or as others call them, the laws of development.

The first principles of religion, and the first principles of nature, then, are anterior to time.

LAWS.

1. That water was the first formation of a simple compound element in nature; it being the vehicle which held in solution the materials for the future formation of solids; for without it no crystallization of solid rocks, etc., could have been produced. For no solid, nor any created thing upon the earth, could even now exist without water. Water, then, is found combined with all things in nature.

2. That the second formation of a single compound substance was that of air, called the atmosphere; this element was to operate in connection with the water in producing solids, etc., as it contained that which the water did not; and was also to be the great sustaining element of animal and vegetable life in the future. On water and air, then, solids, vegetables, and animal life depend.

3. Nature begins now to be more complex, viz.: There is water, air, and solids, distinct from each other, yet they can not exist without being combined. For all solids contain water and air, and water and air contain solid matter.

Here, then, are three worlds distinct from each other, yet all their elements are intermingled; so that in examining either one by chemistry, you find in it portions of all the others.

4. We have now three compounds formed, viz.: Water, air, and solids. The solids being formed after water and air, are more complex in their combination, because they contain more primary elements in combination, than either water or air; and these solids constitute the soil of the earth for the future production of vegetation.

5. We now come to the formation of vegetation, which is still more complex in its combination, as it contains all that has hitherto been created, viz.: Water, air, and solid matter.

6. We now arrive at the first stage of animal life, which contains all the compounds that were created before them, viz.: Water, air, solid, and vegetable matter.

7. The higher stages of animal life proceed to be developed in the same manner, and according to the same rule, viz.: All that which precedes is combined to form that which follows; so that when we analyze the last created animals, we find in their compositions portions of all things that were created before them.

8. After the highest stages of animals below man are finished, then man himself is created in the same order, viz.: He not only contains in his physical body a portion of all the elements which are contained in all natural things that were created before him, but he contains the seed of a future and an invisible creation, which is that of a future and an immortal life.

9. The creation of natural compounds, then, ends in man, and in him the future begins. Another step from man in the order of God's creation, and the invisible world begins; which is only an extension of God's works from the natural world, onward, according to the laws of development, and progress of creation. Where, then, is the end?

Remarks.—As the Book of Nature and the Bible, are the production of one Almighty cause, how can they be at variance? If there were nothing in nature to confirm the principles of the Bible, how could it have stood the contest so long? And how could many of its great principles and truths be illustrated?

A man who understands the laws of nature, can not be otherwise than a Christian. But a purely pious person can be a Christian without being a philosopher, because provision has been made in the Scriptures for every capacity; their written style is such, that every man, however ignorant, will find therein many things, to which his own feelings and conscience will respond; because their peculiar style is more intimately adapted to man, as an immortal being, than the laws and principles of nature.

JAMES QUARTERMAN.



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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, APRIL 10, 1858.

GOD PRESENT AND ABSENT.

We are not a little surprised to find our humble efforts—our essay before the Young Men's Christian Union, in this city—has disturbed "The Word," "The Lord," "The Science of Correspondence," or in other words, Swedenborgianism.

Our neighbor Weller, a clergyman of the Swedenborgian faith, and editor of the *Crisis*, in Laporte, Ind., published under date of February 15, a brief review of the essay, in which he says:

"Although we knew that the able editor of the *Spiritual Telegraph* stood on the scientific and naturalistic side of Spiritualism, yet we were hardly prepared for such bold pantheism as is expressed in these extracts:

"The internal spirit—the RESIDENT GOD IN ALL NATURE, the real man—the ME of humanity—ever manifests itself through what is relatively called physical nature."—p. 6.

"THE RESIDENT GOD IN MAN, the judge of righteousness, has never been relatively exercised with the other faculties of our being, and we are left miserable, submissive tools of authority."—p. 17.

"It is well that such broad avowals of pantheistical, which is really synonymous with atheistical, sentiment should be given, for when we know the foundation upon which a man builds, we are at no loss to determine the quality and durability of the structure. It is the blending of spirit-intercourse with the gross naturalisms of the German school, and other collateral *isms* that has brought into much disrepute, and will ultimately consign to oblivion, the present aspect of the movement.

"We do not wonder that so deep a feeling is engendered against modern Spiritualism, when we see the maudlin attempts to confound the mediums of the day with the glorious army of prophets, apostles and martyrs who shed a halo of glory over the ruined remnants of a desolated world, and but for whom every lineament of humanity would have been lost. We confess to a feeling of indescribable nausea and heart sickness when we see the terms in which the Lord of life and glory is spoken of in many of our so called spiritual publications. But there is a true Spiritualism—the communion of saints—the intimate intercourse of the two worlds which belongs to all religions under the sun. Why the present Church ignores such communion is because it has lost vital religion."

"Pantheistical," "atheistical," are words which have been terrible in darker days of inquisition and bigotry; but at present they do not mean much, and are very generally laid aside with other sectarian cant and relics of barbarously stupid authoritarianism. Their essential potency was derived from the imaginative omnipresence of the Devil; but since, in the public mind generally, he has given place to God and reason, the use of these words is left almost exclusively with fossilized dogmatists whose reason has been crucified in devotion to some idol; they have no place in any endeavor for truth and righteousness; therefore we pass them.

It seems that our neighbor has been looking at our efforts with a very jealous eye, and is sorely troubled about the "foundation" and "durability" of the superstructure he fancies we are rearing. We rejoice with him in the results of his periscope vision, that it will not stand long, for our hope is in progress, and not in fossilized idols. We are much more earnest to attain the whole truth of to-day, than for the stupid idolatry of the present, and of posterity. We beg that our cotemporary may continue to look in the same direction, to see whether Swedenborg discovered and disclosed *all the truth*, and also whether he should be regarded as authority for all time, or as an exemplar. If the former, then his friends have done well to freeze themselves on to his skirts; but if the latter, they had better get up a little friction with new unfoldings—thaw out, and go to work, for their own and humanity's good.

We are not conscious of any special fear or favor for the "German School and other collateral *isms*." They have all been useful in their day; but whether it is useful to magnify them into monsters and bug-bears, to deter earnest investigators from legitimate channels, is very questionable. It reminds us so much of the dreadful lies told to children about the Devil, Raw-head and Bloody-bones, and other mythical monstrosities, getting them if they are not good children, that we confess to a little indignation that this farce should be attempted on us, and especially to preserve our "repute" among bigots.

We are not aware of any "maudlin attempts to confound the mediums of the day with the glorious army of prophets, apostles, and martyrs," but we should like to see an article from

the able pen of neighbor Weller, running a *fair and candid* parallel between the naked facts and lives of ancient and modern mediums. We promise to give it to our readers, and this would be a much better way for Mr. W. to present his grievances to rational men than by presumptuous dogmatism. Although we have published the pith of his article, we do not expect it will make much impression on our army of tolerant, rational readers. It is not presented to them in a rational way, and they are not accustomed to regard anybody's mere "say-so."

"The glorious army of prophets, apostles and martyrs . . . but for whom every lineament of humanity would have been lost." This would have been an awful catastrophe; but we do not know that it is true. Will Mr. Weller please give us the *rationale* of this important affirmation? It may show that the world would have burst itself, and burnt up according to Father Miller's prediction, if Katy Fox had not rapped. We do not know how important we are to the "lineaments of humanity." The idea is rather flattering to many now living, who would no doubt take a deep interest in the investigation of the subject.

We are sorry for the "indescribable nausea and heart-sickness" of neighbor Weller; but we think he may take courage from some facts recorded in history, and many others which have come under our own observation. One account we find recorded in Matthew, 8: 28th and 29th verses. The sight of Jesus made the men as sick as does the sight of spiritual publications Mr. Weller, and they cried out as lustily as he does, and thought Jesus "had come to torment them before the time;" but he healed them.

We know many people who are very sick of Spirit-rapping. It has become a chronic disease with many persons who have only read the history of them, but never heard a Spirit rap. I have observed persons turn very pale, and cry out at hearing the first raps; but all such have had their bigotry cast out, and knowledge substituted; and they have been healed also. We refer to spiritual literature, which is replete with similar cases; and on these we predicate a prophecy that neighbor Weller will be restored to a right state of heart and mind.

But, neighbor Weller, you object to God residing in nature, or exercising his judgment in men, and you anathematize these ideas as "pantheistical," "atheistical." Have you any idea of God? If so, what and where is he? and what is he good for? We know there is a popular pretence of a belief in a God *at a distance*, and he is worshipped as long as he will stay away and leave men to serve the Devil, and give the glory to Swedenborg or some other plastic idol (speaking according to popular nonsense). But we demand a present living God, in and around men, or none; and we hope Brother Weller will not keep God bound up in the "Word," or out on a mission to Jericho, or other outlandish place; for it is not at all improbable that the improvement of mankind under a rational idea of a present, living good, would compensate for the wounded pride of yielding some sectarian error. We hope he will allow the idea to be tried, since there is no danger of being worse off.

Neighbor Weller advises us to read Swedenborg's "Arcana Coelestia." The idolatry and sectarianism of our acquaintances who have read it rather disinclines us to follow his advice. We trust he will permit us to wait for a more hopeful fruition of its fecundity.

Mr. Weller is woefully mistaken in saying, "In this pamphlet (the Essay) 'there is much said about the Jews setting up Pharaoh as a Protestant.'" The pamphlet says no such thing; neither does it advance such an idea. We said he was a Protestant in connection with some remarks respecting his protesting against the mere claims of Moses and Aaron, which he proceeded to test. The record signifies to us at least that he protested manfully against what he esteemed to be assumptions on their part.

Lecturer Wanted in Virginia.

Mr. Thomas L. Ennis, of Waynesborough, Augusta county, Va., writes that he succeeded, some months since, in introducing Spiritualism into that place, and that several good mediums soon afterward became developed. "The circles have since been continued, and those composing them have had some astonishing developments, by raps and otherwise. Those interested are anxious to have a good lecturer among them;" and our correspondent writes us to know if Mrs. Hatch or any other competent laborer may be procured, on terms within their abilities. We have no means of definitely answering our correspondent's inquiry, but place it on record that it may be seen and answered by any spiritualistic lecturers who may feel themselves competent and willing to respond to it.

TENTH ANNIVERSARY

OF SPIRITUAL MANIFESTATIONS THROUGH THE FOX FAMILY.

On Wednesday evening, the 31st of March, there was convened, by invitation of Mrs. A. L. Brown, the eldest sister of the Misses Fox, at her residence in Ludlow Place, as many ladies and gentlemen as the house could well hold, to commemorate the origin of "Modern Spiritualism." We noticed the presence of Governor Tallmadge, Mr. McDonald, of Essex, one of the earliest converts and faithful witnesses to spiritual facts, Judge Edmonds, and many others from this and other cities, and different sections of the country. The evening was enjoyed without the usual formality, and the hearty greeting of old friends, and interchange of thought upon the topic which had brought them together; and a brief statement by Dr. Hallock of the origin of alphabetical communications, etc., prefaced by some general remarks incidental to the occasion, together with the narration of several interesting facts, by Mr. Johnson and others, formed the staple of the entertainment.

After singing by the choir which usually officiates at Dodworth's Academy, Dr. Hallock arose and said:

"Ladies and Gentlemen—We are met in commemoration of an event which transpired this day, ten years ago. And it is honest for me to say, that if any event in human history, that is to say, if the 21st of December, 1620, or the 4th of July, 1776, are worthy of being held in grateful remembrance, then do I say, that the THIRTY-FIRST OF MARCH, eighteen hundred and forty-eight, is entitled to an earnest, a devout, and joyous consideration.

I make this claim, because it marks the commencement of a revolution throughout the entire empire of mind—a revolution which has triumphed over the "last enemy" that *prophecy* could discover in the pathway of the future, which has solved the most momentous question with which the human mind can grapple—redeeming it from henceforth and forever from the realm of conjecture—from the domain of mere faith, from the assaults of materialistic logic, and placing it among the solid facts of nature, as much an object of scientific investigation as every other, and the noblest, the most sublime and the most substantial of them all. It is not claimed that Spiritualism originated this day, ten years ago. Spiritualism itself is as old as the "Father of Spirits," and man in every age has been the recipient of spiritual blessings. What I mean to assert on the authority of history is, that up to the time designated, no communication with, or identification of, our departed friends and kindred by means of an alphabet, ever occurred. Indeed, prior to that date, the prevailing faith was, that inspiration was directly from God, and that spiritual intercourse in its rare occurrence was with the "Angels of God," or with demons! Men never thought of communing with their own friends in the higher life. The difference may be illustrated thus: On Monday afternoon, I called upon Mrs. Brown in this room. In company with her mother, Mrs. Fox, we were seated at a table whilst she was sketching the brief history I am about to recite to you. Just as she had concluded, and during a remark of mine with regard to the law of communication, my knee was firmly grasped by a *human hand*! Our own hands were upon the table. It was broad daylight; it was not a mere touch, which might have been done by a lady's foot, or her hoop, or by a dog's tail; it was the *honest grasp* of a thumb and four fingers, repeated several times, and leaving their sensible impress upon the part. Now, had such a phenomenon occurred twenty years ago, the observer would have been frightened out of all propriety. He would have attached that hand to the devil's body, and have rushed from the house in holy horror! Not so to-day. Spiritualism in its modern triumphs has taken that hand from the devil, and restored it to humanity. It has so nerved the observer's heart, that he *now* most loves what his fathers most dreaded—communion with Spirits. But to proceed:

The first in the series of remarkable occurrences which, during the last ten years, have been recognized as spiritual manifestations, took place on the 11th of December, 1847.

The children had a party, and all but the father and mother (Mr. and Mrs. Fox) were in the west wing, the parents being in the dining-room, mid-way between that occupied by the children and a bed-room in the eastern part of the house. In this bed-room the first manifestations were produced, and they afterward occurred there the most frequently, during their stay in that house. Situated thus, they were startled by a loud noise in the room described, and the first thought that suggested itself

was, that some one had entered by stealth through the window, and had fallen heavily on the floor. They hastened to the room, but found nothing to account for the noise they had heard. From time to time they would hear various sounds—sometimes as of a person walking heavily, as with coarse boots; then groans, and again as though heavy bodies were being dragged over the floor. The sounds always tended in the direction of the cellar. They would be distinctly heard marking every footstep upon the stairs leading to the cellar-door, and then the sounds as of a person digging in the ground with pick and shovel, would be loudly heard, attended with a force which caused the house to tremble.

These strange noises continued until the 31st of March, 1848, without the family being able to discover any cause for them. The day before, the knockings and other strange sounds became more vehement and alarming than ever, and also approached nearer to the family. Their father would be standing with his hand upon the latch of the door, when the raps would be made directly upon it, and with such force as to cause the door to shake violently while he had hold of it; yet, on immediately opening it, nothing to cause the disturbance could be seen. On the following night (March 31—just ten years ago), Mrs. Fox, weary and worn with excitement, said: "We will retire early, and if the noises come to-night, we will not mind them. We have never harmed any one, and we need not be afraid." Herself and husband, with their youngest child, Katy, then a girl nine years of age, soon after retired to bed together, all feeling tolerably brave for the time being. But their courage soon yielded, for the noises again commenced in the room in which they lay. They seemed to be made upon the floor, upon the walls of the room, and upon the bedstead. So loud and fearful were they, that, in their total ignorance of the cause, or the final result of these things, they instinctively clung to each other for protection. Mr. Fox searched the house, up-stairs and below, to find the origin, if possible, of this grievous annoyance, but came back no wiser than when he started. They had no belief in ghosts nor in haunted houses. What could it mean? Pondering these things, and during a lull, somewhat, in the violence of the noises, little Katy playfully said, "Now, Mr. Splitfoot, will you do as I do?"—meaning, Would Mr. Splitfoot rap as many times as she snapped her fingers. Her request was instantly complied with, and repeated over and over again.

Then Mrs. Fox said: Count five. It was promptly done; then ten, fifteen, and so on. Upon this they greatly marveled, and said to each other, "It is somebody, after all, trying to frighten us; to-morrow is April-fool day, and they have commenced it already." But Mrs. Fox had discovered something more than she expressed, and was disposed to continue her interrogatories. She then said, "Rap my children's ages." It was instantly done, and correctly; pausing between each child's age, and then, after a longer pause, slowly rapped the age of her youngest child, who died several years before! These facts were not known to any person in the town, outside of her own family.

Thus originated the intelligent responses with which so many thousands are now familiar. The origin of alphabetical intercourse with Spirits is as follows: Some three weeks after the occurrences just recited, David Fox, the son and brother, went alone into the cellar where the raps were being heard, and there said: "If you are a human being, and once lived on the earth as I now do, can not you rap to the letters which will spell your name? If you can, rap three times." Three raps were promptly given, and David at once proceeded to repeat the alphabet distinctly, letter by letter, noting each letter designated by the three raps agreed upon. This experiment resulted in producing the name of *Charles B. Rosma*—a name then unknown to the family, and remaining so to this hour. To David, this was deeply affecting, and he retired from this, the first alphabetical interview with Spirits ever successfully attempted by any man on the earth, weeping with all the emotion of a newly aroused and naturally sensitive nature.

And now, ladies and gentlemen, having stated the origin of alphabetical communication, let me say a word on the law which would seem to govern it. True, the most devoted student in this illimitable field of spiritual facts, has yet learned mainly that he knows so little; still, if seven years of thoughtful observation may entitle a man to the expression of an opinion, it is, all other things being equal, the success of the inquirer into its realities will be as the need—the purpose, the use, the end to be secured by it. Individuals almost daily call upon these ladies, evidently entertaining the idea that a commu-

nication with their Spirit-friends depends wholly upon them, and that this wonderful telegraph can be put in requisition at the will or whim of the inquirer, if Mrs. Brown or Miss Fox will but consent to call the alphabet—than which nothing is farther from the truth. The mortal touches the immortal, only upon the plane of a *kindred purpose*—highest to highest, love to its answering love! All the confusion, and lies, and evil Spirits which do so harass and perplex the investigator, originate in neglect of this basic law.

But to return: I re-assert the dignity of the day we celebrate, by reason of the magnitude of its consequences. The results are not to be measured simply by the numbers who say they believe in Spiritualism, as compared with those who say they do not; there are other tests than this. To my knowledge, not one original page, if indeed a reprint of materialistic logic, has been uttered by the American Press, since David Fox had that unknown name spelled out to him in that strange audience-chamber of the immortals. From that period the current has steadily set in the opposite direction. It has thrown its light upon the cherished lore of our fathers, and dwarfed their quartos to pamphlets. The only book they ever saw, which affects to treat of the nature of man and his future—that has withstood its scrutiny and come out unscathed from its crucible, is the BIBLE. That has grown beneath its gaze. Its immortal gems sparkle with a clearer light—its eternal truths have a deeper significance, than before; and we owe this better perception of their beauty and value to the facts of the last ten years.

Again, I say, the day is worthy of commemoration, because in these raps and their kindred phenomena, we take leave of all mundane possibility, and enter upon the threshold of spiritual causation. All word-utterances may fail; facts alone declare the unimpeachable truth. The wrapt seer may portray the glorious realities of the new life, in words of angelic wisdom; yet the inquirer may honestly question both their origin and their correctness; for who shall limit the native eloquence of the human soul? But in these physical phenomena, which the most rigid scrutiny has failed to account for, or to explain on any theory save that projected by the facts themselves, we find the solution of the universal doubt. They are the "A, B, C," with which, whatever may be the language or the form of the letters, the history of every genuine conversion to Spiritualism, and all rational comprehension of its great realities, is written. They are the solid materials wherewith science rears her tower of observation, whence to review all her past achievements. They constitute an observatory upon which she plants a telescope whose power reaches beyond the stars, and backward through all history—which discovers to her the true significance of all her past victories, and reveals *man in eternal youth*, though the stars should pale, and the sun himself become dim with age.

Herald of Light for April.

The *Herald of Light* for April has just been placed upon the Editor's table, containing its usual number of diversified articles on various interesting subjects, allied to the interior unfoldings of the present time. With this Number the first volume of monthly issues is completed. The Prospectus of the second volume, to commence in May, promises an interesting story, illustrative of the nature of true manhood and womanhood, as it exists upon the harmonic orbs of the universe; the title of which will be, "THE CHILDREN OF HYMEN." It will be commenced in the first Number, and continued throughout the volume, "making in itself a work of equal value with the subscription price of the Magazine." The *Herald* is conducted with much spirit, presenting many and diversified literary beauties; and its illuminated editor, Mr. Harris, shows no signs of flagging in his arduous work. The *Herald* is published monthly, by the New Church Publishing Association, 447 Broome-street, New York, at \$2 per year, in advance—each yearly volume consisting of 578 octavo pages. Single Numbers 15 cents; for sale at this office.

REVUE SPIRITE FOR MARCH.

Through the politeness of Dr. Bergevin, of this city, we have been furnished with the March Number of this Monthly, published in Paris by Monsieur Kardec, and which we have heretofore noticed in our columns. It contains articles entitled *La Pluralité des Mondes; Jupiter et Quelques Autres Mondes; Confession de Louis XI.; La Fatalité et les Pressentiments; Utilité de Certaines Evocations Particulières; Entretiens Familiers d'outre Tombe; M. Home; Le Magnétisme et le Spiritisme*. These articles are highly creditable in a literary point of view, and show a favorable state of advancement of the Spirit-science in France.

MR. HUME IN PARIS.—From the article on M. Hume, or "Home," as his name is spelt in Europe, we translate from the *Revue* the following passages. After describing some of the

peculiar characteristics of Mr. Hume's mediumship, the writer says:

"Let us return to his manifestations. Our end being to make known the truth, in the interest of science, all that we report is drawn from sources so authentic that we can guarantee the most scrupulous exactitude. We have it from eye-witnesses too serious, too enlightened, and occupying positions too high, for their sincerity to be called in question. If it is said that these persons may have honestly been the dupes of an illusion, we answer that there are circumstances which preclude all suppositions of that kind; beside, these persons were too much interested to know the truth not to guard themselves against all false appearances.

"Mr. Hume generally commences his *séances* by known facts—some raps on a table, or in some other part of the room, in proceeding as we have said elsewhere. Next comes the movement of the table, which operates, at first, by the imposition of the hands of himself, or of several persons united; then at a distance, and without contact. This is merely a preparation for farther operations. Very often he obtains nothing more; that depends upon the disposition in which he finds himself, and sometimes also upon the mental states of his assistant. There are persons in whose presence nothing ever occurs, even though they be his friends. We will not dwell upon those phenomena which are at this day so well known, and which are only distinguished for their rapidity and their energy. Often after several oscillations and balancings, the table detaches itself from the floor, rises gradually, slowly, by little jerks, not only a few inches, but up to the ceiling, and beyond the reach of the hands. After having remained suspended some seconds in space, it descends as it arose, slowly, gradually.

"The suspension of an inert body, and of a specific weight incomparably greater than that of the air, being an established fact, the thought arises that this same thing may occur to an animate body. We have not learned that Mr. Hume has thus acted upon any other person than himself, and this phenomenon has not yet been produced in Paris, but it is averred that it has taken place several times, in Florence as well as in France, and especially at Bordeaux in presence of the most respectable witnesses, which we might cite, were it necessary. He was, like the table, raised up to the ceiling; then let down in the same way. What is singular in this phenomenon is, that when it is produced, it is not by an act of his volition; and he has himself told us that he did not even perceive it, and believed himself all the while on the floor; at least, that he did not look downward. The witnesses alone saw him rise; as for him, he experienced at that moment the sensation which is produced by the motion of a ship on the waves. For that matter, the fact which we relate is not peculiar to Mr. Hume. History cites more than one such authentic example, which we will relate hereafter.

"Of all the manifestations produced by Mr. Hume, the most extraordinary, undoubtedly, are those of apparition; hence we insist upon these the more, because of the important consequences which flow out of them, and the light which they cast upon a multitude of other facts. The same may be said of sounds produced in the air, from instruments of music which are played without hands, etc. We will examine these phenomena in detail in our next number.

"Mr. Hume, after returning from his journey in Holland, where he produced, at Court and in high society, a profound sensation, has just started for Italy. His health being seriously impaired, subjects him to the necessity of seeking a milder climate.

"It is with pleasure that we are able to confirm what has been reported in certain journals concerning an income of six thousand francs which has been settled upon him by an English lady who was converted by him to the Spirit-doctrine, and who chose this method to express her gratitude for the satisfaction which she derived therefrom."

NEW YORK CONFERENCE.

SESSION OF MARCH 30.

Mr. MacLEOD presented this question. Has the present religious revival resulted from mundane or spiritual causes; and will it tend to promote or retard the progress of civilization?

Mr. ODELL said: He had been converted once, with one hundred and forty others, to the Presbyterian Church, and had attended several of the revival meetings now in progress, and had recently been made the subject of prayer as a backslider. At the time of his conversion, he was under deep affliction from the loss of a brother, which, as may be supposed, naturally prepared his mind for the reception of religious impressions. He was told to give his heart to Jesus, and he thinks no man ever tried more earnestly than himself to do so; but for a long time, without any relief to the agony of his mental state. At length, he retired one evening by himself to a wood near the house, and while there alone, did certainly experience a very great change in his feelings. The remark that he made to his grandmother on returning to the house was, that he was the *happiest man on earth*, and they wept together for very joy; but in a short time, he lost it all, and became nearly as miserable as before. He was warned that the trial would come; that it was a temptation through which the young convert usually had to pass, and he prayed for it to be taken from him with the most devout sincerity; but though while he thus prayed, others found relief, and expressed openly their joy, attributing it to the efficacy of his prayers, he was not much comforted himself; not that he thinks the experience has been of no use to him, for he thinks it has; and he thinks also the present revival will be of use to others, though it had not as yet made a very favorable impression upon him. He was told, last Sunday, in company with a very large congregation of our fellow-citizens, that we must take Christ in one of two ways—either as a *Savior*, or as a *Judge*! If he was obliged to force himself upon our notice as a Judge, then, to hell we must go, and the deeper the better for the glory of God! The doctrine seemed to him rather promotive of a revival of hell-fire than of the Gospel.

Mr. PHENIX said: He recollected the case of one Rachel Baker, who created some excitement in this city many years ago, among the Baptists. His mother belonged to that sect, and when a boy, he used to go with her to see this woman. She was subject to the trance, and in that state would speak upon religious topics two or three nights in the week. Many cruel tests were applied to discover what was thought by most to be deception on her part, but they failed. She undoubtedly was what would be called now a trance-medium. Her discourses were mainly in unison with the prevailing tenets of that church, and cler-

gymen listened to her with approval, though he recollects she did occasion a slight schism among them for a time. With respect to the origin of the present revival, he thinks the *want of excitement* is one cause, and *imitation* is another; but it must not be supposed that all the viruous coöperation with these religious efforts which we see, arises from any settled conviction of the truths of religion as set forth by the modern pulpit and revival prayer-meetings, by any means. Merchants contribute to it from the idea that it is a *cheap police*. Sects are not so often founded on man's religious impulses as they are upon his love of polemics. Men begin to chop logic over some high-dried metaphysical dogma (the tougher, and the more barren of any practical value, the better); and the Church is often evolved, not so much in honor of the truth as in celebration of the victory. We see this tendency among ourselves as Spiritualists, and it may end with us in the same way. Philosophical disputation underlies all sectarianism. He thinks, however, the present excitement will result in good, though not in the way probably that is generally anticipated by those who carry it on. He thinks they have not yet found the highest truth man is capable of appreciating; those who rush to the prayer-meeting to the neglect of their business and families, have yet to learn that they are not making the most religious use of their time and efforts; but on the whole, it will doubtless result in good, for anything which tends to develop the spiritual nature is a blessing.

Dr. ORTON said: Man needs the appropriate food to sustain his spiritual, as well as his physical nature. Man has religious needs, and though some may not recognize them at present, they will surely discover them sooner or later; and there is constantly flowing down from the spiritual world, the appropriate supply for this universal necessity, and it finds a lodgment according to our states of receptivity. This revival has some symptoms which indicate less of man's work than its predecessors. It is more of a spontaneity—less under clerical management. The masses take the lead instead of the clergy, who seem to hang on, or to be carried along with it, rather than, as heretofore, to be its motive power. The spiritual element, too, is occasionally manifested in a way to indicate the efficient presence of a spiritual cause. Man did not originate this revival. In his opinion it is a spiritual manifestation, designed to promote the ends of civilization, by making men better—more spiritual and less sectarian. Already we see the walls which divide the sects broken down; and the denominational aspect of former revivals is scarcely apparent. He thinks they will never be built up so strongly again. But the fault of Spiritualism is (and he feels entitled to speak of its faults, because he left the sectarian church to embrace it), or rather, the fault of *Spiritualists* is, that they lack the deep, internal life and power of religion. That broad field in human nature in which is hidden the germs of all the virtues, has, by the most, been as yet unexplored. Spiritualism, in its commencement, in order to reach all conditions and classes, had necessarily to begin with the lowest stratum of man's spiritual nature. Hence the conversion of so many infidels or materialists. It was the appropriate pabulum to the intellectual mania for new discoveries; but it made little impression upon men on the religious plane. The merely philosophical side of Spiritualism does not meet their case. Spiritualism must address *them* on the religious plane, and this he thinks is being done in the present revival; and ultimately both the religious and intellectual nature will be quickened and united as they should be, and through these instrumentalities, they will, in the not distant future, manifest themselves in harmonious accord.

Dr. GRAY said: A religious revival, so called, has its origin in two states of the individual. In the outer, or that which is bounded by the scope of the external senses, the subject is the victim of panic. Fear of hell, and a creed-imposed dread of an angry God who at any moment may consign him to endless torture, form the staple of the agony described by Mr. Odell. The redemption from it, is when the interior or spiritual man reveals to the sensuous or external consciousness the certainty that it is *not so*. What is described as conversion, is the relief thus afforded from his intolerable panic. No matter what the myth or form the relief may assume to his creed-instructed consciousness, it is the *Spirit* man speaking peace to the *external* man; and the form with which it clothes itself, is of necessity in harmony more or less with his religious teaching, otherwise it would fail of its end. This "awful-sinner" state, which no man recognizes as his own, except under the pressing fear of being speedily sent to hell, belongs to the chapter of mediumship—the person is negative to a panic-making state of the public mind. When he recedes farther from the external, or in other words, when the psychical influence to which he is subjected has deepened the trance, so that the internal man can be heard, then he feels awfully happy, but can't tell why. Naturally, from his external teaching, he supposes God has come down expressly to help him, just as all trance-subjects, prior to the last ten years, thought themselves especially favored and inspired by God. The joy which they express from what they suppose to be the forgiveness of their sins, is in reality over their escape from hell-fire. The "back-sliding" is easily accounted for. The influence of the "Holy Ghost," which, in reality, is the mesmerism of his religious teachers and friends, is withdrawn, and he is left to himself again. He thinks the result of this revival will be good. It bears some analogy to circle-sitting, and it would not surprise him to learn that veritable manifestations occurred in many instances.

Mr. ALLEN said: It is alleged that this revival differs from its predecessors in some important particulars; which, however, he has failed to discover. It is the old story, that the saints have dropped their clannish squables, and attacked the sinner with an undivided front. This is the period of incubation. Every old goose knows if she expects to hatch her eggs she must sit still and behave herself. If Doc-

tor Orton will suspend judgment until they come to the division of the brood, providing there be any worth dividing, he will most likely find that sectarianism, instead of being dead, has *gone to seed*, and that we shall have a new crop of it this present year, unless Mammon sends a drouth, and makes the cultivation of other things more profitable. It is said to begin with the people—think where the people are, and what they have been about. Lying and cheating by every possible device, from stock-jobbing to thimble-rigging, have been epidemic. The barns at the West are filled with plethora, and thousands here are supplied with bread by charity! Think of the grand crash and universal collapse of their cherished soap-bubbles—public credit at an end, defalcation the order of the day, every man going to bed at night with the rational expectation of finding his business-confidant a rascal when he gets up the next morning. What wonder that it began with the people? In such a crisis, men must have help from some source. Mammon had unceremoniously kicked down all his most fashionable altars, so they naturally tried the other divinity. But to what good end? The God of sectarianism is a twin brother to the deity that presides over the Merchants' Exchange; the religion which he inculcates is strictly barter—so much glory for so many groans. They are never taught that religion is not a creed, but a *life* devoted to the good of man; they are given to understand that it is a purchasable commodity—a profitable investment for their surplus capital; in short, it is considered as a *ticket of admission* to the august assembly of *dead heads* in kingdom come, who surround the throne of their potentate, and shout "glory," "hallelujah," to all eternity! Even this most chaotic spasm, to kick off some of the purgatorial coals which just now press rather uncomfortably upon the back of the great turtle, known as "Christian civilization," might do some good, were it not for sectarianism. As it is, he has no hope from it. He thinks the duty of the Spiritualists is quite other than to sing its praises in advance. We should look at past results; this is not the first crop of revival borne by that prolific tree—religious sectarianism—and the present should be judged by the samples of fruit it has yielded in former years. When the true Spiritualist calmly considers what religion, in the light of heaven and earth, of science and facts, *really is*, and then reflects upon the multitude of young souls who, in all probability, are to be chained down for the next twenty years, by a sectarianism whose tenets should disgrace a Hottentot, he will be most likely to sing the praises of the present revival on another key.

Dr. GRAY inquired if any one had known of a genuine conversion (such as Mr. Odell had experienced, for example) of any one who was not a medium. If there is such a case, then his hypothesis is at fault. He does not think, with Mr. Allen, that it is in the power of any sect, in the present day, to petrify a human soul for twenty years. The petrification produced by Calvinism and Romanism even, have been known to yield to Spirit-knockings; and as these bid very fair to continue, the creeds of the various sects will be much more likely to suffer damage than their new-made adherents.

Mr. COLES said: He could not answer the question of Dr. Gray from any knowledge of his own. As to the present revival, he is disposed to think favorably of it. With respect to its origin, he is of the opinion that it began in Eden, and has been going on by jerks ever since. It has regularly kept time to the march of humanity, playing a "quick step accompaniment," whenever man accelerated his pace, a "*dead march*," with rests of a quarter of a century between the bars, while man stuck to his saddle-bags and post-horn, but bursting out with "Yankee Doodle, keep it up," the moment he took to the steamboat and railroad car. If he is correct in his hypothesis, as he believes himself to be, then this present revival was fully due in 1848, and doubtless would have occurred at that time, but for the discovery of gold in California, which postponed it for another ten years. When that discovery was blown abroad, it thoroughly absorbed the public mind. Men found no time to study anything but their ledgers, or to pour over the map of the world, to see where they could crowd in another cargo of wooden clocks, or any other commodity that would pay; and thus the world went on, and might have gone on still, but for the unlucky blunder of the first failure. When John found he couldn't pay Peter, Peter of course had to withhold the "needful" from Paul. So, like nine-pins, the "Ohio Life Insurance, Trust, and Banking Company," whose *real* capital and passport to public favor was the longitude of its name, and the gullibility of the fools who believed in it, bowled them all down. Now it is human nature not to be miserable *a ways*. It must be made comfortable somehow; and if business is at an end, and it feels indisposed to try the bottle, it will resort to a book. It goes to the prayer-meeting from the same necessity which sends it, under other circumstances, to the theater or bar-room; that is to say, it goes there in search of its lost happiness; and it is right that it should. It is no objection to this, or any other revival, that human machinery sets it in motion; and the Spiritualist should be the last person to raise that objection. What are our circles but efforts to secure the conditions which the prayer-meeting aims at? He had been a convert to the previous revival, and felt himself a better man for it. He had helped to work the machinery himself, under the direction of the Rev. J. N. Maffit, and he thought it had ground out several better men. But to the point: The industrial world had lost its God, and it *must* have one. The grand mistake they make is in supposing that God changes, instead of themselves. Like our ancestors, who thought the sun rose and set, when in fact the earth only turned over, they think that God is lifting upon them the *special* light of his countenance, when in fact they have only opened their eyes. God, like the sun of the natural world, always shines; man, like the earth, turns his back to the light, and ignorantly supposes that God has withdrawn his face. (Adjourned.)

E. T. HALLOCK.

CORRESPONDENCE—CASE OF SPIRIT-HEALING.

The gentleman to whom the following letter, concerning the author's spiritual experience as a subject of a remarkable healing power, was addressed, has forwarded it to us for publication.—Ed.

FORT KEARNEY, MERCER Co., O., December 9, 1857.

DR. S. W. HOWARD:

Dear Friend—As you requested me to give you my experience upon the subject of Spiritualism, I have endeavored to do so, and herewith transmit it to you, hoping that it may be what you want.

About the year 1852, while living in the city of Mount Vernon, Ohio, the question of spiritual rappings was agitated, and upon the solicitation of a friend, I attended a circle for the purpose of witnessing the mysterious manifestations; but I left the circle more skeptical than I was before I went; but being not altogether satisfied, I sought one other opportunity of witnessing the phenomenon at a neighbor's where there was a medium. The raps were distinct, and of such a character as to impress my mind with their reality, and that something produced them, independent of the medium, which possessed both power and intelligence. I could not, however, bring my mind to believe that they emanated from pure and holy Spirits; yet I dare not say that they were not produced by Spirits, and not understanding the cause of the mystery, I had but little to say for or against the matter; and thus for the next two years I did not give the subject any attention whatever, as I did not expect that any good could or would result from it.

In the mean time I left Mount Vernon, and moved to Greensburgh, Ind. From some cause unknown to me, I became afflicted, first with the neuralgia, and then I had four strokes of the numb palsy. I consulted all the physicians within my reach. I think I had the medical attendance of eleven; but instead of improving under their treatment, I grew worse, and was given up to die as the only alternative. I expected that in a few weeks at the farthest, I would be compelled to exchange worlds.

About this time, one of the physicians who had expended his skill upon me to no good purpose, approached me and informed me that there was a healing spiritual medium in town who thought that he could do something for me, and requested me to apply to him. I looked at the Doctor, and remarked to him something after this manner: "You and all the rest of the doctors have tried all that you know to kill me, and have not been able to do it, and now you have got up this humbug to complete the work;" but as I am a subject for experiment, I do not care to let him pow-wow over me, as I can not live long at any rate. So with the Doctor's assistance, I visited the medium, and he commenced operating upon me according to the direction of the Spirits.

At the time the medium commenced the operation, I had no appetite, and what little I did eat did not digest, and I was reduced to a mere skeleton, only weighing one hundred and ten pounds, and my right side was partially paralyzed; I was required to visit the medium to be operated on once a day for seven days. For the first two operations, I had no confidence in the mode of curing, and had to smile at the simplicity of the thing. The second night, at the hour of twelve o'clock, I was affected with a numbness which alarmed me, thinking that I was going to have another stroke of paralysis. I rubbed myself as best I could, and the numbness left me. I perceived that I had received no injury, but if any thing, felt better. The next morning, I made my way to the medium's, who met me at the door, smiling, and said, "Friend Hardy, how do you feel this morning?" I replied that I felt pretty well, but was alarmed during the night, thinking that I was going to have another stroke of palsy. He laughed, and said that he had it all in his book. I requested him to assist me in getting into the house, so that I might see it myself, as I did not believe that he could have it, as my room was locked, and no one in it but myself, and I had not communicated it to any one. He presented me the book, and, to my utter astonishment, there it was, just as I was treated at twelve o'clock at night, with Benjamin Franklin's name signed to it, stating that he was in my room at that hour mesmerizing me. This was proof too strong for me to gainsay any longer, and from that time I began to have faith in the healing power of the Spirits. At the end of the seven days, my appetite became good, and I felt as well as I ever felt in my life—the Spirits pronounced me healed, with the exception of the nerves, and stated that in time I would recover the strength of them.

In three months from the time that the Spirits pronounced me

healed, I weighed one hundred and sixty pounds. From that time until the present writing, my appetite has been perfectly good, and I have not been sick an hour, with the exception of a slight attack of influenza, and my nerves have gradually gained strength in the ratio that the Spirits said they would.

Since that time, I have witnessed numerous manifestations, which I have no doubt were produced by Spirits, and some of them were most satisfactory. In fact, I can as soon doubt my own existence as to doubt the reality of spiritual manifestations. I am also satisfied from what I have witnessed, and the tests which I have submitted, that the phenomenon is the work of Spirits, and those Spirits with whom I have conversed are of a high order—departed friends, who have returned to the earth to instill into the minds of the inhabitants of this lower sphere high and exalted principles. And I believe that their untiring efforts are to unite the race in one universal bond of love. Every statement that has been presented has been high and holy—angelic and pure in its character, and I can look forward with a brilliant and glorious anticipation to the time which is not far distant in the future, when the prophetic sayings will be fully ushered in, when peace and good will toward mankind will be fully realized, and man will be said to be truly free, and all sectarian jealousies will be hurled to oblivion, and this earth will become one people, and will worship and adore one God, even the Father, the great first cause of all things.

And now, Friend Howard, I have given you a brief synopsis of my spiritual experience, of the verity of which you are already aware. You can make what use of it you may see proper.

I remain yours for the truth, J. W. HARDY.

LETTER FROM TORONTO.

TORONTO, C. W., March 17, 1858.

CHARLES PARTRIDGE, ESQ.:

Dear Sir—I have several times almost been at the point of sending you a few lines, to let you know somewhat of the advancement of Spiritualism in this, the most English town in all the Province of Canada.

Although Spiritualism is not new to me, yet it is not many months since I became fully convinced of the truthfulness and importance which I now see belonging to it. This effect was more immediately produced by the loss of my dear companion, who left me in November last. Not many days after we laid her in the churchyard, I called upon a medium and became convinced of the presence of her who I thought had departed on a long journey. The first actual knowledge I had of her presence was indicated by a number of soft and gentle raps upon the table. These were followed by the placing of a hymn book in my lap, with the leaves turned back at a beautiful and appropriate hymn. Then a gentle Spirit-hand was placed upon my knee, and rested there for some minutes, communicating, by pressure and by rapping, the following; it is fresh with the dew of heaven:

"My own dear companion of earth, I am glad that you have come here. Beloved, kindest, and sweetest husband, you know how dearly I loved you the few short months I lingered by your side, and I love you still with a heavenly love. My own dear flower of earth, think me not dead, or that the Spirit has flown away, because the form has passed from your affectionate embrace. You will soon more fully realize my presence."
H.

And I have realized her presence almost continually since. One evening, while sitting in a circle, at brother Wilson's, she put her hand upon mine, so that I felt it as distinctly as if it had been a hand of flesh. Time after time, also, have I received from her, through Mrs. D. C. French (who is now in town), the most beautiful and satisfactory communications—enough to convince the most earnest skeptic of the fact that the Spirits of our friends are continually near us and watching over us, and anxious—very anxious—that we should recognize their presence.

Every two or three evenings seven of us meet in a circle, and get instruction in music and poetry, from the bright ones whose light has been withdrawn from earth. Among the masters of melody and song who come to us are Beethoven, Handel, and Hayden; Collins, Pope, Wordsworth, and Edgar Allan Poe. They call our circle the "Circle of Instruction," and indeed, we receive from the invisible teachers many rare and refreshing truths. * * *

There are not many open Spiritualists in Toronto, but there are many who are thinking of these things, and we hope the scales will by and by fall from their eyes.

Yours truly,

A. W. BOSTWICK.

INDEPENDENCE OF THE MANIFESTING POWER

MR. EDITOR:

As every incident relative to settling one's doubts on the subject of Spiritualism must be interesting to the public, permit me to mention the following:

A gentleman had seen somewhat of the phenomena of Spiritualism, but not sufficient to settle the doubts in his mind whether the responses we received through the table, in the way of tipping, raps, etc., were not, in fact, reflections from our own minds; or, in other words, whether, when we receive such responses in the way of lengthy communications, or the solving of abstruse questions, we were not in reality, by some *hocus-pocus*, talking to ourselves, a very common theory with beginners. He suggested his doubt to me, and requested an opportunity to try the experiment, which we did in the following way:

Four of us sat round a table, the medium, a young girl, being one of the party. It was then proposed that we should select some short sentence, write it down on a piece of paper, and lay it down on the table, and all of us fixing our minds intently thereon, *compel*, as it were, the influence to spell it out. We did so, and selected the short sentence, "God is love."

We sat for a few minutes, when the table commenced to tip and respond to our questions. We asked the influence, Spirits, or whatever gave motion to the table, if they knew what we were wishing to try? "Yes," was the reply. "Are you willing to assist us in making the trial?" "Yes." "When you want the alphabet, please make the usual signal," which was done by tipping the table five times.

We now fixed our united minds upon the sentence before us on the table, and if ever there was an honest determination to give the subject a fair trial by four investigators, it was shown on this occasion, as we all wished to undeceive ourselves if we had been deceived. But it was useless; the response we received was simply, "You can't come it." Ques. Do you mean we cannot compel the influence to spell what we are determined on? Ans. No.

We sat at the table about half an hour after this, waiting patiently for a renewal of the tipping, but this was all we could get on this evening. We were all satisfied of the fairness of the trial, and I would suggest that all investigators should make some similar trial for themselves.

There is a class of investigators, and very honest people, too, who, having witnessed somewhat of psychology, magnetism, etc., etc., get no farther into the subject; it seems to be with them a rule that solves all their doubts, satisfies all their aspirations, and throws, as it were, a "wet blanket" over their minds, that quenches out every spark of light, which, if suffered to blaze, might serve to illuminate their minds through all the gloomy passages of life, and they would look with commiseration on that class of humanity who are struck with wonder at what are popularly called "revivals." D. B.

SPIRITUALISM IN ONONDAGA COUNTY.

CICERO, ONONDAGA Co., N. Y.

MR. EDITOR:

My Friend and Brother—I wish to give you a brief history of the progress of the cause of progressive Christianity, in the circle of my visits. I have taken the TELEGRAPH ever since it first started. I have used it as a missionary, by handing it out to others to read, until I have been the means of a goodly number being read. I was alone here for over a year (excepting the company of my daughter) as a target for the shafts of bigotry and hateful superstition, and they were hurled thick and fast on every hand; but I find that truth really "is mighty, and will prevail." There has long been a powerful under-current of thought, and it has undermined the cherished platform of many on my right hand and on my left, until I find many warm friends now where I found opposers one year ago.

This winter there has been a great anxiety manifested on all sides; I have been used as a medium for some five years, in various ways. Sometimes we have raps, sometimes tipping and raising of the table clear from the floor; sometimes the Spirits personate themselves, and sometimes I see and describe them. They also write much with my hand while I am unconscious. I have also been used nearly three years as a healing medium, for examining and prescribing by letter, and by visiting and laying on of hands; and I have truly witnessed wonderful things where I have been. Scores of cases could be named of cures that

would be thought incredible, yet they can be sustained by any number of living and reliable witnesses, under oath if required. . .

I have recently visited the village of Victory, Cayuga Co., N. Y. I stopped at a Dr. Jacob Crowley's, whose wife is a good trance-speaker. They have a public meeting at their house every Sunday afternoon, and a developing circle on Tuesday evenings. The people in that region appear to be thirsting for a daily supply of spiritual food. The advocates of the old theology seem to be much troubled; they are running here and there, to try to shun the light. . . Yours, etc., L. HAKES.

THE REVIVAL.

SECTARIANISM AND SPIRITUALISM.

We extract the following from a letter just received:

The great truths of the spiritual philosophy are working their way into the hearts of the people; and many who have been bound for years with the shackles of sectarianism, are beginning to mount the hill-top of a nobler life, and are viewing the glories of the future, to which we are all fast approaching. There are a great many good and true friends of the cause in this place. The spiritual seed that has been sown here, has not all fallen among thorns, or on stony ground, or by the way side. Much has sprung up, and is bearing fruit; whether it will be one hundred, sixty or thirty fold, is more than I can say.

The effects of the great revival (so called) are showing themselves on every hand; and I rejoice in this movement, for all that are caught in these sectarian traps, will ere long begin to see and investigate for themselves. They will not long be satisfied with thread-bare dogmas. It is now an established fact that man is a progressive being, and what would do to preach in Moses' time, will not answer for mankind in this progressive age of the world. I have been through the sectarian mill, and I know how to pity those who are wearing the sectarian harness. I believe if I had not had on the harness of which I speak, I should not, perhaps, have been standing, as I now am, on the great platform of universal brotherhood; and my desire is, so to live that I can say of a truth, in the language of the poet—

"Bound to no party, to no sect confined,
This world my home, my brethren all mankind.
Love truth, do good, be just and fair with all;
Exalt the right, though every ism fall."

SPRINGFIELD, MASS.

WM. S. HASTINGS.

SPIRIT-CURE BY DR. SCOTT.

NEW YORK, April 3, 1858.

BROTHER PARTRIDGE—I trust you will be glad to publish the following statement of facts, showing conclusively the wonderful power which Dr. John Scott, 6 Beach-street, possesses as a Spirit physician—illustrating, also, his superior judgment of the nature of disease. On this day one week since, at Dr. Wellington's, 34 East Twelfth street, my sister was suffering greatly from a severe spell of the scarlet fever. Her face was swollen to an unusual size, and filled with spots; her neck and arms were also spotted; her throat inflamed and sore, causing her great misery; her head almost bursting with pain, accompanied with a high fever. Physicians disagreed as to the nature of the disease; a certain healing medium pronounced it weakness of the spine, affection of the kidneys, etc.; another physician of considerable popularity in this city affirmed that it was the varioloid, and administered medicine accordingly; but on the following day, he confessed his mistake, saying the disease was the scarlet fever or rash, attributing his blunder to the dim light at the first examination. Dr. Scott at first sight pronounced the disease the scarlet fever, declaring, in defiance of the other opinions, that he would risk his whole reputation on the truth or correctness of his assertion. We now produced a Spirit-communication on the subject, given by my sister herself, as an impressional medium, stating that her disease was a dangerous type of the scarlet fever, contracted from a child, on the cars, advising her to avoid taking cold, and to drink copiously of cold water. Dr. Scott had given the same advice before the communication was read. The Doctor, assuring us he feared no disease, said he would see what he could do for my sister; and by simply laying on of hands, and gently exercising his magnetic or healing power, he instantaneously banished her fever, headache and sore throat, imparting at the same time health and strength. The cure appeared like a miracle to us, and we hardly dared to believe our senses. Two or three days afterward, my sister was enjoying better health than before the disease, her face having changed from its swollen appearance to its natural aspect, and blooming with a healthy complexion, and her whole system being animated with a living strength and energy not possessed for months before.

There was such a panic created at Dr. Wellington's, that we were summarily dismissed from the premises; but Dr. Scott kindly invited us to his house, where we have been living the past week as, happily and comfortably as if at home. We assure the public that Dr. Scott is a kind and generous man, and a true Spirit-physician. In saying this, we do not wish to detract from the merit of the other physicians who so freely rendered their services, treating us with much kindness and friendship, for which they have our sincerest gratitude.

Very truly yours,

EDWARD A. BENNETT.

Interesting Miscellany.

WAIT NO LONGER.

Oh, for such an education—
Knowledge prospering in the land,
As shall make this busy nation
Great in heart as strong in hand.

Knowledge, free and unincumbered,
Wearing no dogmatic fetters;
Quickening minds that long have slumbered;
Doubling life by living letters.

Knowledge that shall lift opinion
High above life's sordid bustle;
Thought claims limitless dominion—
Men have souls as well as muscle.

Knowledge that shall rouse the city,
Stir the village, shake the glen;
Teach the smiter in the smithy,
And the plowman, they are men.

All who will may gather knowledge,
Prompt for every earnest wooer;
Indifferent to school or college,
She aids the persevering doer.

Shall we wait—and wait for ever,
Still procrastination rueing:
Self-exertion trusting never—
Always dreaming, never doing!

Wait no longer—Hope, Faith, Labor,
Make man what he ought to be;
Never yet hath gun or saber
Conquered such a victory!

THE AGES OF THE WORLD.

The ages of the world are mentioned by the earliest of the Greek poets. Hesiod speaks of five distinct ages—1st. The *golden age*, when the people were freed from laws, and had neither ships nor weapons, wars nor soldiers; the fertile earth needed no cultivation, and perpetual springs blessed it. 2d. The *silver age*, which was wicked and licentious. 3. The *brazen age*—violent, savage and warlike. 4th. The *heroic age*, which seemed the dawn of a better state of things. 5th. The *iron age*, when justice and honor had left the earth.

This idea of the ages prevails among many different nations, particularly among the Brahmins, who believe that from the first down to the last age, there has been a gradual increase in vice, so that the life of man which in the golden age was four hundred years in length, is now reduced to one-fourth its original duration.

Not unlike this idea of the ages is the dream of Nebuchadnezzar as recorded in Daniel and interpreted by him. We have the ages in the parts of the image which he saw, the gold, the silver, the brass and the iron, and the feet of clay and iron. But unlike the idea of the Brahmins, that the last age was to be the extermination of the race, it was but to mark the lowest point to which man would fall. The little stone cut out of the mountain without hands which was to become a great mountain and fill the whole earth, represents the amazing and pervading love and mercy of Christ to men, upon whose wing and in whose strength they may regain their lost estate, and be even as Adam was before the fall, pure and perfect, the image of God, a little lower than the angels, and crowned with honor and glory. Let us hope that, notwithstanding the signs of the times, the age which is here foreshadowed is about to dawn upon us; the people from their adversity are looking to other sources of consolation and comfort than they have before sought, and a general awakening to serious and sacred things is evidenced throughout the land. Are we near the approach of the dawn of a better day, when the sun of righteousness shall arise with healing in his wings?—*Goward's Register*.

DISCOVERY OF A ROMAN HISTORIAN.—While classical scholars deplore the loss of considerable portions of Livy and other Roman writers, accident has led to the discovery of certain fragments of a historian whose name is scarcely known—viz.: Gaius Granius Licinianus. In 1854 Doctor Pertz, of Berlin, well known to the literary world, had occasion to examine some of the Syrian manuscripts brought over in 1847 from the convents of St. Mary, in the desert of Nitria, to the northwest of Cairo, and now deposited in the British Museum. Dr. Pertz, perceiving a *palimpsest* (a pamphlet from which a former writing has been effaced in order to make room for a subsequent one) among the number, examined it more closely, and succeeded in reading a few of the words imperfectly scraped out. Convinced thereby that the *palimpsest* must contain some historical fragment, he obtained permission to treat it with certain chemical substances with which old and faded writings may be brought to light again. The operation succeeded, but the labor of deciphering was considerable, because in many places the Syriac characters covered and coincided with the Roman ones. At length, with the aid of his son, the work was completed, and it has just been published at Berlin. Licinianus wrote before Livy, and appears to have flourished about the time of Julius Caesar. The fragments hitherto published are interesting in so far as they confirm and explain certain obscure passages of other authors. The *palimpsest* from which they have been obtained was all written over thrice, so that the difficulty of deciphering them may easily be conceived.

SOUND ADVICE TO YOUNG MEN.—Keep good company, or none. If your hands can not be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets if you have any. When you speak to a person look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character can not be essentially injured except by your own acts. If any one speaks evil of you, let your life be so that no one will believe him. Drink no kind of intoxicating liquors. Ever live (misfortune excepted) within your income. When you retire to bed think over what you have been doing during the day. Make no haste to be rich if you would prosper. Small and steady gains give competency, with tranquillity of mind. Never play at any game of chance. Avoid temptation, though you fear you may not be able to withstand it. Earn money before you spend it. Never run into debt unless you see a way to get out of it. Never borrow if you possibly can avoid it. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Keep yourself innocent, if you would be happy. Save when you are young that you may spend when you are old. Read over the above maxims at least once a week.

THE MOON INHABITED.

It has long been known that the moon revolves on its axis in the same time that it revolves round the earth, and that it consequently always presents nearly the same side toward the earth, while the opposite side is never seen from our globe. No bodies of water or clouds can be seen on the moon by the aid of the most powerful telescope, nor is the apparent direction of stars close to its edge changed by refraction, as would be the case if an atmosphere enveloped the moon. Hence it has been inferred by Whewell, the reputed author of a late work, entitled "Of Plurality of Worlds," that the moon has no atmosphere or water, and consequently no inhabitants. This inference is shown to be inconclusive by a recent discovery of the astronomer Hansel, whose study of the moon's motion, continued for many years, has established the fact that the center of gravity of the moon, instead of being like the earth at the center of figure, is beyond that center, and farther from the side next to the earth than it is from the other side by seventy-four miles. The nearest side of the moon, therefore, is a vast expanded protuberance of mountain, seventy-four miles high; and the fluid, whether air or water, would flow downward from the nearer to the farther side of the moon, where, for aught that we know, intelligent living beings may exist. The nearer side of the moon can not be inhabited, at least by beings to whose existence air and water are essential, as is the case with all terrestrial animals. The late celebrated mathematician, Gauss, proposed as a means of settling the question, whether the moon was inhabited, that a huge monument should be erected on the steppes of Siberia, as a signal to the inhabitants of the moon, in hope that they might be induced to erect a similar signal to apprise us of their existence. The discovery of Hansel shows that such an experiment could be attended with no success, inasmuch as the inhabitants of the moon, if there are any, being on the farther side, could never see a monument on the earth. It may not be uninteresting to add, that it has been discovered within a few years, by means of long-continued hourly observations with a barometer, that the moon exerts an appreciable influence on the pressure of the atmosphere; and also by means of long-continued magnetic observations, that it exerts an influence on the declination of the magnetic needle.—*Boston Courier*.

Bogus—That this is the age of "bogus" operations no one will deny; and somebody has fairly hit the mark in the following "Bogus Directory":

There's bogus doctors—bogus pills,
Bogus charges—bogus bills,
Bogus stories—bogus teachers,
Bogus saints and bogus preachers,
Bogus friends and bogus names,
Bogus cures and bogus claims,
Bogus sighs and bogus fears,
Bogus smiles and bogus tears,
Bogus looks and bogus airs,
Bogus faith and bogus prayers,
Bogus sales and bogus notes,
Bogus laws and bogus votes,
Bogus words and bogus deeds,
Bogus coins and bogus creeds,
Bogus gents and bogus ladies,
Bogus wives and bogus babies,
Bogus rumors on the wing,
And bogus almost everything.
Of all the monsters come to rogne na,
There's none can match old brandy bogus.

A BATCH OF QUERIES AND ANSWERS.—The *Haverhill Gazette* says that the annexed batch of queries and answers speak for themselves, and that the answers are from an able and affable lawyer, a "gentleman in high official position, and one of the most deservedly popular men in the Commonwealth."

Query—A lot of land containing a number of acres, may be inclosed by a fence which shall measure just as many rods in length as the number of acres which it incloses. What is the number of acres?

Answer—The learned pundit who proposed the question, omitted to state of what shape the field was, whether circular, square, oblong, triangular, etc., which is a material omission, and should be repeated of in a sack-coat and ashes. Assuming that he meant a square field, I reply—2,560 acres, which would give 2,560 rods of fence, or 640 rods on a side; 640 rods multiplied by 640 rods, gives 409,600 rods, equal to 2,560 acres.

Query—A lady was asked her age, who replied thus:

My age if multiplied by three,
Two-sevenths of that product tripled be,
The square root of two-ninths of that is four,
Now tell my age, or never see me more!

Answer—This was the *impromptu*, explicit and witty response:

Your age, fair lady, twenty-eight must be,
For thrice this number will be eighty-four,
Tripling two-sevenths of which gives seventy-two, you see,
The square root of two-ninths of that is four.
I've solved the problem (have I not), aright,
If so, I'll come to see you, say next Sunday night!

MUSICAL LEGISLATION.—The Maine Legislature has instituted the novel and very pleasant feature of morning concerts in Legislative session. The *Kennebec Journal* says: "The veteran messenger of the House, Mr. Thomas, of Newburgh, has a taste for music, and he has discovered an unusual amount and variety of musical talent among the members. This united talent has been brought out in a series of *impromptu* morning concerts before the hour of calling the House to order, until at length, morning singing has become a regular institution in the Representatives Hall, for the fifteen minutes before the Speaker takes his seat. At times the spirit of harmony becomes pervading, when the singing is especially marked by simple melody, and grave Senators and members of the House in large numbers gather round the center of the hall and join the singing of familiar tunes in true Congregational style, and the music rises and floats and echoes through the hall with fine effect. It partakes, at times, of a truly devotional character, and is regarded as a most acceptable exercise to all in attendance at the State House during the session, and highly satisfactory to strangers who happen to be present."

DANGEROUS BURGLAR'S IMPLEMENTS.—The police of London have detected a new burglar's instrument of the most extraordinary description. It will cut through solid iron half an inch thick, a hole six inches in diameter. It will accomplish this feat with ease in an hour, and without making the slightest noise or sound, or without unfitting the tool for an immediate repetition of the experiment. This invention of knavery is admitted in England to be a perfect masterpiece in mechanism. It is confessedly the work of a skill and experience that may well excite the envy of the most celebrated artificers in that species of human handiwork.

AN ANGEL VISIT.—The Kenton, Ohio, *Republican*, contains a singular story of an angel visit said to have occurred at Orange, in Hancock, Ohio. The parties concerned do not seem to be Spiritualists. A Mrs. Charles one day found her little daughter holding conversation with some invisible being to whom she was looking and reaching up in the open air. The child said it was an angel, and she saw him come down from the sky. Immediately Mrs. Charles herself was able to see the angel, when he talked with her, and foretold to her the time and circumstances of her own and her daughter's death. The child has since died under the circumstances foretold, some of which were very peculiar, and Mrs. Charles contemplates a similar fulfillment of the prediction as to herself. The affair has created great interest in the vicinity, and an intelligible account of it is to be published in a pamphlet.

NECESSITY THE MOTHER OF INVENTION.—Livingston, the African traveler, describes an ingenious method by which the Africans obtain water in the Desert: "The women tie a bunch of grass to one end of a reed, about two feet long, and insert it in a hole, dug as deep as the arm will reach, then ram down the wet sand firmly around it. Applying the mouth to the free end of the reed, they form a vacuum in the grass beneath, in which the water collects, and in a short time rises to the mouth. It will be perceived that this simple, but truly philosophical and effectual method, might have been applied in many cases, in different countries where water was greatly needed to the saving of life. It seems wonderful that it should have been now first made known to the world, and that it should have been habitually practiced in Africa, probably for centuries. It seems very worthy of particularly being noticed, that it may no longer be neglected from ignorance. It may be highly important to travelers on our western deserts and prairies, in some parts of which water is known to exist below the surface."

HABITS IN THE PULPIT.—A correspondent of the *Christian Reflector* is holding up a few pictures true to life for the notice of such of his clerical friends as may need them, hoping the reflection would do no harm. He says: "I notice in some cases a handkerchief in the pulpit, which has led me to inquire if the use of that very necessary article is a part of theological training. I notice some ministers take it out of their pockets as they do their sermon, and lay it on the pulpit. Some spread it out lengthwise across the middle of the Bible; some shake it every few minutes over their heads, some cluck it in their hands as if they were going to throw it at the audience; and some keep crowding it into their pockets and pulling it out again with a nervous movement, as if they did not know what to do with their hands. I once went to hear a popular young preacher, and as much as half of his sermon was made up of pocket handkerchief; and the most of the other half was a gold watch and scraps of poetry.—*Stirling Republican*."

MEDICINAL USES OF ICE.—The medicinal use of ice has now become very extensive. Medical men advise, as a chief part of the treatment for inflammation of the stomach, the eating, at frequent intervals, of small pieces of ice, and for inflammation of the brain, its constant application to the head. A draught of cold ice fluid, when taken in a state of health, produces relief by lessening the amount of animal heat which the human body is constantly generating, first, by absorbing a portion of it; and second, by allowing it to pass off with the surcharged fluids, in the shape of the perspiration it induces. Its relief in fever arises from precisely the same causes. In inflammation, either external or internal, it aids by reducing the size of vessels carrying blood to the inflamed part, and if sufficiently long continued, arrests it altogether.

A GRANDMOTHER AT TWENTY-NINE YEARS OF AGE.—A woman who was recently brought before the magistrates of Wigan for an assault committed upon a neighbor, affords a striking instance of recklessly early marriages. She is the wife of Patrick Cassey, a tailor. They reside in Douglas Terrace, Wigan. He is forty years of age and she is twenty-nine. They were married before she had attained the age of fourteen years, and she was a mother at the age of fourteen and seven months. Since that time she has had eleven other children. Strange to say, the eldest girl, who was fifteen years old a few days since, is the mother of two children, the eldest of whom is nearly two years of age, she having married earlier in life than her mother. Mrs. Cassey is, therefore, at the age of twenty-nine years, the mother of twelve and the grandmother of two children.

THE PEW SYSTEM.—A public and organized movement has been commenced in England against the pew system in churches. A general committee has been organized, under the presidency of Hon. Colin Lindsay. In their manifesto they attribute the irreligious state of the great town populations, in part, to the pew system. Among their objects are: "To promote the general adoption of scriptural principles in the arrangement of churches; to obtain, by petitions to Parliament, or otherwise, the appointment of committees in both houses, for inquiring into the fatal results of the pew system upon the religion of the people; also an enactment prohibiting the assignment of any parochial district to a new church till it had been secured in perpetuity as a parish—that is wholly free and unappropriated—church to the inhabitants of the parish."

THE DOOM OF THE WORLD.—What this change is to be we dare not even conjecture, but we see in the heavens themselves some traces of destructive elements, and some indications of their power. The fragments of broken planets, the descent of the meteoric stones upon our globe, the wheeling of comets, welding their loose materials at the solar furnace, the volcanic eruptions in our own satellite, the appearance of new stars, and the disappearance of others, are all forebodings of that impending convulsion to which the system of the world is doomed. Thus placed on a planet which is to be burned up and under heavens which are to pass away; thus reading, as it were, on the cemeteries, and dwelling upon the mausoleums of former worlds, let us learn the lesson of humility and wisdom. If we have not already been taught in the school of revelation.—*North British Review*.

VISIT OF CALHOUN'S WIDOW TO HIS TOMB.—The venerable widow of the immortal Calhoun visited the tomb of her husband, on Sunday, at St. Philip's Church, after the congregation had dispersed, accompanied by one of the elder members of the church and vestry, and two ladies. The visit was affecting—the widow never having been in the city since the demise of her illustrious husband—and her simple and unaffected exclamation of, "and is this the tomb of my husband?" brought tears to the eyes of those who accompanied her, while her own were streaming with recollections of the past, and a cheerful hope of a happy meeting in "the better land." From the grave-yard, the widow then visited the statue at the City Hall; and after contemplating it in all its bearings in melancholy silence, pronounced it a very good likeness.—*Charleston Evening News*.

GO CROOKED.—A lunatic once informed his physician, who was classifying cases of insanity, that he had lost his wits by watching a politician, whose course was so crooked that it turned his brain.

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

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

Mrs. Ellen Miller, daughter of the Rev. Mr. Peasdale, was pronounced by the physicians attending upon her to be in the last stage of consumption, and as such was given up by them as hopeless. She expressed a desire to breathe her last, surrounded by her family, and amid the scenes of her youth was carried to St. Louis to breathe her last. Dr. Scott was desired to test the miraculous powers possessed by him upon her—not with the hope of curing her, but to be exposed as a humbug. Dr. Scott visited her, and he can truly say, as a near 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, keeper at the toll-gate on the Warrensville 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.

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.

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