SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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The Principles of Nature.

CLAIRVOYANCE AND SPIRITUALISM.

I have noticed that Mr. Partridge, on more than one occasion, has expressed the opinion, that if clairvoyance can be induced by mesmerism, there can be no *mental* proof that disembodied Spirits communicate, because "clairvoyants can do all disembodied Spirits can." This does not seem to me to be a correct conclusion; and though I can not claim to have had much practical experience in the investigation of spiritual manifestations, I feel a sufficient interest in the subject to desire to obtain a correct view of this important question.

In a late number of the *Spiritual Age* there is an extract, attributed to Allen Putnam, which defines the distinction between mesmerism and Spiritualism in this wise: "Mesmerism is something which a man does with his clothes *on;* Spiritualism is a similar act of his after his clothes have been put *off.*" In other words, when one person in life is magnetized by another living person, the effect is attributed to mesmerism; but when the same effect is produced upon a living person by a disembodied Spirit, it is not mesmerism, but Spiritualism. There appears to be no doubt that the magnetic state may be induced by the influence of a living person upon another, as in the ordinary mesmeric experiments, and also by the influence of disembodied Spirits upon living persons, as in the case of trance-mediums. Therefore the state of clairvoyance may be produced either by mesmerism or Spiritualism, if we accept the above definition; and the fact that the phenomena of mesmeric clairvoyance, so far as they go, are similar to corresponding phenomena of spiritual clairvoyance, is not at all inconsistent with a belief in Spiritualism.

Mesmerism proves that even during this life the Spirit inhabiting a human body, which is its ordinary medium of communication with surrounding objects, may temporarily leave that body and hold such communication by means of the body of another person. It directly establishes the important facts that the Spirit is something distinct from the body, and that it may leave the latter even before its final separation by death, and manifest its identity through other media.

These facts are well calculated to prepare the way for a more ready belief of the facts supposed to be established by Spiritualism; for if the Spirit is capable of existence out of the body while the body still lives, it is not unreasonable to suppose it may retain its existence after the death of the body; and if a Spirit thus temporarily separated from a living body, can make use of the organism of another body as its medium of communication with sensible objects upon earth, we shall be the better prepared to believe it may do so with equal or greater facility after it has finally left the body which it inhabited during the earth-life.

In this view, indeed, mesmerism would seem to be one phase of Spiritualism, inasmuch as its phenomena are produced by the operations of the Spirit inhabiting one human body upon or through the organism of another human body; and the different grades of its phenomena seem to be attributable to the greater or less degree of entirety of its separation from its own body, and of its possession of the organism through which it is manifesting itself.

But though the facts established by mesmeric experiments are highly interesting, they fall short of proving the truth of Spiritualism, because, although it should be sufficiently established that the Spirit of a living body may manifest itself through the medium of another living body, it would not necessarily follow that a disembodied Spirit could, or even that the Spirit existed at all after the death of the body. The analogy would render the latter facts more probable and credible, but that would be all, and hence, if it is true that mesmeric clairvoyants can produce all the evidence of spiritual existence which have been attributed to disembodied Spirits, our belief in the reality of Spirit-intercourse will be left with but slender support.

It is, therefore, of the greatest importance to determine whether there are not other tests of the reality of spiritual communications than such as can be obtained by means of mesmeric clairvoyants. If there are, it is not of so much consequence whether they are of a mental or physical character, if they are in fact sufficient. What chiefly concerns us is to ascertain if there are *any* tests furnished by Spirits professing to communicate, which could not be furnished without the agency of disembodied Spirits.

So far as I have observed, all the manifestations properly referable to mesmeric clairvoyance, are produced by means of the intellectual or bodily functions of the person in the clairvoyant state. The spirits of two living bodies must be present or in *rapport* with each other. One of them may then transfer, as it were, his own will, intelligence and capacity into the bodily organism of the other, and thus cause that other to do as he wills, think as he thinks, and see as he sees, or rather, perhaps, do, think and see through the medium of another body, in the same manner that he could by means of the organism of his own proper body. But I have never seen any amount of manifestations produced in this way where it was not necessary to use either the mental or physical organs of the clairvoyant. For instance, if a ponderous body is moved, a rap made, or a musical instrument played upon, it must be done through the direct application of the muscular power of a visible, living person. A human agency may be traced throughout, and, of course, we can not find sufficient proof of spiritual agency.

But there are classes of manifestations, especially of the physical kind, where, although the presence of a suitable medium seems to be necessary, the effects produced can not be traced to the physical organism of any living being whatever. Perhaps the whole class of physical manifestations may be of this kind. Whatever organism is necessary for the purpose seems to be temporarily constructed by the power, whatever it is, that produces the manifestation of its presence. In these cases we must conclude either that some influence issuing spontaneously from the person of the medium, produces the effects manifested, or that there is some invisible power present, to which they are to be attributed. In no way would they seem to be explainable upon the supposition that the medium is in a clairvoyant state. Generally the medium remains in the normal state, and there is no evidence of the presence of mesmeric influence. It seems equally impossible to explain them upon the idea that they are produced by any spontaneous influence issuing from the person of the medium. The inference appears to be irresistable that *there is* some power present, invisible, at least ordinarily, to human eyes, and I do not know that there is any way to ascertain what that power is but to accept its own explanation, that it is a disembodied Spirit; and when that explanation is accompanied by tests of identity which are sometimes given, there seems to be as full proof that it is the Spirit it represents itself to be, as we should require to found a well-grounded belief upon any other fact.

Hence although the rappings and other physical manifestations seem to be regarded by many Spiritualists as comparatively inferior and unimportant, I am disposed to regard them in a very different light. In all those kinds of mediumship where the person, or the mind, or the faculties of the medium are used in producing a communication, there must be extreme difficulty in determining how much of it is really of a spiritual origin; and how much, if any, may be attributed to the will or imagination of the medium himself. As a general thing, the public mind, and, indeed, all persons who are merely investigators, will be disposed to reject all the evidences afforded by that species of mediumship, and especially of that kind described as impressional; it is liable to many and very obvious objections. Whenever the medium is permitted to take any voluntary part in the manifestations, there is boundless latitude afforded for every species of self-delusion, and there are very imperfect means for the detection of those deceptive illusions which many persons are easily led to believe are realities.

For these reasons I am disposed to regard that kind of mediumship which is wholly automatic, or most nearly so, as the most reliable in furnishing satisfactory evidence of the truth of Spiritualism. I have but little faith in my own, or in the impressions or interior convictions of any one else, however sincere, unless they are based upon satisfactory external evidence; for sincerity of belief is not a sufficient test of truth; if it were, there would be many opposing truths established. S.

THE NATURE AND USE OF EVIL.

NUMBER III.—EVIL AS REGARDS THE CHARACTER OF MEN.

In the second article, it was attempted to be shown in what moral evil consisted. It was shown that moral good was moral life, and that moral life consisted in the love of God as the highest good, and that the love of God was the love of the moral attributes of God, and an appropriation of them to the spiritual nature, and an ultimation of them among men. It was farther shown that moral evil consisted in supreme or extreme self-love, whereby all the interests and rights of others were made subservient to the selfish desires, loves and interests of the individual. It was shown that this is contrary to the good of society and the whole race, as well as to the real good of the individual;

that it is contrary to the legitimate uses of being, and ultimates in evil to all, and, in short, is opposed to moral life and good.

The standard of moral evil was shown to be supreme self-love, and its ultimation among men, as opposed to the supreme love of God and a life of good to man, which was the standard of moral good. We now propose to speak of moral evil as it regards the characters of men, or, more strictly, to examine the doctrine of "original sin," and to endeavor to discover the origin of moral evil as exhibited in the characters of men.

It is too universally evident to require proof, that moral evil does exist in the character of men—that inordinate self-love is the ruling love of the great mass of mankind. It is evident in its almost infinite variety of degrees, from the outwardly honest man who is strictly just as regards his external dealing alone, but whose *principal* aim is self-interest—from him to the veriest demon in human form, who revels in blood and delights in the most fiendish cruelty toward his fellows. It is evident on all hands, and in every department of society—in the petty oppressions of one class inflicted on another, descending from the highest to the lowest grades of human condition—in the warring for creeds and faith—the strife for honors and power, for wealth and station, whereby some are made stepping-stones by whom others ascend—in short, in all that produces inharmony, diversity and conflict of interests, the extremes of poverty and wealth, of misery and luxury, crime and suffering, idleness and dissipation. It is really unnecessary to offer proof here of this state of the human heart, so fearfully and almost universally exhibited. That there is wrong somewhere, all sincere and observant minds must admit.

Whence, then, had it its origin in the race? The prevailing theology of Christendom places it in the corrupt or evil nature of man—a nature totally antagonistic to all good, and whose tendency is to evil continually, rendering man entirely incapable of good in action, desire, thought or intention—a nature which is a perfect and continual source of the deepest and most deadly corruption. They assume (for it is the merest assumption) that the new-born infant is as totally corrupt, evil and devilish in its nature as the veriest demon, and that naught but an infinite atonement could render the salvation of such an unsinning, though sinful (!) creature possible! This corrupt nature they denominate *original sin*—an imputation of guilt to the actually unsinning infant—and hold that all who are, have been, or ever shall be born, are blasted, corrupted, destroyed and guilty, and deserving of infinite wrath and eternal destruction, and all this by the act of a single individual who sinned before any of his race was created, forgetting that not from Adam, but from God, comes the spirit of man, and that each is, or possibly can be, accountable for no sins but his own. They farther hold that this evil nature as certainly leads to actual sin as the law of gravitation causes a stone to fall to the earth, and that none have ever lived, or ever will live, who does not sin. Still farther it is contended, and that as a necessary result of the former dogma, that none can escape the certain destruction consequent on this evil nature, but by the imputation of the righteousness of Christ, arbitrarily applied to men—a robbing of, a hiding from, divine justice, by the sinner in the merits or righteousness of a sinless, infinite sufferer of the divine wrath! Now all this theory of imputation is derived from human legal practices relative to indebtedness, etc., in which the whole matter is of debit and credit, or the exchanging of goods for goods or their representative, money, and does not, and by any possibility can not, apply to the divine government over man, for it is utterly impossible to transfer guilt from the sinner to the sinless, and the reverse.

This whole view is deeply derogatory to the character of the Divine Father, contradictory to man's nature and the dealings of God with him, unphilosophical, irreligious, and contrary to all sense of right, justice, mercy, and benevolence, and to the *facts* known to exist in humanity, and is highly pernicious in its effect on man.

It is admitted by all that whatever be the *process* of the Spirit's origin, the *source* is in God. Whether it comes forth by emanation or by creation, it is the offspring of God; and every individual spirit receives its existence from one and the same source. Now, it is naturally and morally, philosophically and theologically impossible for God to produce any being with a *nature*, with original tendencies, antagonistic to his own. All his works must, of moral necessity, bear his impress, or so much of his nature as the degree of the development admits. If, then, God is the author of the human spirit, in so far as it possesses character originally, it must be of like nature with himself.

The Great Teacher, in defining the character of a member of his kingdom, took a little child, and setting him in the midst, said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Now, nothing unclean or impure can enter the kingdom of heaven; of consequence, a little child is not evil or impure, "for of such is the kingdom of heaven."

If God is the author of the human spirit, whence comes the evil tendency of man? We answer *emphatically*, from corrupt *physical* organizations, derived from corrupt parental sources, whereby the development of the yielding character is diverted from its harmonious, orderly course, into an inverted direction. Though the spirit is not formed by the body, but the body by the spirit, yet the formation of the bodily tendencies or characteristics, is greatly modified by parental impressions; and the earliest developments of consciousness and habitude being through the physical organism, those modified tendencies must greatly divert and control the moral state of the spirit. The evil tendencies of man also come from corrupting influences brought to bear directly on the forming character, and which aid the corrupt tendencies thus parentally derived. Also from the consequent preponderance of the selfish loves of the spirit thus fostered, and early developed. Furthermore, the whole perverted, evil and corrupt moral emanations or atmospheres, which surround and envelop the rudimental sphere, caused by the corrupt states of spirits, both in and out of the form, are bearing their deadly impress on the susceptible spirit of man, and molding it gradually, but no less certainly, into corresponding states.

All these influences, that we can but glance at here, form an almost insurmountable barrier to the harmonious development of the new-born spirit, and cause its almost necessary misdirection, and well nigh total alienation from right, and purity, and good. Character is formed by habitude. It is developed by moral action, free, in a measure, to chose and to ultimate the dominant affections of the heart; and it is a subject to the law that governs all finite things. Progression, *nemo repente fuit turpissimus*, is a world-acknowledged truism. None ever by sudden transition become deeply evil. The formation of character is step by step, through a long course of continuous action, until, finally, habit becomes second to nature. Misdirection of God-given faculties, corrupt physical tendencies, and of consequence, mental misdirection, are the "original sin" of the race; an inverted aim, a cramped, narrow, and selfish end of action, a withdrawing into self of the natural outflowings of love designed to ultimate in good to all—these are the corruptions of man's nature.

J. T. C.

SPIRITUALISM AMONG THE QUAKERS.

SPIRIT-SEEING IN A FRIEND'S MEETING AT POUGHKEEPSIE.

NEW YORK, *April* 5, 1858.

The Society of Friends have from the first founded their whole religious belief, doctrines and practices, on the inspiration of the Holy Spirit. They have never, as some others have, asserted that inspiration ceased with the days of the Apostles. They have always upheld the doctrine of *immediate* inspiration, and that there can be no *living* Christian ministry without a sensible influx of the Divine Spirit—an impulsive feeling of the indwelling Spirit of God—of the "Christ within—the hope of glory," being experienced by those who would minister "as of the ability which God giveth." Some of their preachers may be *probationers* for a length of time before they become "acknowledged ministers." This acknowledgment constitutes them members of the "Meeting of Ministers and Elders," which is the highest organization in the society, but meddles not with secular affairs, there being no office in the whole society having an emolument attached to it, except the sexton or doorkeeper, who keeps the meeting-house in order.

Modern Spiritualism is not idle among that society. Many, very many mediums are to be found among its members, and many, very many of its most approved ministers are most evidently under individual "*Spirit-inspiration*," as well as "inspiration of the Spirit." The writer, many years a member of the society, has very frequently witnessed this by evident physical demonstrations on the organism of the speakers. But the "gifts of the Spirit" vouchsafed to many of our modern mediums, sometimes enables them to witness by clairvoyance the *very act* of Spirit-inspiration, and how that *act* is performed by the Spirits of the departed. A beautiful illustration of this, affording alike a demonstration of Paul's assertion, "There is a natural body and there is a spiritual body," as well as a refutation of the old doctrine of the resurrection of the same body of flesh and blood, was related to the writer on Saturday last in our friend Munson's periodical depot, by a lady from Poughkeepsie. This lady said that one day last summer, at meeting, she was accompanied by one who was a *seeing* medium, and who told her, after coming from meeting, that she saw the disembodied Spirit of a female friend come and stand by the side of J. W., an old minister from New York, on a visit there. The Spirit waved her hand (magnetically?) over his head, after which J. W., of W., near this city, arose and delivered a discourse so unusually expressive of inspiration as more than commonly to arrest the attention of his hearers, and make some of them feel that the exercise was almost too much for the feeble old man, while he delivered his impressions with spirit-stirring pathos. Thus is demonstrated that the "Spirits of the just made more perfect," are actively engaged, in the *higher* life, in the great work of human progress.

Yesterday a female in the Friends' meeting in Orchard-st., stood up in meeting and calmly delivered a short address, in which she stated she was a stranger among them, but that she gave way to the controlling influence of Spirits of the departed, from a sense of duty. She expressed her belief that all came from the great source of Infinite Intelligence. Two *acknowledged ministers* had preceded her, one of them in a discourse, the other in solemn supplication.

The Spirit of Elias Hicks states in a communication, that he *did not*, while in the "tabernacle of clay," honestly give utterance to *all* his convictions on this subject. A communication from another well-known minister, Alexander Young, states that while he was in the body he believed that all inspiration was *immediately* from GOD only, but since he entered the Spirit-land, he could aver that God inspires through *agencies*—Spirits themselves inspired from higher and higher sources, using their every endeavor to impress all they could reach below, with the benign influence of truth.

Thus the "great awakening" pervading all religious bodies is explained as originating in, or at all events being simultaneously acted upon by, the Spirits of the departed, in the different sects of Christendom. There is not, we believe, a Spirit in all the Spirit-world who, when once *aroused* to the necessity of seeking a better, higher, holier life, is not impelled by motives of benevolence to help his fellow *lower* than himself in an upward course, and of warning his friends *yet in the body*, to a better course of living before entering on their second sphere of existence; and this act of "love to their neighbor" promotes their own elevation.

D. B.

THEODORE PARKER AND THE INDIANS.

The following extract from a published speech of one of the most eloquent and earnest of reformers, appears to me so radically wrong—though I doubt not the sincerity of faith from which it sprang—that I have felt called upon to point out its fallacies, and thus prevent the mischief which the constant repetition of similar sentiments is inflicting, not only on an oppressed people, but on the whole country, causing a sensible deterioration in morals, and an unwarrantable assumption of power.

In speaking of the American Indians, Mr. Parker uses the following language:

"It is plain where the red man will go. In two hundred years an Indian will be as rare in the United States, as now in New England. Like the bear and the buffalo, he perishes with the forest, which to him and them was what cultivated fields, towns and cities are to us. Our fathers tried to enslave the ferocious and unprogressive Indian; he would not work—for himself as a freeman, nor for others as a slave; he would fight. He would not be enslaved—he could not help being killed. He perishes before us. The sinewy Caucasian laborer lays hold on the phlegmatic Indian warrior; they struggle in deadly grasp—naked man to naked man, hand to shoulder, knee to knee, breast to breast; the white man bends the red man over, crushes him down, and chokes him dead. It is always so when the civilized meets the savage, or the barbarian—naked man to naked man; how much more fatal is the issue to the feeble when the white man has the small pox for his ally, and rum for his tomahawk! In the long run of history, the race is always to the swift, and the battle to the strong. The Indian will perish—utterly and soon."

Such a statement, from one so high in position as an orator and reformer, can not but leave a deep and wide-spread influence. It is said that the character of a nation may be known by its popular songs. How much more truly may it be said that the destinies of a race may be known by the utterances of the prophets! Now, as the idea of a continued struggle, and the final extinction of one of the great families of the earth, is abhorrent to the growing aspiration for peace and brotherhood, I propose to analyze the above extract, and, if possible, ascertain how far the premises are correct.

"In two hundred years," says Mr. Parker, "an Indian will be as rare in the United States as now in New England;" and thence, warming as he proceeds, he gives so graphic a description of the battle, as would inevitably make a pugilistic man wish to fight; and the whole dramatic or life-interest which it presents is on the side of brute force, because it both stimulates and inspires it. Again; a change comes o'er the spirit of his dream, and he seems to speak as a judge, or as one who holds in his own hands the power of pronouncing alarm; and from this high stand-point he declares that the Indian is to perish, soon, and utterly.

That Theodore Parker has thus expressed the popular belief, I admit; but that the sentiment is either correct in reason, or acceptable in a moral point of view, is hardly a legitimate subject of question. It addresses itself directly to the savage instincts; and if it has any practical point or meaning at all, it would naturally excite the brutish spirit that glories in trampling down the oppressed to an abnormal and extra action. When dealing with such vicious sentiments as pervade our ranks, especially in regard to this subject, it becomes doubly incumbent on the real friend of justice to give no countenance whatever to the low and mean measure of popular morality. What better defense than this very paragraph would the border ruffian wish for his bloody deeds? Here also the popular conservative would find all the authority he needs for his tacit or open sanction to the dirty work which he despises, simply because it *is* dirty, and not because it is wrong. "Yes," he says, withdrawing his white finger-tips from the slimy grasp of the assassin, "it is, to be sure, a disgusting piece of business; but then it is quite necessary, as many a good man will tell you. Theodore Parker and I think about alike on these points."

Thus, however innocuous the language may seen, it has yet a direct bearing upon crimes of the deepest dye, as any such medial expounder between the bandit and Mr. Parker would be able to tell you. Gloss it over as you will, to say that any people are *to be exterminated*, will be interpreted as equivalent to saying that they *must* be. So reads the border ruffian. His conservative neighbor merely smiles, and says they *may* be. And this is more emphatically true, when that people of whom it is said, is already considered as a public nuisance. And why should not the Indian-killer, when thus refreshed by Mr. Parker, quote Macbeth, if he like, and not only say:

> "If 'twere done when 'tis done,
> Then 'twere well 'twere done quickly;"

but as promptly act upon the guileful suggestion? Seriously, the above sentiment is by far too common; and when thus fathered, too mischievous to be passed by without notice.

Men on the frontiers are often heard to say that the Indians are to be destroyed, and the sooner we do it the better. Thus human life loses its sacredness, and Government its power to protect. Let us examine more in detail the sentiments which compose the passage.

It affirms that

> "Like the bear and the buffalo, he perishes with the forest, which to them and to him was what cultivated fields, towns and cities are to us."

If the gentleman who gave utterance to this sentiment, could go, as I have gone, among the Indians of the prairies and plains, as well as the mountains and valleys of California and Oregon, he would find that the existence of forests is no more necessary for Indians than for the people of New York or Boston, and that when it is said that the Indian disappears with the forest, it is not owing to fate or necessity, but to design, for which somebody is responsible. The forests are felled by willing hands; and by hands equally willing the Indians have been made to perish. It is but a few years ago that the little birds were being destroyed; but when farmers and fruit-growers found that the insects were increasing, they cried, "Save the birds!" and the birds are saved. Now if the forests and the birds can be saved or destroyed at pleasure, is it not equally clear that the Indians might also have been saved, if a disposition had been manifested to give them protection? It is true they can not "help being killed," when a stronger and richer people are determined to be their murderers; but surely we can help giving countenance to the guilty ones, and, at least, we should be very careful how we aid in the extinction by instigating the murder.

> "Our fathers tried to enslave the ferocious and unprogressive Indians."

In this sentence I am aware that Theodore Parker does not intend any approbation of the attempt to enslave; but in the use of the terms "ferocious" and "unprogressive," in the connection in which they stand, he does, in effect, sanction, in the strongest manner, the basis upon which the enslavement, and all the wrongs which are perpetrated upon the race, are predicated. The ferocious savages wont become Christians, and can not be civilized; therefore destroy them, as the heathens were destroyed of old.

We shall better see the force of this, when we consider that the term ferocious, as applied to human beings, denotes *the most brutal and savage*. Webster, in defining the word savage, says:

> "The savages of America, when unperverted by the vices of civilized men, are remarkable for their hospitality to strangers, and for their truth, fidelity and gratitude to their friends (this is corroborated by a host of witnesses), but they are implacably cruel and revengeful to their enemies. From this last trait of the savage character, the word came to signify a man of extreme unfeeling, brutal cruelty—a barbarian."

But, properly speaking, civilized, savage and barbarian, are relative terms, used to express different degrees of progress in science and art, and all the refining processes of human life. And in the same speech Mr. Parker uses the term in this sense, when applied to the African; for although he calls him a savage, he says he is "*the least cruel, the least revengeful, and the most forgiving.*" The inference from this seems inevitable, that those who enslave such a people are the greatest savages; and in view of the Harney massacre, the destruction at Spirit Lake, and the attempted exterminations in Florida and Oregon, it requires no argument to show that the terms savage and ferocious are not exclusively applicable to the American Indian. How unwise, then, and how inconsiderate in Rev. Dr. Parker, thus to pander to a popular, though mistaken sentiment, and thus descend to a position so unworthy of himself as an honest Christian man and a true reformer. He seems solicitous, indeed, to give the utmost effect to his words, by intensifying the power of speech, to show that the Indians are not only savage, but the "*most ferocious.*"

And in regard to their being "unprogressive," it should be borne in mind that, unlike the natives of Europe, they are not crowded in dense populations, and compelled by competition to the utmost strain of intellect, in order to live." They have had plenty of room, few wants, and simple means. Neither do we notice that progress has been the characteristic of other nations, only as necessity or ambition has forced them on. Every important discovery, whether in the Abstract Sciences, in Arts, in Government or Religion, has had to fight its way through opposition; and nothing of moment has been received by mankind until they perceived its utility. In this respect, the Indians are exactly like other people. They now see the necessity of drawing their subsistence from the earth; and from every reserve, and almost from every tribe, we hear of their willingness and aptness to learn the vocations of civilized life.

We come now to the most graphic portion of the passage, as follows:

> "The sinewy Caucasian laborer lays hold of the phlegmatic Indian warrior. They struggle in deadly grasp, naked men to naked men, hand to shoulder, knee to knee, breast to breast; the white man bends the red man over, crushes him down, and chokes him dead. *It is always so when the civilized meets the savage*"

As a matter of fact, such occurrences exist chiefly in the poet's fancy; but as to the effect of the portraiture, it is powerful in the extreme, and I am sorry to say, on the wrong side. The ambition of many a simple youth, fired with ideas of Caucasian superiority, and armed with his true and far-reaching rifle, will long to mate himself against the Indian and his bow; and when the red man falls, as fall he must, the white man's conscience twinges not, for Theodore Parker says "*It is always so when the civilized meets the savage,*"

The paragraph concludes with the assertion that "in the long run of history, the race is always to the swift, and the battle to the strong." Here, again, I think that this sentiment, however true in the main, is sadly misapplied. That tyrants, whether individual men or nations, may appear to prosper for a season, is true; yet "in the long run of history" we learn everywhere, that oppression creates and determines its own destruction, and that the haughty, sooner or later, are brought low, while those of low degree become exalted. This is the great lesson of all the past; and whether we are students of nature and concrete forms, or of art and elementary principles, out of this savageness we come, only as we enter into and appropriate a truer and more excellent humanity. I object, then, especially to the sense in which he uses the terms "swift" and "strong," as expressing purely physical or brute force; and I deny that in the long run of history this unsanctified power *does*, in any truly human sense, either win the race or conquer in the battle; for the brute force itself, whether of white, or black, or red men, is, notwithstanding Mr. Parker's galvanic appeal to its sensibilities, rapidly passing away, and soon must be numbered among the things that were.

As to the approaching annihilation of the Indians, I think the prophecy is atheistic and impious, and an unnecessary assumption of false and wicked principles. And this very sentiment of Mr. Parker, with scarcely a strain, whether he meant it or not, can be made, and *will* be made, to indorse any degree of outrage and cruelty which the superior strength, intelligence, or skill may choose to inflict on the compartively helpless races of men.

With the measures proposed by the Indian Aid Association, our aborigines can be protected and developed, so as to become a great and prosperous people. The main thing is to excite the hopes, and thus secure the co-operation of liberal philanthropists, in order to open the enterprise, and fix it on a true foundation. Mr. Parker should bear in mind, that for such men as himself to call the Indian ferocious, is the certain way to make the masses of our countrymen believe that he *is* ferocious; and thus, by cruel treatment, they will make him what they name him. But should not such teachers as Mr. Parker show us that the true interest, as well as the highest happiness, of men, is to aid and develop each other in that endless progression, which leads the low up into the higher, the gross and sensual out into the finer, ignorance to Wisdom, hate to love, and *all* savageness into still higher types and ever-ascending civilizations.

JOHN BEESON.

NEW YORK. 15 LAIGHT-STREET, *April*, 1858

PRESENTIMENT.

D. P. Thomson of the *Green Mountain Freeman*, in an interesting article on Presentiments, relates the following anecdote:

"It was once our fortune to be thrown into a social circle, in which were the near relatives of some of those who perished in the conflagration of the Richmond theater, in 1812, which so widely scattered the weeds of wo among the first families of Virginia. Two or three remarkable instances of presentiments were told us as having been felt and avowed previous to the fire by those who became victims, but we have treasured up one more peculiar than the others, because instead of being followed by the death of him who was the subject of the premonition, it was the direct means, in all human probability, of saving him and a family of accomplished daughters from destruction. The play announced for that night was an attractive one. The gentleman to whom we allude had proposed to his family to attend the theater with them, and several times through the day spoke of the pleasure he anticipated in witnessing the performance. But toward night he became unusually thoughtful, and as the appointed hour drew near, he took a seat with the ladies, and commenced reading to them a long and interesting story, evading all conversation about the theater. This he continued until interrupted by one of the wondering circle, who suggested that it was time to start.

"Again evading the subject, he went on reading till he was a second time interrupted, and told they must go immediately or they should certainly be belated. Finding he could not put them off till too late to go, as he hoped to do, [he turned to them and earnestly asked it as a favor that they would all forego the promised pleasure of the play-house, and remain with him at home through the evening. Though deeply surprised, and sorely disappointed, yet they dutifully acquiesced; and in the course of the evening, while engaged in their quiet fireside entertainment they were aroused by the alarm of fire; and in a few minutes more by the appalling tidings that hundreds were perishing in the flames of the burning theater, in which, but for the request which had seemed so strange to them, they too would have been found to be numbered among the victims. The next morning the gentleman told them, in explanation of his conduct the evening before, that as the hour set for the performance approached, he became unaccountably impressed with the idea or feeeling that some fearful calamity was that night to fall on the company assembled at the theater; and that the premonition, in spite of all his efforts to shake it off, at length became so strong and definite, that he secretly resolved to prevent them from attending, and would have done so, even to guarding the doors of his house with loaded pistols."

SPIRITUAL TELEGRAPH

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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, APRIL 24, 1858.

THE SPIRITUAL TELEGRAPH.

VOLUME VI. COMPLETE.

With the issue of this number, we are not only admonished that we have traveled on another year nearer to that inevitable change in conditions of our being (called death) already experienced by many near and dear friends who have passed through it into that Spirit-realm of life from which they now speak to us, but also that another, the sixth, Volume of this messenger of spiritual culture, THE SPIRITUAL TELEGRAPH, is completed. We have endeavored to be faithful as amanuenses for Spirit-utterances, and as recorder of Spirit-communications and manifestations, together with the best thoughts and philosophy of mortals, pro and con., on the subject; and the result is before the world. Words are too feeble to express our gratitude to the numerous kind friends, known and unknown, who have seconded our endeavors, and freely contributed to this paper the spiritual communications and statements of manifestations they have witnessed, together with their thoughts and philosophy of the subject. These have given us constant cheer, and very much lightened our burden, and contributed immensely to the interest and elucidation of the subject.

Spiritualism seems constantly to be deepening in its significance, widening in its scope, and pervading more and more every department of human thought and action, and is becoming a potential instrument of intellectual culture and moral action. We refer with gratitude and pride to the immense Index to the numerous contributions and themes treated in this most interesting Volume. The prohibition of personalities, and perfect toleration toward every phase of earnest thought, pro and con., in respect to the subject to which the paper is specially devoted, has secured for the paper a corps of contributors in number, intelligence and earnestness, not inferior, we trust, to any publication extant. We earnestly solicit a comparison of this Volume of the SPIRITUAL TELEGRAPH, as to practical, intellectual, moral and religious culture, with any other paper; and we hope our friends will impress this consideration on their non-subscribing neighbors. The year just closed has seemed to be pregnant with events of weighty consideration, involving responsibilities of the Editor of this paper which caused much anxiety, and required much forbearance. We can not express our great thankfulness for being surrounded with reconciling countenances of friends, and being in constant receipt of the cheering words of our correspondents, and a liberal patronage. We trust that we shall be less disturbed, and more devoted and useful in the future. We purpose to make some improvements in the paper, so as to give our patrons more, and a greater variety of matter, and otherwise to render ourselves more serviceable to them.

From the spiritual standpoint, we look back on the past year with eminennt satisfaction. It may be truly said that we have had a spiritual revival all the way through. Many thousands of people have come to the knowledge of spiritual intercourse, and its principles of self-culture, its characteristic boldness, moral earnestness and practicability, have modified the popular mind generally. No religious idea or expression has ever made so great conquests in so short a time. We rejoice exceedingly that the great ideas of modern Spiritualism are becoming so general, and that there is so little disposition by the great body of Spiritualists to isolate themselves from society generally, into cliques or sects, to proselytize or overawe by the force of numbers, and that they make their appeals to sober facts and reason only. The religion of mankind hitherto has consisted in simple authority, and a vacuum seems to have been left in human hearts for this rational and humanitarian religion.

☞ Some notices and advertisements are unavoidably crowded out.

A GREAT MAN HAS ENTERED THE SPIRITUAL SPHERE.

THOMAS HART BENTON left his earthly tabernacle, in C-street, Washington City, on the 10th inst, at half-past seven o'clock in the morning, through the effects of an internal cancer, aged seventy-five years and one month. The evening previous to his death, he held a long and affecting conference with President Buchanan, and expressed great solicitude for his country's welfare. Col. Benton was not a scholastic, but a common-sense man of most unflinching earnestness. He always had *reasons* for his opinions and positions; and when these were expressed or taken, they were regarded by many as oracles or facts. He was born in Hillsborough, North Carolina, March 14, 1782. He became a student at Chapel Hill College, but did not complete a course of study, but finally adopted the law as a profession. In early life he became acquainted with Andrew Jackson, and subsequently became his Aid-de-camp, and raised a regiment of volunteers to serve in the war with Great Britain.

In 1815 Mr. Benton was appointed Lieutenant-Colonel in the army, by President Madison. In 1820 he was elected to the Senate of the United States by the people of Missouri, and was there retained until the year 1851.

In 1829, Gen. Jackson was elected President of the United States, and Col. Benton became the champion of his administration in the Senate; and throughout Jackson's bold and eventful career, Col. Benton never flinched. Jackson and Benton were bold, common sense, progressive men, and during eight years kept the dead sea of conservatism constantly stirring.

Col. Benton vacated his seat in the Senate on the 3d of March, 1851. In 1852 he was elected to the House of Representatives from St. Louis' district, which place he vacated in 1854, since which time he has devoted himself to his country in writing upon the more exciting events. But his time was chiefly spent in preparing and publishing a retrospect of the past thirty years, or what is entitled a "Thirty years view," since finishing which he has been engaged in preparing an abridgement of the debates of Congress, from the foundation of the government to the present time. His daily labors were almost incredible, and such as few men in the prime of life could perform. After disease had deprived him of physical strength, his mind remained in full activity and vigor, and with that indomitable energy, peculiar to himself, he contined to work upon his "Abridgement of the Debates of Congress" to the latest available whisper—one of his daughters acting as his interpreter, and a son-in-law as his amanuensis. Thus his last hours were spent, and his last whispers closed the book. The work is finished and the workman gone home.

Clairvoyance and Pine-board Intelligence.

A San Francisco corrrespondent of the N. Y. *Tribune*, writing under date of March 22, mentions the following predictions which were given in that city concerning the arrival of the *Sonora* from Panama, which was then two days behind their time:

"And here I must tell you that the time of the arrival of the steamer was foretold by a French girl in magnetic sleep on the evening of the 18th. The steamer being two days behind her time—a very unusual delay—and the night being a clear one, everybody expected the steamer that night or early the next morning at least. But the mesmeric subject placed the hou at 9 A M., and said that an accident had happened. The steamer entered the Golden Gate just at the hour specified. After she had made her prophecy a maguetized table—maguetized by the hands of a circle of mesmerists—was questioned, and it confirmed by tipping. the prophecy of the girl. I heard of the prediction on the afternoon of the arrival of the steamer, and made it the subject of a number of jokes. The arrival of the mail from California in New York. though a pretty serious matter perhaps in Wall-street. excites far less interest than does the arrival here of the mail from New York; and if the steamer due from Panama be a day or two late, she becomes the main topic of conversation with everybody, and any gossip about her flies over town in a very short time."

We have heard of many wonderful productions of the soil of California, such as great grizzly bears weighing a ton, trees three hundred feet high, and great huge beets and potatoes ever so large, if not larger; but to this catalogue of wonders it seems is now to be added the fact that a mass of pine wood has "turned up" in San Francisco, which, on being questioned, was found to possess more intelligence and prescience, in a certain direction, than *human brains* ordinarily possess. Of *course* the supposition that that mass of dead wood was, in the case above specified, only the *medium* of an *independent* and *invisible* intelligence which acted upon it *ab extra*, is very *unscientific*, and altogether out of the question!

NEW PUBLICATIONS.

SAUL OF TARSUS; A Narrative of the Contradictions and Inconsistencies of St. Paul. By J. M. Staunton. Cincinnati: Published for the Author. (Pamphlet, 11 pages.) For sale at this office, price 5 cents; postage 1 cent.

The avowed object of the author of this little pamphlet is to "remove superstition, and show up the contradictions and inconsistencies of the Bible account of one Saul of Tarsus," ulteriorly looking to the establishment of the conviction that the Bible "is merely an imposition of the priesthood, without any foundation of its being superhuman." The author discovers a talent, we think rather more remarkable than commendable, for turning mole-hills into mountains, as may be illustrated in the following extract, from pp. 5 and 6.

"At Iconium, he becomes aware that they threaten to stone him; he flees to Lystra. Acts 14: 6. Yet when he is told by the prophet Agabus that he would be bound at Jerusalem, and delivered to the Gentiles, and his friends persuade him not to go, he answers, 'What mean you to weep and to break mine heart? for I am ready not to be bound only, but also to *die* at Jerusalem for the name of the Lord Jesus:' Acts 21: 13. Why should he rather die at Jerusalem than Iconium? Is the Gospel more precious in one place than another? But he claims that *all* things are lawful unto him: 1 Cor. 6: 12. ALL THINGS—this includes the bad as well as the good. Yet so emphatic is he in this monstrous assertion that he gravely repeats it—1 Cor. 10: 23—and in accordance with the doctrine, he even goes so far in the next verse as to advise for no man to seek wealth only by taking it from another. 'Let no man seek his *own*, but every man *another's wealth*.' Such is the doctrine of *Paul*, the great Saul of Tarsus, who was converted, it is said, to turn men 'from darkness to light, and from the power of Satan unto God.'"

It is certainly an item of interest that, after eighteen hundred years of mental and theological darkness have rolled around, the world should for the *first* time be informed that St. Paul, in the passage last quoted, intended to advise men to get wealth by *fraud* or *theft*. Other portions of the pamphlet present specimens of this same kind of literature with which the public, during the few past years, have been treated *ad nauseam*. We are a little curious to know by what rule of lexicology the author calls this *hodge-podge* of quotations and carping remarks, a "*narrative*."

About the Telegraph.

A correspondent, writing from Boonville, Warrick Co., Ind., says:

MR. PARTRIDGE—I have enjoyed the privilege of reading over two numbers of the SPIRITUAL TELEGRAPH, sent to me by a spiritual friend, and though a natural born skeptic, I must acknowledge your articles have interested me very much. I am living in a hot bed of orthodoxy, where the spiritual philosophy, as it is termed, has very few advocates. I am a little anxious to be convinced of its truth, and to that end I am determined to become familiar with its claims.

Spiritual Lyceum.

The Spiritualists who have hitherto held their Sunday meetings in Dodworth's Academy, recently dissolved the partial organization effected about a year ago, and constituted a Committee of three persons, with power to provide a room and conduct the meetings for the year ensuing. Dr. Gray, Chairman of the Committee, reported to the meeting last Sunday, that they had made arrangements to continue the Sunday meetings in Clinton Hall Building, Eighth-street, between Broadway and Bowery, up one flight of stairs; that the services would consist of an essay or lecture in the morning, at the usual hours of meeting. 10½ o'clock, and a meeting in the afternoon at 3 o'clock, for presentation of the views of different persons respecting the topics embodied in the discourse, *without discussion*; and on one evening during the week the room would be opened for the Spiritualist's Conference.

Jamestown Institute.

A new School will be opened in Jamestown, Chautauque county, N. Y., on Monday, May 10, for pupils of all ages and both sexes. It will be original and peculiar in all its modes of unfolding character. Great pains will be taken to strengthen the physical by gardening, dancing and physical training; to harmonize the spiritual with the physical, and discipline the intellect so as to unfold the power of thought rather than load the memory with the thoughts of others. We shall not only welcome the healthy and strong, but solicit the care of the feeble, and are confident we can raise many to strength at the same time we instruct.

The present season we will take parents to board with children, if desired. A prospectus and statement of plan may be obtained of S T. Munson, 5 Great Jones street, New York, or of the Proprietor. Jamestown is beautifully situated on the outlet of Chautauque Lake, and can be reached from Westfield on the Lake Shore Road by steamboat across the Lake, or by stage from Little Valley on the Erie Railroad.

Terms $4 per week, and pupils will be received at any time. See prospectus and circular. O. H. WELLINGTON.

To Correspondents.

Spiritualists in New Brighton, Newcastle and Pittsburgh, Pa., desire a lecturer on Spiritualism and a test-medium to remain with them some weeks or months. Address M. A. Townsend, Esq., New Brighton, Pa.

N. L., of Maqua, is informed that his kind communication is received, but it being a private letter, we fear his friends might not like to see it published.

Mrs. B. and I. E. are informed that we are told that common potatoes per cargo will bring from $1 50 to $2 00 per barrel; mercers from $2 00 to $2 50 (a barrel holds 2¼ bushels); corn about 75 cents, oats 40 cents, beans $1 25. Potatoes will probably be lower by the middle of May. If you choose to send us produce, it will receive our prompt and best attention, and remittance as soon as sold.

SPIRITUAL TELEGRAPH.

PROSPECTUS FOR VOLUME VII., COMMENCING MAY 1, 1858.

Careful investigation and innumerable demonstrative facts have fixed the firm conviction upon the minds of hundreds of thousands in this country and throughout Christendom, that immortal Spirits are now in various ways, sensibly communicating with mankind, exerting their influence in the healing of diseases, in consoling the afflicted, and in the general rectification of human disorders. If this is so, then every person should not only know the fact, but should also be informed of the means and conditions by which this celestial communion can be secured with the greatest facility and in the greatest purity. Personal convictions in reference to this important subject, can best be attained by experience in the Phenomenal and Impressional Manifestations from the Spirit world, and by carefully analyzing, sifting, and weighing the honest testimony of others. It was for the purpose of embodying the facts and philosophy, and facilitating general investigation, on this subject, that the SPIRITUAL TELEGRAPH was introduced to the public in 1852; and in its pages the earnest seeker has always found, and may still find, an abundance of facts furnished from every phase and standpoint of the investigation, and developed in all parts of the country, and from which every necessary index and aid to a final solution of the great problem involved may be derived.

In each number of this weekly Paper will be found well attested spiritual facts and communications and pungent essays, by experienced contributors, upon the most prominent and important points suggested by the phenomena, together with reports of public meetings, the movements of Lecturers, and other matters pertaining to the dissemination of Spiritual Truth.

On all the prominent and exciting topics of the day, especially such as relate to social and religious reform, the TELEGRAPH will speak earnestly from the stand-point of reason, conscience, experience, justice, and a settled conviction of the spiritual demands of the age.

In addition to this abundance of spiritual matter, the TELEGRAPH will contain a synopsis of all the interesting news of the week, condensed and arranged by careful and competent persons. We shall also insert such brief but comprehensive items of useful and entertaining knowledge as we may be able to extract from the multitudinous variety of our large exchange list. It will also contain a Price Current of the market for all kinds of produce, and a report of receipts and sale of all merchandise consigned to us, and of money received and remitted. These features make our Paper an invaluable family visitor to the farmer, manufacturer and merchant, instructing and interesting to the skeptic as well as the believer in Spiritualism, to the wife as well as the husband, the child as well as the parent; to the physician, the teacher, the preacher, the reformer, the Church, and humanity generally.

The columns of the TELEGRAPH have ever been free to all persons who had an earnest word for truth and human progress to utter, whether in consonance with the thought of its immediate conductors, or otherwise. We submit it, therefore, as a Paper which must be desirable to all persons who are sufficiently tolerant to allow those who differ from them in opinions, to speak, and to all such as are willing that Truth should be disseminated and prevail.

The independent and tolerant course of the TELEGRAPH has secured for it a list of correspondents which, as to the numbers and the mental power which it represents, will not suffer by a comparison with that of any other weekly publication in our country.

As this is the oldest and largest Spiritualist paper now published, and being issued from the very heart of the principal city in the Union, our facilities must be allowed to be unrivaled for keeping our readers carefully apprised of the true state of the constantly advancing principles connected with the Spiritual Unfolding.

NOTICES OF THE PRESS.

New York Tribune says: "We must give it (the TELEGRAPH) at least this praise—that it seems to us the best periodical of its school, and in candor and temper a model which many of the organs of our various religious denominations might copy with profit."

Mount Joy Herald: "It is devoted to Spiritualism, earnest, straightforward in its course, open for free discussion, and neither sectarian nor bigoted."

Syracuse Republican: "The SPIRITUAL TELEGRAPH is always candid, impartial and able."

Herald and Era: "The TELEGRAPH is one of the oldest and among the best, and no doubt it will be well sustained."

Belvidere Standard: "Mr. Partridge is widely known as a man of honest and liberal sentiments, and although he gives his means toward the dissemination of Spiritualism, it does not follow that he is speculating on the credulity of deluded people, as certain persons are wont to believe. For the exposition of this subject, the TELEGRAPH has no superior."

Daily Gazette and Comet: "It is mainly devoted to the illustration of spiritual intercourse, though entitled to a high place as a literary and scientific journal."

Ottawa Republican: "Those who feel an interest in knowing what developments the Spiritualists are making in different parts of the country, will find the TELEGRAPH much ahead of the common run of that class of papers."

Jefferson Union: "The TELEGRAPH, under its present management, is ably conducted, discusses and examines the various phenomena of the new doctrine, with great candor and marked ability."

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Any information our contemporaries of the Press may give their readers respecting our endeavors, *will not only entitle them to an exchange*, but, with all others of our friends who may exert themselves to increase our circulation and usefulness, they will be gratefully remembered.

CHARLES PARTRIDGE, *Editor and Proprietor.*

NEW YORK CONFERENCE.

SESSION OF APRIL 6.

Dr. ORTON propounded the somewhat venerable, though still practical and important question, What is the difference between clairvoyance and perception or intuition; and how are we to distinguish between mesmeric impressions and Spirit-communications?

The Doctor said: The question really inquires after two things, and though the latter inquiry is the more important, he had a word or two to say with respect to intuition and clairvoyance. He understands clairvoyance to be simply *seeing* with the spiritual organs of vision, and bears no closer relation necessarily to a real comprehension of what is seen than do the external organs of vision; the spiritual organs being superior to the physical only in this, that they can see what the outward eyes can not. Intuition, which originates in the affectional department of our nature, and is feeling therefore rather than seeing, reaches deeper and beyond what mere sight puts us in rapport with, and by enabling us to sympathize with the thing seen, to understand it. The mere clairvoyant may be able to give a correct diagnosis of disease, but will be unable from sight alone to prescribe the proper remedy; it requires the intuitional, or, what is the same thing, quickened affectional nature to perform that important function of the healing art. Intuition and clairvoyance, in his apprehension, bear a similar relation to each other that wisdom does to knowledge; the one merely sees or knows, the other understands. With respect to distinguishing between mesmeric impressions and communications from Spirits, he admits there are cases in which our present state of knowledge does not furnish us with any certain means of discrimination. With respect to the principles involved in what is communicated, it makes no difference whence it comes; truth is truth, and error is error, by whomsoever uttered; but whether it originate with man in the body, or with man out of the body, it is still demonstrable of Spiritualism, and each case should be judged by its own evidences, both intrinsic and extrinsic. All other things being equal, where the conditions, as far as our experience has enabled us to judge, are favorable, and the communication is alleged to come from Spirits, it is the most straightforward and easy to conclude that it is so. The universal averment, "We are Spirits," accompanying these communications, is also worthy of due weight; but they do not extend to absolute certainty. But this uncertainty as to origin mainly occurs where the origin is of no consequence; as for example, it is quite possible for one in the trance to draw from some one or more persons present, or from other mundane sources, ideas which the trance-subject combines and utters as from a Spirit. Grant it. It is still Spiritualism.

Dr. GRAY would define intuition as being, to the spiritual senses, what reason, comparison and reflection are to the natural senses. An expert in pomology, for example, may be able to affirm the position and arrangement of the seed cells of any given fruit (say an apple or a peach), without the labor of dissection, but by simply looking at the tree. So the spiritual senses may observe either sensuous or spiritual facts, and intuition is only another name for the *conclusions* the Spirit-man arrives at from the use of these senses. The external and internal faculties sometimes act in unison, and sometimes they act separately. When they act together, as in the case of the judge who, in trying a cause, may see in advance the point aimed at by counsel, and which may take them three days to state, and imperfectly at that; it is called *genius*, but it is the same thing in that case as it is in every other; that is to say, it is the conclusion derived from what the clairvoyance has observed. This naturally suggests the question so often asked by certain Spiritualists: If man can do so much, may he not do all? To this he would reply, first, by saying, we should have a rational claim to be Spiritualists from the natural inference arising from these well-established facts of the trance; and secondly, that the demonstration of man's existence beyond the present body, consists in a class of facts quite above the plane of mesmeric phenomena. Here the Doctor recited some very interesting examples, in illustration, as standing wholly without the pale of sympathetic mediumship; such as the visible presence of the human form, or a portion of the human form, which often occurs. These have been known, in many instances, to show physical strength and to write sentences of affection and proofs of identity, etc., etc. In these cases, the last refuge of the skeptic is to say that, by some unknown law, the medium and the party witnessing create these appearances from themselves. But to assert that three individuals, for instance, can unconsciously create the tangible presence of a fourth, that shall manifest both affection and intelligence, as well as power over ponderable bodies, is beneath the dignity of an objection.

Dr. HALLOCK also stated some facts of his own observing, as illustrative of the kind of evidence necessary to demonstrate immortality to him; and then proceeded to say; that, in his judgment, this class of facts not only settled the main question, but a great many more. The facts which demonstrate man to be an immortal entity, demonstrate also all that by possibility can appertain to man in the shape of duty, or obligation respecting it; that is to say, in the realities of immortality we find the basis of the true theology. This he thinks was an additional reason for the persistent efforts made by Spirits in every age to give physical proofs of their existence to man. Taking the actual facts scattered along the great highway of history, together with the prevailing beliefs in supernatural occurrences, indicated by the frequent mention of "popular superstitions," (two very useful words to the historian) we find the whole area of human experience thickly dotted with these efforts. In the midst of the school-projected systems of religious faith and practice, which have so afflicted mankind, what can be more natural than that Spirits should have intensely striven to arrest the attention of all that portion of humanity which felt that it had somewhat yet to learn, by a presentation of the facts upon which alone can be established the theology that is true. Had they observed these facts instead of fearing them, the existing hubbub of religious faiths would have long since been matter of history.

Mr. PHENIX said: He had known persons to describe distant objects and places with great accuracy, not by inference from leading questions, but independently of all similar aid. Intuition can not do that. He does not merely believe, he *knows* from a vast variety of observations, that this power to describe objects beyond the scope of the ordinary senses, exists. He had applied many ingenious tests to ascertain the truth of it, and whatever pretence there might be on the part of some to the possession of it, it is nevertheless a fact as well established as any fact can be. He had not been taken an easy captive to these things. His present conclusion with respect to them may be stated by quoting a reply he made to one of his scientific friends who asked for his opinion. He told him that, in all probability, ninety per cent was sheer assumption; but he thought the remaining ten, which was about the proportion of any other science that can hope to be duly honored by posterity, well worthy his attention, as well as that of every other man who makes claim to an interest in existing facts and their consequences.

Mr. COLES said: He would define the difference, in part, between intuition and clairvoyance by saying, that the former relates to principles, and the latter to things. Swedenborg, for example, saw the fire that was raging in his native city, when he was miles away from it in person. That was clairvoyance, and does not necessarily involve the exercise of any other power of the mind or spirit. Newton saw the apple fall, which fact of mere observation, as a fact, awakened other powers which were able to appreciate the cause. The fall of the apple was not the end but the beginning or starting point—the projectile, so to speak, which put in motion those mental powers whose capacity it is to inspect causes, and which in their totality we call intuition. He thinks trance-mediums more frequently speak from this plane than from direct inspiration of Spirits, and cited some facts which go to prove it. The trance subject, like Newton, who took the fall of the apple for a starting point, finds his, perchance, in the ripened thought of one or more individuals in the audience or somewhere else, or in something else, as the case may be, and submits it to the alembic of intuition, whence it re-appears in a progressed form, so worthy of the gods as to be by popular consent altogether ascribed to them. He had two interesting experiences going to show the existence of a means of ascertaining truth, beyond those furnished by reason and observation in the sense we usually understand these terms. The first was a dream. He seemed to be in conversation with Spirits, when one said, "We will show you recondite philosophy. Propose any question you choose, and we will show you how to solve it." He did so; then another, and yet another. He seemed to see the solution of these problems with all the clearness of positive demonstration. This was a dream, and all that he remembers of it of any real value to himself is, that he *did* see the true solution, whatever it might be, with the clearness of perfect day. At the time, he did not know the meaning of the word recondite. He had pretty religiously adhered all his life, to words of two syllables when they would comfortably express his meaning, but here was a "three decker" that sent him to the dictionary for an interpretation. There he found the meaning of the word, but he has never as yet been able to recall the memory of the questions solved, or of the method by which the solution was affected. It is some years since this occurred, and nothing of the kind had taken place up to about three weeks ago when he was sitting one day, thinking upon prayer, and of the injunction regarding it, that you must pray in faith. He was turning over in his mind the applicability of this injunction to a man who had no faith to begin with, and was trying to see how he could reconcile the rather hard terms upon which alone a favorable answer to prayer was predicable, with the entire absence of an indispensable element in the primary conditions of the suppliant; when, as by an instantaneous flash of light, he saw, as in his dream of the recondite philosophy, the true solution of the difficulty. He tried hard, as in the case of the dream, to hold on to the ideas which he saw so clearly at the time, but, as before, the bare fact that he *did* thus see and comprehend, together with this other, that there is a plane in man receptive of recondite philosophy, constitute the sum-total of intellectual advantage derived from it.

Adjourned, R. T. HALLOCK.

MARRIED.

On the 14th inst., at the residence of the bride, Sixty second street, near Third avenue, by the Rev. Mr. Benning, JOHN LANGWORTHY, youngest son of the late Mr. Richard Langworthy, brewer, Exeter, England, to MRS. PEARCE, seventh daughter of the late Thomas Huxley, Esq., Lamberhurst, England. Maidstone and Exeter (England) papers please copy.

Miss Hardinge at Clinton Hall.

Miss Emma Hardinge will give the fourth and fifth of her series of lectures on modern Spiritualism, at Clinton Hall, Astor Place, on Monday, April 19, and Thursday, April 22. The subject on Monday evening will be selected by the audience. At the end of each lecture, questions from the audience are invited. To commence at 8 P. M. Admittance 10 cents.

In consequence of Miss Hardinge's other engagements, this course of lectures can not extend beyond April.

☞ Next Sunday Miss Hardinge will lecture at Dodworth's.

ORAL DISCUSSION.—The oral discussion between Prof. Brittain and Dr. D. D. Hanson, 145 pp. 8vo., will be published and ready for delivery on Saturday, the 24th inst. Price, bound, 63 cents; paper, 38 cents; postage, 6 and 10 cents.

S T. MUNSON, 5 Great Jones-steeet, New York.

☞ We are promised for insertion next week the full particulars o the remarkable, sudden and miraculous cure of a lady, of enlargement of the heart, by Dr. John Scott.

THE GOLDEN WEDDING.

The *Missouri Democrat*, published in St. Louis, under date of the 3d inst, comes to us with an account, occupying two long columns, of the celebration of the golden wedding of our dear parents, at the house of their first-born, George Partridge, of the firm of Partridge & Co., St. Louis, on the evening of the 31st of March. We are sorry that pressing duties prevented our being present to witness the rare and interesting occasion. The report states the facts that our parents were married in the parsonage of Rev. George Morey (father of Mrs. Partridge) in Walpole, Mass., on the 31st of March, 1808, and that they soon after settled on their present homestead in Templeton, Worcester Co., Mass., where they raised up twelve children, all singers, and contributors, with their father, to the music in the Unitarian Church, of which he was Deacon. All these children grew up to manhood and womanhood; ten of them still survive, are married, settled and prosperous. One of the younger, Rosewell Partridge, went to the mines in California, in the month of December, 1849, and died there on the 25th of September, 1850. Another, Charlotte Partridge, married J. A. White, merchant, in Boston, and died there of consumption.

On the golden wedding-day, Deacon Ezekiel Partridge was aged seventy-one years. Anna, his wife, was aged seventy years; both are healthy and able to journey to St. Louis and elsewhere, to visit their scattered offspring, without unusual fatigue. The confidence and happiness of this couple have never been disturbed, and brotherly and sisterly love has uniformly pervaded the family.

This couple were greeted on the evening of their golden wedding-day by a gathering of nearly two hundred friends. Appropriate exercises were conducted by Rev. William G. Elliot, Unitarian minister of St. Louis. Several songs, composed for the occasion, were sung. The following was composed and sung by the bridegroom, to the tune of "Auld Lang Syne:"

When fifty years ago, this day,
  Hymenial vows we made,
The future, tho' all dark to us,
  The present had no shade.
    Time swiftly passed in sweet accord,
      The song of life we sang,
    And when the year its race had run,
      A Trio then began.

Two years almost the *Trio* sang,
  A *Quartette* then we hear,
While onward moved the course of time,
  In growing love and cheer.
    When twenty three long years had passed,
      Twelve children joined the *hymn*,
    For frugal pleasures to give thanks,
      While richest treasures bring.

The pain of parting then was felt,
  Each *one*, to mend his lot,
Leaving, with blessings on their heads,
  The home they ne'er forgot
    Until not one of them was left;
      And as we first began,
    With grateful hearts tho' trembling lips,
      The song of praise we sang.

'Twas then from city life did come,
Of twelve the youngest one,
To care and soothe our lengthened days,
With song of joy and praise.

Now, with the eldest of the *twelve*,
  Our first begotten *son*,
We've come to sing *life's Golden Song*,
  In this far Western land.
    For days of toil, and years of care,
      Our hearts have not yet chilled,
    Nor made one flower of life less fair,
      Nor one bright blossom killed.

Friends that we loved have passed from sight,
  To their long Spirit-home,
But in the day which knows no night,
  They'll greet us when we come.
    Our threescore years and ten have gone,
      Five tens to wedlock given,
    Our *children's children* thirty-three,
      Shall smoothe our path to *heaven*.

Now God be thanked, who still has blessed,
"Their *basket* and their store,"
Our children's houses are our homes,
"What shall we ask for more."
    O God direct our pilgrimage,
      And lead us, young and old,
    One family, through Jesus Christ,
      Into his heavenly fold.

Mrs. Holland, a favorite singer in St. Louis, sung the following verses, which were composed for the occasion by Mrs. Francis D. Gage:

THE GOLDEN WEDDING.

A song, a song for the days of old,
  A song for the fleeting years,
A song for the toils and cares of life,
  A song for its hopes and fears,
And the loves that stirred the youthful blood
  To brightest happiest flow,
Upon a cheerful wedding-day,
  Just fifty years ago.

The sun upon New England's hills
  Through storm and cloud looked down,
And Massachusetts' mountain tops
  Still wore old winter's frown;
But bright the fire burned on the hearth,
  Love lent its warmest glow,
To throbbing hearts and blushing cheeks,
  Just fifty years ago.

And though no violets decked the grove,
  No peach tree wore its flowers,
To tell of spring, and not a bird
  Yet sang of summer hours;
Oh! there was spring time in the heart,
  And hopes in radiant glow,
Spreading their rose-buds o'er the world,
  Just fifty years ago.

A goodly youth and maiden fair
  Before the altar stood.
"And lifted up their hearts in prayer,
  To God, the only good;"
And asked His blessing on their lot,
  His care in weal or woe,
Upon that cheerful wedding-day,
  Just fifty years ago.

Then followed days and months and years
  Of cheerful toil and care.
Till round the parent stems there sprang
  Twelve branches good and fair.
To train them all unerringly,
  In health and strength to grow,
Cost many an earnest hour of thought,
  Some fifty years ago.

Sorrows and trials sometimes came,
  And clouds o'erhung the sky,
But bravely still they bore them all
  And won the victory:
Until the silver wedding-day
  Gave life its radiant glow,
To crown their loves, a quarter of
  A century ago.

Now, all the fifty years have passed,
  The two are with us still;
And hand in hand they're journeying
  Adown life's pleasant hill.
Three score and ten is not to them
  A labor or a woe;
The golden wedding is as blest
  As fifty years ago.

For life, to love and duty given,
  Will keep the spirit young;
Hearts that in faith and hope have striven,
  Fate hath no power to wrong.
And love can gild the darkest cloud,
  So true hearts only know,
And make each passing wedding-day
  A type of long ago.

Around them now a noble band
  Of sons and daughters fair,
In virtue, truth, and honor stand
  To bless each silvery hair,
And smooth life's pathway for their feet,
  That they no care may know,
That life to them may be as blest
  As fifty years ago.

While children's children throng to bless
  Them as they pass along,
And sing with reverent thankfulness
  The spirit-stirring song,
And make the cup of age to them
  With peace and joy o'erflow.
While they this golden tribute pay
  To fifty years ago.

They vowed to love each other then,
  That each should love but one;
But now their loves are five times ten
  And all these loves their own.
O! such a "golden wedding" day
  But few on earth may know.
Bless God for each and every one
  Since fifty years ago.

The first, in life's young spring of hope
  Was held in eastern lands,
While yet the west a wilderness
  Was claimed by savage bands.
'Tis meet that now the setting sun
  Of life its radiance throw,
In golden halos o'er them all
  To fifty years ago.

O! to their closing years of life
  May rest and peace be given,
Till God shall ope the golden gate
  And welcome them to heaven
And may we ne'er forget to wear
  The golden wedding's glow,
If we shall meet to celebrate
  The fifty years ago.

The following words were also sung:

"When the black lettered list to the gods was presented,
  A list of what fate for each mortal intends—
At the long string of ills the kind angel relented,
  And cast in three blessings—wife, children and friends."

"In vain surly Plato declared he was cheated;
  That justice divine could not compass its ends;
The scheme of man's fall he maintained was defeated,
  And earth became heaven, with wife, children and friends."

"The stock of our bliss when in stranger's hands vested,
  The fund ill secured, oft in bankruptcy ends;
But the heart issues bills that are never protested,
  When drawn on the firm of wife, children and friends."

At an advanced hour in the evening the host and his accomplished lady announced that an entertainment awaited their guests in an adjoining room.

"He asked precedence for the oldest friends at the head of the table. But who are old where all have been made to feel so young? He reverses the invitation. Those who feel the youngest may take the advance, and forthwith the gray-haired, laughing sires and their merry wives surround the board. But who shall describe this collation? Like the dress of the bride it grows dim amid the surrounding radiance of friendship, harmony and love. Let it suffice to say, it is beautiful, good, ample—doing honor to the occasion, while the occasion is doing honor to the supper.

Thus endeth the first "Golden Wedding" ever celebrated in St. Louis. May it be followed by thousands equally brilliant and happy.

It is a rare circumstance in these latter times that couples survive and live together in harmonious wedlock fifty years. The precariousness of life precludes a rational expectation that many who are now married will be permitted the greetings of a Golden wedding. But the most stirring significance to marriage, and of this couple especially, lies in the fact that they have been the instruments for bringing into being twelve children, and through the instrumentality of these twelve, thirty-three other souls, making in all forty-five immortal souls, during the first seventy years of a single pair, and the family proper are already scattered from St. Louis to Nova Scotia, thence to California and Australia, and all exerting, we believe, a good influence in society. Here arises the weighty responsibility of the marriage relation. It is impossible to estimate the results which may flow from a well or ill-regulated family. Peculiar currents of life and thought are set in motion, which may flow on forever, and this consideration should enter deeply into the contemplation of conjugal relations, and be impressed in the solemnities of every marriage, and the practical lives of every pair. Fidelity to the laws of nature are essential to the impartation of vigorous minds and bodies, and to the best interests of posterity.

SPIRIT-VISIONS AND MANIFESTATIONS.

VERMONT, FULTON CO., ILL., *March* 11, 1858.

CHARLES PARTRIDGE, ESQ.:

Spiritualism is progressing slowly but steadily here. In 1852 the investigation was commenced in Vermont, by some of the pious brethren in the church, who seemed to run well for a season. But when the clergy became apprised of the fact, they cried "humbug," without investigating the subject. And strange as it may seem, these pious brethren, after receiving many truths from their Spirit-friends, through the raps and tips, attempted to humbug, and succeeded in deceiving some, and afterwards boasted of their success. Then some of them declared it all a humbug; but the seed was sown, and some fell in good ground, and is now bearing fruit. We have several mediums for tipping, writing, speaking, seeing, and healing.

I will now give you an account of some manifestations which occurred under my own observation. We formed a circle in my house, two of my daughters being mediums, and conversed through raps and tips, chiefly the latter, and got satisfactory answers to our questions, one of which I will mention. The Spirit of our little son purported to be present. He was asked his age when he left the form? He answered by tipping that he was three years, three months and twenty-eight days, which his mother said was not correct, she believing it to be twenty-seven instead of twenty-eight days. The question was put a second and third time, and received the same answer. We then examined the record, and the answer was found to be correct. We continued to investigate, until the power became so great that it would take a heavy walnut table into any part of the room, and at times the very house seemed to shake. This was carried on for about three years.

In the summer of 1854 I was prostrated by a fever for some days, and when the disease was broken up, I felt a pleasant calm pervade my system. It was at twilight, when all of a sudden the heavenly band commenced singing a heavenly song, which lasted about fifteen minutes, during which time my soul was enraptured and seemed almost to join in with them. Oh that I could convey the idea to the minds of the reader! but language would fail to give the slightest perception of it. There were female voices commingled with males; all struck the same note at the same time. Such harmonious sounds can only be appreciated by the one whose ear is open to them; all earthly music sinks into insignificance when compared to it.

In the winter following we formed a circle at a neighbor's house. We sat at the table a short time, when a young lady was influenced. She seemed for some minutes to be fastened to the spot, and when released, the night being cold, we retired to the fire, when she said her hands had been fastened to the table, which seemed strange to us all. After getting sufficiently warm we formed our circle around the table. In a few minutes my hands became fastened to the table. In vain I attempted to extricate myself from it. At length I was released. I took my seat by the fire, but the influence followed me there, and took possession of me, and raised my hand. A sentence was impressed on my mind to speak, but I remained obstinate. I thought at length I would let the sentences ran through my mind and not speak them, but the first sentence run through several times, when I yielded to the heavenly mandate, and spoke these words: "Why reject the calls of God? 'Tis God that called us that we might harmonize together." After this was spoken another sentence was given, and another, and so on—the hand being used to impress the significance of the sentence. On returning home that night I felt that I was almost a new man. The ground being very slippery, I found much difficulty in getting there, but on returnring home I had no trouble; it appeared to me that I was almost carried along by the invisible power.

We continued to meet once a week, during which time I was always controlled by the invisibles, and made to speak. It being so much of a cross to me, I besought them to release me from speaking, and enjoin something else on me. After many entreaties, I was told by the Spirit that I should no longer be compelled to speak, but that I should see. Then I felt as if a great load was cast off, and a happy sensation ran through me.

We now moved our circle to brother D. E. Bogues, who was one of the first to be convinced of the truth of Spiritualism in this neighborhood, and I must say that he has done more for the cause here than any other man. He has spent near one hundred dollars for books, and scattered them broadcast through the country. He was the first that introduced the SPIRITUAL TELEGRAPH in this section. We met privately at his house for further investigation. There D. E. Bogue, his wife and daughter, myself, and sometimes my two daughters, composed the circle. At my first seeing I saw my two sisters; they stood before me with their heads reclining toward each other. Then my sight was arrested by the appearance of a sun through a thick smoke, which gave it the appearance of the sun when looked at through a smoked glass.

My next seeing was at brother B.'s, when none but brother B. and wife, and myself were present. The walls of the house seemed to become transparent, and I was as it were lost in a sea of light; then the most beautiful sight that ever mortal beheld was seen. A voice said to me, "There comes Nancy Branson," she being a sister of Mrs. Bogue. She came down very near me, looked to be in the bloom of youth, and was reclining on a fleecy cloud. . . .

We have lost three children, and one night before retiring to bed, I felt a strong desire to see them. I retired, and immediately after I saw a white pillar, and it seemed to grow larger and larger, until a vast ascending plane was open before me, and it was covered with Spirits, who were all ascending it. At the foot of it was a beautiful building or mansion, which attracted my gaze. I was now within a short distance of it, and lo! there was one of the long lost gems, my little daughter Ella, sitting in a window. I looked at her for some minutes. At length I desired her to be brought closer to me, when I saw her get down outside the window. I then lost sight of her, and saw her no more. She appeared in all the simplicity of childhood, and had grown about as much as if she had stayed in the form. . .

One night I awoke, and being desirous of knowing the time, the room being entirely dark, I asked the Spirits to show me the time. In a very short time a golden light appeared in the shape of clock hands, with the exception that half the ring in the middle of the hands was left out. The minute hand was perpendicular, and the hour hand horizontal, pointing to the right. I spoke it out, "three o'clock," and immediately the clock struck three.

In the fall of 1856, after seeing the portraits of the three candidates for the Presidency, I asked which one would be President. In a very few minutes, to my utter astonishment, I saw James Buchanan seated in the presidential chair.

Yours for truth and progress, JOHN HALL.

THE RELIGIOUS EXCITEMENT.

PORT CLINTON, *March* 29, 1858.

MR. PARTRIDGE: I wish with your permission to say a few words in reference to the religious excitement now so general in the United States and parts of Europe. One of your correspondents, Mr. Levi Kinne, calls for the opinions of others in relation to it, after giving his own, and this will be a reason why I speak in point to his article.

He seems to think there must be some impending judgment, because of said revival, and speaks of the revivals of 1831, and the cholera of 1832. For the life of me, I can not see why a conclusion of the above nature should possess him on the grounds offered; it seems like speculation without data. Have not cholera, yellow fever, and other epidemical diseases, existed without previous religious revivals? Was there any such foreshadowing before the fever broke out at Portsmouth, Norfolk and New Orleans? If not, I would like to know if some other cause might not be ascribed, more in accordance with reason and facts?

He says: "God in this wonderful display of his mercy, is now preparing the inhabitants of the earth for some unforeseen judgment which is soon to follow." This looks to me too much like the fable of the cat *playing with the mouse in order to destroy it;* and at all events, it would seem that in a judgment of the kind intimated, professing Christians would stand about as slim a chance of escape as non-professing mortals. Where, then, is the preparation?

The immediate cause of the present revivals of religion may be traced with certainty to the financial affairs of the world; and the financial troubles are the consequences of a miserably reckless system of exchange. The causes and effects are plain and natural. That portion of the human family on whom the calamity of bad government falls, not seeing the causes, are apt to ascribe them to Providence. They are on the stool of repentance, not for the sin of hard times, as they feel innocent as to that, but as they suppose for dereliction of moral duty. *When times are brisk, religious revivals are few and far between;* but when there is nothing to do, everybody sees the necessity of religion. By the sudden financial difficulties, millions from all grades of society were thrown out of employment, and with open mouth went forth a universal cry for bread. Hunger and starvation staring them in the face, what could they do but cry to the Dispenser of every blessing for assistance? This their ministers of spiritual things told them to do—that in prayer alone relief was possible. Thus infatuated (forgetting that God works by natural means), they expect immediate relief, which, however, will not come until the great Money God whom they have before worshiped is satisfied. Like the man who raises a great weight into the air, and can with one pull of a spring let it fall and crush hundreds to atoms, so the extravagance and selfishness of the worshipers of Mammon have thrown down their temples of gold and silver by building on a foundation of paper, and the cries and lamentations of millions of unconscious victims are the result. It is true that fine monuments of the gold worshipers stand, which cost the sweat and toil of the masses, but which was paid for with the representation of money only.

All these difficulties are now ascribed to Divine Providence, when the fact is, they should be ascribed to *improvidence.* Our moral teachers are always casting the sins of the world at the throne of God, making him responsible for our follies by a sort of religious quackery under the name of *providential means.*

It is not to be wondered at in the least that such a universal revival should take place, when we consider that the cause is affecting the whole world, and the ministry seizing this favorable opportunity, when the mind is depressed and melancholy with contemplations of the future. It was seen at the start, in street meetings and gatherings for public consultations as to the mode of throwing off the calamity—in the secret and open combinations for protection and preservation. All this has finally settled down under the influence of the moral faculties, and the result is clear and self-evident.

To say, then, that God is now manifesting an *especial Providence* in these things, is saying that he is the cause of the money crisis, which common sense should teach belongs to us, and to our regulations.

As regards *true* religion, the more we have the better for us; we want some of the practical kind, like that of Mr. Farmer, of New York; but of the ordinary fit-and-a-jerk kind, the less we have the better for posterity; and of the latter, I am sorry to say, we have too much. The present excitement is too much of the soul-saving order, and not enough of the practical kind. I doubt whether any religious society anywhere has fed a thousand poor and destitute per day during the last winter.

Yours for true practical religion, J. R. PERRY.

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DR. JOHN SCOTT,

LATE OF ST. LOUIS, Spirit Physician, informs his friends and all those who may be suffering from Disease, whether Chronic or Acute, that he has removed from St. Louis to the City of New York, where he has taken the large and commodious house. No. 6 BEACH STREET, Near St. John's Park, and is now prepared to receive a few patients in the house, and also to treat those who may wish to be attended to through SPIRIT INFLUENCE. Office Hours, from 9 A. M. to 1 P. M., and from 3 to 6 P M.

CERTIFICATES.

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

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

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

Mrs Scaffel, Market street, between 14th and 15th sts., St. Louis, Cancer on the Breast, weighing 5¾ lbs (surgical measurement). This was an extremely interesting and truly astonishing case; this cure took the entire faculty of St. Louis by surprise. The most eminent physicians and surgeons of England had operated upon her, likewise Dr. Pope, Dean of Pope's College, St. Louis, and all had pronounced her incurable. The history of this case has been published in all the leading papers and medical journals of America and Great Britain. A perfect cure was made in six visits.

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

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

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

Mr. M. Bard, gate keeper at the toll-gate on the 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. E. Clarke jumped into the wagon, and said: "I am a better driver than any here, I will go to the college, you fellows." when, instead of proceeding to Pope's College, he drove the sufferer to Dr. Scott's and in twenty-eight minutes Dr. John Scott drew the swelling and apparent mortification entirely from the elbow, and the patient went to sleep and slept calmly. In four days Mr. McLain resumed his duties as engineer on board the steamer, a sound and hearty man. Mr. A. McLain now resides in New Brighton, Beaver Co., Pa. Mr. Jaquay, a patient now under the treatment of Dr. Scott can testify to the above facts, or a letter sent to Mr. McLain, will be answered.

Dr. Rutherford, Louisville, Ky., was afflicted for 55 years with rheumatism, was entirely cured in three weeks.

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

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

Miss Mary Chamblin, an aggravated case of suppressed menstruation. When called in the patient was speechless. In two days she was enabled to walk—perfectly cured in five days. Pine street, between 12th and 13th, St. Louis.

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

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

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

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

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

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

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

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A sovereign remedy for this disease is at last found. It affords instantaneous relief, and effects a speedy cure. Mr. Everett, editor of the *Spiritualist,* Cleveland, O., after twelve years of suffering was in less than one week completely cured, and hundreds of instances can be referred to, where the same results have followed the use of this invaluable remedy. Price $1 per box.

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This wonderful medicine has proved to be one of the wonders of the age, one bottle being in almost every instance sufficient to cure the worst cases of dropsy. Price $10 per large bottle.

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