

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

CHARLES PARTRIDGE, PUBLISHER, 125 MAIDEN LANE -TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VII.—NO. 10.

# NEW YORK, SATURDAY, JULY 3, 1858.

WHOLE NO. 322.

## THE SPIRITUAL TELEGRAPH.

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## SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

## INTERESTING CORRESPONDENCE.

LETTER FROM PROFESSOR GREGORY TO GOV. TAILMADGE.

POUGREEPSIE, June 21, 1858.

To the Kotton of the Spiritual Telegraph:

I have seen with deep regret the autouncement of the death of Professor William Gredony of Edinburgh. His death is a loss to the world. and to every department of science. No man held a higher rank in can not be resisted by any sane, logical mind; in other words, to be adopted to account for it, and the belief produced by the scientific world. He was a bold investigator and a fearless searcher in this case, I can not feel perfectly convinced unless the evidence actual experience. It is the latter I long for. after truth wherever it was to be found. And when he had come to his conclusion on any subject, he had the moral conrage to avow it, however anpopular 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 results to correct the bigotry and superstition of the age. In stead 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 coclesiastical bigotry. To show the contrast things as I have myself seen can be accomplished by the uncon-voice which whispers to me the possibility of some other explanamore 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 savans on both sides of the Atlantic may possibly be edified by it. Very truly yours, N. P. TALIMADUE.

Edinburgh, October 27th, 1858.

My Dear Sir-On my return, two days since, from a three allied to it. 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 inconsistent with the force and direction of the force, or rather have read only your Introduction, which, however, is to me most contact, applied to them. But when I consider what is known Committee resembles that of all such bodies in regard to mesdeeply interesting, since it enters into the question of evidence. Your name has long been known to me, and I rejoice to be able to be produced by cerebral action, without muscular effort or same in similar circumstances. I have long been decidedly opto 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, conceivable. For we know that all impenderables, heat, light, indeed always seen, that negative results are obtained. This is though formerly belonging to it, no fact ever presented to man- electricity, etc., are capable of being transformed, not only into easily understood, when we reflect on the astonishing delicaty kind possesses half the importance of this one. Accordingly 1 each other, but into motion or force. And if there be, as I and sensitiveness of the subject of experiment, the clairvoyant look on the question of the most vital interest, and I feel more doubt not there is, a subtle imponderable, through which lucid or the medium, or rather their nervous system, and the inevita-

fered, and, though these have not been very numerous, and have partments of nature, we know so little, that our best knowledge not, as yet, included the higher and more astounding physical is that of our own ignorance. Who can tell the limits of the manifestations, yet I have seen far more than sufficient to conforce or agent I allude to, which enables the clairvoyant, in an vince me that the facts are genuine and that imposture or collu-instant, to visit the remotest regions, or conveys to the distant sion has no share in these particulars,

With regard to the question of their origin, I admit at once, Observe, I only hold that we can conceive many things, at that all those who have seen the most of them, and who have first sight wonderful, to be effects of some such natural force; most deeply investigated them have come, or been compelled, to and I wish to have some evidence, some facts of such a nature, the conclusion that they are produced by disembodied Spirits; that we can not conceive them to be produced except by Spirits. that the intelligences which most ertainly are concerned in these. And here I am ready to admit, that facts have been related manifestations, and even as such as I have often seen, invariably by yourself and others, which, I think, must have satisfied me, claim or profess to be such Spirits; and that in very many cases had I seen them. I allude to such things as the movements the communications have been such as might naturally proceed of heavy bodies in opposition to gravity, without contact; to from the Spirits of departed friends or relations. I consider what may be called telegraphic communications made from one these things as highly favorable to the spiritual theory, while all eircle to another; and to the visible and tangible proofs, now so other explanations are less simple, less natural, and consequently often produced, of the presence of the departed. less probable.

science, that is, to truth in all its forms, I can not feel perfectly I believe them to be true and honestly related, yet there is a difprove, not only that the manifestations may proceed, or are Even as it is, I admit, not only the facts, but also that the thought to proceed, or most probably proceed, from the Spirits of spiritual hypothesis is the simplest and best, and that I am the departed, but that they do and must proceed from such unable to explain them in any other way at all to my own satis-Spirits and from no other quarter.

this, so as to exclude all other hypotheses. For many of them to be the only admissible one. are of a nature closely allied to clairvoyance, and in all it is, I On the whole. I must admit that my own experience has think, conceivable, that the Spirits concerned may be only those nearly satisfied me, and that some of your higher manifestations of the medium and the bystanders.

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I have seen tables moved with a force, and in directions, quite others have been led by your experience. of the nature of force and motion, I can easily conceive both merism? The truth is, it is human nature always much the

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Is it not singular how closely the conduct of the Cambridge posed to all such attempts to convince a body of the so-cailed I do not say that I can prove this to be so, but only that it is leaders in science; because in my experience I have generally.



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On the whole, I must admit that my own experience has would in all probability entirely convince me, that departed I admit that I can not fully and clearly explain how such Spirits are the agents in these phenomena. But still there is a higher phenomena, whether physical or psychical. I trust you Thus I can not explain lucid perception, yet it occurs, and will understand the feeling I have on the subject. I am almost ing to give me the firm conviction to which you and so many

Is it not singular how closely the conduct of the Cambridge Committee resembles that of all such bodies in regard to messame 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 look on the question of the most vital interest, and I feel more doubt not there is, a subtle imponderable, through which lucid or the medium, or rather their nervous system, and the inevitaare very likely to do; while success never, at least so far as I only touching it, have seen, convinces the skeptical referee. He invariably explains it away, commonly hinting at imposture.

under her own conditions, and take the results as we find them; 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 dietate to nature how she is to present a fact? If I observe a fact under certain conditions, enly 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 (odic?) energy, outwards, cause so much oppression as to destroy his lacidity. 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 venom, such committees would do much mischief.

Can anything be more melanchely 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,

The fact that Faraday should have published so crude and out words. imperfect an inquiry as that alluded to, and that he should never For these reasons, which I perceive by your letter to the news since have even alluded to the numerous facts of table-moving dieated. I could quote a number of examples of this description, paper you fully appreciate. I invariably decline all challenges, all which can not be explained by it, is a sad proof how prejudice, but shall confine myself to two or tirree. attempts to convince unwilling skepties, or the like. I tell or a fear of the world's opinion, can blind the neutest intellect. them that I am ready to make any experiment, in the conditions I have been informed that various persons have written to him, which I have found to be required, so far as those are attainable ; giving evidence of facts beyond his theory, such as motion withbut on the clear understanding, that if I fail, this can prove no- out contact; and at all events, the papers have been full of who she was quite certain was not in the house. It advanced to thing but that I have failed. We must interrogate nature, but such facts. But so far as I know, he has never noticed any of the kitchen-door, and she waited with alarm to see if the door

> der. He saw a table rise from the floor, and said that this and time; and it was from her nicce I heard the circumstance. other facts seen were beyond his philosophy. But when his name was mentioned as having been present, and as having said table seemed to rise!!! and hinting at imposture as possible.

prejudiced, especially if they are beyond middle age. Time 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 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.

sire 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 rour person, when it has already been done in that of thousands? You do not believe their testimony; how then is yours to be the atmosphere. more valuable to me? I may fail in doing what you ask for, 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 partieularly 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 etherial visible form, or of acting on the constructive imagina-tion 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 fulfiling any function he willed; and we thus find in various instances, especially those recorded in the Secress 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 quickly as he should, he looked round again, and was aston-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,

Bly depressing and antagonistic influence of the prejudiced and when I placed both hands under one end, sitting as I was, I to depend on any particular faculty on the part of the auditor, preconceived opinions in the minds of the judges. Besides, it is could not with all my force even move it up from the floor at except it be in the case of speech. The hearing the speech of preconceived opinions in the minds of the judges. Besides, it is could not with all my force even move it up from the noon at a Spirit, on the contrary, appears in most instances to be defillogical to rest our cause on success or failure in any one or more that end. I also heard numerous and rapid blows on this table, pendent on the same conditions as the seeing it, which may postrials; for thousands of failures can prove nothing but that we just as if it had been struck with a large hammer, while every sibly arise from there being, in fact, no audible voice at all, but have failed, which in our ignorance of the conditions required we hand present was lying on the top of it, the points of the flugers the same sort of spiritual communication which exists between a magnetizer and his patient, wherein the sense is conveyed with-

> This imitating of sounds I shall give several instances of in a future chapter. It is one way in which a death is frequently in-

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, was to open; but it did not, and she heard nothing more. On Nor has Sir David Brewster's conduct been of a higher or the following day she found that her father had died at that

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 this, he wrote to the papers, in a shuffling way, saying that the absence, one of his sisters, having been lately confined, an old servant of the family was sitting half asleep in an arm-chair, in In my opinion it is of no use trying to convince men who are 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 alone can act on their prejudices, and time never fails in doing confinement to the house, in consequence of his infirm health, so when the facts are true. What can a man mean by saying his shoes were always so dry that their creaking was heard from that the table seemed to rise? Of course it did, for it rose; and 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 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 lied at Lisbon on that night.

Mrs. F- tells me that, being one morning, at eleven do not think it is of the smallest importance to do so. In such o'clock, engaged in her bed-room, she suddenly heard a strange, matters no man is thoroughly convinced save by his own labors; indescribable, sweet, but unearthly sound, which apparently proceeded from a large open box which stood near her. She was scized with an awe and a horror which there seemed nothing to justify, and fled up stairs to mention the circumstance, which she Let us, therefore, pursue our own researches with the sole de- eleven o'clock, her brother was drowned. The news researched

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 apon, 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 Secress of Prevorst," although the apparitions were visible only to certain persons, the sounds they made were audible to all; and the Secress 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

In this plastic power of the Spirit to present to the eye of the but that can not affect the successful result of other trials. Be assured that it is of no consequence whether you believe or Baronius in his annals. These two illustrious friends, Michael net, but that it is all important that you and I and all should Mercatus and Marcellinus Ficinus, after a long discourse on the sock for truth for its own sake, and take it as we find it. Give nature of the soul, had agreed, that, if possible, which ever died to the testimony of other truthful men the same reception you 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 Figinus exclaimed: "Oh, Michael! oh! Michael? vera sunt ulla !-- 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 Corsterphina hill, in the neighborhood of the city, when he observed an intimate friend of his own, on horseback also, inmediately 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 aston-

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 dif-ferent unimals, 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 "Secress of Prevorst." If they are not illusions, they are phenomena, to be attributed either to the plastic power, or to that magico-pagnetic influence in which the belief in lycanthropy and other strange transformations has originated. The multitudes of maccountable 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 megnetism 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 testimonics 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 more 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 bad seen them, talked with them, handled them, etc.; and that they bad 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 triends and advocates of Spiritualism will oppose the new development as atrenuously as do the priests 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 beeded 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 stamble as did the sects stumble at Spiritualism.

The invisible intolligences which attend me say it would be unwise

gers. A person might see an angel for instance, in a room prepared by life and precept, led to reformation. This is why he is the great for the purpose with his natural eyes, and not divern it at the time to reformer, and the way is open to all men. Consider Mr. Rarey the be such. Abraham might not at first sight have discorned those men great herse reformer. That man has become the reigning toust of the 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 | quadruped - by coming into sympathy with him on the plane of his ontside the tent the laughed at what they told Abraham concerning

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. Williamsburgb.

## SPIRITUAL LYCEIN AND CONFERENCE.

ELEVENTH SESSION OF THE CONFERENCE.

Dr. Hallock reed 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 testion 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 necisiary 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 souses of the present generation, and indeed of every other subsequent to the apo-tolic 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 he 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 no where 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 maintaln our manhood. We have not only our own eyes and our own experience, to guide us, but the best of th irs 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 freedam, 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 'ecc eye to eye,' and it is purpose, not creeds that vitalize and barmonize 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. Swackhammen 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 prosplyte of him. It is a notable saying that Jesus was a great

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

Weathering his absence this friend had been killed, by his ment, also capacity of writing to give an explanation. A place (a room) must be prepared and devoted to the purpose. And then, even not trouble houself concerning the private opinions of those with where the medium can do but very little in ravealing these he avealy masses.

The truth that was in him, and which he uttered British aristocracy by amply applying the principle of Jesus to un -by recognizing his individuality, and by respecting it most sacredly.

Such a course would tame the devil. All rebellion is founded on the respect. Lave thy neighbor as thyself; then let him alone, and be will. reform himself. Help him as Mr. Rarey does his quadropeds, to express his own individuality; treat bim as a brother rather than a stamer as Jesus d'd. Sceing 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 aper authority, what a meek disc ple he has beome.

Dr. Guar said: The subject suggests the question. What is reform? The literal meaning is the best-to take on a new crystalization. Jesus. was more adult thun his followers. To the question of the young manwho asked. What shall I do to be saved, he answered, act from fraternal lore. The same question, in substance, being asked of an spostle 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 simplya 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 rememb red, 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 advances. growth should not be forced upon the plane of childhood.

Mr. Miller said; What is the meaning of reform? It is the univer sal 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 edite 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 as reason together," for this is the season of reform, says God through all

Mr. Parterpoe 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 accustemed to it, would fill us with bodily fear; but we are like the soldier in battle, whose familiarity with danger makes him disregare it; the bullets fly thick and first, nevertheless. The laws of the land, for example: he should like to inquire into them. To him they appear to be ma nly a congeries of traps for the catching of game for the case 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 so 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 reformers in morals and religion, ready to make any sacrines to redeem our neighbors to the true faith, provided we are well paid for it. James Buchanan is a great man to his toady while in the reception, present or prospective, of three dollars a day and the centingent pickings. The thermometer standing at 90 deg. Mr. Coles was forced into some tropical observations on that rare spectacle in reformatory expenses. rience, 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 surfee is so often rough and angular, what Externo-significance? Adjourned. R. T. HALLOGE.

A FATAL Lton Henr.—A letter from Phillippreville, (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 ravage 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 ambosh 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 for ward and raised its head with the barrel of his gun. At that moments 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 deals side by side.

# PHILOSOPHICAL AND MORAL DEPARTMENT.

REFORM IN UNITY.

ATHOL DEPOT, Mass.

from infamy and sin the tens of thousands of children who now, apt scholars in crime, throng the purlicus 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 on "large cities," to be duly considered? and are there not peras the said "children" should be? or, whether they be children of licentions villany itself?

whose "profitable" investments so many have freely given themare others beside the degraded and vicious" in our large cities," either the virtuous or the degraded, whose wants and woes require us "to unite in one common purpose our reformatory earth into harmony with heaven.

nineteen centuries has the Christian Record been the acknow-doubt that any genuine and effective embodiment of the reform ledged and accredited "thospel" of myriad people and mighty spirit will amply sustain all such noble benefactors of humanity, nations. Amid the densest shadows of sin and superstition did and maintain others still in the same admirable field of effort; Christianity arise; against the most overwhelming torrents of yet merely to drag out the victims of misfortune and degradainvective and persecution it battled long; in the hour of its tion from their present infamy and evil, leaving the active and greatest nominal success and power, it was still embosomed in producing causes of all this wretchedness entirely untouched and error and confusion as in a cloud; but its brightness, like that unconsidered, is not by any means the truest aim nor the most of the rising sun, broke for itself a golden path, and with much legitimate purpose of reform. It is comparatively of but very upheaval of the startled vapors, and with many brilliant out- little general benefit to cure individual cases of yellow fever, or bursts upon the astonished public mind, the true light of the to relieve "tens of thousands of children" or older persons blessed Jesus began at last to shine. In the Lutheran Reforma- from the stroke of the plague or pestilence, so long as we remove tion, it burst forth brightly; and in the numerous individual, not the festering corruption or the miasmatic and miry-sloughs religious, reformatory and beneficary movements which have which are continually inducing those effects. Those who are since been unfolded, it has brightened more and more. Yet stricken with the breath of the deadly upas may be relieved the mere trifle which has been, thus far, comparatively achieved from their sickness and suffering, but so long as the poison-tree toward the vital development and practical application of still stands in the path of the wayfurer, and probably as long as Christianity, can be judged by the moral want exhibited in an it exists at all, victims will continue to be reade, and may possienterprize like that of Rauhe Haus of Germany, and in the bly be multiplied, and become increasingly numerous. In this strongly expressed wish that, "on our side of the Atlantic," country, it is discovered that the ailanthus, a beautiful and might arise one "whose abilities should be sufficient to unite in thrifty shade-tree, and free from vermin, has a most unwholeone common purpose our reformatory enterprises, and rescue some 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 emunations of the tree. And precisely in like manner the influences which are continually engendering moral disease and death in our commularge cities;" but would the movement culminate in this, and this nities, great and small, must be checked and cradicated, or the alone? Is not the effect on hamlets and villages, as well as work of reform will hardly keep pace with the natural increase of folly and crime. But what do I mean by "influences?" and sons of a "larger growth" to be taken into the account, even what are those "influences which are continually engendering moral disease and death" among as? I reply: "They may be or "grown persons," are the degraded and vicious the only either individual or collective—they may be either of theory or objects in whose behalf reform should be concentrated and ren- practice—they may be of persons or of institutions. And I say, search, find thousands on thousands of honest and industrious they may be-whether of self or of society, whether of one man individuals, old and young, who are fairly, or rather un-fairly, or of combined masses of men-every operative element which miserable and poverty-stricken under the pressure of a mercenary tends to burden and degrade our race-every cause which disand heartless selfishness and speculation, which, though it has quiets, afflicts and deteriorates humanity—should be diligently not its head-quarters in the "Black Sea" or the Five Points, is sought for, ferreted out, and completely uprooted. History yet as much of a crushing weight upon the true manhood and abundantly assures us that the errors or grossness of even a the true growth of society as the vilest leprosy in the vilest den single wealthy or prominent man may be vastly more influential of evil than the example of the most hardened and brutish At this very moment our prominent citizens and business men peasant. Let, then, reform look to the improvement and welfare are hampered on all aides by the "prostrution" induced by this of those in high stations, as well as of those in the lower condisame mercenary and heartless selfishness and speculation, to tions of life. All human experience demonstrates that not only individual theory and practice may be wrong, but that instituselves, without once consulting the source and nature of true tions both sacred and secular may be untrue in their nature, profit. At a late date, a leading paper of New York spoke of and detrimental -aye, even destructive in their consequences; "the banks glutted with money, the city with flour, and some- therefore should we aim to rectify not only ideas and customs, thing like one-fifth of the population dependent on charity," but institutions also, both of Church and State. Indeed, by fifteen thousand persons having been, then, recently added to the directing our reformatory energies to the regulation and improvelist of the association for improving the condition of the poor in ment of institutions as a primary and important object, we that city, making in all thirty-seven thousand charity-fed unfor- necessarily strike a strong and fatul blow at false ideas and tunates in that one community alone. Towns also there are principles, as well as customs; for the institutions of a people raise taxes sufficient to pay their school-teachers. Even the great and teeming West writtes and stagnates under the financial fetters that bind it. The very United States Government and in their institutions the whole force of the life that likewise struggles in the very jaws of bankruptcy; and in every is in them, whether for good or evil, is concentrated. Here, direction are to be found men and women, young and old, neces- then, is the distinctive and general principle which the whole sitated to be idle where they would not be, and equally discon- world should embrace, in any conjoint effort for its own improvetented and distressed in their poverty-all showing that there ment, or for the advancement of its truer interests as a whole. Here is the rallying-point around which all true hearts must inwhose needs demand the commiscration and aid of the true evitably gather, ere they can fairly begin that last and greatest philanthropist and reformer; and others than the "children" of achievement in philanthropy and human regeneration which is destined at last to subdue selfishness and sin, and bring the

To the writer of this article, it is a fact most palpable and and sympathizing Christian spirit which true hearts will always positive, that popular reform has not yet taken its true direction exercise toward the veriest outcast; and doing this, suppose to any great extent, any more than it has met with its fullest they should begin to work with the people and for the people in concentration or its broadest application. None can deny that the several localities wherein the parties interesting themselves It is nearly two thousand years since the Founder of Chris | the labors of Augustus and Pease, of this country, and of Wich- might for the time being reside; and suppose that the primary tianity was cradled in a manger. For the space of almost ern and others of Europe, are beyond all praise. None can 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 redemptionary 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 lumanity 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 preceeded 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 "Wny?" I will leave for consideration till I write again. In the meantime I should be happy to hear from dered potent? Could we not, without a very close or distant distinctly and emphatically, that of whatever or whichever class persons in any locality who may feel disposed to interest themselves in a movement like that above. D. J. MANDELL.

### SPIRITUALISM AND THE WRITTEN WORD.

Ma. Epron:

Сислао, Липе 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 Spiritism. The practices of this kind lrave 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 Spiritism, 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 shunged 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 prin-

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 ent 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 plungs to to save a man drowning in a liquid, the more contact of which is paralyzing him, and will as certainly puralyze us. If we would rotain power to help our neighbors, we should shun the causes that incapaciate them from helping themselves."

The above report was the result of a series of lectures on abroad should take up this idea in its broad and generous practical by Rev. John II. Wilkins, before the Boston Society of the New Jerusalem Church, during last tical bearings, and should associate with it that magnanimous winter. The lectures, or some of them, have been published in And now suppose that the true hearts scattered everywhere Spiritualism, delivered by Rev. John H. Wilkins, before the

the Messenger, the character and quality of which may be known and that such communion is not only "dangerous," but fatal, and clude that these were really benevolent persons, moved by a from the above document, as that is their "fruit" or effect upon | a source of spiritual defilement. the minds of those who listened to them; wherefore, we may safely proceed to judge of the tree from which it sprung. I middle of this nineteenth century, who could be induced to as ers that is, they profess to receive the heavenly doctrines, but can not better begin this work than by relating an ancodote sent to and publish to the world, such a string of atrocious sent their profession of the fact is not admitted by the Boston that occured yesterday.

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 and, worse than all, to induce them to believe that this is to pay its "pristine excellence," is as great a delusion as ever maddled 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?

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 rors of war to gratify a selfish ambition, wearing all the while had intercourse, for years, with other Swedenborgian clergymen, us well as with many of the lay members of that sect, nearly all of whom have given similar testimony-against the whole of ished courtier who shines in the brilliant circles of the courts 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 true regard for the welfare of their fellow man (the very identical faith alone had usurped the place of charity in the Christian church, and had effected its consummation; that is to say, the occlesiastical 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 them to the perpretation of such works as those we are here will toward others, entirely subordinate to dectrinals 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 the declension of the human race, in its most minute particulars, mankind, proceeding from the Lord alone;" and "Faith is an is recorded and contained in the interior or spiritual sense of the inward acknowledgment of the truth, which comes to those who Word, which is revealed to men and angels as they advance in tomed snooze, when lo! he dreams-I know he does, by his whining lead good lives from good motives." Faith, therefore, is but the obedience to the Divine laws and become wise. Whoever, then, and suppressed yelping. Now it appears to me Jeff has placed us in eye of Charity, and spiritual clear-sightedness is its eminent at- would quote from the book of Leviticus, or any other book of a dilemma; and we must either give up our theory, or admit that Jeff tribute. Hence it is, that charity unites all, of whatever de- the Word, should be careful that he does not "wrest the Scrip- has a spirit and can take cognizance of a Spirit-world. Now, I am not gree of intelligence, while faith alone separates all, making tures to his own destruction," and by setting his neighbors at human unity impossible.

damental, vitiating everything that proceeds from it. That this tion into true and everlasting life, as well as that of all men. is the quality of the error in the foregoing document, we shall would not judge them harshly. I would not judge them at all. tal. proceed to show.

Now there is not a society of intelligent persons living, in the But no, not at all. They are put down as "professed receivtiments as those above stated, unless they had been under the Society. Beside, the Society does not want to learn the "pa-Happening to be in company with a Swedenhorgian, and deadly influence of clerical "magic, sorcery, and witcheraft," ture and quality" of Spiritualism. Why? Because that "must be operating to blind their eyes to the most obvious of truths; to attended with great hazard," even the loss of their self-control in infuse superstitious fears into their minds; to inspire them with its "pristine excellence." Poor infatuated dupes that they are ! horrible distrust of their well-disposed neighbors, which is al- | Can not every Spiritualist see that they are completely possessed most sure to end in alienation, aversion, contempt and hatred | by the medium Wilkins, and that their imagined self-control, in due regard to the "admonitions of Divine and Infinite Wisdom." the sconce of an untaught Spiritualist? I repeat, that clerical magic, sorcery and wit heraft are the only means to be found in all this vast universe of God, capable of we have examined, have much to say about the second coming producing such an astounding effect as that document exhibits, of the Lord, and that this is the time of his appearing in the coming from a society of intelligent New Englanders, in the Spirit? Do they really believe what they say? Or do they but year 1858. It is well, however, that these secret powers are at repeat the language of Swedenborg, after the fashion of a

> Who does not know that the arts and practices of magic, presence of the Lord with them, what grounds have they to fear sorcery, witchcraft, and the like, can not be exercised by simple the contact of their fellow-men, whether in or out of the natural minded people, like those who constitute the the great mass of body? These inconsistencies prove that they have been oper-Spiritualists? Do not our clergymen know that they can only ated upon by sorcery and magic. And when the Boston Sohe performed by persons of very peculiar cast of character, such, ciety tells us that "to investigate Spiritualism experimentally is for instance, as are capable of wielding a powerful influence over to give the essential faculties of the mind, the understanding the minds of others, so as to make them believe the most absurd and the will, to the control of others," they only furnish evithings without reason, and even contrary to reason? They only can practice them successfully who possess a most acute and are already in possession of John H. Wilkins, whether in their 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 hora perfectly calm and polished deportment, and a dignified bearing, like that which distinguishes the ambassador and the finkings 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 principle of fuith 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 called to animadvert upon.

Swedenborg teaches that it was the subjugation of such terual 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 variance with one another, oppose the purpose of the Spirit the death of the body. Thus it is seen that an error on this point is radical and fun- which gave them to the world, namely his own individual eleva-But their work, I hesitate not to say, is the work of magic

genuine Christian love for their supposed misguided neighbors.

Yet these ministerial mediums of communications, like that length made manifest, and that we may learn their true quality. | parrot? If they do believe that they have the all-protecting dence that they have no such faculties to give up, for these "pristine excellence" or otherwise.

### 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 coasequently 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 vegtative functions; they are left to keep and repair the house, while the family rible powers as these which had gained ascendency in the spirit- 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 pirit, 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 Foundander Jeff was lying in voluptuous ease just across the room, taking his accuswilling to give up our theory, but would rather believe, with Swedenborg and many others, that some animals have Spirits that will survive

a"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 mor-

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, witcheraft, 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; it who have gone into it." Now, one would very logically con-



CHARLES PARTRIDGE, Editor and Proprietor.

NEW YORK, SATURDAY, JULY 3, 1858

### THE FREE CONVENTION.

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

On reading the call, we perceive that the whole question of Luman reform and progress comes properly before the Convenof humanity will be considered and contrasted with what it! ters 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 seem ingly earnest speeches enough already—and there is no need know precisely the remedy for our insufferable burdens, and now 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 humanitary carnestness of many friends who have gone to the Convention, we hope it will evolve some prac-

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

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 burdena, 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 min still lives somewhere, and is probably no better for the infliction of any of these or other craelties. If society had helped instead of hindered the expreswons 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 statformer of the just value of their labor.

the sphere of purity and happiness in the fature life.

this Convention.

well never been called at least in the name of Freedom and speeches upon it were listened to with interest by the whole com- had placed upon spit a fine fowl, and

this way. It demands sincere, carnest thought, and true human | erality of those who believe and take an interest in magnetism.

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

### 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 tion. Therefore it will be expected that the present condition political world, and to control the governmental machinery of the country; and it was represented that persons were admitted might have been and should be, and the hunderances to the to membership of the Circle only on condition of solemnly pledg more natural and rapid developments, pointed out, and the reming themselves to obey in all particulars, the dictation of Bishop edy specifically and clearly presented. If the Convention frit- 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 disof conventions to multiply these. But what we want is to claimer 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

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 humanitary 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

### SPIRITUAL ITEMS FROM THE FRENCH.

We see from the Journal du Magnetisme of March 25th, that ate, at in easy-chairs, and sign pieces of paper as money rep- the Magnetists of Paris held a grand celebration of the anniper that was numerously attended by both ladies and gentlemen. reference to magnetism and its personal disciples, and in the These questions present but a few examples and indications second part Spiritualism, whose banner was displayed on the of the great and important work which properly comes before occasion, came in for a share of notice, received several toasts, and was the subject of some speechification which was warmly If the practicable consideration of these and kindred subjects, applauded. It is not pretended, we believe that all the French

Human Progress. The people's burden is not to be relieved in pany, shows the deep hold which it has on the minds of the gen-

We have received the two numbers of Mons. Kardec's Rarue 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 relativo 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 FAISE 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 amjesty the Emperor," and who would give a scance 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 Laroche, 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'Independent de la Charente Inférieur, some enrious 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, semetimes the walking of a dog or a cat. Some bottles placed We sincerely hope that this matter will not blow over until it 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 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 aight. 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 mischiefs, 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 occured, 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 Magnetism :

" Frederick Wolkstager, who is expected to arrive in Paris resentatives. The question is whether the latter do not rob the versary of the birth of Mesmer, on the 23d of May, by a sup- early in the coming month, has a great reputation in Sweden, Norway, Finland and Denmark. The Russians who are very Another question is, whether social wrongs and temptations Baron Du Potet, as the President of the Banquet, pronounced superstitious, have great faith in him, and have often made the may be indulged in with impunity, or whether a death-bed re- a discourse by way of opening the series of toasts that were of- journey to St. Petersburg to consult him. He has made many pentence will blot them out or serve as the soul's passport to ferred on the occasion. The first part of the series had special predictions, of which several have become celebrated. Hero is

"While Prince Gortschakoff was minister of Russia at Stuttgardt, 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 as shirted, with merely a resolution affirming the evils, or a class magnetists, who are numerous, are also Spiritualists, but the fact clothes in disorder, pale, and in despuir, saying that a frightful sical flourish of rhetoric concerning them, the Convention may that the subject was tolerated as a theme of the evening, and and unheard of prodigy had taken place in the kitchen. He spit to examine the progress of his roast, when, O terror I he have devoted a good deal of time to history and philology, saw that the fowl had disappeared, and was replaced on the spit after having read this book analytically, I could not help sayby the two-headed engle of Russin, having a shield upon its ing to myself that its facts and conclusions are far more probreast. A man with embroidered garments, and crape on his bable, and rest on a more philosophical basis, than most of the arm, had replaced the cook, and was moistening the creature records that are presented to us as authentic. But what is with its own juice, while a Turk was stooping down and blowing

"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 | events that have recently occurred in that place which are rather 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 even-

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 properly, 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

tars, is unrolled with an accuracy to which Hershel and La Place could not refuse their assent. Not only Phonicia and Chalden, 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 Ioudia 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

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. 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. S.

### AFFAIRS IN SARATOGA.

Mr. II. 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 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 Homeopathic 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 NORTHBUN HOMOCOPATHIC DISPRINGARY.

The first year of the Northern Homocopathic 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

ontributions 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 under-signed became neociated with him, and at a later date assumed the en-ire 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. Lilicothal, 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 re-

sults of treatment, are presented in the tabular statement anaexed.

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 compute the re-

Anacalypsis by Higgins.

In the Spiritual Telegraph of June 5, I said that the Anacalypsis is a Thesaurus of History, Ethnology, and Archeology. 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 crudition. The Vedas and all the records of India are laid open to the reader. The Eastern astronomy with all its cycles and avatars, is qurolled with an accuracy to which Hershel and London. The remaining denths occurred in hopeless pulmonary cases which wer known to be incurable when first seen, and in which nothing but pallie tion 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 homoeopathic 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 opt thalmias, complicated derangements of the digestive organs, neuralgic diseases, and many others, have never been satisfactorily treated by any who have disregarded the discoveries of Habnemann.

There is no field which is better fitted to test the resources of different medical systems than is found in the disponsaries of a great city.

tend to it. After the lapse of some time, he approached the authentic, it is at least more than probable. As for me, who and many more; they have conquered the prejudices of some, and the ignorance of others; and they have gained the confidence of the intelli-gent, and the gratitude of the unfortunate among all classes of the people. They will henceforward be regarded as among the noblest charties of a progressive ago

To those who have thus far sustained us, we may express the thanks of

tities 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 diretion.

The Northern Homeopathic Dispensity has carried the benefits of homeopathy into a part of the city in which its principles had been but ittle understood. Sufficient has at least occur 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. Henn. M.D., No. 137 West 36th street, New York.

Broachitis, cases, 37; cared, 27; relieved, 1; result unknown, 2; remaining under treatment, 1. Cholera Infantum, cases, 4; cared, 26; remaining under treatment, 1. Cholera Infantum, cases, 4; cured, 4. Cholera Morbus, cases, 8; cared, 8. Congestion of the Brain, cases, 1; cured, 1. Diarrhea, cases, 58; cured, 58. Dropsy, Peritoneal, cases, 1; cured, 1. Diarrhea, cases, 58; cured, 58. Dropsy, Peritoneal, cases, 5; cured, 1. remaining under treatment, 1. Dropsy General, cases, 3; cured, 1; relieved, 1; died, 1. Dysentery, cases, 2; cured, 1. remaining under treatment, 1. Cases, 40; cared, 40. Fever Remittent, cases, 25; cured, 15: relieved, 1; result unknown, 1; remaining under treatment, 2. Erysipelas, cases, 6; cured, 6. Fever, Bilions, cases, 7; cured, 7. Fever Intermittent, cases, 30; cured, 40. Fever Remittent, cases, 15; cured, 15: relieved, 2; remaining under treatment, 1. Influenza, cases, 31; cured, 105; relieved, 1; remaining under treatment, 1. Influenza, cases, 10; cured, 105; relieved, 2; remaining under treatment, 3. Palpitation of the Heart, cases, 13; cured, 8; relieved, 4; remaining under redieved, 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, 27. ; cured, 5. Varioloid, cases, 1: cured, 4. Whooping Cough, cases, 27;

1	24.		
ĭ	Whole number of cases	13	81
	Number known to have been cured	10	47
	Relieved		72
	Result unknown		46
	Died		5
	Remaining under treatment		68
	EXPENDITURES.		-
	Rent	850	00
	Medicine, Vials, etc	55	OU
	3,000 Dispensary Cards		
	9.000 Circulars		
	Surgical Instruments		
	5 Blank-Books, at \$1 25		75
			00
	Stationary		00
	P 3 P 35	2101	95
	Total Expenditures	2101	20
	Total Receipts	118	UU

This report shows most clearly the eminent success of the Homoopathic 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 foelish, that there s no efficacy in the Homeeopathic medicines, and therefore they reject them. But this is demonstratively an error. These medicines are as efflicacious 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 Homocopathic practice in different wards in a hospital in Paris, which shows an immense superiority of the Homeeopathic 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 treat-

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

### Lumartine Hall.

Mr. A. C. Robinson spoke very acceptably at this place on last Sunday afternoon and evening. The theme of the afterno u 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 Soripture text—
'Oh Death I where is thy sting? Oh grave I 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 occurs the deak part Sabbath. will occupy the deak next Sabbath.

### THE DUTY OF TOLERATION.

Waterstan, June 16, 1858.

Charles Patration, Esq. :

investigate for themselves the great truths of Spiritualism, speculate on the dimes of the public. 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.

party. Persecution of the Christians added to the spread of says: Christianity; it excited the enthusiasm of its followers; it inweapon. Strictly speaking, it belongs to the past, and the shadows. not the chief, of their aggressive and defensive weapons, I still 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 considrance and mention and of the great benefit to be derived that they may be induced to walk there with you.

and 36 these words occur :

"Formal and ceremonious prayers are both ritining and blasplemous The ecrementous and lip-deep uterances (termed prayers) which too often emanate from the medern pulpit. I am impressed to denounce as being corrupt and demoral zing to the the second to denounce as

Much as I admire the author of the "Divine Revelations," the sentences above quoted i

monies and prayers, are guilty of blasphemy; whereas many, no doubt, are silently offering to God the fervent aspirations of Dear Sir -- In view of the very many convincing proofs the soul. I know full well that the church is a place where the the word is daily and hourly receiving of the actual ex- unthinking and frivolous consult the fashions of the day; silks ister of disembodied Spirits, and of their tender watchfulness and velvet, flowers and gauze, are more deeply studied than the over the eternal interests of their brethren in the earth-form, it Word of God; but the devout petitioners for mercy and grace, behoves all those who have become convinced of the fact of in- and for strength from above to continue in that which seems to terrommunion with the second sphere of progress, not only to their convictions the only safe path leading to salvation, should impart their convictions to those who may not have had the not be condemned as committing an act of blasphemy because same means of obtaining the consoling proofs, but to use the ignorance, folly, and frivolity may have glided in their midst. most mild and persuasive arguments to instill into the minds of As well may we condemn spiritual tests as humbugs, because a skeptics and pabelievers a desire to candidly and dispussionately few bogus imitators have been roaming through the country to

More especially is it the province of those who, by education and | Speaking for myself, I can in a great measure agree with Atalent, feel themselves called upon to write and speak their J. D., that there is very little use in a formal prayer repeated by opinions for the benefit of such as are in bondage to mundane rote at the same hour on every succeeding Sabbath. I never authority, so to clothe the truth they wish to promulgate that felt any good influence arising from it, even when my attention its very nakedness may not startle the skeptic and cause in him has been fixed upon its performance as a supposed moral duty a feeling of repugnance instead of a winning attraction. Not but I am acquainted with several persons, differently organized that I would wish to see any truth distorted, or in any wise from myself, who attend these formal ceremonious prayers with shorte of its full powers of conviction; but it may nevertheless truth and devotedness, according to the light within them, and be presented to the mind of the investigator beaming with its who rise from their supplications to their Heavenly Father, full most captivating smile; and the honest, but erring, sectarian will of confidence and trust. Is it right to say they have committed be more likely to stretch out his hands to be bound with a a blasphemous act! Is it not a species of persecution unworthy the great cause which so many earnest men are endeavoring to

> 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.

## GLANVIL ON ANGELS AND SPIRITS.

The very orthodox Joseph Glanvil, a distinguished clergyman of the Church of Eogland, 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 anothent times, may be commended to the particular attention of those religionists who reject that doctrine as a It is a well known fact in history that persecution never begets beresy, contrary to the interests of true religion. After referring to preciptes, but has rather a tendency to strengthen the weaker several passages of Scriptu e relating to the visitation of angels, he

These descriptions of the nature, order, condition, attributes of angels, and infinite more such up and down the Scriptures, creased the much of Protestantism; and the only species of are an applicable to fantasms, but demonstratively prove that persecution that can be practised in these days is steadily cm- the angels of whose apparitions we hear so frequently there, ployed in opposition to Spiritualism. It is, nevertheless, an ugly were real permanent subsistences, and not mere fantasms and

teachers of brotherly love should diseard it. It is the tool of Divine messengers, sometimes in Scripture confessedly called But were not those marks that so appeared, special prophets, ignorance and depotion. Although in every age of the world, angels? They did eat and drink with Abraham and with Lot, it has been wielded by every successive sect in an attempt to by which it should seem that they were real men. But whoever subjurate or annihilate the rising sect, and though Christians (so shall look over the instances alleged of the apparition of angels, called) of the present day, still buckle it to their side as one, if and read them in all the circumstances of the text, will plainly we that they ould not be men.

Such could not be the angel that quite to Abraham and submit the teachers and followers of a universal brotherhood Hagar out of heaven, that conversed with Jacob in a dream, should discard such a despicable and insidious means of defense, that appeared to Moses in the burning bush, that appeared to Manoah, and ascended, in his and his wife's presence, in the have of the mariles; that went before the camp of Israel, that stood before Balsam in the way unseen by him, that smote the blind subjects of orthodoxy, that they may be more considily the army of the Assyrians, that appeared to Zacharias in the crute in their opposition to truths newly discovered, less malightemple, and to the Mary's at the sepulcher. These must be a nant in their persecutions, and finally more ready to investigate sort of beings superior to mankind, angels in the proper sense, with candor and sincerity. Persuade the heathers of their igno- who we sometimes in Scripture called men, because they appear

in our But whether these do receive refection or sustenance in their from your own convictions, before you proceed to overthrow own world and state or not, I will not dispute. It is most protheir idok, los you provoke in them a spirit of revenge and bable, and it hath been the doctrine both of futhers and philosohatred. Strew the paths that lead to your temples with flowers, phers, that they are vitally united to ethercal and heavenly bodies, which possibly may need recruits some such way, and so angels, food may be more than a metaphor. But certainly they persecution has been suffered to march side by side with whole- in appearance only. They may make show of doing it (as the some expositions of error. I will only here mention one from the langel Raphael told Tobit that he did, Tob. 12: 19. All these treatise on spiritual intercourse by A. J. Davis. On pages 35 days I did appear unto you, but I did neither can 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 them as creatures of a nature so distant

education have conformed and do conform to these formal cere- 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 cat (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 Joh's children (v. 19), and smote his body all over with biles: 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 strotches 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 car, 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 purched and weary way ; And he must stoop to gather up The viole; and the duisy's cup ; And mark the sky as in their turn The boly 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 AREAB!-"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 petrifaction to-morrow who succeeds in and drink." And we may suppose that men's conceptions of 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 home their sensible and free converses, if they had looked on no special benefit.

## THE MOVING MENTAL WORLD—THE NEWS.

TORNADO IN NEW YORK .- One of the most violent tornadoes that 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. 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 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 descrited 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 recusant Mormons had arreved 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.

days past.

A letter from Canterbury, Coan., 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."

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 dam-

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 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 Grops in South Carolina.—The Columbia Guardian of the 9th

"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 Bienville Parish.—The Mount Lebanon Baptist of the

9th inst. says:

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 AUCTIC. - 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 ily that a corporal's guard of marines had to hold the nowitzer to keep It from pitching overboard. On the seventh day, she broke her engine. On the cighth she sprung aleak. On the ninth, set all hands at the pumps. Succeeding in stopping the leak, she crept on at canal-boat spoed—two and a half miles an hour. She did not see the British fleet —didn't see the Siyx—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 Havanna. Then it was found that her boilers were out of order, and she started

A Morar Contourry.—The Richmond Whig, speculating on the future condition of the nations, has arrived at the sage conclusion that

there 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 exilted position is assigned to Yankees (New Eaglanders), 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, superstitions, 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 craftsmen of the world. Under proper command he makes a good sailor. Nor is he unfit for other slavish duties. His active and unscrupulcus intellect finds very suitable occupation in the valgar 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

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 insone 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 en-terprize. 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

THE WARLINE STOUK 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 clymaed life."

THE BERLIN FREE-LOVERS REDIVIVES .- 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 women sitting on the bank contemplating the 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 adjucated since the time of Lord Mausfield." "Itis," 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 present but of things. their status to be that not of persons but of things.

SECRETARY TOUCKY has determined to have the new sloops-of-war constructed of wood. Iron has been fully tested in other countries and condemned, so far as men-of-war are concerned. A canuon ball striking, makes a much worse hole in an iron than in a wooden ship One of the eight new sloops 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.

oth 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 overtasked their force. Cotton is small, but looks healthy, and is healing to gray and put forth branches and sources. Only Oats ceipts on freights.

A COLORED woman, named Harriet, hailing from Baltimore, has be a 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 22d.

of the wice and when the Atlantic cable is laid,

# INTERESTING MISCELLANY.

### THE TWO ANGELS.

DY 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 he arsed with plumes of smoke.

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

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

And he, who were 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 carthquake'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 whatsoe'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 amaranthiae wreath, Pansing, 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 darkend 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 sm le of light on sea and land, Lo! He looks back from the departing cloud.

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

### A PERILOUS TRIP.

A correspondent of the Bufalo Advertizer gives the following desction of the passage of the steamer Canada through the rapids of river St. Lawrence. It is the first time that the passage has beed complished by a large vessel:

"The following morning, at day-break, the Canada started for M treal, on a voyage deemed by all on board to be one of the kind cal "neck or nothing." The first rapids of importance, the Long Sa whose length is at least seven miles, are extremely boisterous, the bing water heaving up from eight to twelve feet high, and presenting view which to myself appears hardly exceeded in magnificence by swell in the middle of the Atlantic Ocean after a month of uncess and most violent storm, and the water passes at an enormous sp. These were passed rapidly, the Canada minding her helm as easily as a k canoe obeys the paidle, and traveled. I am informed by a passe 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 sage, 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 cove with water, appear on either side of the channel, by the suction becing entirely uncovered. The skillful pilot, John Rankin, the discerer of the "Last Channel" in the Long Sault Rapids with the terity of a skillful player at billiards, making his caron, let the bot the boat strike the rock forcibly on her starboard side, thereby the ing per stern into the center of the channel, by the only practice method, and permitting her to pass through in safety.

Next, the Cedar Rapids were reached. They were passed at the servate, the bost striking alike aft and forward, but no substantial injugs sustained.

The Lachine Rapids, near Montreal, were the next. Here the Ce

was sustained.

was sustained.

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

This adventure will long be celebrated in the annals of St. Lawre and the lakes connected with it. Some of the leaps made by this sel, of three hundred feet in length, were six or eight feet in depth, is regarded as sottling the question of an enlargement of the adian locks below Lake Ontario. Its further effect on a continuation these enlargements to the Welland Canal, and consequently its im tance in connexion with Buffalo, you may determine. Large to it is proved, can go down the St. Lawrence, but can not return. It is proved, one go down the St. Lawrence, but can not return increased value is given to the steamers now laid up in other parake Ontario, as it is proved they can be taken to the rivers and so 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 Liberare about to send an exploring party overland interiorwards, into valley of that mighty river. This region of the continent is

minutes to twelve. The clock has struck, and the people are gone except a few and the bolkling. The clock had struck in this way. The dial is some twenty feet from the floor, on each side of which is a cherab or little boy, with a mallet, and over the dial is a small bell the cherub on the left strikes the frequerter, that on the right the e coad querter. Some fifty feet above the dial, in a large niche, is a buge front stands a figure of a young man with a mailet, who strikes the third quarter on the bell in the hands of Time, then comes out an old

man - the culter and places him-elf in front of him.

As the boar of the front the old raises - the and debuilding, and is heard all around the region of the church. The old man glides slowly behind Father Time, and the young man com s on readily to perform his part, as the time comes round again. Soon as the old min has struck twelve and disappeared another set of machinery is put up in mot on some twenty feet higher still. It is thus: there is a high cross with the imag of Christ on it. The instant twelve is strock, ore of the apostles walks out from behind, comes in front, turns faring the cross, hows, and walks on around to his place. As he does so, another comes out in front, bows, and passes in. So two reapostics, figures as large as life, walk round, bow, and pass on. As the last appears, an enormous cock, perched on the pianacle of the clock, alouly flaps his wings, stretches forth its neck, and crows three times. eo loud as to be heard outside of the church to some distance, and so naturally as to be mistaken for a real cock. Then all is silent as death. No wonder this clock is the admiration of Europe. It was made in 1571 and has performed these mechanical wonders ever at ace, except about they years, when it stood out of repair."

the day. I obtained an introduction to him. In the course of conversation, I remarked, that as I was just beginning to speak in public, and obliged if he would tell me what kind of previous preparation for de-livering a speech be had found most effective. He replied: "I never speak without being prepared on my subject unless compelled by some unforeseen exigences. With respect to ideas, you can not be too will overdo the matter, and render your discourse heavy. In spite of yourself it will and unnatural labored and cold. I am but if I morning I should select a subject to my taste, then make, as the lawyer call it, a brief of a bet I intended to say. This I should carry with me during the week, and during my leisure hours even walking along the street, think closer on its divisions and sub-divisions until I had attained a full and distinct view of the matter which I wighted to clother o'clock r. M., and at 7½ in the tained a full and distinct view of the matter which I wished to clothe in words, till I had become warm and interested in \$1, and made it perfeetly familiar to my thoughts. Then I could enter your pulpit and At the rooms of S. T. Monson, 5 Great Jones-st., circles for the investpeak with fluency, carnestors, case, and with the best ornaments of tigation of spiritual phenomena are holden every Tue-day and Thursatyle, that my poor genius could command. What do you think of this day evening. Mr. Redman being the medium. plan of preparing sermons?" be inquired.

Reformers Boarding Flouse. "It strikes me as admirable," I answered.

lowed his directions—with one exception—I did not take it into the pulpit with me. He kept his word and came to church on Sabbath morai g. Meeting me after the service, he said:

Sir. your discourse was natural easy, simple, and magnificent; you laid down sentence after sentence, paragraph after paragraph entirely by those who may feel moved. It for the press: I did not notice you trip a single time, which you would have done, had you used a manuscript. You will make an extemporaneous speaker quite as popular and brilliant as ever Mr. Lar
This next pamphlet of sixty or

### THE QUAKER APOTHECARY.

Some years ago, ere our metropolis had yet attained its present magmanhood and was only a half-groun village in round.

Respected Sir—While residing in New York city one year ago the factor, there dwelt in one of its suburbs a Quaker apothecary.

Sow it is probable, that since the date of Babyloo and Ninevah, no city has ever been honored by such a Quaker apothecary as this. His left her home to go there place of business, but never reached there features were such as might have been formed by tightly drawing a since which time she has not been heard of by her friends. It is feated of parchment over a skull; nor was the spectral appearance of his figure-head at all diminished by a huge pair of goggles which he wore astrice his none. His coat of gray, cut straight, after the Quaker fachion reached almost to his beels; and as he shuffled along the streets his hands crossed devoutly over the region of the stomach, his head slightly bent I turning to look neither to the right nex to the left, the boys and idle men called him the "village ghost"

spply the turnkey. He mid not exerted his feeble strength many min-lites before the autoquated instrument of vorture slipped from the tooth with a crash-cousing the patient to see more standard are cotalogued in any well-regulated as ronomy. It was too much for Jack's philosophy; be druw off and let the doctor have "one" with such a will that the unfortunate recipient of the "one" rolled over in the dust. But here expression. "Friend, there is a very bad man!" proceeded to finish the be living) to do the same operation. Poor Jick was so bewildered by such unexpected meckages. Will the public plants utier the accustomed how I upon the ext of the tooth.

GREAT CLOCK.

pointment with an uneducated person to meet him in his office, on a certain day, at a certain bour. It slipped the Doctor's mind, but not the appendice, and a the dathedral of Strasburgh:

"The placts and mile are have retired, and I am now slitting in a part the grant of the point of the top not less that the dathedral of Strasburgh:

"The placts and mile are have retired, and I am now slitting in a bottom to the top not less that the grant of the point of the skeletons, surrounded by other medical horrors. The boys took one of these skeletons, placed it in the Doctor's chair by the table, with one of its fleshless bands upon the page of an op n book, and tied ap it of goggles over its sightless eye. Presently the min tent to twelve. The clock has struck, and the people are gone or one of the conspirators stopped him: "You had better not go up now," said he as said ely as a chief-mourner at a funeral; "the Doctor is en-

"I must see him though; I came on business, by express appoint-

" Do you think the Doctor would like to be interrupted now, Jim ?" I don't know." said Jim.

But the man cut the matter short by rushing up the stairs. In a mo-

the fumbling down, and bolted out of the door. The boys laughed at the joke, and took the skeleton away.

The next day the Doctor was standing in front of his shop in a speculative mood, when he saw the same person approaching with whom be had made the engagement the day previous. Anxious to fluish his business the the same person approaching to fluish his business the the second with his fluger for the man to approve the vender of drags. urveyed the vender of drugs demon hot from the world below. "No, no; I know you, if you have And he fairly turned and ran away.

He thought that the skeleton he had the day before, was the

Dorion willing in his study, denuded of his clothing.

Skalous Loss.—As our citizens generally know, many of the cases in the southern part of the city are occupied by our brewers as places of deposit for their lager beer. They are capicious, cool, and just suited for the purpose. Mr. Felix Coste has a cave for the deposit of the beer made at his establishment, in which was stored away atout 3,000 barrels of lager beer. It is situated in the investigate a right of the cases. No wonder this clock is the admiration of Europe. It was made in 1571 and has performed these mechanical wonders ever at ace, except about they years, when it stood out of repair."

DDFDADING CRDMONS

There was then in New Orleans one of the most eloquent lawyers of be day. I obtained an introduction to him. In the course of convertation, I remarked, that as I was just beginning to speak in public, and it is not and the contents of the whole 3,000 barrels were attended to find an outlet for it. In doing this, the whole body of water was precipitated into Mr. Coste's cave. The barrels of lager beer commenced floating about—the bugs, never driven very firmly experienced much deficalty in the process, I should be very much beinged if he would tell me what hind of previous preparation for dethousand dollar-and it is presumed that a law suit will have to determine whether the city is not liable for the un-killfulness of its officers .- St. Lows Republican.

# PERSONAL AND SPECIAL NOTICES.

A. J. Davis will lecture at Dodworth's Academy next Sunday morning and evening, and on several succeeding Sundays.

Rev. Gibson Smith, of Vermont, will lecture in Chinton Hall, corner of Clinton and Atlantic-streets, Brooklyn, on Sunday, July 4, at 3 o'clock r. M., and at 74 in the evening. Seats free. Investigating Circles.

At the rooms of S. T. Munson, 5 Great Jones-et., circles for the inves-

Reformers Boarding House.

Mr. Levy has moved into a fine and commodious house, 231 West Mr. Levy has moved into a fine and commodious house, 231 West 23th-street. We are informed that Mr. L. receives transient as well as permanent boarders. His accommodations are good, and his terms 1 retired to my room chose a subject, made a brief, and faithfully folvery moderate. as permanent boarders. His accommodations are good, and his terms very moderate. Spiritual Lycens

> At Clinton Hall, Astor Place, a brief essay or lecture is given every Sunday afternoon at 3 o'clock, after which remarks are made upon it, by those who may feel moved. Also at the same place, meetings of the Spiritual Conference every Friday evening.

This neat pamphlet of sixty octave pages, by Dr. Hallock, announced in previous issues of the Telegraph, is now ready for delivery to purthis gentleman communicated to me what was worth more, as to the charges, it embraces four lectures, on different phases of Spiritualism.

secret of speaking well in the pulpit than all which I had learned delivered by Dr. H. before the New York Spiritual Lycoum, and which from the professors at Andover, or read in the treatises on the subject.

Autobus groups of Theolore Clapp.

### MYSTERIOUS DISAPPEARANCE.

TO THE ESTOR OF THE SPIRITUAL TRLEGGAPH:

Respected Sir-While residing in New York city one year ago the she has been decoyed away, and met with foul play, if not murdered. by a man named Daniel Hays, who left his wife about the same time. My child was a stranger in the city, and an innocent, unsuspecting girl; was by nature not very bright and sharp, as most young ladies of her age are. She was of low stature, rather broad shoulders, chest-He was not a gheet, however, but a firsh and blood Quaker, with a mildness of disposition which he are cond nature to those who wear the gray cost, as will be seen by the following example:

The old gentleman such that in his shop, extracting the molars and bicuspids of those who were so unfortunate as to come to him. One day, a stout son of the sea came in his face distorted by a doieful tooth ache, to have the offending member separated from his sub-tance. The "Doctor" placed him in the chair, and proceeded to apply the turnkey. He had not exerted his feelle strength many min
the sub-tance in the sub-quated matriment of turniar slipped from the tooth. nut brown i sir, fair skin, dark brown or almost black eyes, regular of J. L. J. R. , 137 Boad street, Providence, R. L.

This Dan Hays is about thirty-three years of age, of low stature, road, round shoulders, blue eyes, and has a queer expression of speech. He has resided on Long Island, N. Y., and near Galveston, Texas. He may have changed his name, and compelled her (if the

Will the public please give any information concerning him or her, as it would be an act of charity as well as justice? Will

# RODUCK & MERCHANDISE,

WHOLESALE PRICE CURREN	NT OF PRODUCE & MERCHANDISE.
Ashes Dury, 15 P et. ad vel. Pot, ist sort 100 b a 6 0 Pearl, ist sort a 6 0	Vard Selling Prices  Vard Selling Prices  N feet
Becawax-Dury, to R et. ad val. American Yellow, W 18 32 a	Timber or lims, F 16 00 a17 60 Georgia Pine, worked
Brt-tles-Dorr, 4 P et. ad vol. Amer. gray and write 30	Tink and Boards, NR. c1.40 00 .45 00 Clink and Boards, NR. 20.30 00 c35 00
Coffee-Dury, 15 % et. ad val.	Boards, NR. beat
Mocha	Plank, Alb. Pine
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Flax -Dery, 15 % ct. ud val. American, > 16 8 a 9:	Heading, WO72 00 a
Flour and Meal-Dorr, 15 B c. ad va Sour	Porto Rico 27 a
Superfine, No. 2	ubn Muscovado       23 c         Trinidad, Cuba       23 c         Card., etc., sweet       21 c
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Michigan fancy brands 4 45 1 4 50 Ohio, good brands 4 50 2 4 55 Ohio, round noop, com 4 40 1 4 75	Wrought, American 7 7% Otts-Derr, Palm, 4; Olive, 21; Linsond,
Ohio fancy brands 4 50 : 4 50 Ohio, extra brands 4 60 Feneroe fancy brands 4 70 : 4 95	Sperm (foreign fisheries), and Whate or other Fish (for.), 15 % et. ad val.
Genesce, extra brands 6 00  Lanada, superfine 4 30 4 4 35  Lanada, extra 4 40 4 5 50	Olive, in c., 2 gal 1 12% a 1 15 Palm. 3 lb 8 a 814
Frandy wine	Lineed, common, 21 gal. 69 a 70 Lineed, English 60 a 70 Whate 60 a 67
lich. Country 6 60 a 5 73 licandra 4 73 a 5 85 laltimore, Howard-street, 4 75 a 3 75	Do. Refined Winter 67 s 70     Do. Refined Spring s - s - s - s - s - s - s - s - s
tye Flour	Do. Winter unbleached . 1 25 a 1 32 Do. bleached 1 30 a 1 37 Elephant, refined blebd 78
lo. do. Panch18 00 a	Lard Oil, S. and W 76
Frain—Dery, 15 % et 2d val.  Wheat, w. G., % bezh 1 27 s 1 35 to do. C	Potatoe Starch 5 00 # 3 00
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241b. 78 fb	Meeds Dury, FREE. 7 7%
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o. Kips, % piece 1 20 s 1 60 b. Dry Salted 1 10 s 1 15	Havana, B. & Y 636 Manilla
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ak, Bl., Lt., 78 lb 28 a 28 c 27	liyaon fikin 10
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various forms during the change are now in possession of

the various forms during the change are now in possession of Mr. Aroot.

Andy Lemmon, of the firm of Lemmon & Overstall, St. Louis, Mo., called upon Dr. Scott, to be relieve to 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 entruity he was exertied 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. Penadale, was pronounced by the physicians attending upon for to be in the last stage of consumption, and as such, was given up by their as hopeless. She expressed a desired to breathe her last surrounled by her family and smid the scenes of her youth, and was carried to St. Louis to breathe her list surrounled by the mirculous powers postered by him upon his—not with the hope of curing her, but to be exposed as a humbing. Dr. Scott visited her, and he can truly say, as tarsiff wrote, east, rid, ric. He came, he saw the patient, and the dicuso was conquered. The lydy is now hale and hearty.

Str. M. Bard, gate keeper at the folligate on the Warrenville and the search by him upon his card, by his the tentity use of one arm, and could not move it

bug. Dr. Scott visited her, and he can truly say, as the patient, and the discuss was conquered. The larly is now hale and hearty.

Str. M. Bard, gate keeper at the tell gate on the Warranville coad, had loot 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 his and carry for some distance a peck of corn.

A. McLain, engineer on board the steamer sharraita erveige had mortified, and was green up to the olbow. His friends to came a liver touch, lanced the head. The head sparrently had mortified and was green up to the olbow. His friends to come a liver touch, lanced the head. The head sparrently had mortified and was green up to the olbow. His friends to come a liver touch, lanced the head. The head sparrently had mortified and was green up to the olbow. His friends to to food his arm or his life. His friends now prepared to take him to floope's College, to undergo the operation, I le was placed in a carriage to praceed to the College, when a Mr. It Clarke jumped into the wagon, and said, "I am a better driver then subjected of proceeding to Cape's College, to undergo the operation, I le was placed in the welling in Cape's College, to undergo the operation, I le was placed in the welling in Cape's College, to undergo the operation, I le was placed in the welling in the proceeding to Cape's College, to undergo the operation, I le was placed in the well and to be a placed in the well and the placed in the well and to be a placed in the well and

In two days she was enabled to walk—perfectly cored in five days. Fine-street, betwen Twelfth and Thirteenth, St. Louis. John Brown, bar-keeper steamer Phying Claud, given up by the regular physicians, and pronounced anable to live one hour, with Hemorrhage of the Lungs. The bleeding was stopped in four minutes.

Frank Newell, book-keeper to the firm of Statenous and January, St. Louis, cored of Stuttering by one application of the bands.

hands.

Mrs. McCammitt, St. Louis, a very bad case of Heart Disease, corred by one application of the hand.

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

J. M. Meere, of the firm of Moore & Patterson, Louisville.

Ky., was nearly doubled up with rheumatism, perfectly enred in one month.

George E. Walcott, Faq., artist. of Columbus. O. Cancerwart upon the Noze, fell off after two applications of the hand.

wart upon the Nose, fell off after two applications of the hand.

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VOL. VII.—NO. 10.

## NEW YORK, SATURDAY, JULY 3, 1858.

WHOLE NO. 322.

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# SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

## INTERESTING CORRESPONDENCE

LETTER FROM PROFESSOR GREGORY TO GOV. TAILMADGK.

POUGREEPSIE, 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 can not be resisted by any sane, logical mind; in other words, to be adopted to account for it, and the belief produced by 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 appopular 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 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 coolesiastical 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 savans on both sides of the Atlantic may possibly be edified by it. Very truly yours, N. P. TALIMADGE.

Edinburgh, October 27th, 1858.

My Dear Sir-On my return, two days since, from a three allied to it. 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 doubt not there is, a subtle imponderable, through which lucid or the medium, or rather their nervous system, and the inevita-

fered, and, though these have not been very numerous, and have partments of nature, we know so little, that our best knowledge not, as yet, included the higher and more astounding physical is that of our own ignorance. Who can tell the limits of the manifestations, yet I have seen far more than sufficient to conforce or agent I allude to, which enables the clairvoyant, in an vince me that the facts are genuine and that imposture or colla-instant, to visit the remotest regions, or conveys to the distant sion 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 first sight wonderful, to be effects of some such natural force; most deeply investigated them have come, or been compelled, to and I wish to have some evidence, some facts of such a nature, the conclusion that they are produced by disembodied Spirits; that we can not conceive them to be produced except by Spirits. that the intelligences which most extainly are concerned in these! And here I am ready to admit, that facts have been related manifestations, and even as such as I have often seen, invariably by yourself and others, which, I think, must have satisfied me, claim or profess to be such Spirits; and that in very many cases had I seen them. I allude to such things as the movements the communications have been such as might naturally proceed of heavy bodies in opposition to gravity, without contact; to from the Spirits of departed friends or relations. I consider what may be called telegraphic communications made from one these things as highly favorable to the spiritual theory, while all circle to another: and to the visible and tangible proofs, now so other explanations are less simple, less natural, and consequently often produced, of the presence of the departed. less probable.

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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.

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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 easily understood, when we reflect on the astonishing delicaty each other, but into motion or force. And if there be, as I and sensitiveness of the subject of experiment, the clairvoyant

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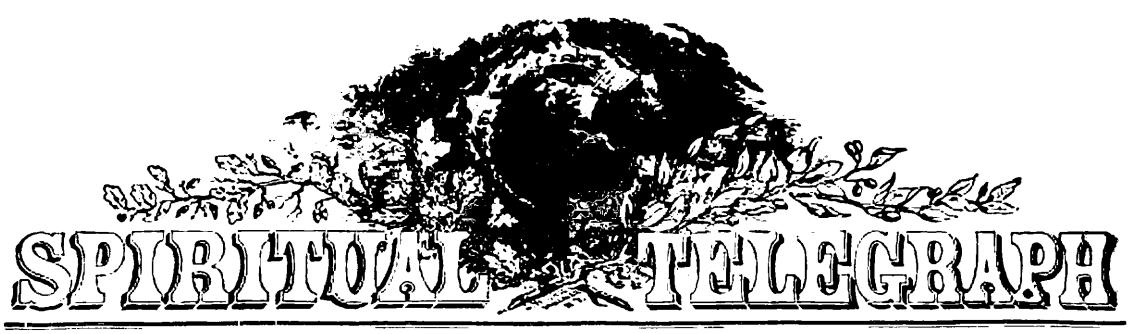
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I can not doubt these facts; for to do so would be to act But as I have had the lifelong training of a man devoted to contrary to all the laws of reason and evidence. But although The substance this let the experience regard on the Espectation actual experience. It is the latter I long for.

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On the whole, I must admit that my own experience has 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 Thus I can not explain lucid perception, yet it occurs, and will understand the feeling I have on the subject. I am almo 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.

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And here I am ready to admit, that facts have been related what may be called telegraphic communications made from one

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.

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On the whole, I must admit that my own experience has would in all probability entirely convince me, that departed I admit that I can not fully and clearly explain how such Spirits are the agents in these phenomena. But still there is a 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

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 are very likely to do; while success never, at least so far as I only touching it. have seen, convinces the skeptical referee. He invariably explains it away, commonly hinting at imposture.

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. wenly in very small part known or understood, does that inmiv 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 experi ments 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 (odic?) energy outwards, cause so much oppression as to destroy his lacidity. 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 savars, 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 renom, such committees would do much mischief.

Can anything be more melanchely than to see a man like Faraday coming forward with such an argument as his celeturated 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 bundreds.

Here, then, if Faraday had studied not one phenomenon, and that only in part, but all the phenomena of table-turning, he stances, especially those recorded in the Secress of Prevorst, would have seen that his explanation is nothing but empty air, that this is the case. We not only see changes of dress, but and will do him no credit hereafter.

while the hands of a few persons were gently laid on the top, person on the spot, for the hearing these sounds does not seem at the oddness of the circumstance, when the first thing he learned

illogical to rest our cause on success or failure in any one or more that end. I also heard numerous and rapid blows on this table, trials; for thousands of failures can prove nothing but that we just as if it had been struck with a large hummer, while every have failed, which in our ignorance of the conditions required we hand present was lying on the top of it, the points of the fingers

The fact that Faraday should have published so crude and imperfect an inquiry as that alluded to, and that he should never paper you fully appreciate, I invariably decline all challenges, all which can not be explained by it, is a sad proof how prejudice, but shall confine myself to two or tirree. attempts to convince unwilling skepties, or the like. I tell or a fear of the world's opinion, can blind the neutest intellect. them that I am ready to make any experiment, in the conditions | I have been informed that various persons have written to him, which I have found to be required, so far as those are attainable; giving evidence of facts beyond his theory, such as motion without contact; and at all events, the papers have been full of

> Nor has Sir David Brewster's conduct been of a higher orler. He saw a table riso 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.

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 be 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 the atmosphere. 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 net, but that it is all important that you and I and all should sock 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 rou, 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 etherial visible form, or of acting on the constructive imagination of the seer, which would enable a Spirit to appear "in his their own, 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 fulfil-

by depressing and antagonistic influence of the prejudiced and when I placed both hands under one end, sitting as I was, I to depend on any particular faculty on the part of the auditor, preconceived opinions in the minds of the judges. Besides, it is could not with all my force even move it up from the floor at 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 fature chapter. It is one way in which a death is frequently in-For these reasons which I perceive by your letter to the news since have even alluded to the numerous facts of table-moving diented. I could quote a number of examples of this description,

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 such facts. But so far as I know, he has never noticed any of 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.

 belonging to a highly respectable family, A Mr. J-with whom I am acquainted, having been for some time in declining health, was sent abroad for change of nir. 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 In my opinion it is of no use trying to convince men who are a room adjoining that in which the lady slept, when she was startled by hearing the foot of Mr. J --- Sstairs. 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 tho date; and it was afterward ascertained that the young man had died at Lisbon on that night.

Mrs. F-- tells mu that, being one morning, at eleven o'clock, engaged in her bed-room, she suddenly heard a strange, indescribable, sweet, but uncarthly sound, which apparently proreeded from a large open box which stood near her. She was scized with an awe and a horror which there seemed nothing to justify, and fied up stairs to mention the circumstance, which she rould not banish from her mind. At that precise day and hour, eleven o'clock, her brother was drowned. The news resetted

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 Secress of Prevorst," although the apparitions were visible only to certain persons, the sounds they made were audible to all; and the Secress says they are produced by means of the nervo-spirit, which I conclude is the spiritual body of St. Paul, and the atmophere, as we produce sound by means of our material body and

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 tho voice of his friend Ficinus exclaimed: "Oh, Michael ! oh ! Michael? vera sunt dla!-those things are true!" Whereupon Mereatus 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 From this period to that of his death. Mercatus: doned 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

Not very many years ago, Mr. C---, a staid citizen of Edinburgh-whose son told me the story-was one day riding gently ing any function he willed; and we thus find in various in- up Corsterphina 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 opwe see books, pens, writing materials, etc., in their hands : and portunity of joining company. Finding he did not come up so we find a great variety of sounds represented—which sounds are quickly as he should, he looked round again, and was aston-I have seen the largest and heaviest dining-room table, by far, frequently heard, not only by those who have the fuculty of ished at no longer seeing him, since there was no side road into that I ever saw, tilt up and down rapidly and with great force, "discerning of Spirits," as St. Paul says, but also by every other which he could have disappeared. He returned home perplexed 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 circums ances under that theory—especially one mentioned on page 307 of my translation of the "Secress 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 maccountable 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 megnetism 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 more 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 them selves 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 bad seen them, talked with them, handled them, etc.; and that they bad 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 zealoutrionds and advocates of Spiritualism will oppose the new development as atrenuously as do the priests 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 stamble as did the sects stumble at Spiritualism.

The invisible intelligences which attend me say it would be unwise

was that during his absence this friend had been killed, by his ment, also capacity of writing to give an explanation. A place (a | est | er, very true, but he said a bard thing of proselytism: He disroom) must be prepared and devoted to the purpose. And then, even not trouble himself concerning the private opinions of those with whom the medium can do but very little in revealing these he evenly messengers. A person might see an angel for instance, in a room prepared by life and precept, led to reformation. This is why he is the great for the purpose with his natural oyes, and not discern it at the time to be such. Abraham might not at first eight have discorned 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 the 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, Saroh, 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 CONPERENCE.

ELEVENTH PESSION OF THE CONFERENCE

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

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 alladed to the Convention being held in Rutland, Vt., the opening reseion 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 ocial 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 Mose as to whether he considers it allowable. The man who finds it peciesary 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 pions fraud that the sonses of the present generation, and indeed of every other subsequent to the apo-tolic 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 he 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 no where 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 pronences of many so called reformers, when assembled on a platform of universal freedum, 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 barmonize 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. Swackhammen 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. HALLeck 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

he came in contact. The truth that was in him, and which he uttered reformer, and the way is open to all men. Consider Mr. Rorey, the great herse reformer. That man has become the reigning toust of the British aristocracy by simply applying the principle of Jesus to . quadruped -by coming into sympathy with him on the plane of his un-by r-enguizing 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 threelf; then let him alone, and bewill. reform himself. Help him as Mr. Rarey does his quadrupeds, to express his own individuality; treat him as a brother rather than a sexwer as Jesus d'd 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 Tar-us," Cruiser. On news aper authority, what & meek diec'ple be has bcome.

Dr. Guay said: The subject suggests the question. What is reform? The literal meaning is the best-to take on a new crystalization. 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 spostle, received for apswer, 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 rememb red, 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 advances growth should not be forced upon the plane of childhood.

Mr. Miller said; What is the meaning of reform? It is the univer sal injunction from the death of Abel to the present day. All nature enjoins and practices it. The flower, when it drops its seed into theearth is a reformer. Martin Luther and modern Spiritualism edite 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 ex reason together," for this is the season of reform, says God through all

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 accustemed to it, would fill us with bodily fear; but we are like the coldier in battle, whose familiarity with danger makes him disregard it; the bullets fly thick and fist, nevertheless. The laws of the land, for example : he should like to inquire into them. To him they suppose 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 Spiritualiets, 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, und 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 toady 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 bypocriey, and considered by him as not yet whelly 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 surfee is so often rough and angular, what and true-R. T. Hallook. significance ? Adjourned.

A FATAL Lton Henr.—A letter from Phillipneville, (Algeria) of the 12th, gives an account of a lion hunt, which ended fatally for the principal netor 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 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 expectate 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 groze near the tree. As soon as the animal came near, the shoemaker fixed his two barrels, and the lion fell apparently dead. The shoemaker waited for a quarker of an hour, and then, finding that the lion did not more, he went for ward and raised its head with the barrel of his gun. At that moments the dying animal made a last effort, and lifting up its paw, a ruck 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. to the neighbor and a desire (which is generally mistaken for it) to Arabs after a time approached, and found the liou and the man dense make a pressive of him. It is a notable saving that Jesus was a great side by side.

## PHILOSOPHICAL AND NORAL DEPARTMENT.

REFORM IN UNITY.

Athor Depot, Mass.

tion, it burst forth brightly; and in the numerous individual. since been unfolded, it has brightened more and more. Yet toward the vital development and practical application of 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 bamiets 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 of licentions villany itself?

At this very moment our prominent citizens and business men 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." even in goodly New England where it is with difficulty that they direction are to be found men and women, young and old, necessitated to be idle where they would not be, and equally disconare others beside the degraded and vicious "in our large cities," whose needs demand the commiscration and aid of the true philanthropist and reformer; and others than the "children" of either the virtuous or the degraded, whose wants and woes re quire us "to unite in one common purpose our reformatory enterprises."

nineteen centuries has the Christian Record been the acknowl doubt that any genuine and effective embediment of the reform ledged and accredited " (lospel" of myriad people and mighty spirit will amply sustain all such noble benefactors of humanity, nations. Amid the densest shadows of sin and superstition did and maintain others still in the same admirable field of effort; Christianity arise; against the most overwhelming torrents of yet merely to drag out the victims of misfortune and degradainvective and persecution it battled long; in the hour of its | tion from their present infamy and evil, leaving the active and greatest nominal success and power, it was still embosomed in producing causes of all this wretchedness entirely untouched and error and confusion as in a cloud; but its brightness, like that unconsidered, is not by any means the truest aim nor the most of the rising sun, broke for itself a golden path, and with much legitimate purpose of reform. It is comparatively of but very upheaval of the startled vapors, and with many brilliant out- little general benefit to cure individual cases of yellow fever, or bursts upon the astonished public mind, the true light of the to relieve "tens of thousands of children" or older persons blessed Jesus began at last to shine. In the Lutheran Reforma-| from the stroke of the plague or pestilence, so long as we remove not the festering corruption or the miasmatic and miry-sloughs religious, reformatory and beneficary movements which have which are continually inducing those effects. Those who are stricken with the breath of the deadly upas may be relieved the mere trifle which has been, thus far, comparatively achieved 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 Christianity, can be judged by the moral want exhibited in an it exists at all, victims will continue to be reade, and may possicountry, it is discovered that the ailanthus, 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 emunations 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 to ! 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 the true growth of society as the vilest leprosy in the vilest den 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 are bampered on all aides by the "prostrution" induced by this of those in high stations, as well as of those in the lower condisame mercenary and heartless selfishness and speculation, to tions 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 afteen thousand persons having been, then, recently added to the directing our reformatory energies to the regulation and improvelist of the association for improving the condition of the poor in ment of institutions as a primary and important object, we that city, making in all thirty-seven thousand charity-fed unfor necessarily strike a strong and fatal blow at false ideas and tunates in that one community alone. Towns also there are principles, as well as customs; for the institutions of a people are always the outgrowth of their mental and moral conditions raise taxes sufficient to pay their school-teachers. Even the or philosophy-or rather are the expression of the mental and great and teeming West writhes and stagnates under the finan- moral conditions and philosophy of their teachers, leaders or cial fetters that bind it. The very United States Government rulers; and in their institutions the whole force of the life that likewise struggles in the very jaws of bankruptcy; and in every 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 improvetented and distressed in their poverty—all showing that there ment, 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 earth into harmony with heaven.

To the writer of this article, it is a fact most palpable and and sympathizing Christian spirit which true hearts will always I positive, that popular reform has not yet taken its true direction exercise toward the veriest outcast; and doing this, suppose to any great extent, any more than it has met with its fullest they should begin to work with the people and for the people in I concentration or its broadest application. None can deny that the several localities wherein the parties interesting themselves It is nearly two thousand years since the Founder of Chris | the labors of Augustus and Pease, of this country, and of Wich- might for the time being reside; and suppose that the primary tianity was cradled in a manger. For the space of almost ern and others of Europe, are beyond all praise. None can 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 emble them to combine their entire redemptionary strength and purpose, and to apply their influence more broadly to the State, to the antion, 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 nided, 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 I"

But time and space fail me to speak of the numerous advanenterprize like that of Raube Haus of Germany, and in the bly be multiplied, and become increasingly numerous. In this tages 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 "Wny?" 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. MANDELL.

### SPIRITUALISM AND THE WRITTEN WORD.

Ma. Enror:

NUMBER FOUR. 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 eways. 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 paster on the subject of Spiritism. The practices of this kind frave become so rife in the world, and they are often supposed to have so intimate a convection with the revelations made to the New Church, that the time reemed 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 Spiritism, or that art or practice which teeks and obtains commumeation 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 rafety for the church, in regard to this matter, lies in total abstinence; and this from a religious principle. Regard not them that have famillar spirits, neither seek after wizards, to be defiled by them. I am the Lord thy God' (Lev xix. 31.)

"Some professed receivers of the beavenly doctrines seem to enter tain the idea that the church ought to go into the investigation of this 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 ent 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 pristing excellence? Such a process may be likened to a plungs to to save a man drowning in a liquid, the more contact of which is paraachievement in philanthropy and human regeneration which is lyzing him, and will as certainly paralyze us. If we would retain destined at last to subdue selfishness and sin, and bring the ciate them from helping themselves."

The above report was the result of a series of lectures on And now suppose that the true hearts scattered everywhere Spiritualism, delivered by Rev. John II. Wilkins, before the abroad should take up this idea in its broad and generous prac. Boston Society of the New Jerusalem Church, during last tical bearings, and should associate with it that magnanimous winter. The lectures, or some of them, have been nublished in

Nec extests catiffed " De Wichern and his Pay Sa" Atlantic Month's for March. The "Roubs Haus" is an in thinking to Germany, courthing has Mr. I'com's at Five Points, but on a targer scale.

the Messenger, the character and quality of which may be known and that such communion is not only "dangerous," but fatal, and clude that these were really benevolent persons, moved by a from the above document, as that is their "fruit" or effect upon a source of spiritual defilement. the minds of those who listened to them; wherefore, we may safely proceed to judge of the tree from which it sprung. I middle of this nineteenth century, who could be induced to as | ers ; that is, they profess to receive the heavenly doctrines, but can not better begin this work than by relating an anecdote sent to and publish to the world, such a string of atrocious sen- their profession of the fact is not admitted by the Boston that occured yesterday.

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 Sniritualists, 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?

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 ished courtier who shines in the brilliant circles of the courts of which I desire to enter a most emphatic and solemn protest. kings and emperors. But whence is this power derived? The 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 occlesiastical 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 dectrinals 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 tures to his own destruction," and by setting his neighbors at human unity impossible.

damental, 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 Lovitieus, that "Modern Spiritism partakes largely and essentially of the nature of magic, witcheraft, soreery, 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; it who have gone into it." Now, one would very logically con- little things.

Now there is not a society of intelligent persons living, in the But no, not at all. They are put down as "professed receivtiments as those above stated, unless they had been under the Society. Beside, the Society does not want to learn the "na-Happening to be in company with a Swedenhorgian, and deadly influence of clerical "magic, sorcery, and witcheraft," ture and quality" of Spiritualism. Why? Because that "must be operating to blind their eyes to the most obvious of truths; to attended with great hazard," even the loss of their self-control in infuse superstitious fears into their minds; to inspire them with its "pristine excellence." Poor infatuated dupes that they are! a horrible distrust of their well-disposed neighbors, which is al- | Can not every Spiritualist see that they are completely possessed most 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 wit heraft are the only means to be found in all this vast universe of God, capable of we have examined, have much to say about the second coming 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 the contact of their fellow-men, whether in or out of the natural minded people, like those who constitute the the great mass of Spiritualists? Do not our clergymen know that they can only ated upon by sorcery and magic. And when the Boston Sobe performed by persons of very peculiar east 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 finpractice 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 desing 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 perpretation of such works as those we are here called to animadvert upon.

Swedenborg teaches that it was the subjugation of such terual 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 variance with one another, oppose the purpose of the Spirit the death of the body. Thus it is seen that an error on this point is radical and fun- which gave them to the world, namely his own individual clevation 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. tal. But their work, I hesitate not to say, is the work of magic and sorcery, of which they themselves may be the unconscious

> 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

genuine Christian love for their supposed misguided neighbors. by the medium Wilkins, and that their imagined self-control, in its "pristine excellence," is as great a delusion as ever muddled the sconce of an untaught Spiritualist?

Yet these ministerial mediums of communications, like that producing such an astounding effect as that document exhibits, 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 purrot? If they do believe that they have the all-protecting presence of the Lord with them, what grounds have they to fear hody? These inconsistencies prove that they have been operciety 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.

### ON DREAMS.

HESPERIAN PLAISS, 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 glive 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 lest 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 vegtative functions; they are left to keep and repair the house, while the family rible powers as these which had gained ascendency in the spirit- 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 pirit, it is then it is lest 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 elecp; 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 Foundander 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 the Word, should be careful that he does not "wrest the Scrip- 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

"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 mor-

LITTLE TRINGS.—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. I'my that little debt-it's promised, redeem it-if it's a shilling hand it overyou know not what important event hangs upon it. Keep your word quality, and thereby become able to help those to come out of 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



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

CHARLES PARTRIDGE, Editor and Proprietor.

NEW YORK, SATURDAY, JULY 3, 1858

### THE FREE CONVENTION.

On Thursday creaing we got our valisse 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 Liuman 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! edy 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 seem ingly 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 now 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 humanitary carnestness of many friends who have gone to the Convention, we hope it will evolve some prac-

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 inhabi tants of the other life; and the eye of the world is upon us to see what practical good or useful suggestions Spiritualism erolves.

The capabilities of humanity and the order of society, politi cal, social, and religious, should be taken up and thoroughly con sidered, with a view to ascertain the errors, injustice, and bur dens, and to point out the ways and means of reform and pro gress. 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 ques tioned. Whatever society may do to the body-shoot it, decapitate it, or hang it—the men still lives somewhere, and is grabably no better for the infliction of any of these or other ernelties. If society had helped instead of hindered the expresmons 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 ontward 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 repformer of the just value of their labor.

the sphere of purity and happiness in the fature life.

of the great and important work which properly comes before this Convention.

this way. It demands sincere, earnest thought, and true human

At the time of writing this, we have heard nothing from the the Convention, and we look hopefully, but with fear that per sonal displays will overshadow true practical, humanitary en

### 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 might have been and should be, and the huderances to the to membership of the Circle only on condition of solemnly pledge more natural and rapid developments, pointed out, and the remiting 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 Catholies. On humanitary 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 unscrupulous ness 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 law-uit with

### SPIRITUAL ITEMS FROM THE FRENCH.

We see from the Journal du Magnetiume of March 25th, that the Magnetists of Paris held a grand celebration of the anniresentatives. The question is whether the latter do not rob the versary of the birth of Mesmer, on the 23d of May, by a supper that was numerously attended by both ladies and gentlemen. Another question is, whether social wrongs and temptations Baron Du Potet, as the President of the Banquet, pronounced may be indulged in with impunity, or whether a death-bed re- a discourse by way of opening the series of toasts that were ofpentence will blot them out or serve as the soul's passport to ferred on the occasion. The first part of the series had special reference to magnetism and its personal disciples, and in the These questions present but a few examples and indications 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 If the practicable consideration of these and kindred subjects, applicated. It is not pretended, we believe that all the French well never been called at least in the name of Freedom and speeches upon it were listened to with interest by the whole com- had placed upon pit a fine fowl, and

Human Progress. The people's burden is not to be relieved in | 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 Ranne Spirite, for May and June, which are filled with matter of general interest to the Spiritualist.

By a circular accompanying one of those 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, Sociéte Parisienne des Etudes Spirites, (the Parisian Society of Spirit studies.)

A FAISE 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 frames. The deception was discovered, however, before the time of the exhibition arrived, and the theater was not opened. The man's name was Laroche, who, after detection, said he had been operating, and was then operating under his nom de guerre of Humo.

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'Independent de la Charente Inferieur, some enrious 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, semetimes 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 sight. 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 mischiefs, 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 occured, with strong marks of resemblance and identity, in all countries, and, so fur 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.

Gortschakofi's Dream.-We English the following from the Journal du Magnetiem :

"Frederick Wolkstager, who is expected to arrive in Paris early in the coming month, bus 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. Hero is

"While Prince Gortschakoff was minister of Russia at Stuttgardt, 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, camo to him, his as shirted, with merely a resolution affirming the cvils, or a clas | magnetists, who are numerous, are also Spiritualists, but the fact | clothes in disorder, pale, and in despair, saying that a frightful sical flourish of rhetoric concerning them, the Convention may that the subject was tolerated as a theme of the ovening, and and unheard of prodigy had taken place in the kitchen. He spit to examine the progress of his roast, when, O terror ! he have devoted a good deal of time to history and philology, 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 bable, and rest on a more philosophical basis, than most of the arm, had replaced the cook, and was moistening the creature records that are presented to us as authentic. But what is with its own juice, while a Turk was stooping down and blowing

"Prince Gortschakoff, not believing the recital of the faithfu Gruyere, descended to the kitchen and saw with terror that his story was exact. On his arrival the man in embroidered hab its 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 | events that have recently occurred in that place which are rather prediction, the knowledge of which was spread through Russia before its realization, greatly advanced, as one might well soppose, 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 even-

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 Sanday. Great excitement prevailed in the community in regard to the Convention.

We shall probably have other particulars to report in our

### Anacalypsis by Higgins.

In the Sciritual Telegraph of June 5, I said that the Anacalypsis is a Thesaurus of History, Ethnology, and Archeology. I shall allude successively to some of the main histori-

History, both sacred and profane, ancient and modern, Hindoo and Chinese, are handled with an astounding crudition. on the throax, and he soon died from suffocation. The second fatal case was one of marasmus in a child which was brought from a neighboring tars, is unrolled with an accuracy to which Hershel and La Place could not refuse their assent. Not only Phonicia and Chalden, 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 Ioudia on the Jumna in India, goes westward, and settles in a region which his descendants called Judea, after the mother who have disregarded the discoveries of Habnemann. 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 been compelled to give advice and medicines to great numbers who for any rational mind not to perceive glimpses of light and feetly carried out by patients who were enduring as much from cold and

after having read this book analytically, I could not help saying to myself that its facts and conclusions are far more promost 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. 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. S.

### AFFAIRS IN SARATOGA.

Mr. II. 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 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 Homosopathic 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 disenses.

ADDRESS TO THE PATRONS OF THE NORTHBUX HONGEOPATHIC DISPENSARY. The first year of the Northern Homosopathic 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 under signed became associated with him, and at a later date assumed the entire management of the Dispensary, on the removal of Dr. Mitchell to e 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 thou-sand 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 Disensary, an engagement has been made with S. Lilicuthal, 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 compute the reresults 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 notual result of every prescription mude. 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 hyropic effusion was rapidly encroaching 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 minorg those that were subjected exclusively to homosopathic 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, scarlatios, severe oplithalmias, complicated derangements of the digestive organs, neuralgic diseases, and many others, have never been satisfactorily treated by any

There is no field which is better fitted to test the resources of different medical systems than Is found in the disponsaries of a great city. The past winter was one of peculiar suffering among the poor. We have needed food, clothing, and shelter. Many prescriptions were but imper-

tend to it. After the lapse of some time, he approached the authentic, it is at least more than probable. As for me, who 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 beneeforward 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 patronnee of the Female Guardian Society, as well as the teachers acting under their direction.

The Northern Homesopathic Dispensity was carried the benefits of homee spathy into a part of the city in which its principles had been but ittle understood. Sufficient has at least need 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 coreer of success and usefulness is respectfully intrusted.

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

Broachitis, cases, 37; cared, 27; relieved, 1; result unknown, 2; remaining under treatment, 1. Catarrh, cases, 27; cared, 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, cues. 3; cured. 1; relieved. 1; dled. 1. Dycentery, case, 26; cured. 26. Dysmenorrhæn, cases, 9; cared, 6; relieved, 1; result anknown, 1; remaining under treatment, 1. Dyspepsio, cases, 25; cured, 15; relieved, 7; result unknown. 1; remaining ander treatment. 2. Erysipelas, cases, 6; curid, 6. Fever, Bilions, cases, 7; cured, 7. Fiver 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; cared, 10. Neuralgia, cases, 30; cured, 25; refleved, 2; result unknown, ; remaining under treatment, I. Ophthalmia, cases, 29; cared, 20 refleved, 5; result unknown, 1; remaining under treatment, 3. Palpitation of the Heart, cases, 13; cured, 8; relieved, 4; remaining under treatment, I. Paralysis, pertial, cases, 8: cured, 4: relieved, 3: remaining under treatment. L. Bheumatism, cases, 60; cured, 50: relieved, 4; result unknown, 2; remaining under treatment, 4. Scrofula, cases, 15; oured, 13; relieved, 1; remaining under treatment, 1. Small-Pox, cases, 5; cared. 5. Varioloid, cases, 4; cured. 4. Whooping Cough, cases, 27;

Whole number of cases Number known to have been cured Relieved Result unknown	• • •	. [0 •	17 72
Number known to have been cured	• • •	. [0 •	17 72
Relieved	·	•	72
Result unknown			
			46
Died			5
Remaining under treatment			68
EXPENDITURES.	• •	•	
Rent	4	s٨	nn
Medicine, Vials, etc	. •	3.5	OII
2 000 Discourse Conda	• •	13	VV.
3,000 Dispensary Cards		16	
9,000 Circulare	•		_
Surgical Instruments	•	Ц.	50
3 Blank-Books, at \$1.25,			75
Stationary	•	4	00
	-	_	
Total Expenditures	ŞI	61	2.5
Total Receipts	. 1	18	00
-			

This report shows most clearly the eminent success of the Homoopathic 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 Homeopathic medicines, and therefore they reject them. But this is demonstratively an error. These medicines are as efflicacious 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 Homocopathic practice in different wards in a hospital in Paris, which shows an immense superiority of the Homeeopathic 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 treat-

We have observed and experienced that disease yields as The Vedus and all the records of India are laid open to the oly a few days before its death. Other any months at another Dispensary.

The Eastern astronomy with all its cycles and available of the dispensary including dualts excurred in hopeless, replaced to Homeropathic as to more violent treatment, and does not frequently return or develop itself in other forms. People cured by Homotopathy stay cured longer.

### Lamartine Hall.

Mr. A. C. Robinson spoke very acceptably at this place on last Sunday afternoon and evening. The theme of the afterno u discourse was the "Philosophy of Progression" as manifested in the continued growth of man and all objects below him, whether animate or insnimate. 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.

Waxegan, June 16, 1858.

Charles Pantanan, Esq. :

investigate for themselves the great truths of Spiritualism, speculate on the dimes of the public. More especially is it the province of those who, by education and 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 shorne 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 ther 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 midded if less acrimony were allowed to creep into the mode of communicating knowledge.

party. Persecution of the Christians added to the spread of 18078: weapon. Strictly speaking, it belongs to the past, and the shadows. not the chef, of their aggressive and defensive weapons, I still Such could not be the angel that quality to Abraham and rance and enterit: and of the great benefit to be derived in our .... that they may be induced to walk there with you.

and 36 these words occur:

"Formal and ceremonious prayers are both ritining and blasplemous The ceremonious and lip-deep atterances (termed prayers) which too often emanate from the modern pulpit. I am impressed to denoquee as being corrupt and demoral zing to and the pro- and to his au-

Much as I admire the author of the "Divine Revelations," them as creatures of a nature so distant .... I con not but 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 Pear Sir -- In view of the very many convincing proofs the soul. I know full well that the church is a place where the the world is daily and hourly receiving of the actual ex-funthinking and frivolous consult the fashions of the day; silks disembodied Spirits, and of their tender watchfulness and velvet, flowers and gauze, are more deeply studied than the over the eternal interests of their brethren in the earth-form, it [Word of God; but the devout petitioners for mercy and grace, behaves all those who have become convinced of the fact of instand for strength from above to continue in that which seems to tercommunion with the second sphere of progress, not only to their convictions the only safe path leading to salvation, should impart their convictions to those who may not have had the uot be condemned as committing an act of blasphemy because same means of obtaining the consoling proofs, but to use the jignorance, folly, and frivolity may have glided in their midst. most mild and persuasive arguments to instill into the minds of As well may we condemn spiritual tests as humbugs, because a skeptics and unbelievers a desire to candidly and dispussionately few bogus imitators have been roaming through the country to

Speaking for myself, I can in a great measure agree with A talent, feel themselves called upon to write and speak their 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. 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 applent times, may be commended to the particular attention of those religionists who reject that doctrine as a It is a well known fact in history that persecution never begets beresy, contrary to the interests of true religion. After referring to passivies, but has rather a tendency to strengthen the weaker several passages of Scriptu e relating to the visitation of angels, he

These descriptions of the nature, order, condition, attributes creased the murch of Protestantism; and the only species of the problemble to Control of the Scripture are total applicable to fautasms, but demonstratively prove that persecution that can be practised in these days is steadily emble angels of whose apparitions we hear so frequently there, ploved in equisition to Spiritualism. It is, nevertheless, an ugly were real permanent subsistences, and not mere fantasms and

teachers of brotherly love should diseard it. It is the tool of Divine messengers, sometimes in Scripture confessedly called But were not those with that so eye ared, special prophets. ignorance and depotism. Although in every age of the world, jungels? They did eat and drink with Abraham and with Lot it has been wielded by every successive sect in an attempt to by which it should seem that they were real men. But whoever subjugate or annihilate the rising sect, and though Christians (so shall look over the instances alleged of the apparition of angels, called) of the present day, still buckle it to their side as one, if and read them in all the circumstances of the text, will plainly

submit the teachers and followers of a universal brotherhood. Hagur out of heaven, that conversed with Jacob in a dream, should diseard such a despicable and insidious means of defense, that appeared to Moses in the burning bush, that appeared to and adopt only persuasive argument—convincing tests accom- Manoah, and ascended, in his and his wife's presence, in the panied with sincere good wisher, and wholesome exhortations to that stood before Balsam in the way unseen by him, that smote the blind subjects of orthodoxy, that they may be more consider the army of the Assyrians, that appeared to Zacharias in the crate in their opposition to truths newly discovered, less malig-1 temple, and to the Mary's at the sepulcher. These must be a nant in their persecutions, and finally more ready to investigate sort of beings superior to mankind, angels in the proper sense, with candor and sincerity. Persuade the heathers of their igno- who are sometimes in Scripture called men, because they appear

But whether these do receive relection or sastenance in their from your own convictions, before you proceed to overthrow own world and state or not, I will not dispute. It is most protheir idok, lot you provoke in them a spirit of revenge and bable, and it hath been the doctrine both of futhers and philosohatred. Strew the paths that lead to your temples with flowers, pliers, that they are vitally united to ethercal and heavenly bodies, which possibly may need to make the way, and so angels, food may be more than a metaphor. But certainly they to make a long list of quotations, where the spirit of can not eat after our manner, nor feed on our gross diet, except persecution has been saffered to march side by side with whole in appearance only. They may make show of doing it (as the some expositions of error. I will only here mention one from the langel Raphael told Tobit that he did, Tob. 12:19. All these treatise on spiritual intercourse by A. J. Davis. On pages 35 . I did appear unto you, but I did neither at 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 horne their sensible and free converses, if they had looked on no special benefit to themest

do we, as I remember, read any more of the angels cating or drinking after what seemed to Abraham and Lot. Indeed. Manoah invited the angel to cat (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 instauce of this is one of the first businesses that was in the world, the temptation of Eve by the Devil in the servent, 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 Joh's children (v. 19), and smote his body all over with biles: 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. ROSTWICK. 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 strotches 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 secut the flowers that grow beside, And fringe the borders of the tide. At eventime he does not bear 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 purched and weary way; And he must stoop to gather up The viole: and the duisy's cup; And mark the sky as in their turn The holy stors arise and burn ; And he must feel and understand The presence of a kindly band; 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 ABEAB!- Drive abead, 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 petrifaction to-morrow who succeeds in life, but the constant though slow laborer in the world's vineyard. Wo were an very refined in those days, we could they have have quite too many fast men in the world for its good. They are of

# 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 forn 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. Italph 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 house.

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, superstitions, 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 male him what he will ever mand he makes a good sailor. Nor is he unfit for other slavish duties. 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 copionage; 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 recusant Mormons had arraved at Fort Scott, and demanded pro-

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 analogizing for the late outrages and offering indomnity. 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 Ameri-

PROSTECTS 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 inrmers 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 nunsual quantity of rain. We have now tairly begun to gather in what appears to be an abundant harvest.

Prospector of North magnetic Windows Prospector.

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 Unors in South Carolina.—The Columbia Guardian of the 9th

"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 BO extensive, although the crop is somewhat affected."

The Crops in Bienville Parish.—The Mount Lebanon Biplist 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 penses, are thrown into a common fund, and then equally divided. The those who overtasked their force. Cotton is small, but looks healthy, and is beginning to grow and put forth branches and squares. Oats bave proved a failure, not even one-tenth part of seed being raised,

and wheat is very short."

THE CRUISE OF THE AUCTIC.—The cruise of the little old Artic, 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 flect 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 aleak. On the ninth, set all bands 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 Sigx—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) the reached Havanna.

A MORAL CURTOSTY.-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 na a slave has not been properly estimat-

mand he makes a good sailor. Nor is he unfit for other slavish duties. His active and unscrupulous intellect finds very suitable occupation in the valgar 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 Whia no doubt mant the above as an insult to

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 enterprize. 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 WARLINE SHOUX 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 REDIVIVES .- 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 adjucated since the time of Lord Mausfield." "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 TOUCKY has determined to have the new sloops-of-war constructed of wood. Iron has been fully tested in other countries, and condemned, so far as men-of war are concerned. A canuon ball, striking, makes a much worse hole in an iron than in a wooden ship. One of the eight new sloops 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 ccipts on freights.

A COLORED woman, named Harriet, hailing from Baltimore, has be n 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 l'aul 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 22d.

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 Then it was found that her bollers were out of order, and she started tolegraphic communication with New Orleans, distant 3,710 unles, folof the wice 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 he arsed with plames 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 panse on their celestial way; Then said I with deep fear and doubt oppressed: "Beat not so load, my heart, lest thou betray The place where thy beloved are at rest!

And he, who were 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 whatsoe or 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 amaranthiae wreath, Pausing, descends, and with a voice divine. Whispered a word that had a sound like Death.

Then fell upon the hoose a sudden gloom. A shadow on those features fair and thin: And softly, from that hushed and darkend 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 sm le of light on sea and land, Lo! He looks back from the departing cloud.

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

### A PERILOUS TRIP.

A correspondent of the Buffalo Adverticer gives the following descrition of the passage of the steamer Canada through the rapids of river St. Lawrence. It is the first time that the passage has beed complished by a large vessel:

"The following morning, at day-break, the Canada started for M treal, on a voyage deemed by all on board to be one of the kind cal "neck or nothing." The first rapids of importance, the Long Sa whose length is at least seven miles, are extremely bosterous, the b ing water heaving up from eight to twelve feet high, and presenting view which to myself appears hardly exceeded in magnificence by swell in the middle of the Atlantic Ocean after a month of uncess and most violent storm, and the water passes at an enormous sp These were passed rapidly, the Canada minding her helm as easily a 1-k cance obeys the ryidle, and traveled, I am informed by a pass ger 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 ressel more than hundred feet in length. This was the most dangerous part of the sage, 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 to the state of the steamer. with water, appear on either side of the channel, by the suction bec ing entirely uncovered. The skillful pilot, John Rankin, the disc erer of the "Last Channel" in the Long Sault Rapids with the terity of a skillful player at billiards, making his carom, let the box the boat strike the rock forcibly on her starboard side, thereby thr ing her stern into the center of the channel, by the only practica

method, and permitting her to pass through in safety.

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

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

This adventure will long be celebrated in the annuls of St. Lawre and the lakes connected with it. Some of the leaps made by this sel, of three hundred feet in length, were six or eight feet in depth. is regarded as settling the question of an enlargement of the Cadian looks below Lake Ontario. Its further effect on a continuation these enlargements to the Welland Canal, and consequently its im tance in connexion with Buffalo, you may determine. Large ve-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 part Lake Ontario, as it is proved they can be taken to the rivers and son of the Atlantic coast.

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

### GREAT CLOCK.

great elect in the Cathedral of Strasburgh :

"The proste and military have retired, and I am now sitting in a eta : frat the great ce of the bottom to the top not less than 100 feet, and about 30 feet wide and 15 deep. Around me are may very igers, uniting to see the working of this clock as it strikes! the boar of noon. Ecceptere is upon the clock. It now wants fire minutes to twelve. The clock has struck, and the people are gone, ex-conducting round the balding. The clock had struck in this way . The dial is some twenty feet from the floor, on each side of which is a cherr b or little bor, with a mallet, and over the dial is a small bell : the cherch on the left strikes the fort quarter, that on the right the e-coad quarter. Some tifty feet above the dial, in a large niche, is a high firms of Time, a lott in the beat anythe is his right hand. In the front stable a figure of a young man with a mallet, who strikes the third quarter on the bell in the hands of Time, then comes out an old man - the sector and place shim-elf in front of him.

As the boar of towler resea the old so raises his mother, and debuilding, and is heard all around the region of the church. The old man glides slowly behind Father Time, and the young man com s on readily to perform his part, as the time comes round again. Soon as the old min has truck twelve and disappeared another set of machinery is post up in motion some twenty feet higher stall. It is thus: there is a high cross with the image of Christ on it. The instant twelve is strock, one of the apostles walks out from b hind, comes in front, turns facing the cross hows, and walks on around to his place. As he does so, another comes out in front, bows and passes in. So tweeze apostics, figures as large as life, walk round, bow, and pass on. As the last appears, an enormous cock, perched on the pinnacle of the clock, alowly flaps his wings, stretches forth its neck, and crows three times. so loud as to be heard outside of the church to some distance, and so naturally as to be mistaken for a real cock. Then all is silent as death. No wonder this clock is the admiration of Europe. It was made in 1571 and has performed these mechanical wonders ever at ace, except harrels of lager-beer. It is rituated in the immediate neighborhood about thy years, when it stood out of repair."

### PREPARING SERMONS.

There was then in New Orleans one of the most eloquent lawyers of the day. I obtained an introduction to him. In the course of conversation, I remarked, that as I was just beginning to speak in public, and experienced much deficulty in the process, I should be very much obliged if he would tell me what kind of previous preparation for delivering a speech be had found most effective. He replied: "I never speak without being prepared on my subject unless compelled by some unforeseen ex general. With respect to ideas, you can not be too consider and contract to game property. It has it plans write 2 we every with and assumed at he as many (I have spinel it goes or trivial) you will overdo the matter, and render your discourse heavy. In spite of Dodwarth's, Next Sunday. yourself it will spens said and unnatural, labored and cold. I am a very whiled men but if I had to present in your purp's cult inshorts morning I should relect a subject to my faste, then make, as the lawyers call it, a brief of what I intended to my. This I should carry with me during the week, and during my leisure hours even walking along the street, think closer on its divisions and sub-divisions until I had attained a full and distinct view of the matter which I wished to clothe o'clock r. M., and at 74 in the evening. Seats free. in words, till I had become warm and interested in \$1, and made it perfeetly familiar to my thoughts. Then I could enter your pulpit and style, that my poor genius could command. What do you think of this day evening. Mr. Redman being the medium. plan of preparing sermons?" he inquired.

"It strikes me as admirable," I answered.

"If you will key of next So day it made ! I will be powers, and her will give my opinion of the sharecter of your performance?"

I retired to my room, chose a subject, made a brief, and faithfully followed his direction-with one exception-I did not take it into the pulpit with me. He kept his word and came to charch on Sabbath morning. Meeting me after the service, he said :

fit for the press : I did not notice you trip a single time, which you would have done, had you used a manuscript. You will make an ex- "The Road to Spiritualism." temporansons speaker quite as popular and brilliant as ever Mr. Lar- This neat pamphlet of sixty or Dard Pas

secret of speaking well in the pulpit than all which I had learned delivered by Dr. H. before the New York Spiritual Lycoum, and which from the professors at Andover, or read in the treatises on the subject. are written in his usually piquant style. Price of the pamphlet, includ--Autobu grophy of Theolore Clapp.

### THE QUAKER APOTHECARY.

Some years ago, ere our metropolis had yet attained its present magmanhood and was only a half-grown village in round; jucket and cup, there dwelt in one of its suburbs a Quaker apothecary. Now it is probable, that since the days of Babylon and Nineval no city has ever been honored by such a Quaker spothecary as this. His left her home to go to her place of business, but never reached there each as might have been forme by tightly drawing his figure-head at all diminished by a huge pair of goggles which he is necessary and met with foul play, if not murdered, wore activity his necessary and met with foul play, if not murdered, wore activity his necessary and met with foul play, if not murdered. wore autride his nose. His coat of gray, out straight, after the Quaker fachion reached almost to his beels; and as he shuffled along the My child was a stranger in the city, and an innocent, unsuspecting streets his bands crossed devoutly over the region of the stomach, his girl : was by usture not very bright and sharp, as most young ladles bead slightly bent farmed, and turning to look neither to the right nor to the left, the boys and idle men cal'ed him the "village ghost"

He was not a ghoet, however, but a firsh-and blood Quaker, with a

gray cost, as will be seen by the following example:

molars and bicuspids of those who were so unfortunate as to come to him. One day, a stout son of the sea came in, his face dustorted by a deleful tooth ache, to have the offerding member separated from his her liberty, if living, or she would write to them, to relieve the awful sub-tance. The "Doctor" placed him in the chair, and proceeded to suspense as regards her whereabouts and safety. Any information conapply the turnkey. He had not exerted his feeble strength many minuser before the autiquated instrument of terture slipped from the tooth with a crash counting the patient to see more stars than are entalogued in any well-regulated as ronomy. It was too much for Jack's philosophy; be draw off and let the doctor have "one" with such a will that the broad, round shoulders, blue eyes, and has a queer expression of major muste recipient of the "one" rolled over in the dust. But here another He has resided on Long Island, N. Y. and near Galveston think and the Oralin charm or in all its re-lines. In seven, and after having maked the sort tree. her stetters and treated the makes to the expression. "Friend, thee is a very bad man!" proceeded to finish the! be living) to do the same operation. Port Jick was so bewildered by such unexpected treeknes! that he submitted to the tornie; very quietly, and utterly fargot to utier the accustomed how I upon the ex t of the tooth.

pointment with an uneducated person to meet him in his office, on a certain day, at a certain bour. It slipped the Doctor's mind, but not Home To C't be a letter to the Cornier, thus describes the the app entions, who resolve to play a practical joke on the man who to call. The office was un-stairs over the shop; and in un adjoining closes were a veral line skeletons, surrounded by other medical horrors. The boys took one of these skeletons, placed it in the Doctor's chair by the table, with one of its fle-bless bands upon the page of an op n book. and tied ap ir of goggles over its sightless eyes. Presently the man came in hoste, fearing to be late, and was about to rush up-stairs, when one of the conspirators stopped him : "You had better not go up now," said he as gravely as a chief-mourner at a funeral; "the Doctor is cu-

"I must see him though; I came on business, by express appoint-

"Do you think the Doctor would like to be interrupted now, Jim ?" mai apprentice anmber one.

"I don't know," said Jim. But the man cut the matter short by rushing up the stairs. In a mobe the fumbling down, and bolted out of the door. The boys laughed at the joke, and took the skeleton away.

The next day the Doctor was standing in front of his shop in a spec ulative mood, when he saw the same person approaching with whom he had made the engagement the day previous. Anxious to fluish his business the at heavy beckoned with his finger for the men to appear. Marks of consternation were depicted on the face's feet; he surveyed the vender of drugs trus total to bot as if be had been a demon hot from the world below. "No, no; I know you, if you have get year clothes on; you don't get me into your old shop again!" And he fairly turned and ran away.

He thought that the skeleton he had -- the day before, was the Dozior, was so in his study, denuded of his clothing.

Sections Loss.—As our citizens generally know, many of the cases in the southern part of the city are occupied by our browers as places of deposit for their lager beer. They are capicious, cool, and just suited for the purpose. Mr. Felix Coste has a cave for the deposit of the beer made at his establishment, in which was stored away about 3,000 of the House of Refuge. There, it seems, an immense body of water, had accumulated from recent heavy rains, and the city authorities at tempted to find an outlet for it. In doing this the whole body of water was precipitated into Mr. Coste's cave. The barrels of lager beer commenced floating about—the bungs, never driven very firmly in, were forced out and the contents of the whole 3,000 barrels were lost. The water escaped through the natural channel, and yesterday morning the cave was free from wat r and beer. The loss is thirty thousand dollar-and it is presumed that a law suit will have to determine whether the city is not liable for the anskillfulness of its officers .- St. Lows Republican.

## PERSONAL AND SPECIAL NOTICES.

A. J. Davis will lecture at Dodworth's Academy next Sunday morning and evening, and on several succeeding Sundays. Leetures in Brookign.

Rev. Gibson Smith, of Vermont, will lecture in Cfinton Hall, corner of Clinton and Atlantic-tree's, Brooklyn, on Sunday, July 4, at 3 Investigating Circles.

At the rooms of S. T. Munson, 5 Great Jones-st., circles for the invesspeak with fluency, earnestness, case, and with the best ornaments of tigation of spiritual phenomena are holden every Tuesday and Thurs-Reformers Boarding House.

> Mr. Levy has moved into a fine and commodious house, 231 West 35th-street. We are informed that Mr. L. receives transient as well as permanent boarders. His accommodations are good, and his terms very moderate. Spiritual Lyveum

At Clinton Hall, Astor Place, a brief essay or lecture is given every "Sir, your discourse was natural easy simple and magnificent; you sunday afternoon at 3 o'clock, after which remarks are made upon it, laid down sentence after sentence, paragraph after paragraph entirely, by those who may feel moved. Also at the same place, meetings of fit for the press: I did not notice you trip a angle time, which you

This neat pamphlet of sixty octavo pages, by Dr. Hallnek, announced in previous issues of the TELEGRAPH, is now ready for delivery to pur-This gentleman communicated to me what was worth more, as to the chasers. It embraces four lectures, on different phases of Spiritualism. ing postage, 25 cents. Address CHARLES PARTRIDOR, this office.

### MYSTERIOUS DISAPPEARANCE.

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

Respected Sir-While residing in New York city one year ago the 6th of last April, a young lady (my doughter) aged eightern years ince which time she has not been heard of by her friends. It is feared in a married Daniel Raya, who left his wife about the same time. of her age are. She was of low stature, rather broad shoulders, chestnut brown i sir, fair skin, dark brown or simost black sysa, regular mildness of disposition, which is a second mature to those who wear the round formed features, and a very small hand. When she left home she wore a straw bonnet trimmed with tan-colored ribbon, pink dress, The old gentleman proceed destroy in his shop, extracting the heavy Thibet shawl (red center, deep border). She was of a kind, affectionate disposition, which makes her friends think that she has not r seing her will be gratefully received. Please address E. Dolan, care of J. 4 deffers, 137 Bond street, Providence, R. L.

This Dan Hays is about thirty-three years of age, of low stature, Extra Palled Co....

Peruv. Wash.

Valgarate Unwashed...

Reliving) to do the same

Will the public please give any information concerning him or ker,

s it would be an act of charity as well as justice? Will ...

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Valgarate Unwashed...

S. An. Conwashed...

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S. A. Conwashed...

S. A. Conwashed speech. He has resided on Long Island, N. Y., and near Galveston. Texas. He may have changed his name, and compelled her (if

as it would be an act of charity as well as justice? Were ...

MJ P7

# PRODUCK & MERCHANDISE.

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

Mr. Rhinebold's daughter, aged 10 years, was cured in 3 lays 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, Mrs. Henry Choteau's boy, 8 years of age, was cured of Dumbness, never from his birth having spoken. Address, Mrs. Genfel, Market street, St. Louis, Mo.

Mrs. Beaffel, Market street, between Fourteenth and Fifteenth-streets, St. Louis, Mo., Cancer on the Breast, weighing 5% lbs., surgical measurement. This was an extremely interesting and truly astonishing case. This cure took the enure faculty of St. Louis by surprise, The most eminent physicians and surgeons of England had operated upon her, likewise Dr. Pope, Dean of fope'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 cureywas made in six visits.

Miss Ann Arnot, daughter of J. Arnot, exchange and livery atables, St. Louis, Mo., satteme case of malformation of ankle and foot (born so). The St. Louis faculty had decided, that when 'maturing change occurred death would easue. 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.

the various forms during the change are now to possession of

Andy Lemmon, of the firm of Lemmon & Overstall, St. Louis. Mo., called upon Dr. Scott, to be relieve t of pains in the back, supposed to be rheumatic, obtained the desired relief, and was

Mo., called upon Dr. Scott, to be relieve to pains in the back, supposed to be theumatic, obtained the desired relief, and was then informed by the Doctor that in a very short time he would lose the emire use of his limbs. In the course of a few weeks, business called Mr. Lemmon to the Fast. 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 entirety 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 uponer to be in the last surpormided by her family and amid the scenes of her youth, and was carried to St. Louis to breathe her last surpormided 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 postered by him upon his—not with the hope of curing her, but to be exposed as a humburg. Dr. Scott wisled her, and he can truly say, as (usef wrote, real, ridi, rici. He came, he saw the patient, and the discuss was conquered. The lady is now hale and hearty.

§17. M. Brad, gate keeper at the toil-gate on the Warrenville soad, had lost the entire use of one arm, and could not move it

road, had but the entire use of one arm, and could not move it

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

A. McLain, engineer on board the steamer charalia ervsipelas in hand; for sight days had not slept. Dr. Barr, of St. Lour, had, as a last resort, lanced the hand. The hand apparently had mortified and was green up to the allow. His friends to came alterned, and the doctors doclared that he must either lose his arm or his life. His friends now prepared to take him to Pope's Coilege, to undergo the operation. He was placed in a carriage to proceed to the Coilege, when a Mr. It. Clarke jumied into the wagon, and said, "I am a better driver than any here. I will go to the Coilege, you fellows." When, included in freedom to the coilege, he drove the suffect to Dr. Scott's, and in twenty eight minutes Dr. Scott drew the swelling and apparent mortification enturely from the eibow, and the patient went to sleep and slept calmly. In four days Mr. McLain resumed his duties as engineer on beard the steamer, a sound and hearty man. Mr. A. McLain now resides in New Brighton, Beaver county, Pa. Mr. Jeouay, a pottent now under the treatment of Dr. Scott, can testify to the above facts; or a letter sent to Mr. McLain, will be an wered.

Dr. Rutherford, Louivytile, Ky, was sufficed for \$5 years with Rheumatism, was entirely cured in three weeks.

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