

## A sepia-toned illustration of a large, rounded, textured object, possibly a rock or a large flower, with a dense, dark, leafy branch extending from its base. The background is a light, textured surface.

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

VOL. VII.—NO. 10.

NEW YORK, SATURDAY, JULY 3, 1858.

WHOLE NO. 322.

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

## LETTER FROM PROFESSOR GREGORY TO GOV. TALLMADGE

ROGGERBERG, June 21, 1858.

TO THE EDITOR OF THE SPIRITUAL FREIGHT.

I have seen with deep regret the announcement of the death of Professor WILLIAM GREGORY of Edinburgh. His death is a loss to the world, and to every department of science. No man held a higher rank in the scientific world. He was a bold investigator and a fearless searcher after truth wherever it was to be found. And when he had come to his conclusion on any subject, he had the moral courage to avow it, however unpopular it might be, or however opposed by public prejudice. He was not the man to court the popular breeze, nor to cower beneath the torrent of a perverted public sentiment. How proudly does his position contrast with that of his late cotemporaries, both at home and abroad, in regard to the modern spiritual manifestations, the most extraordinary phenomena in the history of world—phenomena which the votaries of science should be proud to investigate, and give the inevitable result: to correct the bigotry and superstition of the age. Instead of this, we see them meanly shrinking from the task and lending their influence to increase, instead of attempting to stem, the current of popular prejudice and ecclesiastical bigotry. To show the contrast more strikingly between Professor Gregory and such men, I send you a copy of a letter received from him, in the course of a private correspondence, on the spiritual manifestations. Your readers can not fail to be pleased with its personal, and *savans* on both sides of the Atlantic may possibly be edified by it. Very truly yours, N. P. TALLMAGE.

EDINBURGH, *October 27th*, 1858.

It seems to me self-evident, that if the so-called spiritual manifestations be truly the work of Spirits external to our sphere, though formerly belonging to it, no fact ever presented to mankind possesses half the importance of this one. Accordingly I look on the question of the most vital interest, and I feel more

I do not say that I can *prove* this to be so, but only that it is *conceivable*. For we know that all imponderables, heat, light, electricity, etc., are capable of being transformed, not only into each other, but into motion or force. And if there be, as I doubt not there is, a subtle imponderable, through which lucid

Is it not singular how closely the conduct of the Cambridge Committee resembles that of all such bodies in regard to mesmerism? The truth is, it is human nature, always much the same in similar circumstances. I have long been decidedly opposed to all such attempts to convince a body of the so-called leaders in science; because in my experience I have generally, indeed always seen, that negative results are obtained. This is easily understood, when we reflect on the astonishing delicacy and sensitiveness of the subject of experiment, the clairvoyant or the medium, or rather their nervous system, and the inevita-

# SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND.

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## SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

### INTERESTING CORRESPONDENCE.

LETTER FROM PROFESSOR GREGORY TO GOV. TALLMADGE.

POUGHKEEPSIE, June 21, 1858.

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

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EDINBURGH, October 27th, 1858.

My Dear Sir—On my return, two days since, from a three months' trip to the Continent, I found your very kind letter, with the work you were so obliging as to send me. As yet, I have read only your Introduction, which, however, is to me most deeply interesting, since it enters into the question of evidence. Your name has long been known to me, and I rejoice to be able to exchange thoughts with you.

It seems to me self-evident, that if the so-called spiritual manifestations be truly the work of Spirits external to our sphere, though formerly belonging to it, no fact ever presented to mankind possesses half the importance of this one. Accordingly I look on the question of the most vital interest, and I feel more

and more determined to study it, so far as circumstances will permit me.

Hitherto, I have made use of such opportunities as have offered, and, though these have not been very numerous, and have not, as yet, included the higher and more astounding physical manifestations, yet I have seen far more than sufficient to convince me that the facts are genuine and that imposture or collusion has no share in these particulars.

With regard to the question of their origin, I admit at once, that all those who have seen the most of them, and who have most deeply investigated them have come, or been compelled, to the conclusion that they are produced by disembodied Spirits; that the intelligences which most certainly are concerned in these manifestations, and even as such as I have often seen, invariably claim or profess to be such Spirits; and that in very many cases the communications have been such as might naturally proceed from the Spirits of departed friends or relations. I consider these things as highly favorable to the spiritual theory, while all other explanations are less simple, less natural, and consequently less probable.

But as I have had the lifelong training of a man devoted to science, that is, to truth in all its forms, I can not feel perfectly satisfied on any such question, unless the evidence be such as can not be resisted by any sane, logical mind; in other words, in this case, I can not feel perfectly convinced unless the evidence prove, not only that the manifestations *may* proceed, or *are thought* to proceed, or *most probably proceed*, from the Spirits of the departed, but that they do and must proceed from such Spirits and from no other quarter.

Now I can not exactly say that the facts I HAVE SEEN prove this, so as to exclude all other hypotheses. For many of them are of a nature closely allied to clairvoyance, and in all it is, I think, *conceivable*, that the Spirits concerned may be only those of the medium and the bystanders.

I admit that I can not fully and clearly explain how such things as I have myself seen can be accomplished by the unconscious action of the brains of those present. But I can not explain many other things which I know to occur.

Thus I can not explain lucid perception, yet it occurs, and many of the spiritual manifestations, such as answers to questions in matters unknown to the mediums, etc., are very closely allied to it.

I have seen tables moved with a force, and in directions, quite inconsistent with the force and direction of the force, or rather contact, applied to them. But when I consider what is known of the nature of force and motion, I can easily conceive both to be produced by cerebral action, without muscular effort or even contact.

I do not say that I can *prove* this to be so, but only that it is *conceivable*. For we know that all imponderables, heat, light, electricity, etc., are capable of being transformed, not only into each other, but into motion or force. And if there be, as I doubt not there is, a subtle imponderable, through which lucid

perception is conveyed to the sensorium, this subtle agent may also take the shape of motion or force. We know so little of its laws, that we can not speak with confidence; but in all departments of nature, we know so little, that our best knowledge is that of our own ignorance. Who can tell the limits of the force or agent I allude to, which enables the clairvoyant, in an instant, to visit the remotest regions, or conveys to the distant friend the urgent summons of one who is dying?

Observe, I only hold that we can conceive many things, at first sight wonderful, to be effects of some such natural force; and I wish to have some evidence, some facts of such a nature, that we can not conceive them to be produced except by Spirits.

And here I am ready to admit, that facts have been related by yourself and others, *which, I think, must have satisfied me, had I seen them*. I allude to such things as the movements of heavy bodies in opposition to gravity, without contact; to what may be called telegraphic communications made from one circle to another; and to the visible and tangible proofs, now so often produced, of the presence of the departed.

I can not doubt these facts; for to do so would be to act contrary to all the laws of reason and evidence. But although I believe them to be true and honestly related, yet there is a difference between this belief, especially in regard to the hypothesis to be adopted to account for it, and the belief produced by actual experience. It is the latter I long for.

Even as it is, I admit, not only the facts, but also that the spiritual hypothesis is the simplest and best, and that I am unable to explain them in any other way at all to my own satisfaction. But still I feel the want of such an experience as should make me feel the spiritual hypothesis to be unavoidable, to be the only admissible one.

On the whole, I must admit that my own experience has nearly satisfied me, and that some of your higher manifestations would in all probability entirely convince me, that departed Spirits are the agents in these phenomena. But still there is a voice which whispers to me the possibility of some other explanation, and this will only be silenced when I shall have seen the higher phenomena, whether physical or psychical. I trust you will understand the feeling I have on the subject. I am almost satisfied, and I really wish to be convinced, of the truth of the spiritual hypothesis; but yet I find that something is still wanting to give me the firm conviction to which you and so many others have been led by your experience.

Is it not singular how closely the conduct of the Cambridge Committee resembles that of all such bodies in regard to mesmerism? The truth is, it is human nature, always much the same in similar circumstances. I have long been decidedly opposed to all such attempts to convince a body of the so-called leaders in science; because in my experience I have generally, indeed always seen, that negative results are obtained. This is easily understood, when we reflect on the astonishing delicacy and sensitiveness of the subject of experiment, the clairvoyant or the medium, or rather their nervous system, and the inevita-

By depressing and antagonistic influence of the prejudiced and preconceived opinions in the minds of the judges. Besides, it is illogical to rest our cause on success or failure in any one or more trials; for thousands of failures can prove nothing but that we have failed, which in our ignorance of the conditions required we are very likely to do; while success never, at least so far as I have seen, convinces the skeptical referee. He invariably explains it away, commonly hinting at imposture.

For these reasons, which I perceive by your letter to the newspaper you fully appreciate, I invariably decline all challenges, all attempts to convince unwilling skeptics, or the like. I tell them that I am ready to make any experiment, in the conditions which I have found to be required, so far as those are attainable; but on the clear understanding, that if I fail, this can prove nothing but that I have failed. We must interrogate nature, but under her own conditions, and take the results as we find them; this is all I can undertake to do. As to submitting to all the absurd conditions usually insisted on by skeptics I never consent to this. By what right do they dictate to nature how she is to present a fact? If I observe a fact under certain conditions, only in very small part known or understood, does that imply that the same fact will be produced under any other conditions you choose to impose? If I find a clairvoyant, who, alone with me, exhibits wonderful lucidity, can I undertake that he shall do the same in the presence of half a dozen excited, probably prejudiced, skeptics; or with his head and face swathed in a mass of bandages to exclude vision; when in my experiments vision was excluded by the fact the eyes were closed, turned up and insensible to light? How can I say in what way the bandage may affect his nervous system? It may possibly, by preventing the natural diffusion of nervous (odoric?) energy, outwardly, cause so much oppression as to destroy his lucidity. The same remarks apply to mediums, who will often fail in every trial, till certain persons have left the room.

We have but one course to pursue: to study the phenomena, as they are presented by nature, and not as the skeptic thinks they ought to be exhibited.

I have often seen individuals convinced by what they saw, especially if candid and truthful, though skeptical. I never saw nor heard of a committee of *sarans*, which was convinced, or even succeeded in obtaining any decisive phenomena. Were it not that their prejudices (for the most prejudiced always lead the rest) usually lead them to go too far, and thus to neutralize their own venom, such committees would do much mischief.

Can anything be more melancholy than to see a man like Faraday coming forward with such an argument as his celebrated one on table-turning? In the first place, granting that his method proves that a certain amount of force may be unconsciously applied, does this prove that no other force can be concerned? In the second place, I have often sat for an hour, even two hours at a table, with a circle, when all were heartily tired, and their attention must have often wandered, without the slightest motion; while on other occasions two fingers, lightly laid on the table, caused in an instant, rapid, strong turning. In the third place, his explanation applies only to turning, but not to the other motions of the table, which are often directly against any force applied. Fourthly. When the true motion comes, you feel that it is from the table, not from your hands; but when any one presses too strongly, the motion thus produced is easily distinguished. Fifthly. The table will often tilt so, that it rises on the side where hands rest on it, which can not be produced by these hands, as they tend to keep it down; I mean when there are no hands except on the side which rises. Sixthly. In spelling by letters, we constantly think, after a few letters or words, that we know what is coming; but the table instead of stopping where we expect, goes on to another letter, and brings out words and thoughts utterly foreign to the minds of all present. Seventhly. The table will often rise and fall with very great force, so as often to break it if at all slight, while only one or two hands are placed gently on the top. Lastly. Not to dwell on various other points, the table moves without contact, as testified by hundreds.

Here, then, if Faraday had studied not one phenomenon, and that only in part, but all the phenomena of table-turning, he would have seen that his explanation is nothing but empty air, and will do him no credit hereafter.

I have seen the largest and heaviest dining-room table, by far, that I ever saw, tilt up and down rapidly and with great force, while the hands of a few persons were gently laid on the top,

when I placed both hands under one end, sitting as I was, I could not with all my force even move it up from the floor at that end. I also heard numerous and rapid blows on this table, just as if it had been struck with a large hammer, while every hand present was lying on the top of it, the points of the fingers only touching it.

The fact that Faraday should have published so crude and imperfect an inquiry as that alluded to, and that he should never since have even alluded to the numerous facts of table-moving which can not be explained by it, is a sad proof how prejudice, or a fear of the world's opinion, can blind the acutest intellect. I have been informed that various persons have written to him, giving evidence of facts beyond his theory, such as motion without contact; and at all events, the papers have been full of such facts. But so far as I know, he has never noticed any of them.

Nor has Sir David Brewster's conduct been of a higher order. He saw a table rise from the floor, and said that this and other facts seen were beyond his philosophy. But when his name was mentioned as having been present, and as having said this, he wrote to the papers, in a shuffling way, saying that the table seemed to rise!!! and hinting at imposture as possible.

In my opinion it is of no use trying to convince men who are prejudiced, especially if they are beyond middle age. Time alone can act on their prejudices, and time never fails in doing so when the facts are true. What can a man mean by saying that the table seemed to rise? Of course it did, for it rose; and in like manner Sir David seemed to eat his dinner that day, but I rather think he really did eat it. Could he not have said like a man, I saw the table rise, but while I admit the fact, and also that I could perceive no indications of trick or imposture, I must reserve my opinion as to the cause of the phenomenon?

But such vagaries of the two leaders of science just named, never affect my composure. I never tried to convince them, because I do not think it is of the smallest importance to do so. In such matters no man is thoroughly convinced save by his own labors; and if the fear of ridicule leads a man, like Sir David Brewster, to deny that he has been fortunate enough to see, the world and the truth can do perfectly well without him.

Let us, therefore, pursue our own researches with the sole desire of finding the truth, and we may be sure that our labors will not be lost, and that time will do us justice.

Another common form of skepticism, or rather of stupidity, is that seen in those who say, "Well, I don't believe a word of it, but if you can produce such an effect on me, I will believe." My answer to this is always—"My dear Sir, belief is involuntary, and when you have once seen and understood the evidence, you can not help yourself. But on what principle do you make your belief contingent on something done to you? Is your testimony so superior to that of hundreds of your fellow creatures that I should stake truth on the chance of doing what you ask for in your person, when it has already been done in that of thousands? You do not believe their testimony; how then is yours to be more valuable to me? I may fail in doing what you ask for, but that can not affect the successful result of other trials. Be assured that it is of no consequence whether you believe or not, but that it is all important that you and I and all should seek for truth for its own sake, and take it as we find it. Give to the testimony of other truthful men the same reception you expect for your own, and you will soon be satisfied!"

I shall be at all times grateful for any communication from you, and anything in the shape of books, pamphlets, or accounts of remarkable phenomena, especially such as bear on the question of the spiritual character of the manifestations, will be particularly acceptable. I have the honor to be,

Yours most respectfully,

HON. N. P. TALLMADGE,

WILLIAM GREGORY.

Fond du Lac, Wisconsin, United States.

#### THE POWER OF WILL.

The power, be it what it may, whether of dressing up an ethereal visible form, or of acting on the constructive imagination of the seer, which would enable a Spirit to appear "in his habit as he lived," would also enable him to present any other object to the eye of the seer, or himself in any shape, or fulfilling any function he willed; and we thus find in various instances, especially those recorded in the *Seeress of Prevorst*, that this is the case. We not only see changes of dress, but we see books, pens, writing materials, etc., in their hands; and we find a great variety of sounds represented—which sounds are frequently heard, not only by those who have the faculty of "discerning of Spirits," as St. Paul says, but also by every other person on the spot, for the hearing these sounds does not seem

to depend on any particular faculty on the part of the auditor, except it be in the case of speech. The hearing the speech of a Spirit, on the contrary, appears in most instances to be dependent on the same conditions as the seeing it, which may possibly arise from there being, in fact, no audible voice at all, but the same sort of spiritual communication which exists between a magnetizer and his patient, wherein the sense is conveyed without words.

This imitating of sounds I shall give several instances of in a future chapter. It is one way in which a death is frequently indicated. I could quote a number of examples of this description, but shall confine myself to two or three.

Mrs. D—, being one night in her kitchen preparing to go to bed, after the house was shut up and the rest of the family retired, was startled by hearing a foot coming along the passage, which she recognized distinctly to be that of her father, who she was quite certain was not in the house. It advanced to the kitchen-door, and she waited with alarm to see if the door was to open; but it did not, and she heard nothing more. On the following day she found that her father had died at that time; and it was from her niece I heard the circumstance.

A Mr. J— S—, belonging to a highly respectable family, with whom I am acquainted, having been for some time in declining health, was sent abroad for change of air. During his absence, one of his sisters, having been lately confined, an old servant of the family was sitting half asleep in an arm-chair, in a room adjoining that in which the lady slept, when she was startled by hearing the foot of Mr. J— S— ascending the stairs. It was easily recognizable, for, owing to his constant confinement to the house, in consequence of his infirm health, his shoes were always so dry that their creaking was heard from one end of the house to the other. So far surprised out of her recollection as to forget he was not in the country, the good woman started up, rushing out with her candle in her hand, to light him, she followed the steps up to Mr. J— S—'s own bed-chamber, never discovering that he was not preceeding her till she reached the door. She then returned, quite amazed, and having mentioned the occurrence to her mistress, they noted the date; and it was afterward ascertained that the young man had died at Lisbon on that night.

Mrs. F— tells me that, being one morning, at eleven o'clock, engaged in her bed-room, she suddenly heard a strange, indescribable, sweet, but unearthly sound, which apparently proceeded from a large open box which stood near her. She was seized with an awe and a horror which there seemed nothing to justify, and fled up stairs to mention the circumstance, which she could not banish from her mind. At that precise day and hour, eleven o'clock, her brother was drowned. The news reached her two days afterward.

Instances of this kind are so well known that it is unnecessary to multiply them further. With respect to the mode of producing these sounds, however, I should be glad to say something more definite if I could; but, from the circumstance of their being heard not only by one person, who might be supposed to be *en rapport*, or whose constructive imagination might be acted upon, by any one who happens to be within hearing, we are led to conclude that the sounds are really reverberating through the atmosphere. In the strange cases recorded in "The Seeress of Prevorst," although the apparitions were visible only to certain persons, the sounds they made were audible to all; and the Seeress says they are produced by means of the *nervo-spirit*, which I conclude is the spiritual body of St. Paul, and the atmosphere, as we produce sound by means of our *material* body and the atmosphere.

In this plastic power of the Spirit to present to the eye of the seer whatever object it wills, we find the explanation of such stories as the famous one of Ficinus and Mercatus, related by Baronius in his annals. These two illustrious friends, Michael Mercatus and Marcellinus Ficinus, after a long discourse on the nature of the soul, had agreed, that, if possible, which ever died first should return to visit the other. Some time afterward, while Mercatus was engaged in study at an early hour in the morning, he suddenly heard the noise of a horse galloping in the street, which presently stopped at his door, and the voice of his friend Ficinus exclaimed: "Oh, Michael! oh! Michael? *vera sunt illa!*—those things are true!" Whereupon Mercatus hastily opened his window and espied his friend Ficinus on a white steed. He called after him, but he galloped away out of his sight. On sending to Florence to inquire for Ficinus, he learned that he had died about that hour he called to him. From this period to that of his death, Mercatus abandoned all profane studies, and addicted himself wholly to divinity. Baronius lived in the sixteenth century; and even Dr. Ferrier and the spectral illusionists admit that the authenticity of this story can not be disputed, although they still claim it for their own.

Not very many years ago, Mr. C—, a staid citizen of Edinburgh—whose son told me the story—was one day riding gently up Corstorphine hill, in the neighborhood of the city, when he observed an intimate friend of his own, on horseback also, immediately behind him; so he slackened his pace to give him an opportunity of joining company. Finding he did not come up so quickly as he should, he looked round again, and was astonished at no longer seeing him, since there was no side road into which he could have disappeared. He returned home perplexed at the oddness of the circumstance, when the first thing he learned

was that during his absence this friend had been killed, by his horse falling, in Caudlemaker's row.

I have heard of another circumstance, which occurred some years ago in Yorkshire, where, I think, a farmer's wife was seen to ride into a farm-yard on horseback, but could not be afterward found, or the thing accounted for, till it was ascertained that she had died at that period.

There are very extraordinary stories extant in all countries of persons being annoyed by appearances in the shape of different animals, which one would certainly be much disposed to give over altogether to the illusionists; though, at the same time, it is very difficult to reduce some of the circumstances under that theory—especially one mentioned on page 307 of my translation of the "Seeress of Prevorst." If they are not illusions, they are phenomena, to be attributed either to the plastic power, or to that magico-magnetic influence in which the belief in lycanthropy and other strange transformations has originated. The multitudes of unaccountable stories of this description recorded in the witch trials, have long furnished a subject of perplexity to everybody who was sufficiently just to human nature to conclude, that there must have been some strange mystery at the bottom of an infatuation that prevailed so universally, and in which so many sensible, honest, and well-meaning persons were involved. Till of late years, when some of the arcana of animal or vital magnetism have been disclosed to us, it was impossible for us to conceive by what means such strange conceptions could prevail; but since we now know, and many of us have witnessed, that all the senses of a patient are frequently in such subjection to his magnetizer, that they may be made to convey any impressions to the brain that the magnetizer wills, we can without much difficulty conceive how this belief in the power of transformation took its rise; and we also know how a magician could render himself visible or invisible at pleasure. I have seen the sight or hearing of a patient taken away, and restored by Mr. Spencer Hall in a manner that could leave no doubt on the mind of the beholder—the evident paralysis of the eye of the patient testifying to the fact. Monsieur Eusebe Salvete, the most determined of rationalistic skeptics, admits that we have numerous testimonies to the existence of an art, which he confesses himself at some loss to explain, although the opposite quarters from which the accounts of it reach us, render it difficult to imagine that the historians have copied each other. The various transformations of the gods into eagles, bulls, etc., have been set down as mere mythological fables; but they appear to have been founded on an art, known in all quarters of the world, which enabled the magician to take on a form that was not his own, so as to deceive his nearest and dearest friends. In the history of Gengis Khan, there is mention of a city which he conquered—"in which dwelt," says Saidas, "certain men who possessed the secret of surrounding themselves with deceptive appearances, insomuch that they were able to represent themselves to the eyes of people quite different to what they really were." Saxo Grammaticus, in speaking of the traditions connected with the religion of Odin, says that "the magi were very expert in the art of deceiving the eyes, being able to assume, and even to enable others to assume, the forms of various objects, and to conceal their real aspects under the most attractive appearances."—*Mrs. Crow's Night-side of Nature.*

#### ANGELS ON EARTH.

MR. PARTRIDGE:

By the term "Angels," here, is not meant "disembodied Spirits," but such as appeared to Abraham, to Lot, to Jacob at the brook Kedron, etc. You, no doubt, recollect that in an issue of the TELEGRAPH, in August last, an announcement was made that angels of God, such as above described, were on earth and that myself and others had seen them, talked with them, handled them, etc.; and that they had important messages to man, with regard to the order of the kingdom of God on earth, and the resurrection of the dead.

If it were possible, I am more than ever convinced of the sublime and most important fact that they are really here, and that they will soon be able to render conditions favorable to give to the world their message, which is of vast importance. Spiritualism has about performed its use, which is to prepare the way for the angels' work. The latter, however, will not displace the former, but both will go on harmoniously in the performance of their missions, one being indispensable to the other. But the lower will not, as a general thing, comprehend and recognize the higher.

The new phase of Spiritualism now to be introduced by the angels of God will sustain the relation to Spiritualism that Spiritualism does to what is called Christianity. Many of the most warm and zealous friends and advocates of Spiritualism will oppose the new development as strenuously as do the priests of Spiritualism. The day is coming, and now is, when Spiritualists will be tried, as sectarianism has been tried by the great truth of Spiritualism. The small muffled raps were but little heeded for many months at first; but increased power came like rolling waves to waft the truth of Spirit communication over the entire globe. So with these mighty messengers who come to bless the race with the knowledge of immortality and eternal life. But let all take heed, both old and young, high and low, great and small, learned and ignorant, for God's ways, whom they represent, are not like man's ways. Their mode of communication may be not as we might choose. It is possible that from the very simplicity of their manners, many will stumble as did the sects at the Spiritualism.

The invisible intelligences which attend me say it would be unwise

ment, also capacity of writing, to give an explanation. A place (a room) must be prepared and devoted to the purpose. And then, even, the medium can do but very little in revealing these heavenly messengers. A person might see an angel, for instance, in a room prepared for the purpose with his natural eyes, and not discern it at the time to be such. Abraham might not at first sight have discerned those men that approached him at his tent door, to be Angels. And it is still more probable that Sarah did not, for while the conversation was going on outside the tent, she laughed at what they told Abraham concerning the child. So in other cases.

Here is a spiritual power which can pervade or possess a person, and qualify him to see angels in the sense to which I am referring. It was the conditions that Abraham, Sarah, Lot, and others were in at the particular time, that constituted them in the presence of angels.

I. VAN DEUSEN, 104 Taylor-street, Williamsburgh.

#### SPIRITUAL LYCEUM AND CONFERENCE.

##### ELEVENTH SESSION OF THE CONFERENCE.

Dr. HALLOCK read an essay on education, by Mr. Bruce, which will be given in our next issue.

Mr. PARTRIDGE remarked that in a neighboring State there was being held a Convention for the avowed purpose of considering the means of promoting human welfare. He alluded to the Convention being held in Rutland, Vt., the opening session of which commences to day, and it might not be unprofitable for us to enter into sympathy with them.

Mr. P. then read the call, and commented upon the statement that "the future is hopeful only in such proportion as it points toward a wise and well-grounded emancipation of the race from the spiritual despotisms that, on the one hand, now control thought, and the civil and social disabilities that, on the other, restrain action, into that free and pure life which both are yet destined to attain." He thinks it self evident that the existing state of the religious and social world is one of despotism. We require no better test of this than Spiritualism affords. The prevailing practice, when an investigation of Spiritualism is suggested, is to consult *Moses* as to whether he considers it allowable. The man who finds it necessary to obey Church-authority, or seek for biblical permission to examine existing facts, is under despotic sway; and one of the grand objects of our Rutland friends and those who sympathize with them, is to help him to emancipate himself. The pious fraud that the senses of the present generation, and indeed of every other subsequent to the apocalyptic age, have become depraved, bears nearly universal sway. It is a labor of love to redeem them from this mistaken imputation, and to invite the living age to a resumption of their use. When one duly considers, it is seen to be absurd to rest one's faith on the integrity of the senses of men who lived two thousand years ago, refusing at the same time to credit the evidence of the senses as to the same things occurring at the present day.

A Unitarian clergyman in a recent public discourse, took the ground that the Bible nowhere affirms that Spirits communicate with mortals, but if they do it is not lawful. Here we have two worlds tied up and placed under the despotism of an old book, in the estimation of a modern exponent of what is deemed the most liberal and rational form of religious faith. It is the mission of progressive thought to deny that the past is better able to judge for us, than we are to judge for ourselves. In fact we are the adults, and they the children, and it is not only our right but our duty to assert and maintain our manhood. We have not only our own eyes and our own experience, to guide us, but the best of theirs also, and we might greatly profit by it, would we but consider it as a help and not as an authority. Perhaps the greatest ground for distrust (if any) as to the practical usefulness of the Rutland convention, arises from the proneness of many so called reformers, when assembled on a platform of universal freedom, to mount each his own particular hobby-horse, under the too frequent hallucination, that his favorite quadruped is just the animal to carry all the world, if it will have the goodness to get up behind him. He mistakes what he wants himself for a universal need. True reform must reach deeper than these individual schemes; it must base itself upon principles, not upon men. He thinks the language and spirit of the call indicate a higher ground than any heretofore taken, and he feels entire sympathy with its objects, and is hopeful as to its results.

Dr. GRAY said: That portion of the call which asserts, as the basis of the invitation, that "it is believed that in purpose we should 'see eye to eye,' and it is purpose, not creed, that vitalize and harmonize effort," is prophetic of useful results. Childhood naturally asks, what shall I do for myself? Manhood inquires, what shall I do for the neighbor? That call is the language of manhood. Our Vermont friends have invited a conference on the basis of a unity of purpose; that is to say, on the ground of fraternal love, and he is with them in that purpose.

Mr. SWACKHAMMER said: There must be a basis of action in all reformatory efforts. Most reputed reforms are mere changes. What he understands by reform, is to make better. The great principle alluded to by Dr. Gray, that of living for others, faithfully acted upon will inevitably lead to reformation. It will build all our cities anew—give us better houses, pure air, establish justice and cause the universal life-current of humanity to run more smoothly. As he remarked at the last session, the text of the reformer must be man.

Dr. HALLOCK said: In the admission that love to the neighbor is the true basis of manly action, we must not mistake it for zeal to convert him to our way of thinking. There is a broad distinction between love to the neighbor and a desire (which is generally mistaken for it) to make a proselyte of him. It is a notable saying that Jesus was a great

reformer, very true, but he said a hard thing of proselytism. He did not trouble himself concerning the private opinions of those with whom he came in contact. The truth that was in him, and which he uttered by life and precept, led to reformation. This is why he is the great reformer, and the way is open to all men. Consider Mr. Rarcy the great horse reformer. That man has become the reigning toast of the British aristocracy by simply applying the principle of Jesus to the quadruped—by coming into sympathy with him on the plane of his own—by recognizing his individuality, and by respecting it most sacredly. Such a course would tame the devil. All rebellion is founded on disrespect. Love thy neighbor as thyself; then let him alone, and he will reform himself. Help him as Mr. Rarcy does his quadrupeds, to express his own individuality; treat him as a brother rather than a sinner as Jesus did. Seeing that all schemes have failed, suppose we make a fair trial of that, and see what will come of it. Think of that rampant "Saul of Tarsus," Crispian. On news paper authority, what a meek disciple he has become.

Dr. GRAY said: The subject suggests the question, What is reform? The literal meaning is the best—to take on a new crystallization. Jesus was more adult than his followers. To the question of the young man, who asked, What shall I do to be saved, he answered, act from fraternal love. The same question, in substance, being asked of an apostle, received for answer, *repent and be baptized*. The one indicates the man, the other the child. That reform, or new formation, which arises from fraternal love, is in the direction of manhood; but that which is simply a conversion from one faith to another, is on the child plane. It is the receiving of a new coat rather than an increase of manly strength. The man who, in the name of reform, only psychologizes, plants an exotic which must die out. It should be remembered, that that state or form of expression is the best for the individual which is the highest seen by his own judgment. The broader conclusions of more advanced growth should not be forced upon the plane of childhood.

Mr. MILLER said: What is the meaning of reform? It is the universal injunction from the death of Abel to the present day. All nature enjoins and practices it. The flower, when it drops its seed into the earth is a reformer. Martin Luther and modern Spiritualism alike proclaim it. There is no life beyond the grave, says materialism, and the many headed doubt of the Christian Church. Reform that mistake by a knowledge of the truth, says Spiritualism. "Come let us reason together," for this is the season of reform, says God through all his works.

Mr. PARTRIDGE said: It appeared to him that it devolved upon Spiritualists to point out something specific in the way of reform. There are existing evils: What is the duty of Spiritualists with respect to them? The vice and crime of the city of New York, if we were not accustomed to it, would fill us with bodily fear; but we are like the soldier in battle, whose familiarity with danger makes him disregard it; the bullets fly thick and fast, nevertheless. The laws of the land, for example: he should like to inquire into them. To him they appear to be mainly a congeries of traps for the catching of game for the use of the few. They are made by money for money. The institution of bank or railroad controls our legislation, if not wholly, at least to a great extent. That this and kindred questions especially demand the attention of Spiritualists, is because laws to benefit man must be based on a knowledge of man, and no class of the community has so great an opportunity of becoming acquainted with man and his needs as the Spiritualist. Where much is given, much is required.

Mr. COLES was of the opinion that the question, What shall I do to be saved? was addressed to a man: at least it takes a man to answer it. The world is brimfull of holy zeal to save somebody else, to the neglect of its personal salvation. We are democrats in politics, and reformers in morals and religion, ready to make any sacrifice to redeem our neighbors to the true faith, *provided* we are well paid for it. James Buchanan is a great man to his *lady* while in the reception, present or prospective, of three dollars a day and the contingent pickings. The thermometer standing at 90 deg. Mr. Coles was forced into some tropical observations on that rare spectacle in reformatory experience, known to sacred history under the name of hypocrisy, and considered by him as not yet wholly obsolete.

Dr. GRAY said: He would propose, not as a question for debate, but as a subject for consideration, What is the spiritual basis of the various passions manifested by man on the earth plane? As for example: What is fear? what is hope? what is faith? etc., etc. In other words, that which on the surface is so often rough and angular, what is its true significance? Adjourned. R. T. HALLOCK.

A FATAL LION HUNT.—A letter from Phillipville, (Algeria) of the 12th, gives an account of a lion hunt, which ended fatally for the principal actor in it. For some time past the Arabs belonging to a tribe between Sora and St. Charles, saw their flocks every day diminishing from the attacks of a lion of such enormous size and strength that they despaired of being able to destroy it. In that dilemma they applied to a shoemaker residing in the village of St. Charles, who had acquired a considerable reputation for his skill and courage in hunting savage animals, and he readily consented to accompany a party of the tribe against the lion. A day was fixed, and the shoemaker, after examining the ground, placed himself with a double-barreled gun in ambush in a hollow tree, where he waited patiently for the approach of the expected prey. A party of the Arabs were stationed at some distance. After waiting some time, the lion made his appearance and advanced toward a flock which had been purposely driven to graze near the tree. As soon as the animal came near, the shoemaker fired his two barrels, and the lion fell apparently dead. The shoemaker waited for a quarter of an hour, and then, finding that the lion did not move, he went forward and raised its head with the barrel of his gun. At that moment the dying animal made a last effort, and lifting up its paw, struck the shoemaker so heavily on the back that he killed him on the spot. The Arabs after a time approached, and found the lion and the man dead side by side.

## PHILOSOPHICAL AND MORAL DEPARTMENT.

## REFORM IN UNITY.

ATHOL DEPOT, MASS.

It is nearly two thousand years since the Founder of Christianity was cradled in a manger. For the space of almost nineteen centuries has the Christian Record been the acknowledged and accredited "Gospel" of myriad people and mighty nations. Amid the densest shadows of sin and superstition did Christianity arise; against the most overwhelming torrents of invective and persecution it battled long; in the hour of its greatest nominal success and power, it was still embosomed in error and confusion as in a cloud; but its brightness, like that of the rising sun, broke for itself a golden path, and with much upheaval of the startled vapors, and with many brilliant outbursts upon the astonished public mind, the true light of the blessed Jesus began at last to shine. In the Lutheran Reformation, it burst forth brightly; and in the numerous individual, religious, reformatory and beneficary movements which have since been unfolded, it has brightened more and more. Yet the mere trifle which has been, thus far, comparatively achieved toward the vital development and practical application of Christianity, can be judged by the moral want exhibited in an enterprize like that of Raube Haus of Germany, and in the strongly expressed wish that, "on our side of the Atlantic," might arise one "whose abilities should be sufficient to unite in one common purpose our reformatory enterprises, and rescue from infamy and sin the tens of thousands of children who now, apt scholars in crime, throng the parlous of vice in our large cities, and are already committing deeds whose desperate wickedness might well cause hardened criminals to shudder."\*

"To unite in one common purpose our reformatory enterprises!" Such an idea would doubtless tend directly to "rescue from infamy and sin the tens of thousands of children" who are growing and festering in degradation and wretchedness "in our large cities;" but would the movement culminate in this, and this alone? Is not the effect on hamlets and villages, as well as on "large cities," to be duly considered? and are there not persons of a "larger growth" to be taken into the account, even as the said "children" should be? or, whether they be children or "grown persons," are the degraded and vicious the only objects in whose behalf reform should be concentrated and rendered potent? Could we not, without a very close or distant search, find thousands on thousands of honest and industrious individuals, old and young, who are fairly, or rather un-fairly, miserable and poverty-stricken under the pressure of a mercenary and heartless selfishness and speculation, which, though it has not its head-quarters in the "Black Sea" or the Five Points, is yet as much of a crushing weight upon the true manhood and the true growth of society as the vilest leprosy in the vilest den of licentious villany itself?

At this very moment our prominent citizens and business men are hampered on all sides by the "prostration" induced by this same mercenary and heartless selfishness and speculation, to whose "profitable" investments so many have freely given themselves, without once consulting the source and nature of true profit. At a late date, a leading paper of New York spoke of "the banks glutted with money, the city with flour, and something like one-fifth of the population dependent on charity," fifteen thousand persons having been, then, recently added to the list of the association for improving the condition of the poor in that city, making in all thirty-seven thousand charity-fed unfortunates in that one community alone. Towns also there are even in goodly New England where it is with difficulty that they raise taxes sufficient to pay their school-teachers. Even the great and teeming West writhes and stagnates under the financial fetters that bind it. The very United States Government likewise struggles in the very jaws of bankruptcy; and in every direction are to be found men and women, young and old, necessitated to be idle where they would not be, and equally discontented and distressed in their poverty—all showing that there are others beside the degraded and vicious "in our large cities," whose needs demand the commiseration and aid of the true philanthropist and reformer; and others than the "children" of either the virtuous or the degraded, whose wants and woes require us "to unite in one common purpose our reformatory enterprises."

To the writer of this article, it is a fact most palpable and positive, that popular reform has not yet taken its true direction to any great extent, any more than it has met with its fullest concentration or its broadest application. None can deny that the labors of Augustus and Pense, of this country, and of Wichern and others of Europe, are beyond all praise. None can doubt that any genuine and effective embodiment of the reform spirit will amply sustain all such noble benefactors of humanity, and maintain others still in the same admirable field of effort; yet merely to drag out the victims of misfortune and degradation from their present infamy and evil, leaving the active and producing causes of all this wretchedness entirely untouched and unconsidered, is not by any means the truest aim nor the most legitimate purpose of reform. It is comparatively of but very little general benefit to cure individual cases of yellow fever, or to relieve "tens of thousands of children" or older persons from the stroke of the plague or pestilence, so long as we remove not the festering corruption or the miasmatic and mury-sloughs which are continually inducing those effects. Those who are stricken with the breath of the deadly upas may be relieved from their sickness and suffering, but so long as the poison-tree still stands in the path of the wayfarer, and probably as long as it exists at all, victims will continue to be made, and may possibly be multiplied, and become increasingly numerous. In this country, it is discovered that the alanthus, a beautiful and thrifty shade-tree, and free from vermin, has a most unwholesome emanation when in flower; but there is a sexual arrangement in this class of trees, by virtue of which, as in some other specimens of the vegetable creation, only a portion of the trees blossom; and it has been wisely proposed to banish from all frequented places those that produce the poisonous flowers—a proceeding without which it will certainly be of small avail to relieve such as are sickened by the offensive emanations of the tree. And precisely in like manner the influences which are continually engendering moral disease and death in our communities, great and small, must be checked and eradicated, or the work of reform will hardly keep pace with the natural increase of folly and crime. But what do I mean by "influences?" and what are those "influences which are continually engendering moral disease and death" among us? I reply: "They may be either individual or collective—they may be either of theory or practice—they may be of persons or of institutions. And I say, distinctly and emphatically, that of whatever or whichever class they may be—whether of self or of society, whether of one man or of combined masses of men—every operative element which tends to burden and degrade our race—every cause which disquiets, afflicts and deteriorates humanity—should be diligently sought for, ferreted out, and completely uprooted. History abundantly assures us that the errors or grossness of even a single wealthy or prominent man may be vastly more influential of evil than the example of the most hardened and brutish peasant. Let, then, reform look to the improvement and welfare of those in high stations, as well as of those in the lower conditions of life. All human experience demonstrates that not only individual theory and practice may be wrong, but that institutions both sacred and secular may be untrue in their nature, and detrimental—aye, even destructive in their consequences; therefore should we aim to rectify not only ideas and customs, but institutions also, both of Church and State. Indeed, by directing our reformatory energies to the regulation and improvement of institutions as a primary and important object, we necessarily strike a strong and fatal blow at false ideas and principles, as well as customs; for the institutions of a people are always the outgrowth of their mental and moral conditions or philosophy—or rather are the expression of the mental and moral conditions and philosophy of their teachers, leaders or rulers; and in their institutions the whole force of the life that is in them, whether for good or evil, is concentrated. Here, then, is the distinctive and general principle which the whole world should embrace, in any conjoint effort for its own improvement, or for the advancement of its truer interests as a whole. Here is the rallying-point around which all true hearts must inevitably gather, ere they can fairly begin that last and greatest achievement in philanthropy and human regeneration which is destined at last to subdue selfishness and sin, and bring the earth into harmony with heaven.

And now suppose that the true hearts scattered everywhere abroad should take up this idea in its broad and generous practical bearings, and should associate with it that magnanimous

and sympathizing Christian spirit which true hearts will always exercise toward the veriest outcast; and doing this, suppose they should begin to work with the people and for the people in the several localities wherein the parties interesting themselves might for the time being reside; and suppose that the primary assemblies thus established should be knit together in all places and in all directions by a common bond of unity and co-operation which would interblend all their moral force and resources, and enable them to combine their entire redemptory strength and purpose, and to apply their influence more broadly to the State, to the nation, or even throughout the length and breadth of the whole earth—would not all which depresses and degrades both high and low be more effectually cancelled? Would not everything which is essential to the full growth and welfare of all humanity be more promptly encouraged and aided, and that, too, with far less sacrifice to the few, and with far less individual expenditure to the many, than has been heretofore the case? Most unquestionably; and every true-hearted philanthropist, and all who are now laboring almost solitary and alone in their chosen fields of moral effort or benevolence, will undoubtedly exclaim, "God speed the day when we can have the aid of an institution so great, so nobly influential as this!"

But time and space fail me to speak of the numerous advantages which such a movement would have over and above all others which have thus far preceded it. I may consider this branch of the subject more fully in another communication.

At present I will rest content with saying that the ideas involved in this article, are at the foundation of an enterprize which has already been inaugurated—which has been widely yet quietly introduced to public attention, through various sources, "on our side of the Atlantic," and whose "Declaration of Brotherhood," some years ago, received throughout the length and breadth of New England, quite as many signatures as were attached to our ancestral Declaration of Independence.

And why should "our side of the Atlantic" rest content with forever following in the track of the European world? Or having energies more vigorous, ideas more expansive, and an area more spacious, why should not America establish as well as inaugurate, a movement more broad and comprehensive, more beneficiary, than anything as yet conceived of across the water?

The question "Why?" I will leave for consideration till I write again. In the meantime I should be happy to hear from persons in any locality who may feel disposed to interest themselves in a movement like that above.

D. J. MANDRELL.

## SPIRITUALISM AND THE WRITTEN WORD.

NUMBER FOUR.

MR. EDITOR:

CHICAGO, June 8, 1858.

A document against "Spiritualism" has appeared in the *New Jerusalem Messenger* of June 5, which calls for a short digression in these essays. It is in the form of a report from the Boston Society of the New Church to the Massachusetts Association held at Boston, April 15, 1858. Here it is:

"During the last winter, several Sabbath afternoon meetings have been occupied in considering and receiving instructions from our pastor on the subject of Spiritualism. The practices of this kind have become so rife in the world, and they are often supposed to have so intimate a connection with the revelations made to the New Church, that the time seemed to have come when the church should form and express some idea of their nature and quality.

"It seems now to be the conviction of this society, that Modern Spiritualism, or that art or practice which seeks and obtains communication with departed Spirits, by whatever name it may be called, partakes largely and essentially of the nature of magic, witchcraft, sorcery, and other similar practices, which are denounced and prohibited in the letter of both the Old and New Testament. They are, therefore, to be shunned as sin, in simplicity and truth, and in the spirit of obedience. The only ark of safety for the church, in regard to this matter, lies in total abstinence; and this from a religious principle. 'Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them. I am the Lord thy God' (Lev. xix. 31.)

"Some professed receivers of the heavenly doctrines seem to entertain the idea that the church ought to go into the investigation of this subject experimentally, that they may learn its nature and quality, and thereby become able to help those to get out of it who have gone into it. But this mode of proceeding must be attended with great hazard. To go into it voluntarily is to partake of it; it is to eat forbidden fruit that the eyes may be opened. To go into it experimentally is to give up the essential faculties of the mind—the understanding and the will—to the control of others; and when this is done, and done in disregard of the admonitions of Divine and Infinite Wisdom, who can give us assurance that we shall ever regain the control of them in their pristine excellence? Such a process may be likened to a plunge to save a man drowning in a liquid, the mere contact of which is paralyzing him, and will as certainly paralyze us. If we would retain power to help our neighbors, we should shun the causes that incapacitate them from helping themselves."

The above report was the result of a series of lectures on Spiritualism, delivered by Rev. John H. Wilkins, before the Boston Society of the New Jerusalem Church, during last winter. The lectures, or some of them, have been published in

\* See article entitled "Dr. Wichern and his Pupils" *Atlantic Monthly* for March. The "Raube Haus" is an institution in Germany, something like Mr. Pense's at Five Points, but on a larger scale.

the *Messenger*, the character and quality of which may be known from the above document, as that is their "fruit" or effect upon the minds of those who listened to them; wherefore, we may safely proceed to judge of the tree from which it sprung. I can not better begin this work than by relating an anecdote that occurred yesterday.

Happening to be in company with a Swedenborgian, and intimate friend of the reverend pastor of the Chicago society, the subject of conversation turned upon Mr. Wilkins' Lectures, and to the distinction (which he labors unsuccessfully to explain), between the several degrees of the spiritual mind and the external senses of the spirit. I remarked that I was then engaged in preparing something on the subject for my brethren, the Spiritualists, to be published in the *SPIRITUAL TELEGRAPH*, when I was asked, "Are you a Spiritualist?"

Certainly, I said; why do you ask?

"Because you spoke of your brethren, the Spiritualists."

Are you not a Spiritualist? I inquired.

"No, not of that kind."

But you claim to be a scientific Spiritualist, do you not?

"Yes."

Well; do you imagine that a little less of science on the subject places any one outside the pale of brotherhood?

This, like a raking cross-question to an unwilling witness, brought out a full confession of the fact, that the Swedenborgians of the Chicago Society indorse the document of the Boston report above given, and really believe that, by withholding communion with Spiritualists, they are complying with the Divine injunction, "Regard not them that have familiar Spirits, neither seek after wizards, to be defiled by them."

I have frequently conversed with the pastor of the Chicago Society on the subject, and know that his views are substantially the same as Mr. Wilkins' and the Boston report. I have also had intercourse, for years, with other Swedenborgian clergymen, as well as with many of the lay members of that sect, nearly all of whom have given similar testimony—against the whole of which I desire to enter a most emphatic and solemn protest. And I do hereby protest against it, as a decidedly sectarian movement, tending only to increase and inflame the divisions which now separate the human family, on the subject of spiritual truth, instead of to soften and heal them, according to a truly religious temper; and I do also renounce it as a complete perversion of the heavenly doctrines of the New Jerusalem, and as a direct falsification of the Divine Word.

The grand postulate of all that Swedenborg has written concerning the descent of a new dispensation, is precisely this: that *faith alone* had usurped the place of *charity* in the Christian church, and had effected its consummation; that is to say, the ecclesiastical rulers or teachers of the church had made the essentials of religion to consist, in the first place, of things in the understanding, and had made *charity*, or the affections of good will toward others, entirely subordinate to *doctrinals of faith*. This, he shows, as no other writer has ever been able to show, is an inversion of true order, necessarily resulting in the suffocation and extinction of charity, and a consequent total obscuration of all the truths of faith, in every mind that adopts such inverted order. The corner stone of the New Church Theosophy is, that Love is the supreme principle in the Divine as well as the human mind, while Faith is a subordinate principle, deriving its quality from the quality of the Love. According to Swedenborg, "Charity is an affection of good will toward all mankind, proceeding from the Lord alone;" and "Faith is an inward acknowledgment of the truth, which comes to those who lead good lives from good motives." Faith, therefore, is but the eye of Charity, and spiritual clear-sightedness is its eminent attribute. Hence it is, that *charity* unites all, of whatever degree of intelligence, while *faith alone* separates all, making human unity impossible.

Thus it is seen that an error on this point is radical and fundamental, vitiating everything that proceeds from it. That this is the quality of the error in the foregoing document, we shall proceed to show.

The report asserts, without the least attempt at proof, beyond the quotation of a literal and unexplained text from the book of Leviticus, that "Modern Spiritism partakes largely and essentially of the nature of magic, witchcraft, sorcery, and other similar practices;" that "it is to be shunned as sin," or as a violation of Divine law; that members of the church should hold no communion with any who receive Spirit communications;

and that such communion is not only "dangerous," but fatal, and a source of spiritual defilement.

Now there is not a society of intelligent persons living, in the middle of this nineteenth century, who could be induced to assent to and publish to the world, such a string of atrocious sentiments as those above stated, unless they had been under the deadly influence of clerical "magic, sorcery, and witchcraft," operating to blind their eyes to the most obvious of truths; to infuse superstitious fears into their minds; to inspire them with a horrible distrust of their well-disposed neighbors, which is almost sure to end in alienation, aversion, contempt and hatred; and, worse than all, to induce them to believe that this is to pay due regard to the "admonitions of Divine and Infinite Wisdom." I repeat, that clerical magic, sorcery and witchcraft are the only means to be found in all this vast universe of God, capable of producing such an astounding effect as that document exhibits, coming from a society of intelligent New Englanders, in the year 1858. It is well, however, that these secret powers are at length made manifest, and that we may learn their true quality.

Who does not know that the arts and practices of magic, sorcery, witchcraft, and the like, can not be exercised by simple minded people, like those who constitute the great mass of Spiritualists? Do not our clergymen know that they can only be performed by persons of very peculiar cast of character, such, for instance, as are capable of wielding a powerful influence over the minds of others, so as to make them believe the most absurd things without reason, and even contrary to reason? They only can practice them successfully who possess a most acute and subtle ingenuity of intellect, and who, from continual dissembling, are able to conceal their real purposes under plausible manners. They are such as can plan and execute the foulest intrigues of diplomacy, and remorselessly plunge whole nations into the horrors of war to gratify a selfish ambition, wearing all the while a perfectly calm and polished deportment, and a dignified bearing, like that which distinguishes the ambassador and the finished courtier who shines in the brilliant circles of the courts of kings and emperors. But whence is this power derived? The practice of this subtle power was rife in those epochs of man's history occurring after the race began to decline from the simplicity and innocence of an Eden life, with which its career was begun; and they increased during the progress of that decline or "fall," until the period of the Divine Incarnation, making that greatest of events necessary for the salvation of the human race. It was the intellectual knowledge of spiritual and divine things possessed by persons who had parted with all good affection and true regard for the welfare of their fellow man (the very identical principle of *faith alone*) which gave them the power of practicing these infernal arts. Let our clergymen look this fact in the face, while they are endeavoring to influence (flow into) their simple-minded parishioners, take possession of them, and lead them to the perpetration of such works as those we are here called to animadvert upon.

Swedenborg teaches that it was the subjugation of such terrible powers as these which had gained ascendancy in the spiritual world—so as to menace the very heavens with destruction, that constituted the great work of redemption wrought by the Lord, by means of the humanity into which he descended, and after glorifying that humanity, reascended and united it with his original divinity, whereby he holds them in everlasting subjection. Swedenborg further teaches, that the whole process of the declension of the human race, in its most minute particulars, is recorded and contained in the interior or spiritual sense of the Word, which is revealed to men and angels as they advance in obedience to the Divine laws and become wise. Whoever, then, would quote from the book of Leviticus, or any other book of the Word, should be careful that he does not "wrest the Scriptures to his own destruction," and by setting his neighbors at variance with one another, oppose the purpose of the Spirit which gave them to the world, namely his own individual elevation into true and everlasting life, as well as that of all men. I would not judge them harshly. I would not judge them at all. But their work, I hesitate not to say, is the work of magic and sorcery, of which they themselves may be the unconscious mediums.

It seems from the report that there are some "professed receivers" in Boston, who think that the church ought to investigate Spiritualism with a view to "learning its true nature and quality, and thereby become able to help those to come out of it who have gone into it." Now, one would very logically con-

clude that these were really benevolent persons, moved by a genuine Christian love for their supposed misguided neighbors. But no, not at all. They are put down as "professed receivers;" that is, they profess to receive the heavenly doctrines, but their profession of the fact is not admitted by the Boston Society. Beside, the Society does not want to learn the "nature and quality" of Spiritualism. Why? Because that "must be attended with great hazard," even the loss of their self-control in its "pristine excellence." Poor infatuated dupes that they are! Can not every Spiritualist see that they are completely possessed by the medium WILKINS, and that their imagined self-control, in its "pristine excellence," is as great a delusion as ever maddled the scone of an untought Spiritualist?

Yet these ministerial mediums of communications, like that we have examined, have much to say about the second coming of the Lord, and that this is the time of his appearing in the Spirit? Do they really believe what they say? Or do they but repeat the language of Swedenborg, after the fashion of a parrot? If they do believe that they have the all-protecting presence of the Lord with them, what grounds have they to fear the contact of their fellow-men, whether in or out of the natural body? These inconsistencies prove that they have been operated upon by sorcery and magic. And when the Boston Society tells us that "to investigate Spiritualism experimentally is to give the essential faculties of the mind, the understanding and the will, to the control of others," they only furnish evidence that they have no such faculties to give up, for these are already in possession of John H. Wilkins, whether in their "pristine excellence" or otherwise.

J. W.

#### ON DREAMS.

HESPERIAN PLAINS, PIKETON, OHIO, June 17, 1858.

FRIEND PARTRIDGE:

The leading article in your last paper, on dreams, is worthy of consideration, and it is a subject which I have thought much upon.

If, as is generally thought, the Spirit lies dormant during the sleep of a night, why may it not lie dormant during eternity? Admit one, and the other conclusion would very naturally follow. I am becoming more of the opinion that in profound sleep, after the soul has passed fully through the land of dreams, it enters the Spirit-world, and instead of being in a dormant state, is more fully alive than in its waking hours. It is only during disturbed or imperfect sleep that we dream; hence we might infer that the domain of dreams lies between the evening twilight of the natural, and the morning twilight of the Spirit world; and that it is the interblending of the two that produces those extravagances and vagaries peculiar to most dreams.

There is undoubtedly what we may call an external and an internal memory. The former is familiar to us; the latter shows itself in those cases where the sleeper returns at a subsequent time, to some problem or composition left unfinished during a former sleep.

Does the Spirit ever need repose? We know that the physical powers through which it manifests itself to the external or natural world, do need repose; but it may well be doubted whether the spirit ever tires, and consequently is ever active.

The analogy between sleep and death is obvious to all. In death there is a complete cessation of all the physical functions. In sleep there is a suspension of all except what we might call the vegetative functions; they are left to keep and repair the house, while the family is gone. And at length, when the time comes that, either from age or abuse, the house is no longer fit to afford a suitable residence for the spirit, it is then it is left to decay.

We can conceive of a very good reason why it is so ordered that in our waking state we have no knowledge of the spirit's existence or condition during sleep; for at such times our enjoyments or conditions may be such, that were we sensible of them, we might be in too great a hurry to go to our eternal sleep.

But, friend Partridge, where will our dream theory carry us to? While reading your paper just now, my faithful New Foulender Jeff was lying in voluptuous ease just across the room, taking his accustomed snooze, when lo! he dreams—I know he does, by his whining and suppressed yelping. Now it appears to me Jeff has placed us in a dilemma; and we must either give up our theory, or admit that Jeff has a spirit and can take cognizance of a Spirit-world. Now, I am not willing to give up our theory, but would rather believe, with Swedenborg and many others, that some animals have Spirits that will survive the death of the body.

"Who knoweth that the Spirit of man goeth upward, or the Spirit of the beast downward." Thus we see that Solomon was in doubt whether the Spirit of man was immortal or the Spirit of the beast mortal.

O. J. F.

LITTLE THINGS.—Springs are little things, but they are sources of large streams—a helm is a little thing, but it governs the course of a ship—a bridle bit is a little thing, but see its use and power; nails and pegs are little things, but they hold the large parts of large buildings together; a word a look, a frown—all are little things, but powerful for good or evil. Think of this, and mind the little things. Pay that little debt—it's promised, redeem it—if it's a shilling hand it over—you know not what important event hangs upon it. Keep your word sacredly—keep it to the children, they will mark it sooner than anybody else, and the effect will probably be as lasting as life.—Mind the little things.



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

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, JULY 3, 1858

### THE FREE CONVENTION.

On Thursday evening we got our valise packed to go to the Convention of the friends of Human Progress, held at Rutland, Vt., but were prevented by a sudden and dangerous illness in the family, and we retired to our library to reflect.

On reading the call, we perceive that the whole question of human reform and progress comes properly before the Convention. Therefore it will be expected that the present condition of humanity will be considered and contrasted with what it might have been and should be, and the hindrances to the more natural and rapid developments, pointed out, and the remedy specifically and clearly presented. If the Convention fritters away this propitious opportunity, and spends its time in complaints, and ends in fine speeches, the people will be disappointed. There have been complaints enough—fine and seemingly earnest speeches enough already—and there is no need of conventions to multiply these. But what we want is to know precisely the remedy for our insufferable burdens, and how to apply it for humanity's best good. If the Convention fail in this, it might as well never have been held. But from what we know of the humanitarian earnestness of many friends who have gone to the Convention, we hope it will evolve some practical good.

Many Spiritualists will attend this Convention, and more is expected of them than merely to affirm that evils exist, that Spirits communicate with mortals, and that the people are slow to give heed to them. By virtue of this intercourse, we claim to know more of humanity and its needs here and hereafter, than others who have not enjoyed communion with the inhabitants of the other life; and the eye of the world is upon us to see what practical good or useful suggestions Spiritualism evolves.

The capabilities of humanity and the order of society, political, social, and religious, should be taken up and thoroughly considered, with a view to ascertain the errors, injustice, and burdens, and to point out the ways and means of reform and progress. For example: If it is found that every human life is an immortal divine life, the practice of terminating its existence in the earth-form to expiate any crimes of this life, may be questioned. Whatever society may do to the body—shoot it, decapitate it, or hang it—the *man* still lives somewhere, and is probably no better for the infliction of any of these or other cruelties. If society had helped instead of hindered the expressions of his life, he would in turn undoubtedly have helped society. This Convention should consider whether the overt acts of individuals are not the exponents—the outward manifestations—of evils in society, rather than in individuals.

Another question properly to be considered is, whether one man or a few men shall own and control all of God's earth, or whether the ownership thereof shall be limited, and each individual be entitled to a portion.

Another question is, whether a class of men shall dig in the mines, or on farms, and produce the metals or provisions, as money representatives of their labors, and other men, by statute, sit in easy-chairs, and sign pieces of paper as money representatives. The question is whether the latter do not rob the former of the just value of their labor.

Another question is, whether social wrongs and temptations may be indulged in with impunity, or whether a death-bed repentance will blot them out or serve as the soul's passport to the sphere of purity and happiness in the future life.

These questions present but a few examples and indications of the great and important work which properly comes before this Convention.

If the practicable consideration of these and kindred subjects is skirted, with merely a resolution affirming the evils, or a classical flourish of rhetoric concerning them, the Convention may as well never been called—at least in the name of Freedom and

Human Progress. The people's burden is not to be relieved in this way. It demands sincere, earnest thought, and true human work.

At the time of writing this, we have heard nothing from the Convention, and we look hopefully, but with fear that personal displays will overshadow true practical, humanitarian endeavors.

### ARCHBISHOP HUGHES AND HIS ACCUSERS.

Some four or five weeks ago the Albany Statesman published an article purporting to have been furnished by a correspondent writing from New York city, containing some serious representations as to the existence of a secret Catholic Society in this city, of which Archbishop Hughes was said to be the head and autocrat. The title of the Society was said to be "The Circle of Jesus;" its first object was said to be to procure the exclusion of the Bible from the public schools; its ulterior aims, it was said, were, by secret and persevering machinations, to undermine the existing system of things in the social and political world, and to control the governmental machinery of the country; and it was represented that persons were admitted to membership of the Circle only on condition of solemnly pledging themselves to obey in all particulars, the dictation of Bishop Hughes as its head, and to not even stop at the sacrifice of the reputation, property and even life of others, should this be necessary in order to gain the objects in view.

The Archbishop, a few days after this charge was published, came out, in the city papers, with a brief but dignified disclaimer of the whole affair. The writer in the Statesman, who was ascertained to be James B. Swain of Westchester county, reiterated the statement, for which the Archbishop has prosecuted him, and he stands bound over in the sum of \$1,000 to appear at the next Court of General Sessions to answer the charge of libel.

We sincerely hope that this matter will not blow over until it is so thoroughly shaken up as to relieve all outsiders from the unpleasant quandary into which they have been thrown by the criminations, denials and recriminations, having ecclesiastical and political bearings, which are almost perpetually being bandied between anti-Catholics and Catholics. On humanitarian grounds, we are totally disinclined to believe that any such representations can be truly applied to civilized and professedly Christian men, as have been made concerning the alleged "Circle of Jesus;" on the same grounds, we are equally averse to believing that any one to whom society accords the slightest claims even to common decency, could deliberately and maliciously fabricate a totally false and groundless charge that is so atrocious. And yet when we consider what is obviously the genius of the Roman Catholic system; when we consider that it is the necessary tendency of her very nature to constantly aim at supremacy over the very minds and consciences of men, and that her history shows so many dark examples of unscrupulousness as to the means whereby she has sought to secure her ends, we confess we are in some doubt whether there may not be some fire in all this smoke that has been raised concerning her secret machinations to elevate herself upon the ruins of the religious and political rights and liberties of others. But in view of so many elements of good as we are obliged to acknowledge as existing in the Catholic Church, it would pain us to believe that she is so festering and rotten with an unscrupulous and infernal lust for power as some would represent her to be; and we shall watch the progress of this pending lawsuit with interest.

### SPIRITUAL ITEMS FROM THE FRENCH.

We see from the *Journal du Magnétisme* of March 25th, that the Magnetists of Paris held a grand celebration of the anniversary of the birth of Mesmer, on the 23d of May, by a supper that was numerously attended by both ladies and gentlemen. Baron Du Potet, as the President of the Banquet, pronounced a discourse by way of opening the series of toasts that were offered on the occasion. The first part of the series had special reference to magnetism and its personal disciples, and in the second part *Spiritualism*, whose banner was displayed on the occasion, came in for a share of notice, received several toasts, and was the subject of some speechification which was warmly applauded. It is not pretended, we believe that all the French magnetists, who are numerous, are also Spiritualists, but the fact that the subject was tolerated as a theme of the evening, and speeches upon it were listened to with interest by the whole com-

pany, shows the deep hold which it has on the minds of the generality of those who believe and take an interest in magnetism.

We have received the two numbers of Mons. Kardec's *Révue Spirite*, for May and June, which are filled with matter of general interest to the Spiritualist.

By a circular accompanying one of these Numbers, we learn that the Spiritualists of Paris have formed themselves into a society, having for its objects, "the study of all phenomena relative to Spirit manifestations, and their application to moral, physical, historical and psychological science." This society assumes as its title, *Société Parisienne des Etudes Spirites*, (the Parisian Society of Spirit studies.)

A FALSE HUME.—The reputation of Mr. Hume as a Spirit medium, it seems, had tempted a fellow, at Lyons, to assume his name for the purpose of raising the wind, and who advertised himself as the Hume who had had "the honor to exhibit his experiments before his majesty the Emperor," and who would give a *séance* in Spiritualism at the grand theater at Lyons, for an admittance fee of five francs. The deception was discovered, however, before the time of the exhibition arrived, and the theater was not opened. The man's name was Larocho, who, after detection, said he had been operating, and was then operating under his *nom de guerre* of Hume.

Mr. Hume was expected back to Paris soon, whence it was his intention to go to Scotland, and thence to St. Petersburg.

MYSTERIOUS DISTURBANCES.—The *Revue* cites from *L'Indépendant de la Charente Inferieur*, some curious phenomena which had taken place at the hospital of the saints, of which the following is a translation:

"Some most marvelous stories are told, and during the past eight days nothing is spoken of in the city but some singular noises which, every night, imitate sometimes the trot of a horse, sometimes the walking of a dog or a cat. Some bottles placed upon a chimney-piece were thrown to the other end of the room. A package of rags were found one morning tied in a thousand knots which it was impossible to untie. A slip of paper on which was written, 'What do you wish? What do you ask?' had been left one night on the chimney-piece; the next morning a response was found written to it, but in characters unknown and undecipherable. Some matches, placed upon a table, disappeared as if by magic; in fine all objects changed their places, and were dispersed into all corners of the room. These witcheries were never accomplished except during the darkness of the night. As soon as a light would appear, everything would become silent; but let one extinguish the light, and the noises would immediately recommence. It was a Spirit who was a friend of darkness. Several persons, some ecclesiastics and old soldiers, have slept in the enchanted chamber, and it was impossible for them to discover anything which could account for what they heard.

"A man who was engaged in the hospital was suspected of having something to do with these disturbances, and was about to be sent away; but they were answered that he was not the author of the mischief, but, on the contrary, had himself been a victim to them many times."

We find as yet no account of these mysteries having been explained; and they look to us much as though they belonged to the long category of phenomena known as *haunted houses*, and which have occurred, with strong marks of resemblance and identity, in all countries, and, so far as we have the historical data to judge, in all ages, and the facts of which no hypothesis of possible deception and collusion has ever been found that is broad enough to entirely cover.

GORTSCHAKOFF'S DREAM.—We English the following from the *Journal du Magnétisme*:

"Frederick Wolkstager, who is expected to arrive in Paris early in the coming month, has a great reputation in Sweden, Norway, Finland and Denmark. The Russians who are very superstitious, have great faith in him, and have often made the journey to St. Petersburg to consult him. He has made many predictions, of which several have become celebrated. Here is one:

"While Prince Gortschakoff was minister of Russia at Stuttgart, he dreamed that his cook—the illustrious Gruyère, who is still in the service of the Prince—he dreamed that he, at the moment they were sitting down at the table, came to him, his clothes in disorder, pale, and in despair, saying that a frightful and unheard of prodigy had taken place in the kitchen. He had placed upon a spit a fine fowl, and

tend to it. After the lapse of some time, he approached the spit to examine the progress of his roast, when, O terror! he saw that the fowl had disappeared, and was replaced on the spit by the two-headed eagle of Russia, having a shield upon its breast. A man with embroidered garments, and crape on his arm, had replaced the cook, and was moistening the creature with its own juice, while a Turk was stooping down and blowing the fire.

"Prince Gortschakoff, not believing the recital of the faithful Gruyere, descended to the kitchen and saw with terror that his story was exact. On his arrival the man in embroidered habits arose. The Prince recognized in him M. de Nesselrode, who came before him, made a low bow, and kissed his hand. At the contact of his cold lips the Prince awoke.

"The Prince wrote all these details to Wolkstager, and the latter responded. In his response he predicted war, the defeat of the Russians, the death of Nicholas, the fall of Nesselrode, and that the latter would be replaced by Gortschakoff. That prediction, the knowledge of which was spread through Russia before its realization, greatly advanced, as one might well suppose, the fame of Wolkstager."

#### The Convention at Rutland.

Up to the time of going to Press (Monday evening) we have received but meager reports of the proceedings of the Convention at Rutland, Vt. Two or three telegraphic despatches, however, have arrived in the city, from which we gather the following particulars:

The convention met, according to appointment, on Friday last, at 10 o'clock A. M.; and elected Rev. J. F. Walker, of Glens Falls, to the chair. Resolutions were introduced on Spiritualism, Anti-Slavery, Marriage, Maternity, the Bible, Land Reforms, Free Trade, the Sabbath and Divine Worship. Speeches were made by Henry C. Wright, S. B. Brittain, Joel Tiffany, Mrs. Ernestine L. Rose, Wm. Goodell and Elder Grant. The Convention was held in a tent, and about one thousand persons were present, the Spiritualists predominating, but there were also a number of Abolitionists and Temperance men. Three trance mediums were expected to speak on Friday evening.

The chief incident reported to have taken place on Saturday, was the introduction, by Mrs. Julia Branch of New-York, of a resolution on marriage, which read as follows:

"Resolved, That the slavery and degradation of woman proceeds from the institution of marriage; that by the marriage contract she loses the control of her name, her person, her property, her labor, her affections, her children and her freedom."

An exciting discussion followed upon this resolution, the speakers being Mrs. Branch, H. S. Foster, Joel Tiffany, Mr. Lovey, Mrs. Ernestine L. Rose, F. W. Doans and others.

The afternoon session was devoted to a discussion of the Slavery question, and speeches were made by Parker Pillsbury, William Goodell, J. S. Foster, Mrs. Rose and others.

About two thousand persons were present at the Convention on Saturday, and a still greater throng was expected to be in attendance on Sunday. Great excitement prevailed in the community in regard to the Convention.

We shall probably have other particulars to report in our next.

#### Anacalypsis by Higgins.

In the SPIRITUAL TELEGRAPH of June 5, I said that the Anacalypsis is a Thesaurus of History, Ethnology, and Archaeology. I shall allude successively to some of the main historical points.

History, both sacred and profane, ancient and modern, Hindoo and Chinese, are handled with an astounding erudition. The Vedas and all the records of India are laid open to the reader. The Eastern astronomy with all its cycles and avatars, is unrolled with an accuracy to which Herschel and La Place could not refuse their assent. Not only Phœnicia and Chaldea, but even Egypt and Ethiopia, are shown as colonies of India. Abraham is an apostate Brahmin who refuses to worship the female principle in the Hindoo godhead, leaves India on the Jumna in India, goes westward, and settles in a region which his descendants called Judea, after the mother country. Even the history of Mexico before its conquest by Cortez, is realized by the careful peruser of this remarkable book; and all this is made so tangible that it would be difficult for any rational mind not to perceive glimpses of light and

authentic, it is at least more than probable. As for me, who have devoted a good deal of time to history and philology, after having read this book analytically, I could not help saying to myself that its facts and conclusions are far more probable, and rest on a more philosophical basis, than most of the records that are presented to us as authentic. But what is most singular is, that the priesthoods and theologies of every age, together with the Fathers of the Church, are adduced as evidence, and called by the author his *unwilling witnesses*. I am told that the book is so rare in England that they lately advertised for a copy in the English papers. J. A. WEISSE, M. D.

#### AFFAIRS IN SARATOGA.

Mr. H. Slade of Saratoga, writes us, *pro bono publico*, to say that they "have no such healing medium" in that village, or in those parts, to his knowledge, "as some may be led to suppose from current reports that have gone abroad." He speaks of events that have recently occurred in that place which are rather of an untoward nature, as the result of "receiving spiritual communications as authority, both in matters temporal and spiritual, instead of exercising reason and a little common sense," and cautions "all mediums against seeking to obtain a few perishable dollars if it must be done at the expense of truth." Lest, however, that too unfavorable an idea of the state of Spiritualism in Saratoga should be obtained from these allusions (of which he gives us no farther definition) he says:

"Let none get the impression that we have hauled down our colors to the enemy. Instead of this we have engaged a Hall for the season, and we have secured the services of Miss Davies of Waterford, an excellent Trance Speaker, for at least five or six weeks, commencing the second Sabbath in June, and hope that other lecturers who are in the field will come this way this Summer, and exchange some of the Living Waters of Truth for some of our Congress Water. But if any should come to get cured by any healing medium now living among us they may be badly disappointed."

#### HOMŒOPATHIC.

The report of the Northern Homœopathic Dispensary, conducted by F. W. Hunt, M.D., in conjunction with S. Lilienthal, M.D., and A. Houghton, M.D., for the year ending May 31, 1858, is before us. The report is so brief and full of interest to suffering humanity, that we publish it entire except the details of cases treated, of which we give the results of a few of the more common diseases.

#### ADDRESS TO THE PATRONS OF THE NORTHERN HOMŒOPATHIC DISPENSARY.

The first year of the Northern Homœopathic Dispensary has now closed, and the following brief Report of its operations is respectfully submitted:

This Institution was founded by J. W. Mitchell, M.D., assisted by the contributions of a few benevolent individuals, and was opened on the 1st of June, 1857. For some months it was conducted by Dr. Mitchell alone, with the most gratifying success. In the course of the season the undersigned became associated with him, and at a later date assumed the entire management of the Dispensary, on the removal of Dr. Mitchell to a distant locality.

During the year ending May 31st, the whole number of cases treated has been thirteen hundred and eighty-four; and more than three thousand prescriptions have been made. The patients have been drawn from various classes of the community, and from almost every nation represented by the population of the city. Of the natives of foreign countries, we have had the largest number from Germany, Ireland, and England. Anticipating a continual increase in the number of applicants at the Dispensary, an engagement has been made with S. Lilienthal, M.D., and A. Houghton, M.D., to give their aid in prescribing whenever further medical attendance shall be requisite.

The various forms of disease, the number of cases of each, and the results of treatment, are presented in the tabular statement annexed.

I am aware that precision in the results of Dispensary practice can not always be attained; but having formerly spent nearly twenty years in the allopathic ranks, I have been peculiarly anxious to compare the results of the new system of practice with those which are uniformly reached by the best devised measures of the old school. I have, therefore, taken the greatest care to obtain a full history of every case, and the actual result of every prescription made. Of those reported as not heard from, many were improving when last seen, and others had long ago been abandoned as hopeless by men of different schools.

Of the cases that terminated fatally, the first was one of general dropsy, which had been under allopathic treatment for five years. When this patient was first seen by us, the hydropic effusion was rapidly encroaching on the throat, and he soon died from suffocation. The second fatal case was one of marasmus in a child which was brought from a neighboring city a few days before its death. Other cases of this disease were cured, including one that had been treated many months at another Dispensary. The remaining deaths occurred in hopeless pulmonary cases which were known to be incurable when first seen, and in which nothing but palliation was expected. Some of the cases cured had resisted allopathic treatment for several years. On reviewing the entire catalogue of cases, we find that not one death has occurred among those that were subjected exclusively to homœopathic treatment. Among them were many of the diseases which progress most rapidly, and demand the most energetic treatment; and some of these, such as small-pox, scarlatina, severe ophthalmias, complicated derangements of the digestive organs, neuralgic diseases, and many others, have never been satisfactorily treated by any who have disregarded the discoveries of Hahnemann.

There is no field which is better fitted to test the resources of different medical systems than is found in the dispensaries of a great city. The past winter was one of peculiar suffering among the poor. We have been compelled to give advice and medicines to great numbers who needed food, clothing, and shelter. Many prescriptions were but imperfectly carried out by patients who were enduring as much from cold and

and many more; they have conquered the prejudices of some, and the ignorance of others; and they have gained the confidence of the intelligent, and the gratitude of the unfortunate among all classes of the people. They will henceforward be regarded as among the noblest charities of a progressive age.

To those who have thus far sustained us, we may express the thanks of the many hundreds who have been benefited by their benevolence; and our especial acknowledgments are due to the managers of the Female Industrial School under the patronage of the Female Guardian Society, as well as the teachers acting under their direction.

The Northern Homœopathic Dispensary has carried the benefits of homœopathy into a part of the city in which its principles had been but little understood. Sufficient has at least been done to prove that its resources are ample for combating disease, and that it has power to accomplish the largest results with the smallest possible expense. It has already a large circle of friends who understand and approve its objects; to them its future career of success and usefulness is respectfully intrusted.

F. W. HUNT, M.D., No. 137 West 36th street, New York.

Bronchitis, cases, 37; cured, 27; relieved, 1; result unknown, 2; remaining under treatment, 1. Catarrh, cases, 27; cured, 26; remaining under treatment, 1. Cholera Infantum, cases, 4; cured, 4. Cholera Morbus, cases, 8; cured, 8. Congestion of the Brain, cases, 1; cured, 1. Diarrhea, cases, 58; cured, 58. Dropsy, Peritoneal, cases, 5; cured, 3; result unknown, 1; remaining under treatment, 1. Dropsy General, cases, 3; cured, 1; relieved, 1; died, 1. Dysentery, cases, 26; cured, 26. Dysmenorrhœa, cases, 9; cured, 6; relieved, 1; result unknown, 1; remaining under treatment, 1. Dyspepsia, cases, 25; cured, 15; relieved, 7; result unknown, 1; remaining under treatment, 2. Erysipelas, cases, 6; cured, 6. Fever, Bilious, cases, 7; cured, 7. Fever Intermittent, cases, 40; cured, 40. Fever Remittent, cases, 15; cured, 15. Indigestion, cases, 34; cured, 32; relieved, 1; remaining under treatment, 1. Influenza, cases, 110; cured, 105; result unknown, 4; remaining under treatment, 1. Measles, cases, 19; cured, 19. Menorrhagia, cases, 10; cured, 10. Neuralgia, cases, 30; cured, 25; relieved, 2; result unknown, 2; remaining under treatment, 1. Ophthalmia, cases, 29; cured, 20; relieved, 5; result unknown, 1; remaining under treatment, 3. Palpitation of the Heart, cases, 13; cured, 8; relieved, 4; remaining under treatment, 1. Paralysis, partial, cases, 8; cured, 4; relieved, 3; remaining under treatment, 1. Rheumatism, cases, 60; cured, 50; relieved, 4; result unknown, 2; remaining under treatment, 4. Scrofula, cases, 15; cured, 13; relieved, 1; remaining under treatment, 1. Small-Pox, cases, 5; cured, 5. Varioloid, cases, 4; cured, 4. Whooping Cough, cases, 27; cured, 27.

Whole number of cases.....	1384
Number known to have been cured.....	1047
Relieved.....	72
Result unknown.....	46
Died.....	5
Remaining under treatment.....	68

#### EXPENDITURES.

Rent.....	\$50 00
Medicine, Vials, etc.....	65 00
3,000 Dispensary Cards.....	13 00
9,000 Circulars.....	18 00
Surgical Instruments.....	17 50
3 Blank-Books, at \$1 25.....	3 75
Stationary.....	4 00

Total Expenditures.....	\$161 25
Total Receipts.....	118 00

Deficiency.....\$43 25

This report shows most clearly the eminent success of the Homœopathic treatment of disease, and we are happy to find that this practice is fast gaining favor with the people, and is here and there being substituted for the old practice in our charitable and other institutions.

It is said by those who have a good practice in the old way, and by those uninformed, and those who are foolish, that there is no efficacy in the Homœopathic medicines, and therefore they reject them. But this is demonstratively an error. These medicines are as efficacious for health as any others, but they are far less liable to exhaust and impair or destroy the vital energies. One great point is gained by the use of these medicines, viz., the patient *can and does take them*. They are not so offensive as the Allopathic medicines.

We have recently seen a report of the results of the Allopathic and Homœopathic practice in different wards in a hospital in Paris, which shows an immense superiority of the Homœopathic treatment. The fact is, we believe, humanity is progressing, and whereas the Allopathic practice may have been as well or even better for man in his rude state, it is no longer applicable to many people, for which we have reason to thank the God of progress that people have outgrown the brutal treatment.

We have observed and experienced that disease yields as readily to Homœopathic as to more violent treatment, and does not frequently return or develop itself in other forms. People cured by Homœopathy stay cured longer.

#### Lamarline Hall.

Mr. A. C. Robinson spoke very acceptably at this place on last Sunday afternoon and evening. The theme of the afternoon discourse was the "Philosophy of Progression" as manifested in the continued growth of man and all objects below him, whether animate or inanimate. In the evening the lecture was based on the well known Scripture text—'Oh Death! where is thy sting? Oh grave! where is thy victory?' Both discourses were conducted with marked ability, and notwithstanding the oppressive heat, which had a tendency to render his hearers restless, he succeeded in commanding and sustaining the interest of his audience until the close of his remarks. It is expected that Mrs. Coles will occupy the desk next Sabbath.

## THE DUTY OF TOLERATION.

WARRICK, June 16, 1858.

CHARLES PARKINSON, Esq. :

Dear Sir—In view of the very many convincing proofs the world is daily and hourly receiving of the actual existence of disembodied Spirits, and of their tender watchfulness over the eternal interests of their brethren in the earth-form, it behoves all those who have become convinced of the fact of intercommunication with the second sphere of progress, not only to impart their convictions to those who may not have had the same means of obtaining the consoling proofs, but to use the most mild and persuasive arguments to instill into the minds of skeptics and unbelievers a desire to candidly and dispassionately investigate for themselves the great truths of Spiritualism. More especially is it the province of those who, by education and talent, feel themselves called upon to write and speak their opinions for the benefit of such as are in bondage to mundane authority, so to clothe the truth they wish to promulgate that its very nakedness may not startle the skeptic and cause in him a feeling of repugnance instead of a winning attraction. Not that I would wish to see any truth distorted, or in any wise shorn of its full powers of conviction; but it may nevertheless be presented to the mind of the investigator beaming with its most captivating smile; and the honest, but erring, sectarian will be more likely to stretch out his hands to be bound with a wreath of flowers, than to submit to be bullied out of his faith, forced into subjection, and be bound with unwilling chains.

I have been led to these remarks, because my attention has been for some time past closely riveted on the different views by which the doctrine of Spiritualism has been presented to the world by those who may be fairly called the leaders of this philosophy; and while I candidly agree with them in the soul-stirring truths they have disseminated, regardless of the sneers and derision of orthodoxy and sectarianism combined, and while I witness with pleasure the success of their labors in the rapid increase in the number of adherents to the good cause, and the widely spreading demand for "more light"—yet I can not but think a greater benefit might be added if less acrimony were allowed to creep into the mode of communicating knowledge.

It is a well known fact in history that persecution never begets proselytes, but has rather a tendency to strengthen the weaker party. Persecution of the Christians added to the spread of Christianity; it excited the enthusiasm of its followers; it increased the march of Protestantism; and the only species of persecution that can be practised in these days is steadily employed in opposition to Spiritualism. It is, nevertheless, an ugly weapon. Strictly speaking, it belongs to the past, and the teachers of brotherly love should discard it. It is the tool of ignorance and despotism. Although in every age of the world, it has been wielded by every successive sect in an attempt to subjugate or annihilate the rising sect, and though Christians (so called) of the present day, still buckle it to their side as one, if not the chief, of their aggressive and defensive weapons, I still submit the teachers and followers of a universal brotherhood should discard such a despicable and insidious means of defense, and adopt only persuasive argument—convincing tests accompanied with sincere good wishes, and wholesome exhortations to the blind subjects of orthodoxy, that they may be more considerate in their opposition to truths newly discovered, less malignant in their persecutions, and finally more ready to investigate with candor and sincerity. Persuade the heathens of their ignorance and superstition, and of the great benefit to be derived from your own convictions, before you proceed to overthrow their idols, lest you provoke in them a spirit of revenge and hatred. Strew the paths that lead to your temples with flowers, that they may be induced to walk there with you.

Not to make a long list of quotations, where the spirit of persecution has been suffered to march side by side with wholesome expositions of error, I will only here mention one from the treatise on spiritual intercourse by A. J. Davis. On pages 35 and 36 these words occur:

"Formal and ceremonious prayers are both *stilted and blasphemous*. The ceremonious and lip-deep utterances (termed prayers) which too often emanate from the modern pulpit, I am impressed to denounce as being corrupt and demoralizing to the *young* and to his audience."

Much as I admire the author of the "Divine Revelations," I can not but regret the sentences above quoted as possessing

education have conformed and do conform to these formal ceremonies and prayers, are guilty of blasphemy; whereas many, no doubt, are silently offering to God the fervent aspirations of the soul. I know full well that the church is a place where the unthinking and frivolous consult the fashions of the day; silks and velvet, flowers and gauze, are more deeply studied than the Word of God; but the devout petitioners for mercy and grace, and for strength from above to continue in that which seems to their convictions the only safe path leading to salvation, should not be condemned as committing an act of blasphemy because ignorance, folly, and frivolity may have glided in their midst. As well may we condemn spiritual tests as humbugs, because a few bogus imitators have been roaming through the country to speculate on the dimes of the public.

Speaking for myself, I can in a great measure agree with A. J. D., that there is very little use in a formal prayer repeated by rote at the same hour on every succeeding Sabbath. I never felt any good influence arising from it, even when my attention has been fixed upon its performance as a supposed moral duty; but I am acquainted with several persons, differently organized from myself, who attend these formal ceremonious prayers with truth and devotedness, according to the light within them, and who rise from their supplications to their Heavenly Father, full of confidence and trust. Is it right to say they have committed a *blasphemous act*? Is it not a species of persecution unworthy the great cause which so many earnest men are endeavoring to establish?

I have received great consolation from the writings of A. J. D. I admire the great gifts which have been bestowed upon him, and I heartily wish such sweeping condemnations had never been penned by him. I know him to be truly good, but I can not reconcile the aforesaid quotations with the outpourings of brotherly love which characterize, in general, both the author and his works.

W. L. L.

## GLANVIL ON ANGELS AND SPIRITS.

The very orthodox Joseph Glanvil, a distinguished clergyman of the Church of England, wrote the following on angels and Spirits nearly two hundred years ago. What he says on the probable ministration of angels in modern as well as ancient times, may be commended to the particular attention of those religionists who reject that doctrine as a heresy, contrary to the interests of true religion. After referring to several passages of Scripture relating to the visitation of angels, he says:

These descriptions of the nature, order, condition, attributes of angels, and infinite more such up and down the Scriptures, are not applicable to fantasms, but demonstratively prove that the angels of whose apparitions we hear so frequently there, were real permanent subsistences, and not mere fantasms and shadows.

But were not those *angels* that so appeared, special prophets, Divine messengers, sometimes in Scripture confessedly called angels? They did eat and drink with Abraham and with Lot, by which it should seem that they were real men. But whoever shall look over the instances alleged of the apparition of angels, and read them in all the circumstances of the text, will plainly see that they could not be men.

Such could not be the angel that spoke to Abraham and Hagar out of heaven, that conversed with Jacob in a dream, that appeared to Moses in the burning bush, that appeared to Manoah, and ascended, in his and his wife's presence, in the flame of the sacrifice; that went before the camp of Israel, that stood before Balaam in the way unseen by him, that smote the army of the Assyrians, that appeared to Zacharias in the temple, and to the Mary's at the sepulcher. These must be a sort of beings superior to mankind, angels in the proper sense, who are sometimes in Scripture called men, because they appear in our *form*.

But whether these do receive refection or sustenance in their own world and state or not, I will not dispute. It is most probable, and it hath been the doctrine both of fathers and philosophers, that they are vitally united to ethereal and heavenly bodies, which possibly may need *refuels* *some* way, and so angels' food may be more than a metaphor. But certainly they can not eat after our manner, nor feed on our gross diet, except in appearance only. They may make show of doing it (as the angel Raphael told Tobit that he did, Tob. 12: 19. All these days I did appear unto you, but I did neither eat nor drink, but you did see a vision), but really they do it not. So that when Abraham's and Lot's angel are said to eat and drink with them, the Scripture speaks as to them it seemed. And so the Jerusalem Targum reads: "And they seemed as if they did eat and drink." And we may suppose that men's conceptions of angels were *not* very refined in those days, nor could they have borne their sensible and free converses, if they had looked on them as creatures of a nature so distant from *ours*.

do we, as I remember, read any more of the angels eating or drinking after what seemed to Abraham and Lot. Indeed, Manoah invited the angel to eat (Judges 13: 15), but it was before he knew he was an angel; and it is set down in excuse of the offer, v. 16. For Manoah knew not that he was an angel of the Lord, implying that the invitation had been absurd, if he had known it.

I have said this in answer to the objection, though the main cause is not concerned. For though I should grant that Abraham's and Lot's angels were men, yet the other instances in which that could not be said or supposed, are more than enough to carry my point, that real angels, inhabitants of the invisible world, did sometimes sensibly appear.

But it will be said, when they did appear, it was upon Divine errands, and God sent them to serve the ends of his government and providence; which I grant. And God Almighty hath the same ends to serve still; he governs the world now, and his providence is as watchful as ever, and the angels are the chief ministers of that providence, and ministering Spirits for our good. The Gospel was ushered in by the apparition of angels, and many things done by them in the carrying of it on; and why we should think they may not be sent, and should not appear on occasion now, I do not see. But this is more than I need say yet, being for the first step only to show that Spirits have transacted with men.

Those I have mentioned hitherto have been good and benign Spirits, but evil Spirits have also appeared, and sensibly had to do with mankind. My first instance of this is one of the first businesses that was in the world, the temptation of Eve by the Devil in the serpent, an argument which those that adhere to the letter of those three first chapters can not avoid. Evil angels were sent among the Egyptians (Psalms 78: 49), and those passed through and smote the land; but the destroyers, viz., the evil angels, were not permitted to come into the Israelites' houses: Exodus 12: 23. When God asked Satan whence he came (Job 1: 7), he answered, from going to and fro in the earth. By Divine permission he raised the great wind that blew down the house upon Job's children (v. 19), and smote his body all over with boils: Job 2: 7. He tempted our Savior in an external sensible way, carrying him from place to place, and urging the Son of God to worship him: Matthew 4. But more of this will appear by considering the second head proposed, viz., "Possession of Evil Spirits."

## UNBELIEF.

BY A. W. HOSWICK.

Man does not know how much of light  
Shines just beyond the arch of night;  
He does not know how fair a sky  
Floats just above his clouded eye;  
He does not know how much of good  
Lies scattered up and down the road;  
He does not heed the cooling shade  
That stretches o'er his aching head;  
He does not see—he does not know  
How countless blessings come and go,  
And find no home—no place of rest  
Within his cold, unquiet breast;  
He can not trace the pleasant streams  
That wander through the world of dreams,  
Nor scent the flowers that grow beside,  
And fringe the borders of the tide.  
At eventide he does not hear  
The voice of music at his ear,  
But turns, and only vacant air  
Seems hovering 'round him everywhere.  
But man must know, and he must hold  
No more of dross, and count it gold;  
And he must bless the blooming spray  
That shades his parched and weary way;  
And he must stoop to gather up  
The violet and the daisy's cup;  
And mark the sky as in their turn  
The holy stars arise and burn;  
And he must feel and understand  
The pressure of a kindly hand;  
Must find the truth that reaches out  
Beyond—above the world of doubt;  
Receive the light and hear the call—  
See God within and over ALL.

DRIVE AHEAD!—"Drive ahead, my boys," was the sage advice of one who knew the necessity of constant exertion in the accomplishment of the designs and purposes of life. Drive ahead, keep about your business, no matter what it may be, so long as it is honest, and you are sure of coming out right side up in the long run. It is not the man who is all impulse to day, and petrification to-morrow who succeeds in life, but the constant though slow laborer in the world's vineyard. We have quite too many fast men in the world for its good. They are of no special benefit to themselves.

## THE MOVING MENTAL WORLD—THE NEWS.

**TORNADO IN NEW YORK.**—One of the most violent tornadoes that have been witnessed in these parts for many years, visited our city on Monday afternoon last week. In the upper part of the city it was specially severe. Trees were torn up by the roots, and the branches of others were twisted and stripped from their trunks, and an unfinished church, nearly completed, for the Rev. Ralph Hoyt, was in a moment raised to its foundation. A considerable portion of the large glass house at Green Point was overthrown, burying several workmen in the ruins, and two of them were instantly killed. The rain fell in torrents, covering the streets and sidewalks, but the storm lasted only about an hour.

**THE MORMONS.**—Farther advices from Utah represent the Mormons as being in anything rather than a conciliated state in respect to affairs pending between them and our government. Salt Lake City, it is true, is partially deserted by them, but it is said they still hold all the important passes leading to the city; and they submitted sullenly and with an ill grace to the conditions imposed upon them by Gov. Cummings. It is also said that Gov. Cummings, while treating with them, though treated with apparent friendship, was subjected to continual espionage; and though he was permitted to speak publicly to the Saints, he was afterward publicly denounced, in several speeches, by Brigham and others, as all sorts of scoundrels, and loaded with blasphemous curses and imprecations. It is stated, however, that one hundred and fifty reculant Mormons had arrived at Fort Scott, and demanded protection.

**THE DIFFICULTY WITH ENGLAND SETTLED.**—A Washington correspondent of the New York Times, writing under date of Wednesday, June 23, says: "The war cloud was dispersed yesterday. A supplemental and conformal meeting of the Cabinet was held, at which dispatches from Mr. Dallas and Lord Malmesbury, through Lord Napier, were read, apologizing for the late outrages, and offering indemnity. The British Government for the present ignores the claim to the right of search or visitation, but intimates that any injuries proved to have been already suffered by the practice will be redressed. Negotiations will doubtless follow, resulting in money indemnity to American vessels, and some provision punishing the illicit assumption of the American flag."

**PROSPECTS AS TO CROPS.**—We condense, says the New York Tribune, a few items from late letters from various parts of the country, touching the farmers prospects at this time. All bear date within a few days past.

A letter from Canterbury, Conn., says:

"The prospects of the farmers in this vicinity are good. Corn is small, owing to excessive rains, but is now growing rapidly. The grass crop was never better. Fruit promises an abundant yield."

From Liberty, Vermilion County, Ind., a writer says:

"Wheat has been injured by the wet, and the crop is uncertain; grass looks well; oats on high or sandy land moderate; corn, but little planted as yet, June 12. There is considerable old grain in this country, but corn is mostly damaged, and of an inferior quality."

Another says that farmers in White County, Ind., June 18, in many instances have not half their ground plowed, it having been raining for eight weeks. Corn which was planted before the big rain, is in a worse fix than that planted this week, the ground being packed or beaten down so hard. Wheat looks well; but few oats sown; fruit, none.

A letter from Clinton County, Ind., June 16, says:

"The country is flooded all over: bridges, fences, roads and crops all washed away. There is but little corn planted yet, with a dull prospect for the future. Wheat looked fine until about the time it began to head, but it now shows fearful signs of being materially damaged. From present appearances, on low, wet ground, it will not be worth harvesting. Grass and clover look fine as yet. Fruit will be an average crop, if nothing prevents hereafter. Taking all things into consideration, the prospects of farmers here are gloomy."

**Duquoin, Perry County, Ill., June 18.**—Here in mid-Egypt we were not seriously suffering, though put to some inconvenience and perhaps loss by the unusual quantity of rain. We have now fairly begun to gather in what appears to be an abundant harvest.

**PROSPECTS IN NORTH-WESTERN WISCONSIN.**—Extract from a letter to the Tribune, dated Pepin (on Lake Pepin, Upper Mississippi), June 12: "The spring here has been cold and wet. Much corn has been replanted; potatoes and garden vegetables are doing well; winter wheat looks promising."

A late traveler through Michigan, Illinois and Iowa, thinks the prospect good for an average crop of wheat. Other persons say the prospect is good for a large growth of straw, but not of grain.

**THE CROPS IN SOUTH CAROLINA.**—The Columbia Guardian of the 9th inst. says:

"We learn from a friend who has just returned from a tour of some months in the upper and middle districts of South Carolina, and who is familiar with the subject, that in the mountain districts the wheat crop is seriously injured by the rust, which took it earlier this season than usual. In the middle section of the State the injury is not quite so extensive, although the crop is somewhat affected."

**THE CROPS IN BREVILLE PARISH.**—The Mount Lebanon Baptist of the 9th inst. says:

"The crops look well so far as we have seen or heard, except that in some places there is too much grass, which is the case only with those who overtaken their force. Cotton is small, but looks healthy, and is beginning to grow and put forth branches and squares. Oats have proved a failure, not even one-tenth part of seed being raised, and wheat is very short."

**THE CRUISE OF THE ARCTIC.**—The cruise of the little old Arctic, says the Albany Evening Journal, has turned out as we expected it would. She was sent to the Gulf, it will be remembered, to "blow the British fleet out of water" (with two guns and a howitzer). The first day out she made three miles an hour. The third day out, she rolled so heavily that a corporal's guard of marines had to hold the howitzer to keep it from pitching overboard. On the seventh day, she broke her engine. On the eighth she sprung a leak. On the ninth, set all hands at the pumps. Succeeding in stopping the leak, she crept on at canal-boat speed—two and a half miles an hour. She did not see the British fleet—didn't see the *Slyx*—didn't see anything, in fact, except when some merchantmen overtook and sailed past her. Finally, after a voyage of eighteen days (more than it takes to go to Europe) she reached Havana. Then it was found that her boilers were out of order, and she started

**A MORAL CURIOSITY.**—The Richmond Whig, speculating on the future condition of the nations, has arrived at the sage conclusion that there will ultimately be but two empires, the Russian on the Eastern, continent, and the Virginian on the Western. In that prospective, new, and glorious state of things, a very exalted position is assigned to Yankees (New Englanders), as will be seen by the following extract:

"The value of the Yankee as a slave has not been properly estimated. How dangerous and troublesome he is in a state of freedom is too well known. Cowardly, thievish, superstitious, fanatical, destitute of a moral sense, or of any fixed idea of civil polity, he possesses all the worse and none of the better qualities of the Negro, and stands more in need of a master. His ingenuity has made him what he will ever remain—the mechanic and craftsman of the world. Under proper command he makes a good sailor. Nor is he unfit for other slavish duties. His active and unscrupulous intellect finds very suitable occupation in the vulgar labors of the editor and lawyer; also in the more disgraceful pursuits of the itinerant lecturer. But for his inability to discern between right and wrong, and his tendency to Atheism, he might be put to use as a preacher. Whip him soundly for every political sermon, he would improve beyond what we think possible, but he will always be too hypocritical to be trusted."

The editor of the Whig no doubt meant the above as an insult to New Englanders, but we question whether this expression of his own imbecility and insane conceit will be regarded by them as deserving any other treatment than that of deep compassion.

**DISCOURAGING REPORTS ABOUT THE ATLANTIC TELEGRAPH.**—Information which the New York Times has received from a correspondent concerning the preliminary experiments of laying down the trans-Atlantic Telegraph Cable, would seem to portend a failure in the enterprise. The correspondent says:

"You will see, if you get an accurate report of the experimental trip, that a more favorable opportunity could not occur for practice and experiments in laying the cable. The weather was calm and the sea smooth. There was no swell—the ship was perfectly still, yet, I must confess, it was not so successful a trial as I had hoped for, and expected. Disguise the fact as we may, there were mishaps, misjudgments, and miscalculations. The cable parted at every trial, whether new or condemned cable. On the voyage, of course, the dangers to be apprehended are still greater—since the two ships have the same duty to perform, and failure on either will be fatal to the other."

**HON. ROBERT DALE OWEN, U. S. Minister at the Court of Naples,** has written home to his friends in Indiana, that he has become converted to Christianity. Mr. Owen has heretofore, we believe, been an Infidel.

**THE WARLIKE SIOUX INDIANS TAMED.**—The Washington Union, June 23, says: "Commissioner Mix, who has for a number of years been the efficient Chief Clerk of the Indian Bureau, and whose appointment as Commissioner has given such general satisfaction throughout the whole country, has concluded a treaty with the Minnesota Sioux Indians, by which the lands they have held in common will be distributed among the different members of the tribe. The delegation (twenty-seven in number) are well pleased with the terms of the treaty, as it will enable them to become agriculturists, which has for years past been the leading objects of the Indians. Their aim has been, and still is, to conform to all the habits and customs of civilized life."

**THE BERLIN FREE-LOVERS REDIVIVUS.**—The Cleveland Herald states that the Free-Love people at Berlin, Ohio, who were supposed to have been "squelched" by the recent hostile demonstrations of an indignant populace, are up again, fierce, loose and rampant. The Herald says: "The honest truth is, this community which, instead of having a multitude of names, should be nameless, number from thirty to fifty in the township of Berlin; they are constantly erecting buildings—five or six having been put up within a few weeks—and the occupants are becoming more and more bold. On three occasions of late, men and women from among them have been seen in bathing together—naked. On a Sunday within four weeks past, two women and two men were so bathing, and a third woman sitting on the bank contemplating the scene. We suppose part would call themselves Socialists and part Free-Lovers—a very nice distinction. The Age of Freedom, which promised to remove beyond the borders of Berlin, has returned to the village and ensconced itself in the very midst of that community."

**SLAVERY IN VIRGINIA.**—The Richmond Enquirer, of the 22d inst., says that the Virginia Supreme Court of Appeals, "has lately decided the most important case to the institution of Negro Slavery that has been adjudicated since the time of Lord Mansfield." "It is," says the Enquirer, "the Dred Scott decision applied to slaves," and settles the question whether they have "civil or social rights," by determining their status to be that not of persons but of things.

**SECRETARY TUCKER** has determined to have the new sloop-of-war constructed of wood. Iron has been fully tested in other countries, and condemned, so far as men-of-war are concerned. A cannon ball, striking, makes a much worse hole in an iron than in a wooden ship. One of the eight new sloop-of-war ordered by Congress will be built at each of the following Navy Yards, viz: Portsmouth, Boston, New York, Philadelphia, Washington, Norfolk and Pensacola, and at San Francisco, provided the necessary timber can be procured there.

**THE MICHIGAN CENTRAL and Michigan Southern Railroads** have made a compact by which the receipts of both roads, after deducting expenses, are thrown into a common fund, and then equally divided. The Central has the largest passenger receipts, the Southern the largest receipts on freights.

A COLORED woman, named Harriet, hailing from Baltimore, has been arrested and lodged in jail at Chestertown, Md., on the charge of preaching and circulating pamphlets of an incendiary character.

It is currently reported that Russel and Waddell, the Government contractors for transporting the Stores to Utah, have been offered half a million dollars bonus for their contract of this year.

It is stated that Paul Morphy, the champion chess player of America, will contend with H. Staunton for a prize of \$5,000 in the Chess Congress at Birmingham, England, June 23d.

**STARTLING WONDERS OF THE TELEGRAPH.**—FOUR CONTINENTS UNITED. Should the Atlantic Telegraph be successfully completed, Europe, Asia, Africa, and America, will be brought into electric communication with each other, and a remarkable progress will have been made towards the civilized unity of the human race. From Newfoundland, there is telegraphic communication with New Orleans, distant 3,710 miles, following the route of the wire and when the Atlantic cable is laid,

## INTERESTING MISCELLANY.

## THE TWO ANGELS.

BY H. W. LONGFELLOW

Two angels, one of Life and one of Death,  
Passed o'er the village as the morning broke;  
The dawn was on their faces, and beneath  
The solemn houses heaved with plumes of smoke.

Their attitude and aspect were the same,  
Alike their features and their robes of white;  
But one was crowned with amaranth, as with flame,  
And one with asphodels, like flakes of light.

I saw them pause on their celestial way;  
Then said I, with deep fear and doubt oppressed:  
"Beat not so loud, my heart, lest thou betray  
The place where thy beloved are at rest!"

And he, who wore the crown of asphodels,  
Descending, at my door began to knock,  
And my soul sank within me, as in wells  
The waters sink before an earthquake's shock.

I recognized a nameless agony,  
The terror and the tremor and the pain,  
That oft before had filled and haunted me,  
And now returned with three-fold strength again.

The door I opened to my heavenly guest,  
And listened, for I thought I heard God's voice;  
And knowing whatso'er he sent was best,  
Dared neither to lament nor to rejoice.

Then with a smile, that filled the house with light,  
"My errand is not Death, but Life," he said;  
And ere I answered passing out of sight  
On his celestial embassy he sped.

'Twas at thy door, O! friend, and not at mine,  
The angel with the amaranthine wreath,  
Pausing, descends, and with a voice divine,  
Whispered a word that had a sound like Death.

Then fell upon the house a sudden gloom,  
A shadow on those features fair and thin;  
And softly, from that hushed and darkened room,  
Two angels issued, where but one went in.

All is of God! If He but wave his hand  
The mists collect, the rain falls thick and loud,  
Till, with a smile of light on sea and land,  
Lo! He looks back from the departing cloud.

Angels of Life and Death alike are His;  
Without His leave they pass no threshold o'er;  
Who, then, would wish or dare, believing this,  
Against His messengers to shut the door?

## A PERILOUS TRIP.

A correspondent of the Buffalo Advertiser gives the following description of the passage of the steamer Canada through the rapids of river St. Lawrence. It is the first time that the passage has been completed by a large vessel:

"The following morning, at day-break, the Canada started for Montreal, on a voyage deemed by all on board to be one of the kind called 'neck or nothing.' The first rapids of importance, the Long Sault, whose length is at least seven miles, are extremely boisterous, the big water heaving up from eight to twelve feet high, and presenting a view which to myself appears hardly exceeded in magnificence by swell in the middle of the Atlantic Ocean after a month of unceasing and most violent storm, and the water passes at an enormous speed. These were passed rapidly, the Canada minding her helm as easily as a cork canoe obeys the rudder, and traveled, I am informed by a passenger who was on board of her, the seven miles in fifteen minutes."

Thence there is smooth water until arriving at the rapids of Split Rock, heretofore deemed impassable by any vessel more than hundred feet in length. This was the most dangerous part of the passage, it being necessary to make a curve almost right angles, with space less than the length of the steamer, when she was going at same enormous speed. Huge rocks, whose tops are scarcely covered with water, appear on either side of the channel, by the suction being entirely uncovered. The skillful pilot, John Rankin, the discoverer of the "Last Channel" in the Long Sault Rapids, with the dexterity of a skillful player at billiards, making his carom, let the bow of the boat strike the rock forcibly on her starboard side, thereby throwing her stern into the center of the channel, by the only practical method, and permitting her to pass through in safety.

Next, the Cedar Rapids were reached. They were passed at the same rate, the boat striking alike aft and forward, but no substantial injury was sustained.

The Lachine Rapids, near Montreal, were the next. Here the Canada again struck. The rocks here are exceedingly bold, and present a rough and ragged surface, but were passed in safety, and in a space of time the vessel and her bold mariners glided placidly and untroubled through the butments of the Victoria Bridge.

This adventure will long be celebrated in the annals of St. Lawrence and the lakes connected with it. Some of the leaps made by this vessel, of three hundred feet in length, were six or eight feet in depth. It is regarded as settling the question of an enlargement of the Canadian locks below Lake Ontario. Its further effect on a continuation of these enlargements to the Welland Canal, and consequently its importance in connexion with Buffalo, you may determine. Large vessels, it is proved, can go down the St. Lawrence, but can not return. Increased value is given to the steamers now laid up in other parts of Lake Ontario, as it is proved they can be taken to the rivers and coast of the Atlantic coast.

**OPENING OF AFRICA.**—While England is seeking to reach the waters of the Niger by steaming up that stream, the people of Liberia are about to send an exploring party overland interiorwards, into the valley of that mighty river. This region of the continent is

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

TO THE PATRONS OF THIS PAPER.

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Audy Lemmon, of the firm of Lemmon & Overhall, St. Louis, Mo., 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.  
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Mr. M. Bard, gate keeper at the toll-gate on the Warrenville road, had lost the entire use of one arm, and 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 McLean, engineer on board the steamer *Justitia*, 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 came 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. H. 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 minutes Dr. Scott drew the swelling and apparent mortification entirely from the elbow, and the patient went to sleep and slept calmly. In four days Mr. McLean resumed his duties as engineer on board the steamer, a sound and hearty man. Mr. A. McLean now resides in New Brighton, Beaver county, Pa. Mr. Jequay, a patient now under the treatment of Dr. Scott, can testify to the above facts; or a letter sent to Mr. McLean, will be answered.  
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## SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

### INTERESTING CORRESPONDENCE.

LETTER FROM PROFESSOR GREGORY TO GOV. TALLMADGE.

POUGHKEEPSIE, June 21, 1858.

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

I have seen with deep regret the announcement of the death of Professor WILLIAM GREGORY of Edinburgh. His death is a loss to the world, and to every department of science. No man held a higher rank in the scientific world. He was a bold investigator and a fearless searcher after truth wherever it was to be found. And when he had come to his conclusion on any subject, he had the moral courage to avow it, however unpopular it might be, or however opposed by public prejudice. He was not the man to court the popular breeze, nor to cower beneath the torrent of a perverted public sentiment. How proudly does his position contrast with that of his late contemporaries, both at home and abroad, in regard to the modern spiritual manifestations, the most extraordinary phenomena in the history of world—phenomena which the votaries of science should be proud to investigate, and give the inevitable results to correct the bigotry and superstition of the age. Instead of this, we see them meanly shrinking from the task and lending their influence to increase, instead of attempting to stem, the current of popular prejudice and ecclesiastical bigotry. To show the contrast more strikingly between Professor Gregory and such men, I send you a copy of a letter received from him, in the course of a private correspondence, on the spiritual manifestations. Your readers can not fail to be pleased with its perusal, and *avants* on both sides of the Atlantic may possibly be edified by it. Very truly yours, N. P. TALLMADGE.

EDINBURGH, October 27th, 1858.

My Dear Sir—On my return, two days since, from a three months' trip to the Continent, I found your very kind letter, with the work you were so obliging as to send me. As yet, I have read only your Introduction, which, however, is to me most deeply interesting, since it enters into the question of evidence. Your name has long been known to me, and I rejoice to be able to exchange thoughts with you.

It seems to me self-evident, that if the so-called spiritual manifestations be truly the work of Spirits external to our sphere, though formerly belonging to it, no fact ever presented to mankind possesses half the importance of this one. Accordingly I look on the question of the most vital interest, and I feel more

and more determined to study it, so far as circumstances will permit me.

Hitherto, I have made use of such opportunities as have offered, and, though these have not been very numerous, and have not, as yet, included the higher and more astounding physical manifestations, yet I have seen far more than sufficient to convince me that the facts are genuine and that imposture or collusion has no share in these particulars.

With regard to the question of their origin, I admit at once, that all those who have seen the most of them, and who have most deeply investigated them have come, or been compelled, to the conclusion that they are produced by disembodied Spirits; that the intelligences which most certainly are concerned in these manifestations, and even as such as I have often seen, invariably claim or profess to be such Spirits; and that in very many cases the communications have been such as might naturally proceed from the Spirits of departed friends or relations. I consider these things as highly favorable to the spiritual theory, while all other explanations are less simple, less natural, and consequently less probable.

But as I have had the lifelong training of a man devoted to science, that is, to truth in all its forms, I can not feel perfectly satisfied on any such question, unless the evidence be such as can not be resisted by any sane, logical mind; in other words, in this case, I can not feel perfectly convinced unless the evidence prove, not only that the manifestations *may* proceed, or *are thought* to proceed, or *most probably proceed*, from the Spirits of the departed, but that they do and must proceed from such Spirits and from no other quarter.

Now I can not exactly say that the facts I HAVE SEEN prove this, so as to exclude all other hypotheses. For many of them are of a nature closely allied to clairvoyance, and in all it is, I think, *conceivable*, that the Spirits concerned may be only those of the medium and the bystanders.

I admit that I can not fully and clearly explain how such things as I have myself seen can be accomplished by the unconscious action of the brains of those present. But I can not explain many other things which I know to occur.

Thus I can not explain lucid perception, yet it occurs, and many of the spiritual manifestations, such as answers to questions in matters unknown to the mediums, etc., are very closely allied to it.

I have seen tables moved with a force, and in directions, quite inconsistent with the force and direction of the force, or rather contact, applied to them. But when I consider what is known of the nature of force and motion, I can easily conceive both to be produced by cerebral action, without muscular effort or even contact.

I do not say that I can *prove* this to be so, but only that it is *conceivable*. For we know that all imponderables, heat, light, electricity, etc., are capable of being transformed, not only into each other, but into motion or force. And if there be, as I doubt not there is, a subtle imponderable, through which lucid

perception is conveyed to the sensorium, this subtle agent may also take the shape of motion or force. We know so little of its laws, that we can not speak with confidence; but in all departments of nature, we know so little, that our best knowledge is that of our own ignorance. Who can tell the limits of the force or agent I allude to, which enables the clairvoyant, in an instant, to visit the remotest regions, or conveys to the distant friend the urgent summons of one who is dying?

Observe, I only hold that we can conceive many things, at first sight wonderful, to be effects of some such natural force; and I wish to have some evidence, some facts of such a nature, that we can not conceive them to be produced except by Spirits.

And here I am ready to admit, that facts have been related by yourself and others, *which, I think, must have satisfied me, had I seen them*. I allude to such things as the movements of heavy bodies in opposition to gravity, without contact; to what may be called telegraphic communications made from one circle to another; and to the visible and tangible proofs, now so often produced, of the presence of the departed.

I can not doubt these facts; for to do so would be to act contrary to all the laws of reason and evidence. But although I believe them to be true and honestly related, yet there is a difference between this belief, especially in regard to the hypothesis to be adopted to account for it, and the belief produced by actual experience. It is the latter I long for.

Even as it is, I admit, not only the facts, but also that the spiritual hypothesis is the simplest and best, and that I am unable to explain them in any other way at all to my own satisfaction. But still I feel the want of such an experience as should make me feel the spiritual hypothesis to be unavoidable, to be the only admissible one.

On the whole, I must admit that my own experience has nearly satisfied me, and that some of your higher manifestations would in all probability entirely convince me, that departed Spirits are the agents in these phenomena. But still there is a voice which whispers to me the possibility of some other explanation, and this will only be silenced when I shall have seen the higher phenomena, whether physical or psychical. I trust you will understand the feeling I have on the subject. I am almost satisfied, and I really wish to be convinced, of the truth of the spiritual hypothesis; but yet I find that something is still wanting to give me the firm conviction to which you and so many others have been led by your experience.

Is it not singular how closely the conduct of the Cambridge Committee resembles that of all such bodies in regard to mesmerism? The truth is, it is human nature, always much the same in similar circumstances. I have long been decidedly opposed to all such attempts to convince a body of the so-called leaders in science; because in my experience I have generally, indeed always seen, that negative results are obtained. This is easily understood, when we reflect on the astonishing delicacy and sensitiveness of the subject of experiment, the clairvoyant or the medium, or rather their nervous system, and the inevita-

My depressing and antagonistic influence of the prejudiced and preconceived opinions in the minds of the judges. Besides, it is illogical to rest our cause on success or failure in any one or more trials; for thousands of failures can prove nothing but that we have failed, which in our ignorance of the conditions required we are very likely to do; while success never, at least so far as I have seen, convinces the skeptical referee. He invariably explains it away, commonly hinting at imposture.

For these reasons, which I perceive by your letter to the newspaper you fully appreciate, I invariably decline all challenges, all attempts to convince unwilling skeptics, or the like. I tell them that I am ready to make any experiment, in the conditions which I have found to be required, so far as those are attainable; but on the clear understanding, that if I fail, this can prove nothing but that I have failed. We must interrogate nature, but under her own conditions, and take the results as we find them; this is all I can undertake to do. As to submitting to all the absurd conditions usually insisted on by skeptics I never consent to this. By what right do they dictate to nature how she is to present a fact? If I observe a fact under certain conditions, only in very small part known or understood, does that imply that the same fact will be produced under any other conditions you choose to impose? If I find a clairvoyant, who, alone with me, exhibits wonderful lucidity, can I undertake that he shall do the same in the presence of half a dozen excited, probably prejudiced, skeptics; or with his head and face swathed in a mass of bandages to exclude vision; when in my experiments vision was excluded by the fact the eyes were closed, turned up and insensible to light? How can I say in what way the bandage may affect his nervous system? It may possibly, by preventing the natural diffusion of nervous (odoric?) energy, outwardly, cause so much oppression as to destroy his lucidity. The same remarks apply to mediums, who will often fail in every trial, till certain persons have left the room.

We have but one course to pursue: to study the phenomena, as they are presented by nature, and not as the skeptic thinks they ought to be exhibited.

I have often seen individuals convinced by what they saw, especially if candid and truthful, though skeptical. I never saw nor heard of a committee of savans, which was convinced, or even succeeded in obtaining any decisive phenomena. Were it not that their prejudices (for the most prejudiced always lead the rest) usually lead them to go too far, and thus to neutralize their own reason, such committees would do much mischief.

Can anything be more melancholy than to see a man like Faraday coming forward with such an argument as his celebrated one on table-turning? In the first place, granting that his method proves that a certain amount of force may be unconsciously applied, does this prove that no other force can be concerned? In the second place, I have often sat for an hour, even two hours at a table, with a circle, when all were heartily tired, and their attention must have often wandered, without the slightest motion; while on other occasions two fingers, lightly laid on the table, caused in an instant, rapid, strong turning. In the third place, his explanation applies only to turning, but not to the other motions of the table, which are often directly against any force applied. Fourthly. When the true motion comes, you feel that it is from the table, not from your hands; but when any one presses too strongly, the motion thus produced is easily distinguished. Fifthly. The table will often tilt so, that it rises on the side where hands rest on it, which can not be produced by these hands, as they tend to keep it down; I mean when there are no hands except on the side which rises. Sixthly. In spelling by letters, we constantly think, after a few letters or words, that we know what is coming; but the table instead of stopping where we expect, goes on to another letter, and brings out words and thoughts utterly foreign to the minds of all present. Seventhly. The table will often rise and fall with very great force, so as often to break it if at all slight, while only one or two hands are placed gently on the top. Lastly. Not to dwell on various other points, the table moves without contact, as testified by hundreds.

Here, then, if Faraday had studied not one phenomenon, and that only in part, but all the phenomena of table-turning, he would have seen that his explanation is nothing but empty air, and will do him no credit hereafter.

I have seen the largest and heaviest dining-room table, by far, that I ever saw, tilt up and down rapidly and with great force, while the hands of a few persons were gently laid on the top,

when I placed both hands under one end, sitting as I was. I could not with all my force even move it up from the floor at that end. I also heard numerous and rapid blows on this table, just as if it had been struck with a large hammer, while every hand present was lying on the top of it, the points of the fingers only touching it.

The fact that Faraday should have published so crude and imperfect an inquiry as that alluded to, and that he should never since have even alluded to the numerous facts of table-moving which can not be explained by it, is a sad proof how prejudice, or a fear of the world's opinion, can blind the acutest intellect. I have been informed that various persons have written to him, giving evidence of facts beyond his theory, such as motion without contact; and at all events, the papers have been full of such facts. But so far as I know, he has never noticed any of them.

Nor has Sir David Brewster's conduct been of a higher order. He saw a table rise from the floor, and said that this and other facts seen were beyond his philosophy. But when his name was mentioned as having been present, and as having said this, he wrote to the papers, in a shuffling way, saying that the table seemed to rise! and hinting at imposture as possible.

In my opinion it is of no use trying to convince men who are prejudiced, especially if they are beyond middle age. Time alone can act on their prejudices, and time never fails in doing so when the facts are true. What can a man mean by saying that the table seemed to rise? Of course it did, for it rose; and in like manner Sir David seemed to eat his dinner that day, but I rather think he really did eat it. Could he not have said like a man, I saw the table rise, but while I admit the fact, and also that I could perceive no indications of trick or imposture, I must reserve my opinion as to the cause of the phenomenon?

But such vagaries of the two leaders of science just named, never affect my composure. I never tried to convince them, because I do not think it is of the smallest importance to do so. In such matters no man is thoroughly convinced save by his own labors; and if the fear of ridicule leads a man, like Sir David Brewster, to deny that he has been fortunate enough to see, the world and the truth can do perfectly well without him.

Let us, therefore, pursue our own researches with the sole desire of finding the truth, and we may be sure that our labors will not be lost, and that time will do us justice.

Another common form of skepticism, or rather of stupidity, is that seen in those who say, "Well, I don't believe a word of it, but if you can produce such an effect on me, I will believe." My answer to this is always—"My dear Sir, belief is involuntary, and when you have once seen and understood the evidence, you can not help yourself. But on what principle do you make your belief contingent on something done to you? Is your testimony so superior to that of hundreds of your fellow creatures that I should stake truth on the chance of doing what you ask for in your person, when it has already been done in that of thousands? You do not believe their testimony; how then is yours to be more valuable to me? I may fail in doing what you ask for, but that can not affect the successful result of other trials. Be assured that it is of no consequence whether you believe or not, but that it is all important that you and I and all should seek for truth for its own sake, and take it as we find it. Give to the testimony of other truthful men the same reception you expect for your own, and you will soon be satisfied!"

I shall be at all times grateful for any communication from you, and anything in the shape of books, pamphlets, or accounts of remarkable phenomena, especially such as bear on the question of the spiritual character of the manifestations, will be particularly acceptable. I have the honor to be,

Yours most respectfully,

HON. N. P. TALLMADGE,

WILLIAM GREGORY.

Fond du Lac, Wisconsin, United States.

#### THE POWER OF WILL.

The power, be it what it may, whether of dressing up an ethereal visible form, or of acting on the constructive imagination of the seer, which would enable a Spirit to appear "in his habit as he lived," would also enable him to present any other object to the eye of the seer, or himself in any shape, or fulfilling any function he willed; and we thus find in various instances, especially those recorded in the *Seeress of Prevorst*, that this is the case. We not only see changes of dress, but we see books, pens, writing materials, etc., in their hands; and we find a great variety of sounds represented—which sounds are frequently heard, not only by those who have the faculty of "discerning of Spirits," as St. Paul says, but also by every other person on the spot, for the hearing these sounds does not seem

to depend on any particular faculty on the part of the auditor, except it be in the case of speech. The hearing the speech of a Spirit, on the contrary, appears in most instances to be dependent on the same conditions as the seeing it, which may possibly arise from there being, in fact, no audible voice at all, but the same sort of spiritual communication which exists between a magnetizer and his patient, wherein the sense is conveyed without words.

This imitating of sounds I shall give several instances of in a future chapter. It is one way in which a death is frequently indicated. I could quote a number of examples of this description, but shall confine myself to two or three.

Mrs. D—, being one night in her kitchen preparing to go to bed, after the house was shut up and the rest of the family retired, was startled by hearing a foot coming along the passage, which she recognized distinctly to be that of her father, who she was quite certain was not in the house. It advanced to the kitchen-door, and she waited with alarm to see if the door was to open; but it did not, and she heard nothing more. On the following day she found that her father had died at that time; and it was from her niece I heard the circumstance.

A Mr. J—S—, belonging to a highly respectable family, with whom I am acquainted, having been for some time in declining health, was sent abroad for change of air. During his absence, one of his sisters, having been lately confined, an old servant of the family was sitting half asleep in an arm-chair, in a room adjoining that in which the lady slept, when she was startled by hearing the foot of Mr. J—S— ascending the stairs. It was easily recognizable, for, owing to his constant confinement to the house, in consequence of his infirm health, his shoes were always so dry that their creaking was heard from one end of the house to the other. So far surprised out of her recollection as to forget he was not in the country, the good woman started up, rushing out with her candle in her hand, to light him, she followed the steps up to Mr. J—S—'s own bed-chamber, never discovering that he was not preceeding her till she reached the door. She then returned, quite amazed, and having mentioned the occurrence to her mistress, they noted the date; and it was afterward ascertained that the young man had died at Lisbon on that night.

Mrs. F— tells me that, being one morning, at eleven o'clock, engaged in her bed-room, she suddenly heard a strange, indescribable, sweet, but unearthly sound, which apparently proceeded from a large open box which stood near her. She was seized with an awe and a horror which there seemed nothing to justify, and fled up stairs to mention the circumstance, which she could not banish from her mind. At that precise day and hour, eleven o'clock, her brother was drowned. The news reached her two days afterward.

Instances of this kind are so well known that it is unnecessary to multiply them further. With respect to the mode of producing these sounds, however, I should be glad to say something more definite if I could; but, from the circumstance of their being heard not only by one person, who might be supposed to be *en rapport*, or whose constructive imagination might be acted upon, by any one who happens to be within hearing, we are led to conclude that the sounds are really reverberating through the atmosphere. In the strange cases recorded in "The Seeress of Prevorst," although the apparitions were visible only to certain persons, the sounds they made were audible to all; and the Seeress says they are produced by means of the *nervous spirit*, which I conclude is the spiritual body of St. Paul, and the atmosphere, as we produce sound by means of our *material* body and the atmosphere.

In this plastic power of the Spirit to present to the eye of the seer whatever object it wills, we find the explanation of such stories as the famous one of Ficinus and Mercatus, related by Baronius in his annals. These two illustrious friends, Michael Mercatus and Marcellinus Ficinus, after a long discourse on the nature of the soul, had agreed, that, if possible, which ever died first should return to visit the other. Some time afterward, while Mercatus was engaged in study at an early hour in the morning, he suddenly heard the noise of a horse galloping in the street, which presently stopped at his door, and the voice of his friend Ficinus exclaimed: "Oh, Michael! oh! Michael! *vera sunt illa!*—those things are true!" Whereupon Mercatus hastily opened his window and espied his friend Ficinus on a white steed. He called after him, but he galloped away out of his sight. On sending to Florence to inquire for Ficinus, he learned that he had died about that hour he called to him. From this period to that of his death, Mercatus abandoned all profane studies, and addicted himself wholly to divinity. Baronius lived in the sixteenth century; and even Dr. Ferrier and the spectral illusionists admit that the authenticity of this story can not be disputed, although they still claim it for their own.

Not very many years ago, Mr. C—, a staid citizen of Edinburgh—whose son told me the story—was one day riding gently up Corstorphine hill, in the neighborhood of the city, when he observed an intimate friend of his own, on horseback also, immediately behind him; so he slackened his pace to give him an opportunity of joining company. Finding he did not come up so quickly as he should, he looked round again, and was astonished at no longer seeing him, since there was no side road into which he could have disappeared. He returned home perplexed at the oddness of the circumstance, when the first thing he learned

was that during his absence this friend had been killed, by his horse falling, in Caudlemaker's row.

I have heard of another circumstance, which occurred some years ago in Yorkshire, where, I think, a farmer's wife was seen to ride into a farm-yard on horseback, but could not be afterward found, or the thing accounted for, till it was ascertained that she had died at that period.

There are very extraordinary stories extant in all countries of persons being annoyed by appearances in the shape of different animals, which one would certainly be much disposed to give over altogether to the illusionists; though, at the same time, it is very difficult to reduce some of the circumstances under that theory—especially one mentioned on page 307 of my translation of the "Seeress of Prevorst." If they are not illusions, they are phenomena, to be attributed either to the plastic power, or to that magico-magnetic influence in which the belief in lycanthropy and other strange transformations has originated. The multitudes of unaccountable stories of this description recorded in the witch trials, have long furnished a subject of perplexity to everybody who was sufficiently just to human nature to conclude, that there must have been some strange mystery at the bottom of an infatuation that prevailed so universally, and in which so many sensible, honest, and well-meaning persons were involved. Till of late years, when some of the arcana of animal or vital magnetism have been disclosed to us, it was impossible for us to conceive by what means such strange conceptions could prevail; but since we now know, and many of us have witnessed, that all the senses of a patient are frequently in such subjection to his magnetizer, that they may be made to convey any impressions to the brain that the magnetizer wills, we can without much difficulty conceive how this belief in the power of transformation took its rise; and we also know how a magician could render himself visible or invisible at pleasure. I have seen the sight or hearing of a patient taken away, and restored by Mr. Spencer Hall in a manner that could leave no doubt on the mind of the beholder—the evident paralysis of the eye of the patient testifying to the fact. Monsieur Eusebe Salverte, the most determined of rationalistic skeptics, admits that we have numerous testimonies to the existence of an art, which he confesses himself at some loss to explain, although the opposite quarters from which the accounts of it reach us, render it difficult to imagine that the historians have copied each other. The various transformations of the gods into eagles, bulls, etc., have been set down as mere mythological fables; but they appear to have been founded on an art, known in all quarters of the world, which enabled the magician to take on a form that was not his own, so as to deceive his nearest and dearest friends. In the history of Gengis Khan, there is mention of a city which he conquered—"in which dwelt," says Suidas, "certain men who possessed the secret of surrounding themselves with deceptive appearances, insomuch that they were able to represent themselves to the eyes of people quite different to what they really were." Saxo Grammaticus, in speaking of the traditions connected with the religion of Odin, says that "the magi were very expert in the art of deceiving the eyes, being able to assume, and even to enable others to assume, the forms of various objects, and to conceal their real aspects under the most attractive appearances."—*Mrs. Crow's Night-side of Nature.*

#### ANGELS ON EARTH.

MR. PARTRIDGE:

By the term "Angels," here, is not meant "disembodied Spirits," but such as appeared to Abraham, to Lot, to Jacob at the brook Kedron, etc. You, no doubt, recollect that in an issue of the TELEGRAPH, in August last, an announcement was made that angels of God, such as above described, were on earth and that myself and others had seen them, talked with them, handled them, etc.; and that they had important messages to man, with regard to the order of the kingdom of God on earth, and the resurrection of the dead.

If it were possible, I am more than ever convinced of the sublime and most important fact that they are really here, and that they will soon be able to render conditions favorable to give to the world their message, which is of vast importance. Spiritualism has about performed its use, which is to prepare the way for the angels' work. The latter, however, will not displace the former, but both will go on harmoniously in the performance of their missions, one being indispensable to the other. But the lower will not, as a general thing, comprehend and recognize the higher.

The new phase of Spiritualism now to be introduced by the angels of God will sustain the relation to Spiritualism that Spiritualism does to what is called Christianity. Many of the most warm and zealous friends and advocates of Spiritualism will oppose the new development as strenuously as do the priests of Spiritualism. The day is coming, and now is, when Spiritualists will be tried, as sectarianism has been tried by the great truth of Spiritualism. The small muffled raps were but little heeded for many months at first; but increased power came like rolling waves to waft the truth of Spirit communication over the entire globe. So with these mighty messengers who come to bless the race with the knowledge of immortality and eternal life. But let all take heed, both old and young, high and low, great and small, learned and ignorant, for God's ways, whom they represent, are not like man's ways. Their mode of communication may be not as we might choose. It is possible that from the very simplicity of their manners, many will stumble as did the sects stumble at Spiritualism.

The invisible intelligences which attend me say it would be unwise

ment, also capacity of writing, to give an explanation. A place (a room) must be prepared and devoted to the purpose. And then, even, the medium can do but very little in revealing these heavenly messengers. A person might see an angel, for instance, in a room prepared for the purpose with his natural eyes, and not discern it at the time to be such. Abraham might not at first sight have discerned those men that approached him at his tent door, to be Angels. And it is still more probable that Sarah did not, for while the conversation was going on outside the tent she laughed at what they told Abraham concerning the child. So in other cases.

Here is a spiritual power which can pervade or possess a person, and qualify him to see angels in the sense to which I am referring. It was the conditions that Abraham, Sarah, Lot, and others were in at the particular time, that constituted them in the presence of angels.

I. VAN DEUSEN, 104 Taylor-street, Williamsburgh.

#### SPIRITUAL LYCEUM AND CONFERENCE.

##### ELEVENTH SESSION OF THE CONFERENCE.

Dr. HALLOCK read an essay on education, by Mr. Bruce, which will be given in our next issue.

Mr. PARTRIDGE remarked that in a neighboring State there was being held a Convention for the avowed purpose of considering the means of promoting human welfare. He alluded to the Convention being held in Rutland, Vt., the opening session of which commences to-day, and it might not be unprofitable for us to enter into sympathy with them.

Mr. P. then read the call, and commented upon the statement that "the future is hopeful only in such proportion as it points toward a wise and well-grounded emancipation of the race from the spiritual despotisms that, on the one hand, now control thought, and the civil and social disabilities that, on the other, restrain action, into that free and pure life which both are yet destined to attain." He thinks it self evident that the existing state of the religious and social world is one of despotism. We require no better test of this than Spiritualism affords. The prevailing practice, when an investigation of Spiritualism is suggested, is to consult *Moses* as to whether he considers it allowable. The man who finds it necessary to obey Church-authority, or seek for biblical permission to examine existing facts, is under despotic sway; and one of the grand objects of our Rutland friends and those who sympathize with them, is to help him to emancipate himself. The pious fraud that the senses of the present generation, and indeed of every other subsequent to the apostolic age, have become depraved, bears nearly universal sway. It is a labor of love to redeem them from this mistaken imputation, and to invite the living age to a resumption of their use. When one duly considers, it is seen to be absurd to rest one's faith on the integrity of the senses of men who lived two thousand years ago, refusing at the same time to credit the evidence of the senses as to the same things occurring at the present day.

A Unitarian clergyman in a recent public discourse, took the ground that the Bible nowhere affirms that Spirits communicate with mortals, but if they do it is not lawful. Here we have two worlds tied up and placed under the despotism of an old book, in the estimation of a modern exponent of what is deemed the most liberal and rational form of religious faith. It is the mission of progressive thought to deny that the past is better able to judge for us, than we are to judge for ourselves. In fact we are the adults, and they the children, and it is not only our right but our duty to assert and maintain our manhood. We have not only our own eyes and our own experience, to guide us, but the best of theirs also, and we might greatly profit by it, would we but consider it as a help and not as an authority. Perhaps the greatest ground for distrust (if any) as to the practical usefulness of the Rutland convention, arises from the proneness of many so called reformers, when assembled on a platform of universal freedom, to mount each his own particular hobby-horse, under the too frequent hallucination, that his favorite quadruped is just the animal to carry all the world, if it will have the goodness to get up behind him. He mistakes what he wants himself for a universal need. True reform must reach deeper than these individual schemes; it must base itself upon principles, not upon men. He thinks the language and spirit of the call indicate a higher ground than any heretofore taken, and he feels entire sympathy with its objects, and is hopeful as to its results.

Dr. GRAY said: That portion of the call which asserts, as the basis of the invitation, that "it is believed that in *purpose* we should 'see eye to eye,' and it is purpose, not *creeds* that vitalize and harmonize effort," is prophetic of useful results. Childhood naturally asks, what shall I do for myself? Manhood inquires, what shall I do for the neighbor? That call is the language of manhood. Our Vermont friends have invited a conference on the basis of a unity of purpose; that is to say, on the ground of fraternal love, and he is with them in that purpose.

Mr. SWACKHAMMER said: There must be a basis of action in all reformatory efforts. Most reputed reforms are mere changes. What he understands by reform, is to make better. The great principle alluded to by Dr. Gray, that of living for others, faithfully acted upon will inevitably lead to reformation. It will build all our cities anew—give us better houses, pure air, establish justice and cause the universal life-current of humanity to run more smoothly. As he remarked at the last session, the text of the reformer must be man.

Dr. HALLOCK said: In the admission that love to the neighbor is the true basis of manly action, we must not mistake it for zeal to convert him to our way of thinking. There is a broad distinction between love to the neighbor and a desire (which is generally mistaken for it) to make a proselyte of him. It is a notable saying that Jesus was a great

man, very true, but he said a hard thing of proselytism: He did not trouble himself concerning the private opinions of those with whom he came in contact. The truth that was in him, and which he uttered by life and precept, led to reformation. This is why he is the great reformer, and the way is open to all men. Consider Mr. Barry, the great horse reformer. That man has become the reigning toast of the British aristocracy by simply applying the principle of Jesus to a quadruped—by coming into sympathy with him on the plane of his own—by recognizing his individuality, and by respecting it most sacredly. Such a course would tame the devil. All rebellion is founded on disrespect. Love thy neighbor as thyself; then let him alone, and he will reform himself. Help him as Mr. Barry does his quadrupeds, to express his own individuality; treat him as a brother rather than a master as Jesus did. Seeing that all schemes have failed, suppose we make a fair trial of that, and see what will come of it. Think of that rampant "Saul of Tarsus," *Cruiser*. On news paper authority, what a meek disciple he has become.

Dr. GRAY said: The subject suggests the question, What is reform? The literal meaning is the best—to take on a new crystallization. Jesus was more adult than his followers. To the question of the young man, who asked, What shall I do to be saved, he answered, act from fraternal love. The same question, in substance, being asked of an apostle, received for answer, *repent and be baptized*. The one indicates the man, the other the child. That reform, or new formation, which arises from fraternal love, is in the direction of manhood; but that which is simply a conversion from one faith to another, is on the child plane. It is the receiving of a new coat rather than an increase of manly strength. The man who, in the name of reform, only psychologizes, plants an exotic which must die out. It should be remembered, that that state or form of expression is the best for the individual which is the highest seen by his own judgment. The broader conclusions of more advanced growth should not be forced upon the plane of childhood.

Mr. MILLER said: What is the meaning of reform? It is the universal injunction from the death of Abel to the present day. All nature enjoins and practices it. The flower, when it drops its seed into the earth is a reformer. Martin Luther and modern Spiritualism alike proclaim it. There is no life beyond the grave, says materialism, and the many headed doubt of the Christian Church. Reform that mistake by a knowledge of the truth, says Spiritualism. "Come let us reason together," for this is the season of reform, says God through all his works.

Mr. PARTRIDGE said: It appeared to him that it devolved upon Spiritualists to point out something specific in the way of reform. There are existing evils: What is the duty of Spiritualists with respect to them? The vice and crime of the city of New York, if we were not accustomed to it, would fill us with bodily fear; but we are like the soldier in battle, whose familiarity with danger makes him disregard it; the bullets fly thick and fast, nevertheless. The laws of the land, for example: he should like to inquire into them. To him they appear to be mainly a congeries of traps for the catching of game for the use of the few. They are made by money for money. The institution of bank or railroad controls our legislation, if not wholly, at least to a great extent. That this and kindred questions especially demand the attention of Spiritualists, is because laws to benefit man must be based on a knowledge of man, and no class of the community has so great an opportunity of becoming acquainted with man and his needs as the Spiritualist. Where much is given, much is required.

Mr. COLES was of the opinion that the question, What shall I do to be saved? was addressed to a man: at least it takes a man to answer it. The world is brimfull of holy zeal to save somebody else, to the neglect of its personal salvation. We are democrats in politics, and reformers in morals and religion, ready to make any sacrifice to redeem our neighbors to the true faith, *provided* we are well paid for it. James Buchanan is a great man to his *lady* while in the reception, present or prospective, of three dollars a day and the contingent pickings. The thermometer standing at 90 deg. Mr. Coles was forced into some tropical observations on that rare spectacle in reformatory experience, known to sacred history under the name of hypocrisy, and considered by him as not yet wholly obsolete.

Dr. GRAY said: He would propose, not as a question for debate, but as a subject for consideration, What is the spiritual basis of the various passions manifested by man on the earth plane? As for example: What is fear? what is hope? what is faith? etc., etc. In other words, that which on the surface is so often rough and angular, what is its true significance? Adjourned. R. T. HALLOCK.

A FATAL LION HUNT.—A letter from Phillipville, (Algeria) of the 12th, gives an account of a lion hunt, which ended fatally for the principal actor in it. For some time past the Arabs belonging to a tribe between Stora and St. Charles, saw their flocks every day diminishing from the attacks of a lion of such enormous size and strength that they despaired of being able to destroy it. In that dilemma they applied to a shoemaker residing in the village of St. Charles, who had acquired a considerable reputation for his skill and courage in hunting *savage* animals, and he readily consented to accompany a party of the tribe against the lion. A day was fixed, and the shoemaker, after examining the ground, placed himself with a double-barreled gun in ambush in a hollow tree, where he waited patiently for the approach of the expected prey. A party of the Arabs were stationed at some distance. After waiting some time, the lion made his appearance and advanced toward a flock which had been purposely driven to graze near the tree. As soon as the animal came near, the shoemaker fired his two barrels, and the lion fell apparently dead. The shoemaker waited for a quarter of an hour, and then, finding that the lion did not move, he went forward and raised its head with the barrel of his gun. At that moment the dying animal made a last effort, and lifting up its paw, struck the shoemaker so heavily on the back that he killed him on the spot. The Arabs after a time approached, and found the lion and the man dead side by side.

## PHILOSOPHICAL AND MORAL DEPARTMENT.

## REFORM IN UNITY.

ATHOL DEPOT, MASS.

It is nearly two thousand years since the Founder of Christianity was cradled in a manger. For the space of almost nineteen centuries has the Christian Record been the acknowledged and accredited "Gospel" of myriad people and mighty nations. Amid the densest shadows of sin and superstition did Christianity arise; against the most overwhelming torrents of invective and persecution it battled long; in the hour of its greatest nominal success and power, it was still embosomed in error and confusion as in a cloud; but its brightness, like that of the rising sun, broke for itself a golden path, and with much upheaval of the startled vapors, and with many brilliant outbursts upon the astonished public mind, the true light of the blessed Jesus began at last to shine. In the Lutheran Reformation, it burst forth brightly; and in the numerous individual, religious, reformatory and benevolent movements which have since been unfolded, it has brightened more and more. Yet the mere trifle which has been, thus far, comparatively achieved toward the vital development and practical application of Christianity, can be judged by the moral want exhibited in an enterprize like that of Raube Haus of Germany, and in the strongly expressed wish that, "on our side of the Atlantic," might arise one "whose abilities should be sufficient to unite in one common purpose our reformatory enterprises, and rescue from infamy and sin the tens of thousands of children who now, apt scholars in crime, throng the purlieus of vice in our large cities, and are already committing deeds whose desperate wickedness might well cause hardened criminals to shudder."

"To unite in one common purpose our reformatory enterprises!" Such an idea would doubtless tend directly to "rescue from infamy and sin the tens of thousands of children" who are growing and festering in degradation and wretchedness "in our large cities;" but would the movement culminate in this, and this alone? Is not the effect on hamlets and villages, as well as on "large cities," to be duly considered? and are there not persons of a "larger growth" to be taken into the account, even as the said "children" should be? or, whether they be children or "grown persons," are the degraded and vicious the only objects in whose behalf reform should be concentrated and rendered potent? Could we not, without a very close or distant search, find thousands on thousands of honest and industrious individuals, old and young, who are fairly, or rather un-fairly, miserable and poverty-stricken under the pressure of a mercenary and heartless selfishness and speculation, which, though it has not its head-quarters in the "Black Sea" or the Five Points, is yet as much of a crushing weight upon the true manhood and the true growth of society as the vilest leprosy in the vilest den of licentious villany itself?

At this very moment our prominent citizens and business men are hampered on all sides by the "prostration" induced by this same mercenary and heartless selfishness and speculation, to whose "profitable" investments so many have freely given themselves, without once consulting the source and nature of true profit. At a late date, a leading paper of New York spoke of "the banks glutted with money, the city with flour, and something like one-fifth of the population dependent on charity," fifteen thousand persons having been, then, recently added to the list of the association for improving the condition of the poor in that city, making in all thirty-seven thousand charity-fed unfortunates in that one community alone. Towns also there are even in goodly New England where it is with difficulty that they raise taxes sufficient to pay their school-teachers. Even the great and teeming West writhes and stagnates under the financial fetters that bind it. The very United States Government likewise struggles in the very jaws of bankruptcy; and in every direction are to be found men and women, young and old, necessitated to be idle where they would not be, and equally discontented and distressed in their poverty—all showing that there are others beside the degraded and vicious "in our large cities," whose needs demand the commiseration and aid of the true philanthropist and reformer; and others than the "children" of either the virtuous or the degraded, whose wants and woes require us "to unite in one common purpose our reformatory enterprises."

To the writer of this article, it is a fact most palpable and positive, that popular reform has not yet taken its true direction to any great extent, any more than it has met with its fullest concentration or its broadest application. None can deny that the labors of Augustus and Pense, of this country, and of Wieland and others of Europe, are beyond all praise. None can doubt that any genuine and effective embodiment of the reform spirit will amply sustain all such noble benefactors of humanity, and maintain others still in the same admirable field of effort; yet merely to drag out the victims of misfortune and degradation from their present infamy and evil, leaving the active and producing causes of all this wretchedness entirely untouched and unconsidered, is not by any means the truest aim nor the most legitimate purpose of reform. It is comparatively of but very little general benefit to cure individual cases of yellow fever, or to relieve "tens of thousands of children" or older persons from the stroke of the plague or pestilence, so long as we remove not the festering corruption or the miasmatic and mury-sloughs which are continually inducing those effects. Those who are stricken with the breath of the deadly upas may be relieved from their sickness and suffering, but so long as the poison-tree still stands in the path of the wayfurer, and probably as long as it exists at all, victims will continue to be made, and may possibly be multiplied, and become increasingly numerous. In this country, it is discovered that the alanthus, a beautiful and thrifty shade-tree, and free from vermin, has a most unwholesome emanation when in flower; but there is a sexual arrangement in this class of trees, by virtue of which, as in some other specimens of the vegetable creation, only a portion of the trees blossom; and it has been wisely proposed to banish from all frequented places those that produce the poisonous flowers—a proceeding without which it will certainly be of small avail to relieve such as are sickened by the offensive emanations of the tree. And precisely in like manner the influences which are continually engendering moral disease and death in our communities, great and small, must be checked and eradicated, or the work of reform will hardly keep pace with the natural increase of folly and crime. But what do I mean by "influences?" and what are those "influences which are continually engendering moral disease and death" among us? I reply: "They may be either individual or collective—they may be either of theory or practice—they may be of persons or of institutions. And I say, distinctly and emphatically, that of whatever or whichever class they may be—whether of self or of society, whether of one man or of combined masses of men—every operative element which tends to burden and degrade our race—every cause which disquiets, afflicts and deteriorates humanity—should be diligently sought for, ferreted out, and completely uprooted. History abundantly assures us that the errors or grossness of even a single wealthy or prominent man may be vastly more influential of evil than the example of the most hardened and brutish peasant. Let, then, reform look to the improvement and welfare of those in high stations, as well as of those in the lower conditions of life. All human experience demonstrates that not only individual theory and practice may be wrong, but that institutions both sacred and secular may be untrue in their nature, and detrimental—aye, even destructive in their consequences; therefore should we aim to rectify not only ideas and customs, but institutions also, both of Church and State. Indeed, by directing our reformatory energies to the regulation and improvement of institutions as a primary and important object, we necessarily strike a strong and fatal blow at false ideas and principles, as well as customs; for the institutions of a people are always the outgrowth of their mental and moral conditions or philosophy—or rather are the expression of the mental and moral conditions and philosophy of their teachers, leaders or rulers; and in their institutions the whole force of the life that is in them, whether for good or evil, is concentrated. Here, then, is the distinctive and general principle which the whole world should embrace, in any conjoint effort for its own improvement, or for the advancement of its truer interests as a whole. Here is the rallying-point around which all true hearts must inevitably gather, ere they can fairly begin that last and greatest achievement in philanthropy and human regeneration which is destined at last to subdue selfishness and sin, and bring the earth into harmony with heaven.

And now suppose that the true hearts scattered everywhere abroad should take up this idea in its broad and generous practical bearings, and should associate with it that magnanimous

and sympathizing Christian spirit which true hearts will always exercise toward the veriest outcast; and doing this, suppose they should begin to work with the people and for the people in the several localities wherein the parties interesting themselves might for the time being reside; and suppose that the primary assemblies thus established should be knit together in all places and in all directions by a common bond of unity and co-operation which would interblend all their moral force and resources, and enable them to combine their entire redemptory strength and purpose, and to apply their influence more broadly to the State, to the nation, or even throughout the length and breadth of the whole earth—would not all which depresses and degrades both high and low be more effectually cancelled? Would not everything which is essential to the full growth and welfare of all humanity be more promptly encouraged and aided, and that, too, with far less sacrifice to the few, and with far less individual expenditure to the many, than has been heretofore the case? Most unquestionably; and every true-hearted philanthropist, and all who are now laboring almost solitary and alone in their chosen fields of moral effort or benevolence, will undoubtedly exclaim, "God speed the day when we can have the aid of an institution so great, so nobly influential as this!"

But time and space fail me to speak of the numerous advantages which such a movement would have over and above all others which have thus far preceded it. I may consider this branch of the subject more fully in another communication.

At present I will rest content with saying that the ideas involved in this article, are at the foundation of an enterprize which has already been inaugurated—which has been widely yet quietly introduced to public attention, through various sources, "on our side of the Atlantic," and whose "Declaration of Brotherhood," some years ago, received throughout the length and breadth of New England, quite as many signatures as were attached to our ancestral Declaration of Independence.

And why should "our side of the Atlantic" rest content with forever following in the track of the European world? Or having energies more vigorous, ideas more expansive, and an area more spacious, why should not America establish as well as inaugurate, a movement more broad and comprehensive, more beneficiary, than anything as yet conceived of across the water?

The question "Why?" I will leave for consideration till I write again. In the meantime I should be happy to hear from persons in any locality who may feel disposed to interest themselves in a movement like that above.

D. J. MANDRELL.

## SPIRITUALISM AND THE WRITTEN WORD.

NUMBER FOUR.

MR. EDITOR:

CHICAGO, June 8, 1858.

A document against "Spiritualism" has appeared in the *New Jerusalem Messenger* of June 5, which calls for a short digression in these essays. It is in the form of a report from the Boston Society of the New Church to the Massachusetts Association held at Boston, April 15, 1858. Here it is:

"During the last winter, several Sabbath afternoon meetings have been occupied in considering and receiving instructions from our pastor on the subject of Spiritualism. The practices of this kind have become so rife in the world, and they are often supposed to have so intimate a connection with the revelations made to the New Church, that the time seemed to have come when the church should form and express some idea of their nature and quality.

"It seems now to be the conviction of this society, that Modern Spiritualism, or that art or practice which seeks and obtains communication with departed Spirits, by whatever name it may be called, partakes largely and essentially of the nature of magic, witchcraft, sorcery, and other similar practices, which are denounced and prohibited in the letter of both the Old and New Testament. They are, therefore, to be shunned as sins, in simplicity and truth, and in the spirit of obedience. The only ark of safety for the church, in regard to this matter, lies in total abstinence; and this from a religious principle. Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them. I am the Lord thy God' (Lev. xix. 31.)

"Some professed receivers of the heavenly doctrines seem to entertain the idea that the church ought to go into the investigation of this subject experimentally, that they may learn its nature and quality, and thereby become able to help those to get out of it who have gone into it. But this mode of proceeding must be attended with great hazard. To go into it voluntarily is to partake of it; it is to eat forbidden fruit that the eyes may be opened. To go into it experimentally is to give up the essential faculties of the mind—the understanding and the will—to the control of others; and when this is done, and done in disregard of the admonitions of Divine and Infinite Wisdom, who can give us assurance that we shall ever regain the control of them in their pristine excellence? Such a process may be likened to a plunge to save a man drowning in a liquid, the mere contact of which is paralyzing him, and will as certainly paralyze us. If we would retain power to help our neighbors, we should shun the causes that incapacitate them from helping themselves."

The above report was the result of a series of lectures on Spiritualism, delivered by Rev. John H. Wilkins, before the Boston Society of the New Jerusalem Church, during last winter. The lectures, or some of them, have been published in

\* See article entitled "Dr. Wichern and his Party" Atlantic Monthly for March. The "Raube Haus" is an institution in Germany, something like Mr. Pense's at Five Points, but on a larger scale.

the *Messenger*, the character and quality of which may be known from the above document, as that is their "fruit" or effect upon the minds of those who listened to them; wherefore, we may safely proceed to judge of the tree from which it sprung. I can not better begin this work than by relating an anecdote that occurred yesterday.

Happening to be in company with a Swedenborgian, and intimate friend of the reverend pastor of the Chicago society, the subject of conversation turned upon Mr. Wilkins' Lectures, and to the distinction (which he labors unsuccessfully to explain), between the several degrees of the spiritual mind and the external senses of the spirit. I remarked that I was then engaged in preparing something on the subject for my brethren, the Spiritualists, to be published in the *SPIRITUAL TELEGRAPH*, when I was asked, "Are you a Spiritualist?"

Certainly, I said; why do you ask?

"Because you spoke of *your brethren*, the Spiritualists."

Are you not a Spiritualist? I inquired.

"No, not of that kind."

But you claim to be a *scientific* Spiritualist, do you not?

"Yes."

Well; do you imagine that a little less of *science* on the subject places any one outside the pale of brotherhood?

This, like a raking cross-question to an unwilling witness, brought out a full confession of the fact, that the Swedenborgians of the Chicago Society indorse the document of the Boston report above given, and really believe that, by withholding communion with Spiritualists, they are complying with the Divine injunction, "Regard not them that have familiar Spirits, neither seek after wizards, to be defiled by them."

I have frequently conversed with the pastor of the Chicago Society on the subject, and know that his views are substantially the same as Mr. Wilkins' and the Boston report. I have also had intercourse, for years, with other Swedenborgian clergymen, as well as with many of the lay members of that sect, nearly all of whom have given similar testimony—against the whole of which I desire to enter a most emphatic and solemn protest. And I do hereby protest against it, as a decidedly *sectarian* movement, tending only to increase and inflame the divisions which now separate the human family, on the subject of spiritual truth, instead of to soften and heal them, according to a truly religious temper; and I do also renounce it as a complete perversion of the heavenly doctrines of the New Jerusalem, and as a direct falsification of the Divine Word.

The grand postulate of all that Swedenborg has written concerning the descent of a new dispensation, is precisely this: that *faith alone* had usurped the place of *charity* in the Christian church, and had effected its consummation; that is to say, the ecclesiastical rulers or teachers of the church had made the essentials of religion to consist, *in the first place*, of things in the *understanding*, and had made *charity*, or the affections of good will toward others, entirely subordinate to *doctrinals of faith*. This, he shows, as no other writer has ever been able to show, is an inversion of true order, necessarily resulting in the suffocation and extinction of charity, and a consequent total obscuration of all the truths of faith, in every mind that adopts such inverted order. The corner stone of the New Church Theosophy is, that Love is the supreme principle in the Divine as well as the human mind, while Faith is a subordinate principle, deriving its quality from the quality of the Love. According to Swedenborg, "*Charity* is an affection of good will toward all mankind, proceeding from the Lord alone;" and "*Faith* is an inward acknowledgment of the truth, which comes to those who lead good lives from good motives." Faith, therefore, is but the eye of Charity, and spiritual clear-sightedness is its eminent attribute. Hence it is, that *charity* unites all, of whatever degree of intelligence, while *faith alone* separates all, making human unity impossible.

Thus it is seen that an error on this point is radical and fundamental, vitiating everything that proceeds from it. That this is the quality of the error in the foregoing document, we shall proceed to show.

The report asserts, without the least attempt at proof, beyond the quotation of a literal and unexplained text from the book of Leviticus, that "Modern Spiritism partakes largely and essentially of the nature of magic, witchcraft, sorcery, and other similar practices" that "it is to be shunned as sin," or as a violation of Divine law; that members of the church should hold no communion with any who receive Spirit communications;

and that such communion is not only "dangerous," but fatal, and a source of spiritual defilement.

Now there is not a society of intelligent persons living, in the middle of this nineteenth century, who could be induced to assent to and publish to the world, such a string of atrocious sentiments as those above stated, unless they had been under the deadly influence of clerical "magic, sorcery, and witchcraft," operating to blind their eyes to the most obvious of truths; to infuse superstitious fears into their minds; to inspire them with a horrible distrust of their well-disposed neighbors, which is almost sure to end in alienation, aversion, contempt and hatred; and, worse than all, to induce them to believe that this is to pay due regard to the "admonitions of Divine and Infinite Wisdom." I repeat, that clerical magic, sorcery and witchcraft are the only means to be found in all this vast universe of God, capable of producing such an astounding effect as that document exhibits, coming from a society of intelligent New Englanders, in the year 1858. It is well, however, that these secret powers are at length made manifest, and that we may learn their true quality.

Who does not know that the arts and practices of magic, sorcery, witchcraft, and the like, can not be exercised by simple minded people, like those who constitute the great mass of Spiritualists? Do not our clergymen know that they can only be performed by persons of very peculiar cast of character, such, for instance, as are capable of wielding a powerful influence over the minds of others, so as to make them believe the most absurd things without reason, and even contrary to reason? They only can practice them successfully who possess a most acute and subtle ingenuity of intellect, and who, from continual dissembling, are able to conceal their real purposes under plausible manners. They are such as can plan and execute the foulest intrigues of diplomacy, and remorselessly plunge whole nations into the horrors of war to gratify a selfish ambition, wearing all the while a perfectly calm and polished deportment, and a dignified bearing, like that which distinguishes the ambassador and the finished courtier who shines in the brilliant circles of the courts of kings and emperors. But whence is this power derived? The practice of this subtle power was rife in those epochs of man's history occurring after the race began to decline from the simplicity and innocence of an Eden life, with which its career was begun; and they increased during the progress of that decline or "fall," until the period of the Divine Incarnation, making that greatest of events necessary for the salvation of the human race. It was the intellectual knowledge of spiritual and divine things possessed by persons who had parted with all good affection and true regard for the welfare of their fellow man (the very identical principle of *faith alone*) which gave them the power of practicing these infernal arts. Let our clergymen look this fact in the face, while they are endeavoring to influence (flow into) their simple-minded parishioners, take possession of them, and lead them to the perpetration of such works as those we are here called to animadvert upon.

Swedenborg teaches that it was the subjugation of such terrible powers as these which had gained ascendancy in the spiritual world—so as to menace the very heavens with destruction, that constituted the great work of redemption wrought by the Lord, by means of the humanity into which he descended, and after glorifying that humanity, reascended and united it with his original divinity, whereby he holds them in everlasting subjection. Swedenborg further teaches, that the whole process of the declension of the human race, in its most minute particulars, is recorded and contained in the interior or spiritual sense of the Word, which is revealed to men and angels as they advance in obedience to the Divine laws and become wise. Whoever, then, would quote from the book of Leviticus, or any other book of the Word, should be careful that he does not "wrest the Scriptures to his own destruction," and by setting his neighbors at variance with one another, oppose the purpose of the Spirit which gave them to the world, namely his own individual elevation into true and everlasting life, as well as that of all men. I would not judge them harshly. I would not judge them at all. But their *work*, I hesitate not to say, is the work of magic and sorcery, of which they themselves may be the unconscious mediums.

It seems from the report that there are some "professed receivers" in Boston, who think that the church ought to investigate Spiritism with a view to "learning its true nature and quality, and thereby become able to help those to come out of it who have gone into it." Now, one would very logically con-

clude that these were really benevolent persons, moved by a genuine Christian love for their supposed misguided neighbors. But no, not at all. They are put down as "professed receivers"; that is, they profess to receive the heavenly doctrines, but their profession of the fact is not admitted by the Boston Society. Beside, the Society does not want to learn the "nature and quality" of Spiritism. Why? Because that "must be attended with great hazard," even the loss of their self-control in its "pristine excellence." Poor infatuated dupes that they are! Can not every Spiritualist see that they are completely *possessed* by the medium WILKINS, and that their imagined *self-control*, in its "pristine excellence," is as great a delusion as ever muddled the sence of an untaught Spiritualist?

Yet these ministerial mediums of communications, like that we have examined, have much to say about the second coming of the Lord, and that this is the time of his appearing in the Spirit? Do they really believe what they say? Or do they but repeat the language of Swedenborg, after the fashion of a parrot? If they do believe that they have the all-protecting presence of the Lord with them, what grounds have they to fear the contact of their fellow-men, whether in or out of the natural body? These inconsistencies prove that they have been operated upon by sorcery and magic. And when the Boston Society tells us that "to investigate Spiritism experimentally is to give the essential faculties of the mind, the understanding and the will, to the control of others," they only furnish evidence that they have no such faculties to give up, for these are already in possession of John H. Wilkins, whether in their "pristine excellence" or otherwise.

J. W.

#### ON DREAMS.

HESPERIAN PLAINS, PIKETON, OHIO, June 17, 1858.

FRIEND PARTRIDGE:

The leading article in your last paper, on dreams, is worthy of consideration, and it is a subject which I have thought much upon.

If, as is generally thought, the Spirit lies dormant during the sleep of a night, why may it not lie dormant during eternity? Admit one, and the other conclusion would very naturally follow. I am becoming more of the opinion that in profound sleep, after the soul has passed fully through the land of dreams, it enters the Spirit-world, and instead of being in a dormant state, is more fully alive than in its waking hours. It is only during disturbed or imperfect sleep that we dream; hence we might infer that the domain of dreams lies between the evening twilight of the natural, and the morning twilight of the Spirit world; and that it is the interblending of the two that produces those extravagances and vagaries peculiar to most dreams.

There is undoubtedly what we may call an external and an internal memory. The former is familiar to us; the latter shows itself in those cases where the sleeper returns at a subsequent time, to some problem or composition left unfinished during a former sleep.

Does the Spirit ever need repose? We know that the physical powers through which it manifests itself to the external or natural world, do need repose; but it may well be doubted whether the spirit ever tires, and consequently is ever active.

The analogy between sleep and death is obvious to all. In death there is a complete cessation of all the physical functions. In sleep there is a suspension of all except what we might call the vegetative functions; they are left to keep and repair the house, while the family is gone. And at length, when the time comes that, either from age or abuse, the house is no longer fit to afford a suitable residence for the spirit, it is then it is left to decay.

We can conceive of a very good reason why it is so ordered that in our waking state we have no knowledge of the spirit's existence or condition during sleep; for at such times our enjoyments or conditions may be such, that were we sensible of them, we might be in too great a hurry to go to our eternal sleep.

But, friend Partridge, where will our dream theory carry us to? While reading your paper just now, my faithful New Englander Jeff was lying in voluptuous ease just across the room, taking his accustomed snooze, when lo! he dreams—I know he does, by his whining and suppressed yelping. Now it appears to me Jeff has placed us in a dilemma; and we must either give up our theory, or admit that Jeff has a spirit and can take cognizance of a Spirit-world. Now, I am not willing to give up our theory, but would rather believe, with Swedenborg and many others, that some animals have Spirits that will survive the death of the body.

"Who knoweth that the Spirit of man goeth upward, or the Spirit of the beast downward." Thus we see that Solomon was in doubt whether the Spirit of man was immortal or the Spirit of the beast mortal.

O. J. P.

LITTLE THINGS.—Springs are little things, but they are sources of large streams—a helm is a little thing, but it governs the course of a ship—a bridle bit is a little thing, but see its use and power; nails and pegs are little things, but they hold the large parts of large buildings together; a word a look, a frown—all are little things, but powerful for good or evil. Think of this, and mind the little things. Pay that little debt—it's promised, redeem it—if it's a shilling hand it over—you know not what important event hangs upon it. Keep your word sacredly—keep it to the children, they will mark it sooner than anybody else, and the effect will probably be as lasting as life.—Mind the little things.



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

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, JULY 3, 1858

### THE FREE CONVENTION.

On Thursday evening we got our valise packed to go to the Convention of the friends of Human Progress, held at Rutland, Vt., but were prevented by a sudden and dangerous illness in the family, and we retired to our library to reflect.

On reading the call, we perceive that the whole question of human reform and progress comes properly before the Convention. Therefore it will be expected that the present condition of humanity will be considered and contrasted with what it might have been and should be, and the hindrances to the more natural and rapid developments, pointed out, and the remedy specifically and clearly presented. If the Convention fritters away this propitious opportunity, and spends its time in complaints, and ends in fine speeches, the people will be disappointed. There have been complaints enough—fine and seemingly earnest speeches enough already—and there is no need of conventions to multiply these. But what we want is to know precisely the remedy for our insufferable burdens, and how to apply it for humanity's best good. If the Convention fail in this, it might as well never have been held. But from what we know of the humanitarian earnestness of many friends who have gone to the Convention, we hope it will evolve some practical good.

Many Spiritualists will attend this Convention, and more is expected of them than merely to affirm that evils exist, that Spirits communicate with mortals, and that the people are slow to give heed to them. By virtue of this intercourse, we claim to know more of humanity and its needs here and hereafter, than others who have not enjoyed communion with the inhabitants of the other life; and the eye of the world is upon us to see what practical good or useful suggestions Spiritualism evolves.

The capabilities of humanity and the order of society, political, social, and religious, should be taken up and thoroughly considered, with a view to ascertain the errors, injustice, and burdens, and to point out the ways and means of reform and progress. For example: If it is found that every human life is an immortal divine life, the practice of terminating its existence in the earth-form to expiate any crimes of this life, may be questioned. Whatever society may do to the body—shoot it, decapitate it, or hang it—the *man* still lives somewhere, and is probably no better for the infliction of any of these or other cruelties. If society had helped instead of hindered the expressions of his life, he would in turn undoubtedly have helped society. This Convention should consider whether the overt acts of individuals are not the exponents—the outward manifestations—of evils in society, rather than in individuals.

Another question properly to be considered is, whether one man or a few men shall own and control all of God's earth, or whether the ownership thereof shall be limited, and each individual be entitled to a portion.

Another question is, whether a class of men shall dig in the mines, or on farms, and produce the metals or provisions, as money representatives of their labors, and other men, by statute, sit in easy-chairs, and sign pieces of paper as money representatives. The question is whether the latter do not rob the former of the just value of their labor.

Another question is, whether social wrongs and temptations may be indulged in with impunity, or whether a death-bed repentance will blot them out or serve as the soul's passport to the sphere of purity and happiness in the future life.

These questions present but a few examples and indications of the great and important work which properly comes before this Convention.

If the practicable consideration of these and kindred subjects is skirted, with merely a resolution affirming the evils, or a classical flourish of rhetoric concerning them, the Convention may as well never been called—at least in the name of Freedom and

Human Progress. The people's burden is not to be relieved in this way. It demands sincere, earnest thought, and true human work.

At the time of writing this, we have heard nothing from the Convention, and we look hopefully, but with fear that personal displays will overshadow true practical, humanitarian endeavors.

### ARCHBISHOP HUGHES AND HIS ACCUSERS.

Some four or five weeks ago the Albany Statesman published an article purporting to have been furnished by a correspondent writing from New York city, containing some serious representations as to the existence of a secret Catholic Society in this city, of which Archbishop Hughes was said to be the head and autocrat. The title of the Society was said to be "The Circle of Jesus;" its first object was said to be to procure the exclusion of the Bible from the public schools; its ulterior aims, it was said, were, by secret and persevering machinations, to undermine the existing system of things in the social and political world, and to control the governmental machinery of the country; and it was represented that persons were admitted to membership of the Circle only on condition of solemnly pledging themselves to obey in all particulars, the dictation of Bishop Hughes as its head, and to not even stop at the sacrifice of the reputation, property and even life of others, should this be necessary in order to gain the objects in view.

The Archbishop, a few days after this charge was published, came out, in the city papers, with a brief but dignified disclaimer of the whole affair. The writer in the Statesman, who was ascertained to be James B. Swain of Westchester county, reiterated the statement, for which the Archbishop has prosecuted him, and he stands bound over in the sum of \$1,000 to appear at the next Court of General Sessions to answer the charge of libel.

We sincerely hope that this matter will not blow over until it is so thoroughly shaken up as to relieve all outsiders from the unpleasant quandary into which they have been thrown by the criminations, denials and recriminations, having ecclesiastical and political bearings, which are almost perpetually being bandied between anti-Catholics and Catholics. On humanitarian grounds, we are totally disinclined to believe that any such representations can be truly applied to civilized and professedly Christian men, as have been made concerning the alleged "Circle of Jesus;" on the same grounds, we are equally averse to believing that any one to whom society accords the slightest claims even to common decency, could deliberately and maliciously fabricate a totally false and groundless charge that is so atrocious. And yet when we consider what is obviously the genius of the Roman Catholic system; when we consider that it is the necessary tendency of her very nature to constantly aim at supremacy over the very minds and consciences of men, and that her history shows so many dark examples of unscrupulousness as to the means whereby she has sought to secure her ends, we confess we are in some doubt whether there may not be some fire in all this smoke that has been raised concerning her secret machinations to elevate herself upon the ruins of the religious and political rights and liberties of others. But in view of so many elements of good as we are obliged to acknowledge as existing in the Catholic Church, it would pain us to believe that she is so festering and rotten with an unscrupulous and infernal lust for power as some would represent her to be; and we shall watch the progress of this pending lawsuit with interest.

### SPIRITUAL ITEMS FROM THE FRENCH.

We see from the *Journal du Magnétisme* of March 25th, that the Magnetists of Paris held a grand celebration of the anniversary of the birth of Mesmer, on the 23d of May, by a supper that was numerously attended by both ladies and gentlemen. Baron Du Potet, as the President of the Banquet, pronounced a discourse by way of opening the series of toasts that were offered on the occasion. The first part of the series had special reference to magnetism and its personal disciples, and in the second part *Spiritualism*, whose banner was displayed on the occasion, came in for a share of notice, received several toasts, and was the subject of some speechification which was warmly applauded. It is not pretended, we believe that all the French magnetists, who are numerous, are also Spiritualists, but the fact that the subject was tolerated as a theme of the evening, and speeches upon it were listened to with interest by the whole com-

pany, shows the deep hold which it has on the minds of the generality of those who believe and take an interest in magnetism.

We have received the two numbers of Mons. Kardec's *Révue Spirite*, for May and June, which are filled with matter of general interest to the Spiritualist.

By a circular accompanying one of these Numbers, we learn that the Spiritualists of Paris have formed themselves into a society, having for its objects, "the study of all phenomena relative to Spirit manifestations, and their application to moral, physical, historical and psychological science." This society assumes as its title, *Société Parisienne des Etudes Spirites*, (the Parisian Society of Spirit studies.)

A FALSE HUME.—The reputation of Mr. Hume as a Spirit medium, it seems, had tempted a fellow, at Lyons, to assume his name for the purpose of raising the wind, and who advertised himself as the Hume who had had "the honor to exhibit his experiments before his majesty the Emperor," and who would give a *seance* in Spiritualism at the grand theater at Lyons, for an admittance fee of five francs. The deception was discovered, however, before the time of the exhibition arrived, and the theater was not opened. The man's name was Larocho, who, after detection, said he had been operating, and was then operating under his *nom de guerre* of Hume.

Mr. Hume was expected back to Paris soon, whence it was his intention to go to Scotland, and thence to St. Petersburg.

MYSTERIOUS DISTURBANCES.—The *Revue* cites from *L'Indépendant de la Charente Inferieur*, some curious phenomena which had taken place at the hospital of the saints, of which the following is a translation:

"Some most marvelous stories are told, and during the past eight days nothing is spoken of in the city but some singular noises which, every night, imitate sometimes the trot of a horse, sometimes the walking of a dog or a cat. Some bottles placed upon a chimney-piece were thrown to the other end of the room. A package of rags were found one morning tied in a thousand knots which it was impossible to untie. A slip of paper on which was written, 'What do you wish? What do you ask?' had been left one night on the chimney-piece; the next morning a response was found written to it, but in characters unknown and undecipherable. Some matches, placed upon a table, disappeared as if by magic; in fine all objects changed their places, and were dispersed into all corners of the room. These witcheries were never accomplished except during the darkness of the night. As soon as a light would appear, everything would become silent; but let one extinguish the light, and the noises would immediately recommence. It was a Spirit who was a friend of darkness. Several persons, some ecclesiastics and old soldiers, have slept in the enchanted chamber, and it was impossible for them to discover anything which could account for what they heard.

"A man who was engaged in the hospital was suspected of having something to do with these disturbances, and was about to be sent away; but they were answered that he was not the author of the mischief, but, on the contrary, had himself been a victim to them many times."

We find as yet no account of these mysteries having been explained; and they look to us much as though they belonged to the long category of phenomena known as *haunted houses*, and which have occurred, with strong marks of resemblance and identity, in all countries, and, so far as we have the historical data to judge, in all ages, and the facts of which no hypothesis of possible deception and collusion has ever been found that is broad enough to entirely cover.

GORTSCHAKOFF'S DREAM.—We English the following from the *Journal du Magnétisme*:

"Frederick Wolkstager, who is expected to arrive in Paris early in the coming month, has a great reputation in Sweden, Norway, Finland and Denmark. The Russians who are very superstitious, have great faith in him, and have often made the journey to St. Petersburg to consult him. He has made many predictions, of which several have become celebrated. Here is one:

"While Prince Gortschakoff was minister of Russia at Stuttgart, he dreamed that his cook—the illustrious Gruyère, who is still in the service of the Prince—he dreamed that he, at the moment they were sitting down at the table, came to him, his clothes in disorder, pale, and in despair, saying that a frightful and unheard of prodigy had taken place in the kitchen. He had placed upon a spit a fine fowl, and

tend to it. After the lapse of some time, he approached the spit to examine the progress of his roast, when, O terror! he saw that the fowl had disappeared, and was replaced on the spit by the two-headed eagle of Russia, having a shield upon its breast. A man with embroidered garments, and crape on his arm, had replaced the cook, and was moistening the creature with its own juice, while a Turk was stooping down and blowing the fire.

"Prince Gortschakoff, not believing the recital of the faithful Gruyere, descended to the kitchen and saw with terror that his story was exact. On his arrival the man in embroidered habits arose. The Prince recognized in him M. de Nesselrode, who came before him, made a low bow, and kissed his hand. At the contact of his cold lips the Prince awoke.

"The Prince wrote all these details to Wolkstager, and the latter responded. In his response he predicted war, the defeat of the Russians, the death of Nicholas, the fall of Nesselrode, and that the latter would be replaced by Gortschakoff. That prediction, the knowledge of which was spread through Russia before its realization, greatly advanced, as one might well suppose, the fame of Wolkstager."

#### The Convention at Rutland.

Up to the time of going to Press (Monday evening) we have received but meager reports of the proceedings of the Convention at Rutland, Vt. Two or three telegraphic despatches, however, have arrived in the city, from which we gather the following particulars:

The convention met, according to appointment, on Friday last, at 10 o'clock A. M.; and elected Rev. J. F. Walker, of Glens Falls, to the chair. Resolutions were introduced on Spiritualism, Anti-Slavery, Marriage, Maternity, the Bible, Land Reforms, Free Trade, the Sabbath and Divine Worship. Speeches were made by Henry C. Wright, S. B. Brittain, Joel Tiffany, Mrs. Ernestine L. Rose, Wm. Goodell and Elder Grant. The Convention was held in a tent, and about one thousand persons were present, the Spiritualists predominating, but there were also a number of Abolitionists and Temperance men. Three trance mediums were expected to speak on Friday evening.

The chief incident reported to have taken place on Saturday, was the introduction, by Mrs. Julia Branch of New-York, of a resolution on marriage, which read as follows:

"Resolved, That the slavery and degradation of woman proceeds from the institution of marriage; that by the marriage contract she loses the control of her name, her person, her property, her labor, her affections, her children and her freedom."

An exciting discussion followed upon this resolution, the speakers being Mrs. Branch, H. S. Foster, Joel Tiffany, Mr. Lovey, Mrs. Ernestine L. Rose, F. W. Doans and others.

The afternoon session was devoted to a discussion of the Slavery question, and speeches were made by Parker Pillsbury, William Goodell, J. S. Foster, Mrs. Rose and others.

About two thousand persons were present at the Convention on Saturday, and a still greater throng was expected to be in attendance on Sunday. Great excitement prevailed in the community in regard to the Convention.

We shall probably have other particulars to report in our next.

#### Anacalypsis by Higgins.

In the SPIRITUAL TELEGRAPH of June 5, I said that the Anacalypsis is a Thesaurus of History, Ethnology, and Archaeology. I shall allude successively to some of the main historical points.

History, both sacred and profane, ancient and modern, Hindoo and Chinese, are handled with an astounding erudition. The Vedas and all the records of India are laid open to the reader. The Eastern astronomy with all its cycles and avatars, is unrolled with an accuracy to which Herschel and La Place could not refuse their assent. Not only Phœnicia and Chaldea, but even Egypt and Ethiopia, are shown as colonies of India. Abraham is an apostate Brahmin who refuses to worship the female principle in the Hindoo godhead, leaves India on the Jumna in India, goes westward, and settles in a region which his descendants called Judæa, after the mother country. Even the history of Mexico before its conquest by Cortez, is realized by the careful peruser of this remarkable book; and all this is made so tangible that it would be difficult for any rational mind not to perceive glimpses of light and

authentic, it is at least more than probable. As for me, who have devoted a good deal of time to history and philology, after having read this book analytically, I could not help saying to myself that its facts and conclusions are far more probable, and rest on a more philosophical basis, than most of the records that are presented to us as authentic. But what is most singular is, that the priesthoods and theologies of every age, together with the Fathers of the Church, are adduced as evidence, and called by the author his *unwilling witnesses*. I am told that the book is so rare in England that they lately advertised for a copy in the English papers. J. A. WEISSE, M. D.

#### AFFAIRS IN SARATOGA.

Mr. H. Slade of Saratoga, writes us, *pro bono publico*, to say that they "have no such healing medium" in that village, or in those parts, to his knowledge, "as some may be led to suppose from current reports that have gone abroad." He speaks of events that have recently occurred in that place which are rather of an untoward nature, as the result of "receiving spiritual communications as authority, both in matters temporal and spiritual, instead of exercising reason and a little common sense," and cautions "all mediums against seeking to obtain a few perishable dollars if it must be done at the expense of truth." Lest, however, that too unfavorable an idea of the state of Spiritualism in Saratoga should be obtained from these allusions (of which he gives us no farther definition) he says:

"Let none get the impression that we have hauled down our colors to the enemy. Instead of this we have engaged a Hall for the season, and we have secured the services of Miss Davies of Waterford, an excellent Trance Speaker, for at least five or six weeks, commencing the second Sabbath in June, and hope that other lecturers who are in the field will come this way this Summer, and exchange some of the Living Waters of Truth for some of our Congress Water. But if any should come to get cured by any healing medium now living among us they may be badly disappointed."

#### HOMŒOPATHIC.

The report of the Northern Homœopathic Dispensary, conducted by F. W. Hunt, M.D., in conjunction with S. Lilienthal, M.D., and A. Houghton, M.D., for the year ending May 31, 1858, is before us. The report is so brief and full of interest to suffering humanity, that we publish it entire except the details of cases treated, of which we give the results of a few of the more common diseases.

ADDRESS TO THE PATRONS OF THE NORTHERN HOMŒOPATHIC DISPENSARY. The first year of the Northern Homœopathic Dispensary has now closed, and the following brief Report of its operations is respectfully submitted: This Institution was founded by J. W. Mitchell, M.D., assisted by the contributions of a few benevolent individuals, and was opened on the 1st of June, 1857. For some months it was conducted by Dr. Mitchell alone, with the most gratifying success. In the course of the season the undersigned became associated with him, and at a later date assumed the entire management of the Dispensary, on the removal of Dr. Mitchell to a distant locality.

During the year ending May 31st, the whole number of cases treated has been thirteen hundred and eighty-four; and more than three thousand prescriptions have been made. The patients have been drawn from various classes of the community, and from almost every nation represented by the population of the city. Of the natives of foreign countries, we have had the largest number from Germany, Ireland, and England. Anticipating a continual increase in the number of applicants at the Dispensary, an engagement has been made with S. Lilienthal, M.D., and A. Houghton, M.D., to give their aid in prescribing whenever further medical attendance shall be requisite.

The various forms of disease, the number of cases of each, and the results of treatment, are presented in the tabular statement annexed.

I am aware that precision in the results of Dispensary practice can not always be attained; but having formerly spent nearly twenty years in the allopathic ranks, I have been peculiarly anxious to compare the results of the new system of practice with those which are uniformly reached by the best devised measures of the old school. I have, therefore, taken the greatest care to obtain a full history of every case, and the actual result of every prescription made. Of those reported as *not heard from*, many were improving when last seen, and others had long ago been abandoned as hopeless by men of different schools.

Of the cases that terminated fatally, the first was one of general dropsy, which had been under allopathic treatment for five years. When this patient was first seen by us, the hydropic effusion was rapidly encroaching on the thorax, and he soon died from suffocation. The second fatal case was one of marasmus in a child which was brought from a neighboring city a few days before its death. Other cases of this disease were cured, including one that had been treated many months at another Dispensary. The remaining deaths occurred in hopeless pulmonary cases which were known to be incurable when first seen, and in which nothing but palliation was expected. Some of the cases cured had resisted allopathic treatment for several years. On reviewing the entire catalogue of cases, we find that not one death has occurred among those that were subjected exclusively to homœopathic treatment. Among them were many of the diseases which progress most rapidly, and demand the most energetic treatment; and some of these, such as small-pox, scarlatina, severe ophthalmia, complicated derangements of the digestive organs, neuralgia disease, and many others, have never been satisfactorily treated by any who have disregarded the discoveries of Hahnemann.

There is no field which is better fitted to test the resources of different medical systems than is found in the dispensaries of a great city. The past winter was one of peculiar suffering among the poor. We have been compelled to give advice and medicines to great numbers who needed food, clothing, and shelter. Many prescriptions were but imperfectly carried out by patients who were enduring as much from cold and

and many more; they have conquered the prejudices of some, and the ignorance of others; and they have gained the confidence of the intelligent, and the gratitude of the unfortunate among all classes of the people. They will henceforward be regarded as among the noblest characteristics of a progressive age.

To those who have thus far sustained us, we may express the thanks of the many hundreds who have been benefited by their benevolence; and our especial acknowledgments are due to the managers of the Female Industrial School under the patronage of the Female Guardian Society, as well as the teachers acting under their direction.

The Northern Homœopathic Dispensary has carried the benefits of homœopathy into a part of the city in which its principles had been but little understood. Sufficient has at least been done to prove that its resources are ample for combating disease, and that it has power to accomplish the largest results with the smallest possible expense. It has already a large circle of friends who understand and approve its objects; to them its future career of success and usefulness is respectfully intrusted.

F. W. HUNT, M.D., No. 137 West 36th Street, New York.  
Bronchitis, cases, 37; cured, 27; relieved, 1; result unknown, 2; remaining under treatment, 1. Catarrh, cases, 27; cured, 26; remaining under treatment, 1. Cholera Infantum, cases, 4; cured, 4. Cholera Morbus, cases, 8; cured, 8. Congestion of the Brain, cases, 1; cured, 1. Diarrhea, cases, 58; cured, 58. Dropsy, Peritoneal, cases, 3; cured, 3; result unknown, 1; remaining under treatment, 1. Dropsy General, cases, 3; cured, 1; relieved, 1; died, 1. Dysentery, cases, 26; cured, 26. Dysmenorrhœa, cases, 9; cured, 6; relieved, 1; result unknown, 1; remaining under treatment, 1. Dyspepsia, cases, 25; cured, 15; relieved, 7; result unknown, 1; remaining under treatment, 2. Erysipelas, cases, 6; cured, 6. Fever, Bilious, cases, 7; cured, 7. Fever Intermittent, cases, 40; cured, 40. Fever Remittent, cases, 15; cured, 15. Indigestion, cases, 34; cured, 32; relieved, 1; remaining under treatment, 1. Influenza, cases, 110; cured, 105; result unknown, 4; remaining under treatment, 1. Measles, cases, 19; cured, 19. Menorrhagia, cases, 10; cured, 10. Neuralgia, cases, 30; cured, 25; relieved, 2; result unknown, 2; remaining under treatment, 1. Ophthalmia, cases, 29; cured, 20; relieved, 5; result unknown, 1; remaining under treatment, 3. Palpitation of the Heart, cases, 13; cured, 8; relieved, 4; remaining under treatment, 1. Paralysis, partial, cases, 8; cured, 4; relieved, 3; remaining under treatment, 1. Rheumatism, cases, 60; cured, 50; relieved, 4; result unknown, 2; remaining under treatment, 4. Scrofula, cases, 15; cured, 13; relieved, 1; remaining under treatment, 1. Small-Pox, cases, 5; cured, 5. Varioloid, cases, 1; cured, 1. Whooping Cough, cases, 27; cured, 27.

Whole number of cases.....	1384
Number known to have been cured.....	1047
Relieved.....	72
Result unknown.....	46
Died.....	5
Remaining under treatment.....	68

#### EXPENDITURES.

Rent.....	\$50 00
Medicine, Vials, etc.....	65 00
3,000 Dispensary Cards.....	13 00
9,000 Circulars.....	18 00
Surgical Instruments.....	17 50
3 Blank-Books, at \$1 25.....	3 75
Stationary.....	4 00

Total Expenditures.....	\$161 25
Total Receipts.....	118 00

Deficiency.....\$43 25

This report shows most clearly the eminent success of the Homœopathic treatment of disease, and we are happy to find that this practice is fast gaining favor with the people, and is here and there being substituted for the old practice in our charitable and other institutions.

It is said by those who have a good practice in the old way, and by those uninformed, and those who are foolish, that there is no efficacy in the Homœopathic medicines, and therefore they reject them. But this is demonstratively an error. These medicines are as efficacious for health as any others, but they are far less liable to exhaust and impair or destroy the vital energies. One great point is gained by the use of these medicines, viz., the patient *can and does take them*. They are not so offensive as the Allopathic medicines.

We have recently seen a report of the results of the Allopathic and Homœopathic practice in different wards in a hospital in Paris, which shows an immense superiority of the Homœopathic treatment. The fact is, we believe, humanity is progressing, and whereas the Allopathic practice may have been as well or even better for man in his rude state, it is no longer applicable to many people, for which we have reason to thank the God of progress that people have outgrown the brutal treatment.

We have observed and experienced that disease yields as readily to Homœopathic as to more violent treatment, and does not frequently return or develop itself in other forms. People cured by Homœopathy stay cured longer.

#### Lamarine Hall.

Mr. A. C. Robinson spoke very acceptably at this place on last Sunday afternoon and evening. The theme of the afternoon discourse was the "Philosophy of Progression" as manifested in the continued growth of man and all objects below him, whether animate or inanimate. In the evening the lecture was based on the well known Scripture text—'Oh Death! where is thy sting? Oh Grave! where is thy victory?' Both discourses were conducted with marked ability, and notwithstanding the oppressive heat, which had a tendency to render his hearers restless, he succeeded in commanding and sustaining the interest of his audience until the close of his remarks. It is expected that Mrs. Coles will occupy the desk next Sabbath.

## THE DUTY OF TOLERATION.

Worcester, June 16, 1858.

Gentle Persecution, Esq.:

Dear Sir—In view of the very many convincing proofs the world is daily and hourly receiving of the actual existence of disembodied Spirits, and of their tender watchfulness over the eternal interests of their brethren in the earth-form, it behoves all those who have become convinced of the fact of intercommunication with the second sphere of progress, not only to impart their convictions to those who may not have had the same means of obtaining the consoling proofs, but to use the most mild and persuasive arguments to instill into the minds of skeptics and unbelievers a desire to candidly and dispassionately investigate for themselves the great truths of Spiritualism. More especially is it the province of those who, by education and talent, feel themselves called upon to write and speak their opinions for the benefit of such as are in bondage to mundane authority, so to clothe the truth they wish to promulgate that its very nakedness may not startle the skeptic and cause in him a feeling of repugnance instead of a winning attraction. Not that I would wish to see any truth distorted, or in any wise shorn of its full powers of conviction; but it may nevertheless be presented to the mind of the investigator beaming with its most captivating smile; and the honest, but erring, sectarian will be more likely to stretch out his hands to be bound with a wreath of flowers, than to submit to be bullied out of his faith, forced into subjection, and be bound with unwilling chains.

I have been led to these remarks, because my attention has been for some time past closely riveted on the different views by which the doctrine of Spiritualism has been presented to the world by those who may be fairly called the leaders of this philosophy; and while I candidly agree with them in the soul-stirring truths they have disseminated, regardless of the sneers and derision of orthodoxy and sectarianism combined, and while I witness with pleasure the success of their labors in the rapid increase in the number of adherents to the good cause, and the widely spreading demand for "more light"—yet I can not but think a greater benefit might be added if less acrimony were allowed to creep into the mode of communicating knowledge.

It is a well known fact in history that persecution never begets passivity, but has rather a tendency to strengthen the weaker party. Persecution of the Christians added to the spread of Christianity; it excited the enthusiasm of its followers; it increased the march of Protestantism; and the only species of persecution that can be practised in these days is steadily employed in opposition to Spiritualism. It is, nevertheless, an ugly weapon. Strictly speaking, it belongs to the past, and the teachers of brotherly love should discard it. It is the tool of ignorance and despotism. Although in every age of the world, it has been wielded by every successive sect in an attempt to subjugate or annihilate the rising sect, and though Christians (so called) of the present day, still buckle it to their side as one, if not the chief, of their aggressive and defensive weapons, I still submit the teachers and followers of a universal brotherhood should discard such a despicable and insidious means of defense, and adopt only persuasive argument—convincing tests accompanied with sincere good wishes, and wholesome exhortations to the blind subjects of orthodoxy, that they may be more considerate in their opposition to truths newly discovered, less malignant in their persecutions, and finally more ready to investigate with candor and sincerity. Persuade the heathens of their ignorance and superstition, and of the great benefit to be derived from your own convictions, before you proceed to overthrow their idols, lest you provoke in them a spirit of revenge and hatred. Strew the paths that lead to your temples with flowers, that they may be induced to walk there with you.

Not to make a long list of quotations, where the spirit of persecution has been suffered to march side by side with wholesome expositions of error, I will only here mention one from the treatise on spiritual intercourse by A. J. Davis. On pages 35 and 36 these words occur:

"Formal and ceremonious prayers are both irritating and blasphemous. The ceremonious and lip-deep utterances (termed prayers) which too often emanate from the modern pulpit, I am impressed to denounce as being corrupt and demoralizing to the progress and the audience."

Much as I admire the author of the "Divine Revelations," I can not but regret the sentences above quoted as possessing

education have conformed and do conform to these formal ceremonies and prayers, are guilty of blasphemy; whereas many, no doubt, are silently offering to God the fervent aspirations of the soul. I know full well that the church is a place where the unthinking and frivolous consult the fashions of the day; silks and velvet, flowers and gauze, are more deeply studied than the Word of God; but the devout petitioners for mercy and grace, and for strength from above to continue in that which seems to their convictions the only safe path leading to salvation, should not be condemned as committing an act of blasphemy because ignorance, folly, and frivolity may have glided in their midst. As well may we condemn spiritual tests as humbugs, because a few bogus imitators have been roaming through the country to speculate on the dimes of the public.

Speaking for myself, I can in a great measure agree with A. J. D., that there is very little use in a formal prayer repeated by rote at the same hour on every succeeding Sabbath. I never felt any good influence arising from it, even when my attention has been fixed upon its performance as a supposed moral duty; but I am acquainted with several persons, differently organized from myself, who attend these formal ceremonious prayers with truth and devotedness, according to the light within them, and who rise from their supplications to their Heavenly Father, full of confidence and trust. Is it right to say they have committed a blasphemous act? Is it not a species of persecution unworthy the great cause which so many earnest men are endeavoring to establish?

I have received great consolation from the writings of A. J. D. I admire the great gifts which have been bestowed upon him, and I heartily wish such sweeping condemnations had never been penned by him. I know him to be truly good, but I can not reconcile the aforesaid quotations with the outpourings of brotherly love which characterize, in general, both the author and his works.

W. L. L.

## GLANVIL ON ANGELS AND SPIRITS.

The very orthodox Joseph Glanvil, a distinguished clergyman of the Church of England, wrote the following on angels and Spirits nearly two hundred years ago. What he says on the probable ministration of angels in modern as well as ancient times, may be commended to the particular attention of those religionists who reject that doctrine as a heresy, contrary to the interests of true religion. After referring to several passages of Scripture relating to the visitation of angels, he says:

These descriptions of the nature, order, condition, attributes of angels, and what is more, are all taken up and shown the Scriptures, are not applicable to fantasms, but demonstratively prove that the angels of whose apparitions we hear so frequently there, were real permanent subsistences, and not mere fantasms and shadows.

But were not those angels that so appeared, special prophets, Divine messengers, sometimes in Scripture confessedly called angels? They did eat and drink with Abraham and with Lot, by which it should seem that they were real men. But whoever shall look over the instances alleged of the apparition of angels, and read them in all the circumstances of the text, will plainly see that they could not be men.

Such could not be the angel that appeared to Abraham and Hagar out of heaven, that conversed with Jacob in a dream, that appeared to Moses in the burning bush, that appeared to Manoah, and ascended, in his and his wife's presence, in the form of the burning bush; that went before the camp of Israel, that stood before Balaam in the way unseen by him, that smote the army of the Assyrians, that appeared to Zacharias in the temple, and to the Mary's at the sepulcher. These must be a sort of beings superior to mankind, angels in the proper sense, who are sometimes in Scripture called men, because they appear in our form.

But whether these do receive refection or sustenance in their own world and state or not, I will not dispute. It is most probable, and it hath been the doctrine both of fathers and philosophers, that they are vitally united to ethereal and heavenly bodies, which possibly may need refection in some way, and so angels' food may be more than a metaphor. But certainly they can not eat after our manner, nor feed on our gross diet, except in appearance only. They may make show of doing it (as the angel Raphael told Tobit that he did, Tob. 12: 19. All these I did appear unto you, but I did neither eat nor drink, but you did see a vision), but really they do it not. So that Abraham's and Lot's angel are said to eat and drink with them, the Scripture speaks as to them it seemed. And so the Jerusalem Targum reads: "And they seemed as if they did eat and drink." And we may suppose that men's conceptions of angels were very refined in those days, and could they have borne their sensible and free converses, if they had looked on them as creatures of a nature so distant.

do we, as I remember, read any more of the angels eating or drinking after what seemed to Abraham and Lot. Indeed, Manoah invited the angel to eat (Judges 13: 15), but it was before he knew he was an angel; and it is set down in excuse of the offer, v. 16. For Manoah knew not that he was an angel of the Lord, implying that the invitation had been absurd, if he had known it.

I have said this in answer to the objection, though the main cause is not concerned. For though I should grant that Abraham's and Lot's angels were men, yet the other instances in which that could not be said or supposed, are more than enough to carry my point, that real angels, inhabitants of the invisible world, did sometimes sensibly appear.

But it will be said, when they did appear, it was upon Divine errands, and God sent them to serve the ends of his government and providence; which I grant. And God Almighty hath the same ends to serve still; he governs the world now, and his providence is as watchful as ever, and the angels are the chief ministers of that providence, and ministering Spirits for our good. The Gospel was ushered in by the apparition of angels, and many things done by them in the carrying of it on; and why we should think they may not be sent, and should not appear on occasion now, I do not see. But this is more than I need say yet, being for the first step only to show that Spirits have transacted with men.

Those I have mentioned hitherto have been good and benign Spirits, but evil Spirits have also appeared, and sensibly had to do with mankind. My first instance of this is one of the first businesses that was in the world, the temptation of Eve by the Devil in the serpent, an argument which those that adhere to the letter of those three first chapters can not avoid. Evil angels were sent among the Egyptians (Psalms 78: 49), and those passed through and smote the land; but the destroyers, viz., the evil angels, were not permitted to come into the Israelites' houses: Exodus 12: 23. When God asked Satan whence he came (Job 1: 7), he answered, from going to and fro in the earth. By Divine permission he raised the great wind that blew down the house upon Job's children (v. 19), and smote his body all over with boils: Job 2: 7. He tempted our Savior in an external sensible way, carrying him from place to place, and urging the Son of God to worship him: Matthew 4. But more of this will appear by considering the second head proposed, viz., "Possession of Evil Spirits."

## UNBELIEF.

BY A. W. HOSTWICK.

Man does not know how much of light  
Shines just beyond the arch of night;  
He does not know how fair a sky  
Floats just above his clouded eye;  
He does not know how much of good  
Lies scattered up and down the road;  
He does not heed the cooling shade  
That stretches o'er his aching head;  
He does not see—he does not know  
How countless blessings come and go,  
And find no home—no place of rest  
Within his cold, unquiet breast;  
He can not trace the pleasant streams  
That wander through the world of dreams,  
Nor scent the flowers that grow beside,  
And fringe the borders of the tide.  
At eventime he does not hear  
The voice of music at his ear,  
But turns, and only vacant air  
Seems hovering round him everywhere.  
But man must know, and he must hold  
No more of dross, and count it gold;  
And he must bless the blooming spray  
That shades his parched and weary way;  
And he must stoop to gather up  
The violet and the daisy's cup;  
And mark the sky as in their turn  
The holy stars arise and burn;  
And he must feel and understand  
The pressure of a kindly hand;  
Must find the truth that reaches out  
Beyond—above the world of doubt;  
Receive the light and hear the call—  
See God within and over all.

DRIVE AHEAD!—"Drive ahead, my boys," was the sage advice of one who knew the necessity of constant exertion in the accomplishment of the designs and purposes of life. Drive ahead, keep about your business, no matter what it may be, so long as it is honest, and you are sure of coming out right side up in the long run. It is not the man who is all impulse to day, and petrification to-morrow who succeeds in life, but the constant though slow laborer in the world's vineyard. We have quite too many fast men in the world for its good. They are of no special benefit to themselves.

## THE MOVING MENTAL WORLD—THE NEWS.

**TORNADO IN NEW YORK.**—One of the most violent tornadoes that have been witnessed in these parts for many years, visited our city on Monday afternoon last week. In the upper part of the city it was specially severe. Trees were torn up by the roots, and the branches of others were twisted and stripped from their trunks, and an unfinished church, nearly completed, for the Rev. Ralph Hoyt, was in a moment raised to its foundation. A considerable portion of the large glass house at Green Point was overthrown, burying several workmen in the ruins, and two of them were instantly killed. The rain fell in torrents, covering the streets and sidewalks, but the storm lasted only about an hour.

**THE MORMONS.**—Farther advices from Utah represent the Mormons as being in anything rather than a conciliated state in respect to affairs pending between them and our government. Salt Lake City, it is true, is partially deserted by them, but it is said they still hold all the important passes leading to the city; and they submitted sullenly and with an ill grace to the conditions imposed upon them by Gov. Cummings. It is also said that Gov. Cummings, while treating with them, though treated with apparent friendship, was subjected to continual espionage; and though he was permitted to speak publicly to the Saints, he was afterward publicly denounced, in several speeches, by Brigham and others, as all sorts of scoundrels, and loaded with blasphemous curses and imprecations. It is stated, however, that one hundred and fifty reculant Mormons had arrived at Fort Scott, and demanded protection.

**THE DIFFICULTY WITH ENGLAND SETTLED.**—A Washington correspondent of the New York Times, writing under date of Wednesday, June 23, says: "The war cloud was dispersed yesterday. A supplemental and conformal meeting of the Cabinet was held, at which dispatches from Mr. Dallas and Lord Malmesbury, through Lord Napier, were read, apologizing for the late outrages, and offering indemnity. The British Government for the present ignores the claim to the right of search or visitation, but intimates that any injuries proved to have been already suffered by the practice will be redressed. Negotiations will doubtless follow, resulting in money indemnity to American vessels, and some provision punishing the illicit assumption of the American flag."

**PROSPECTS AS TO CROPS.**—We condense, says the New York Tribune, a few items from late letters from various parts of the country, touching the farmers' prospects at this time. All bear date within a few days past.

A letter from Canterbury, Conn., says:

"The prospects of the farmers in this vicinity are good. Corn is small, owing to excessive rains, but is now growing rapidly. The grass crop was never better. Fruit promises an abundant yield."

From Liberty, Vermilion County, Ind., a writer says:

"Wheat has been injured by the wet, and the crop is uncertain; grass looks well; oats on high or sandy land moderate; corn, but little planted as yet, June 12. There is considerable old grain in this country, but corn is mostly damaged, and of an inferior quality."

Another says that farmers in White County, Ind., June 18, in many instances have not half their ground plowed, it having been raining for eight weeks. Corn which was planted before the big rain, is in a worse fix than that planted this week, the ground being packed or beaten down so hard. Wheat looks well; but few oats sown; fruit, none.

A letter from Clinton County, Ind., June 16, says:

"The country is flooded all over: bridges, fences, roads and crops all washed away. There is but little corn planted yet, with a dull prospect for the future. Wheat looked fine until about the time it began to head, but it now shows fearful signs of being materially damaged. From present appearances, on low, wet ground, it will not be worth harvesting. Grass and clover look fine as yet. Fruit will be an average crop, if nothing prevents hereafter. Taking all things into consideration, the prospects of farmers here are gloomy."

**Duquoin, Perry County, Ill., June 18.**—Here in mid-Egypt we were not seriously suffering, though put to some inconvenience and perhaps loss by the unusual quantity of rain. We have now fairly begun to gather in what appears to be an abundant harvest.

**PROSPECTS IN NORTH-WESTERN WISCONSIN.**—Extract from a letter to the Tribune, dated Pepin (on Lake Pepin, Upper Mississippi), June 12: "The spring here has been cold and wet. Much corn has been replanted; potatoes and garden vegetables are doing well; winter wheat looks promising."

A late traveler through Michigan, Illinois and Iowa, thinks the prospect good for an average crop of wheat. Other persons say the prospect is good for a large growth of straw, but not of grain.

**THE CROPS IN SOUTH CAROLINA.**—The Columbia Guardian of the 9th inst. says:

"We learn from a friend who has just returned from a tour of some months in the upper and middle districts of South Carolina, and who is familiar with the subject, that in the mountain districts the wheat crop is seriously injured by the rust, which took it earlier this season than usual. In the middle section of the State the injury is not quite so extensive, although the crop is somewhat affected."

**THE CROPS IN BREVILLE PARISH.**—The Mount Lebanon Baptist of the 9th inst. says:

"The crops look well so far as we have seen or heard, except that in some places there is too much grass, which is the case only with those who overtaken their force. Cotton is small, but looks healthy, and is beginning to grow and put forth branches and squares. Oats have proved a failure, not even one-tenth part of seed being raised, and wheat is very short."

**THE CRUISE OF THE ARCTIC.**—The cruise of the little old Arctic, says the Albany Evening Journal, has turned out as we expected it would. She was sent to the Gulf, it will be remembered, to "blow the British fleet out of water" (with two guns and a howitzer). The first day out she made three miles an hour. The third day out, she rolled so heavily that a corporal's guard of marines had to hold the howitzer to keep it from pitching overboard. On the seventh day, she broke her engine. On the eighth she sprung a leak. On the ninth, set all hands at the pumps. Succeeding in stopping the leak, she crept on at canal-boat speed—two and a half miles an hour. She did not see the British fleet—didn't see the Styx—didn't see anything, in fact, except when some merchantmen overtook and sailed past her. Finally, after a voyage of eighteen days (more than it takes to go to Europe) she reached Havana. Then it was found that her boilers were out of order, and she started

**A MORAL CURIOSITY.**—The Richmond Whig, speculating on the future condition of the nations, has arrived at the sage conclusion that there will ultimately be but two empires, the Russian on the Eastern, continent, and the Virginian on the Western. In that prospective, new, and glorious state of things, a very exalted position is assigned to Yankees (New Englanders), as will be seen by the following extract:

"The value of the Yankee as a slave has not been properly estimated. How dangerous and troublesome he is in a state of freedom is too well known. Cowardly, thievish, superstitious, fanatical, destitute of a moral sense, or of any fixed idea of civil polity, he possesses all the worse and none of the better qualities of the Negro, and stands more in need of a master. His ingenuity has made him what he will ever remain—the mechanic and craftsman of the world. Under proper command he makes a good sailor. Nor is he unfit for other slavish duties. His active and unscrupulous intellect finds very suitable occupation in the vulgar labors of the editor and lawyer; also in the more disgraceful pursuits of the itinerant lecturer. But for his inability to discern between right and wrong, and his tendency to Atheism, he might be put to use as a preacher. Whip him soundly for every political sermon, he would improve beyond what we think possible, but he will always be too hypocritical to be trusted."

The editor of the Whig no doubt meant the above as an insult to New Englanders, but we question whether this expression of his own imbecility and insane conceit will be regarded by them as deserving any other treatment than that of deep compassion.

**DISCOURAGING REPORTS ABOUT THE ATLANTIC TELEGRAPH.**—Information which the New York Times has received from a correspondent concerning the preliminary experiments of laying down the trans-Atlantic Telegraph Cable, would seem to portend a failure in the enterprise. The correspondent says:

"You will see, if you get an accurate report of the experimental trip, that a more favorable opportunity could not occur for practice and experiments in laying the cable. The weather was calm and the sea smooth. There was no swell—the ship was perfectly still, yet, I must confess, it was not so successful a trial as I had hoped for, and expected. Disguise the fact as we may, there were mishaps, misjudgments, and miscalculations. The cable parted at every trial, whether new or condemned cable. On the voyage, of course, the dangers to be apprehended are still greater—since the two ships have the same duty to perform, and failure on either will be fatal to the other."

**HON. ROBERT DALE OWEN, U. S. Minister at the Court of Naples,** has written home to his friends in Indiana, that he has become converted to Christianity. Mr. Owen has heretofore, we believe, been an Infidel.

**THE WARLIKE SIOUX INDIANS TAMED.**—The Washington Union, June 23, says: "Commissioner Mix, who has for a number of years been the efficient Chief Clerk of the Indian Bureau, and whose appointment as Commissioner has given such general satisfaction throughout the whole country, has concluded a treaty with the Minnesota Sioux Indians, by which the lands they have held in common will be distributed among the different members of the tribe. The delegation (twenty-seven in number) are well pleased with the terms of the treaty, as it will enable them to become agriculturists, which has for years past been the leading objects of the Indians. Their aim has been, and still is, to conform to all the habits and customs of civilized life."

**THE BERLIN FREE-LOVERS RE-DIVVITS.**—The Cleveland Herald states that the Free-Love people at Berlin, Ohio, who were supposed to have been "squelched" by the recent hostile demonstrations of an indignant populace, are up again, fierce, loose and rampant. The Herald says: "The honest truth is, this community which, instead of having a multitude of names, should be nameless, number from thirty to fifty in the township of Berlin; they are constantly erecting buildings—five or six having been put up within a few weeks—and the occupants are becoming more and more bold. On three occasions of late, men and women from among them have been seen in bathing together—naked. On a Sunday within four weeks past, two women and two men were so bathing, and a third woman sitting on the bank contemplating the scene. We suppose part would call themselves Socialists and part Free-Lovers—a very nice distinction. The Age of Freedom, which promised to remove beyond the borders of Berlin, has returned to the village and ensconced itself in the very midst of that community."

**SLAVERY IN VIRGINIA.**—The Richmond Enquirer, of the 22d inst., says that the Virginia Supreme Court of Appeals, "has lately decided the most important case to the institution of Negro Slavery that has been adjudicated since the time of Lord Mansfield." "It is," says the Enquirer, "the Dred Scott decision applied to slaves," and settles the question whether they have "civil or social rights," by determining their status to be that not of persons but of things.

**SECRETARY TOUCHY** has determined to have the new sloop-of-war constructed of wood. Iron has been fully tested in other countries, and condemned, so far as men-of-war are concerned. A cannon ball, striking, makes a much worse hole in an iron than in a wooden ship. One of the eight new sloop-of-war ordered by Congress will be built at each of the following Navy Yards, viz: Portsmouth, Boston, New York, Philadelphia, Washington, Norfolk and Pensacola, and at San Francisco, provided the necessary timber can be procured there.

**THE MICHIGAN CENTRAL AND MICHIGAN SOUTHERN RAILROADS** have made a compact by which the receipts of both roads, after deducting expenses, are thrown into a common fund, and then equally divided. The Central has the largest passenger receipts, the Southern the largest receipts on freights.

A COLORED woman, named Harriet, hailing from Baltimore, has been arrested and lodged in jail at Chestertown, Md., on the charge of preaching and circulating pamphlets of an incendiary character.

It is currently reported that Russel and Waddell, the Government contractors for transporting the Stores to Utah, have been offered half a million dollars bonus for their contract of this year.

It is stated that Paul Morphy, the champion chess player of America, will contend with H. Staunton for a prize of \$5,000 in the Chess Congress at Birmingham, England, June 24d.

**STARTLING WONDERS OF THE TELEGRAPH.**—FOUR CONTINENTS UNITED. Should the Atlantic Telegraph be successfully completed, Europe, Asia, Africa, and America, will be brought into electric communication with each other, and a remarkable progress will have been made towards the civilized unity of the human race. From Newfoundland, there is telegraphic communication with New Orleans, distant 3,710 miles, following the wire and when the Atlantic cable is laid,

## INTERESTING MISCELLANY.

## THE TWO ANGELS.

BY H. W. LONGFELLOW

Two angels, one of Life and one of Death,  
Passed o'er the village as the morning broke:  
The dawn was on their faces, and beneath  
The solemn houses heaved with plumes of smoke.

Their attitude and aspect were the same,  
Alike their features and their robes of white:  
But one was crowned with amaranth, as with flame,  
And one with asphodels, like flakes of light.

I saw them pause on their celestial way;  
Then said I, with deep fear and doubt oppressed:  
"Beat not so loud, my heart, lest thou betray  
The place where thy beloved are at rest!"

And he, who wore the crown of asphodels,  
Descending, at my door began to knock,  
And my soul sank within me, as in wells  
The waters sink before an earthquake's shock.

I recognized a nameless agony,  
The terror and the tremor and the pain,  
That oft before had filled and haunted me,  
And now returned with three-fold strength again.

The door I opened to my heavenly guest,  
And listened, for I thought I heard God's voice;  
And knowing whatsoever he sent was best,  
Dared neither to lament nor to rejoice.

Then with a smile, that filled the house with light,  
"My errand is not Death, but Life," he said;  
And ere I answered passing out of sight  
On his celestial embassy he sped.

'Twas at thy door, O! friend and not at mine,  
The angel with the amaranthine wreath,  
Pausing, descends, and with a voice divine,  
Whispered a word that had a sound like Death.

Then fell upon the house a sudden gloom,  
A shadow on those features fair and thin;  
And softly, from that hushed and darkened room,  
Two angels issued, where but one went in.

All is of God! If He but wave his hand  
The mists collect, the rain falls thick and loud,  
Till, with a smile of light on sea and land,  
Lo! He looks back from the departing cloud.

Angels of Life and Death alike are His;  
Without Him leave they pass no threshold o'er;  
Who, then, would wish or dare, believing this,  
Against His messengers to shut the door?

## A PERILOUS TRIP.

A correspondent of the Buffalo Advertiser gives the following description of the passage of the steamer Canada through the rapids of river St. Lawrence. It is the first time that the passage has been completed by a large vessel:

"The following morning, at day-break, the Canada started for Montreal, on a voyage deemed by all on board to be one of the kind called 'neck or nothing.' The first rapids of importance, the Long Sault, whose length is at least seven miles, are extremely boisterous, the boiling water heaving up from eight to twelve feet high, and presenting a view which to myself appears hardly exceeded in magnificence by swell in the middle of the Atlantic Ocean after a month of unceasing and most violent storm, and the water passes at an enormous speed. These were passed rapidly, the Canada minding her helm as easily as a cork canoe obeys the riddle, and traveled, I am informed by a passenger who was on board of her, the seven miles in fifteen minutes."

Thence there is smooth water until arriving at the rapids of Split Rock, heretofore deemed impassable by any vessel more than hundred feet in length. This was the most dangerous part of the passage, it being necessary to make a curve almost right angles, with space less than the length of the steamer, when she was going at same enormous speed. Huge rocks, whose tops are scarcely covered with water, appear on either side of the channel, by the suction being entirely uncovered. The skillful pilot, John Rankin, the discoverer of the "Last Channel" in the Long Sault Rapids, with the dexterity of a skillful player at billiards, making his carom, let the bow of the boat strike the rock forcibly on her starboard side, thereby turning her stern into the center of the channel, by the only practical method, and permitting her to pass through in safety.

Next, the Cedar Rapids were reached. They were passed at the same rate, the boat striking alike aft and forward, but no substantial injury was sustained.

The Lachine Rapids, near Montreal, were the next. Here the Canada again struck. The rocks here are exceedingly bold, and present a rough and ragged surface, but were passed in safety, and in a short space of time the vessel and her bold mariners glided placidly and untroubled through the butments of the Victoria Bridge.

This adventure will long be celebrated in the annals of St. Lawrence and the lakes connected with it. Some of the leaps made by this vessel, of three hundred feet in length, were six or eight feet in depth. It is regarded as settling the question of an enlargement of the Canadian locks below Lake Ontario. Its further effect on a continuation of these enlargements to the Welland Canal, and consequently its importance in connection with Buffalo, you may determine. Large vessels, it is proved, can go down the St. Lawrence, but can not return. Increased value is given to the steamers now laid up in other parts of Lake Ontario, as it is proved they can be taken to the rivers and coast of the Atlantic coast.

**OPENING OF AFRICA.**—While England is seeking to reach the waters of the Niger by steaming up that stream, the people of Liberia are about to send an exploring party overland interiorwards, into valley of that mighty river. This region of the continent is



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## CERTIFICATES.

Mrs. J. Linton, for a number of years, was afflicted with Cancer of the Womb. A perfect cure was made in 20 days. Address, Mrs. Linton, Keokuk, Ia.

Mr. Rhinebold's daughter, aged 10 years, was cured in 3 days of St. Vitus' 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-street, St. Louis, Mo.

Mrs. Henry Choteau's boy, 8 years of age, was cured of Dumbness, never from his birth having spoken. Address, Mrs. Choteau, Clark avenue, St. Louis, Mo.

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

Miss Ann Arnot, daughter of J. Arnot, exchange and livery stable, St. Louis, Mo., 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 & Overhall, St. Louis, Mo., called upon Dr. Scott, to relieve a pain 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, and 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 Lewis wrote, *ecce, ridi, ridi*. He came, he saw the patient, and the disease was conquered. The lady is now hale and hearty.

Mr. M. Bard, gate keeper at the toll gate on the Warrenville road, had lost the entire use of one arm, and 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. McLean, 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 came 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. H. 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. Scott drew the swelling and apparent mortification entirely from the elbow, and the patient went to sleep and slept calmly. In four days Mr. McLean resumed his duties as engineer on board the steamer, a sound and hearty man. Mr. A. McLean now resides in New Brighton, heavy county, Pa. Mr. Jequay, a patient now under the treatment of Dr. Scott, can testify to the above facts; or a letter sent to Mr. McLean, will be answered.

Dr. Rutherford, Louisville, Ky., was afflicted for 35 years with Rheumatism, was entirely cured in three weeks. Mr. Carr, District Attorney, Lexington, Ky., cured of heart

In two days she was enabled to walk—perfectly cured in five days. Rhine-street, between Twelfth and Thirteenth, St. Louis. John Brown, bar-keeper steamer *Phing Cloud*, given up by the regular physicians, and pronounced unable to live one hour, with Hemorrhage of the Lungs. The bleeding was stopped in four minutes.

Frank Newell, book-keeper to the firm of Stationers and Januaries, St. Louis, cured of Stuttering by one application of the band.

Mrs. McCamillit, St. Louis, a very bad case of Heart Disease, cured by one application of the band.

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

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, O., Cancer-wart upon the Nose, fell off after two applications of the band.

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