SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL WELFARE OF MANKIND.

"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. 17. NEW YORK, SATURDAY, AUGUST 21, 1858. WHOLE NO. 329.

THE SPIRITUAL TELEGRAPH.

PRICE:

One Year, strictly in advance, [if registered at the risk of publisher]	$2 00
Six Months,	1 00
Three Months,	50
To City subscribers, if delivered,	2 50

CLUB PRICE—10 SUBSCRIBERS, $15.

Advertisements inserted at 12½ cents per line.

CONTENTS OF THIS NUMBER.

SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

FACTS.

To the Editor: COLBORNE, *July* 19, 1858.

Being for a few weeks liberated from the arduous and exciting duties of superintending a large educational establishment, I took the first opportunity of visiting some of our larger towns for the purpose of investigating the exciting subject of modern Spiritualism, in which I have taken a deep and steady interest for the last two or three years. And although at first I concluded that the "Great Delusion" would soon die a natural death, I was after awhile convinced that, on account of its varied phases, its great extent, its many talented adherents, and its deep philosophy, it was very likely to live for years, if not for ages; and also seeing it gain strength with age, I concluded that it demanded thorough investigation; for if *true*, it was highly important, and must finally revolutionize society; but if *false*, the sooner its falsity was discovered and exhibited, the better for the world, and especially for the thousands of its deluded advocates. Previous to the present summer, my opportunities for practically investigating this subject were quite limited, and I had scarcely seen anything which, to my mind, would prove conclusively that the Spirits of the departed do really and undeniably intelligibly manifest themselves to their friends left behind in this rudimental state. Thousands of good and true witnesses testified that they had seen enough to convince any thinking mind of the fact of Spirit intercourse; but still, like many others, I wished to have the evidence of my own senses in a matter of such vast moment.

Accordingly, I set out on the second day of this month for the purpose above stated, and on arriving in Toronto went to see Mr. E. V. Wilson, a man of some note in the new philosophy, and of very singular and extraordinary mediumistic powers. He advised me, if I wished to see any of the physical manifestations, to go to Mrs. Swain's, now of Buffalo, but formerly of Toronto, as she was one of the most powerful mediums he ever knew. Next day I arrived at Mr. Swain's, and I soon made arrangements to remain with him two or three days. At dinner or tea, the table would be instantly tipped, or distinct raps would be heard within a few feet of the medium, and that, too, while we were engaged in conversation on various topics, and the Spirits were neither called for, nor spoken of. They said that an Indian Spirit named Jim, with whom they are quite familiar, tipped the table and made all these raps; and when they asked him if he would give me a name before I left, he answered in the affirmative. A gentleman in Buffalo, who is under the medical treatment by Dr. and Mrs. Swain, called during the next day, got a prescription through Mrs. Swain, said he was improving fast, and under Spirit-direction was allowed to undertake a journey of six hundred miles to the west. He is confident of a thorough cure. His case, I understand, was almost hopeless.

In the evening, a few friends met and formed a circle of rather heterogeneous elements, and although we had no light burning in the room, but little comparatively was done by the Spirits. We got through the raps the following unfinished communication: "Friends, if you will meet together and get harmonized, we will endeavor to give"—and here it ended, nor could we by any means get it finished. A bell was kept under the table but was not rung. Mrs. Swain, being at times clairvoyant, said she saw a very beautiful Spirit standing behind me, and occasionally putting his hands on my shoulders causing those shocks which I felt, and which seemed to me like those of a galvanic battery, but which I thought were caused by the magnetism of the circle His forehead, she said, was large and prominent, and his hair parted in the middle. She thought he was an ancient Roman, and that he was my *guardian angel* attracted to me by the laws of mental affinity; but she could not tell his name. Some persons present said they were touched by Spirit hands. This is the principal part of what was done at this sitting, though we kept our places about two hours. If any one wished to use deception, here was a splendid opportunity, for as I have already noticed, the circle was a dark one.

The noise and confusion attending the celebration on Monday being happily ended, Mr. and Mrs. Swain, Mrs. Jones and myself, sat in the parlor talking of the things we had seen and heard during the day, till the clock reminded us that it was midnight, and of course too late to attempt having a circle, especially as the medium appeared to be quite tired. I had to leave early next morning, but without being fully satisfied. In the midst of our conversation, rap, rap, rap, was heard on the sofa by the side of the medium. A circle for my especial benefit was requested by whatever made these "mysterious noises." Mr. Swain and I went and brought in a large two-leaved table from the hall, around which these three persons and I sat, but not close enough to join hands. We had scarcely got seated when the raps began loud and plain. "Jim" was present, and called for the alphabet in order to give me my promised name, which, when given, was "*Big Thought*"—quite Indian-like, but very different from what was expected. Mrs. Swain said she again saw the same Spirit which she had seen standing behind me the night before, and he soon began to rap, but much feebler than "Jim." Calling for the alphabet, I went slowly over the letters, till the name "Cassini" was given, a name I do not remember to have seen or heard before, and the same is the case with all that were in the room. "Cassini, however, did not seem to be very expert at his new business, but gave us to understand that he was an Italian who lived or died in the 17th century, and that he was not an ecclesiastic as I expected, and that I would soon find out more about him from books. I have since learned by consulting a biographical dictionary, that there were three persons of that name and of the same family, the first of whom, born in Italy, was a great astronomer, Professor in the University of Paris, and died, I think, in 1712.

We had put a bell weighing about two pounds under the table, and I took the precaution to put it so close by my feet that no person in the room except myself could by any possibility touch it with his hands without leaving his place, nor with his foot without being detected. I could see every movement, as there was plenty of light from a lamp at a little distance. Here was a fair chance for a test. We asked the Spirit (if such it was) to ring the bell, to which he answered he would try, and in a minute or two it was taken up from the floor and rung very loud and quick, and for quite a length of time, all the while moving from place to place under the table. Remember no human hand did this, for I saw every hand in the room on the table at this very time, and no foot could by any possibility do what was done. The bell was then gently carried sideways up my right leg, both ends touching me at the same time, till the hollow part was brought forcibly down upon my knee, where it rested for a short time, and then was taken away, rung again, and let fall on the carpet close by my feet. "Cassini" then took the bell, but he could hardly manage it. He, however, answered a few questions by means of it, till "Jim" got it again, when Mr. Swain sang "Yankee Doodle," to which the bell beat the time so closely by my feet, that I had some fears of getting struck on the toes. I next took half a quire of clean white writing paper, laid it under the table close by my left foot, as there was no person on that side of me, and on the paper I laid my own lead pencil, and then asked the Spirit if he would have the kindness to write a little for me, to which he answered by two raps, meaning, as they interpreted it, that he would try. Presently I heard the pencil taken up, move upon the paper, and then drop again. And stranger than all, *a Spirit-hand, shaped as the human*, took hold of my right leg low down, and slowly and deliberately moved up, leaving distinctly the impress of four fingers and a thumb at every point of contact, till it forcibly grasped my knee; and Oh! how penetrating and electrical that grasp—quite unlike that of any human hand I had ever felt. Then the hand departed, took the half quire of paper, raised it up along my right leg to my knee, and when I reached for it, the Spirit, or whatever it was, thrust it forcibly into my hand. As I did not wish to carry this startling experiment any further, I said "Jim, I am convinced at last." The bell then seemed actually frantic, jumped up from the floor, struck eight

or we came in rapid succession against the under side of the table, was flung forcibly to the floor and all was silent. On examining the paper, I found a rude sketch of a hair over-grown, [illegible] the name "Jim" in rude, but plain letters, signed below it. Mrs. Smith says he has learned to write since he [illegible] around their circle. During the whole of this [illegible] evening, except [illegible] was on the table in plain sight, and [illegible] one kept his [illegible] so as to enable her to see.

These things I know to be facts, [illegible] facts, and now the question is, by what agency were they produced? The principal causes [illegible] by both believers and unbelievers are these — 1st. Machinery; 2d. deception; 3d. [illegible] human; 4th. electricity or magnetism; 5th. mind reading; [illegible] beings or mesmerism. 7th. evil Spirits or the Devil; [illegible] the Spirits of departed human beings, either developed or undeveloped, as the case may be.

What I witnessed could not have been done by machinery, for I examined the table and the room so closely that I should have discovered it if there was any, and hundreds like myself have given the same testimony, and I think we could not all be deceived. As to the explanation of deception [illegible] faith will have their persons their backs and are active agents, but not one of us has either put active agency in this matter, or can and exactly how spirits rap, tip, manufacture hands, write, or communicate intelligence. It is beyond human, any man who explains the matter will confer a great blessing on mankind and all Christendom will gratefully venerate his name for ages to come. No one claims of electricity or magnetism can account for even the physical manifestations, much less for the intelligence by which they are accompanied. Mind-reading is equally at fault, for information is frequently communicated which is not known by any person present, and is sometimes at variance with the sentiments and hopes of all. The so-called [illegible] theory [illegible] a great deal of importance in the psychological explanation, and [illegible] assure that every member of every circle is psychologized. Now it is evidently impossible for every one in any community to be under this influence at the same time, for there would then be no operator; and as to myself I know by repeated experiments that I am not a psychological subject. The evil Spirit or Devil theory has ever been the great scapegoat for all mysterious, physical and mental phenomena of which [illegible] acquired by [illegible] and [illegible] The Devil is the cause of [illegible] the doctrine of [illegible] must [illegible] always [illegible] But [illegible] God the [illegible] Governor of [illegible] of his own [illegible] universe, and [illegible] directly for [illegible] None [illegible] of these causes will explain any more than a small part of the facts, since many all [illegible] Spirits and converse with them; [illegible] communicating [illegible] and [illegible] as the circumstances of the case warrant it, and since no other explanation will cover all the facts we are forced logically to the conclusion, that this is the work of Spirits, both high and low, good and bad. And oh, how cheering the thought to the good and [illegible] man, weak and longs for the proofs of his own [illegible] existence!

On my return I had a beautiful test from Mr. Wilson, and another through Mrs. Francis, which I may give at some other time. Finally, I would recommend all who are seeking proofs [illegible] and [illegible] physical manifestations, to give Mrs. Smith a call at her residence 143 South Division street, Buffalo, and I hope they will not go away, as many do, without paying her the small fee which she has a right to claim for her time.

J. R. [illegible]

DESCRIPTION OF SOUTHERN KANSAS.

In our issue of July 11 we published, from Mr. A. P. Wilson, of Neosho Valley, Allen Co., Kansas, a partial description of that portion of the country, it being the object of the writer to induce a settlement of Spiritualists in that region. The following is a continuation of the description from the same writer.

This part of Kansas is well watered. Creeks formed by springs run through the prairie from one to four miles apart, giving to every man who settles on the prairie water not far from his house. Follow up these creeks, and you would find here and there a spring of cool water running out from some mound, or from the high prairie. I have seen many of these springs eight and ten miles from the river, and a mile from the creek. The creeks in the summer dry up, water only standing in springs, [illegible]; but this will not be so when the land is all brought under cultivation. The banks of the creeks are skirted with beautiful groves of timber, varying from twenty and a hundred acres in size; there are few on the prairie with firewood. In these groves are wild game, wild grapes, and many of the luxurious vegetables, the most beautiful I ever saw. These groves present a beautiful appearance that [illegible] with their variety and [illegible]. When approaching a creek, the [illegible] that are seen are [illegible] groves of timber, [illegible] there is the lowest part of the [illegible]. The creek bottoms are not low and generally have high limestone conditions, or clay banks, and gravel or stone bottoms.

The Neosho river makes a large amount of country [illegible] very rapidly, furnishing good water power, which will [illegible] be used, for this will be a great manufacturing district. It is from thirty to fifty yards in width, with high limestone, sandstone or clay banks.

The water is soft and may be drank, but it should not be, as there are many impurities in it that can not be seen by the naked eye. I would advise those who come here not to drink it, for it will bring on the fever. As the system is composed of three-fourths water, there is a great deal depending on pure water to preserve the system in its proper state! The river rises very fast. Every hard rain makes it rise from six to eight feet, but it does not stay up long. The creeks rise in a few hours so that they are impassable. Now the water runs off in [illegible] of running into the prairie, raising the river and creeks; but it will not be so when the prairies are cultivated: then the water will run into the ground and come out in springs.

Spring water is quite soft—will answer for washing clothes without cleansing. It is very good for bathing purposes. In boring for water on the high prairie, we are obliged to go through a stratum of lime, sand, or soap-stone. After blasting through the stone, good water is found. There is no quicksand [illegible] through—there is a good solid foundation throughout Kansas. The best way will be to bore for water, which will not cost more than one dollar and a half a foot. A person will not be obliged to go more than thirty feet on the prairie, and ten or fifteen feet on the bottoms. Those who come in this year can get claims near the river, creeks or springs, where they can have water for themselves and stock. A nice creek running through a man's farm is something that will be prized in a few years more than it is now! There are many such chances now, and if you want to secure one come soon, as they are being taken up very fast.

The rivers and creeks are well supplied with "the finny tribe." There is a number of different kinds, but no [illegible]. The principal fish is the buffalo, so called because it resembles the buffalo in shape.

There is [illegible] country. A few years ago there were buffalo, elk and antelope, but they have left—gone farther west toward the Rocky Mountains. We have [illegible] such as wild turkeys, cranes, ducks, pelicans, geese, prairie-hens, prairie-wolves, and a few deer.

Stone-coal, iron, copper and lead ore have been discovered in various places. The coal is used by blacksmiths, and burns very well. That they have found is not of the best quality; but I have no doubt it will grow better the farther they go into it. It is found along the creeks handy to get at, so that a person can get a load with a pick-axe and shovel in a short time. I think from the [illegible] appearance of the country that there is a stratum of coal [illegible] region. There is not enough iron, copper, or lead ore to make it profitable for working. There may be considerable found after the country becomes more settled. We are not far from [illegible] mines of lead, iron, and copper ore, in Missouri.

Species of gypsum and marl have been found. There is no lack of fertilizers. Southern Kansas is well supplied with all that is needed to make her a superior country; and will be in a few years ahead of any other part. All that is needed now to make her go ahead rapidly, is a railroad from Leavenworth to the gulf of Mexico. One has been proposed already, and the route located through to Fort Gibson. It is said that a railroad could be built very cheap, as the country is not very uneven. This will be the very heart of Kansas, as soon as a railroad is built up the Neosho Valley. There will be one built in less than five years: the country will demand it.

You ask, where is our market? It will be at home for three or four years. Here are new territories that will begin to settle up, and we must supply them with provisions; then there are [illegible] and we must supply with merchandise. [illegible] will be their place [illegible] the [illegible] direct [illegible] annually [illegible] New Mexico [illegible] from Kansas [illegible] and Atchison. If [illegible] can get [illegible] cheaper they will do it; and they must come here [illegible] railroad, and we will have a market at Galveston, Texas.

MEDIUMS DEMANDING FEES.

Mr. Editor:—I do not propose to cast any [illegible] reflections upon individuals or [illegible] with regard to the course they pursue; but it strikes me that there is a wide difference between the practice of those mediums who were endowed with the gift of healing, and [illegible] at the present day, who appear to be the [illegible] agents of like powers. We have no information on record that would lead us to suppose that persons who formerly [illegible] such gifts used them for the purposes of pecuniary aggrandizement, or to make a speculation out of them. There was a Simon who offered money for the gift, who might have [illegible] upon reaping a golden harvest, but he was sternly rebuked for his selfish iniquity. But these gifts were exercised for the benefit of all who applied, with that spirit of freedom which bespeaks minds raised above the love of sordid gain. It was with them, "I will;" "Be thou healed;" "Be it unto thee even as thou wilt;" "Thy faith hath saved thee;" "Go in peace;" "Look on us," etc. Sometimes articles were sent to the sick, with the healing influence upon them; but we do not read that they were ever accompanied with a [illegible] in dollars and cents, the amount required as an equivalent for the service rendered. Those persons who possessed the gift of healing, I believe uniformly acted upon, and in accordance with the instructions of the man of Nazareth, who possessed the power of healing to an extent unknown before, and who said, "Freely ye have received; freely give."

Now for the contrast: I am acquainted with some (I will not say there are no exceptions) who feel willing to [illegible] freely the blessings they receive; but I have observed, as a general thing, when an individual discovers that he or she possesses the power of healing to any great extent, placards are posted or notices published, running thus: "Mrs. S. [illegible] and clairvoyant and healing medium, will attend to calls from 1 to 4 P.M. Terms moderate." Another states that for performing certain cures, ten dollars will be charged. And so on, different mediums having different prices, some more, some less, according to their different ideas with regard to the value each sets upon money. Taking a business view of the case, this appears fair on the face; but when we look upon it as a gift bestowed by the great Spirit-Father for the benefit of his earth-children, it appears like turning the grace of God into lasciviousness, and worshiping and serving the creature more than the Creator.

Now, if the man who offered money for the gift of God could with propriety be told that his heart was "not right in the sight of God" for making the offer, I can not understand why it would not apply with equal propriety to those who offer to sell it for money. All the difference between selling and buying is, in the one case the person offers to pay, and the other [illegible] pay. Would not the advice given to Simon apply to some now? Or have the times changed, so that what was wrong then, has become a great merit? Will some one enlighten me on the subject? Yours for the truth, [illegible]

Burr Oak, Michigan, July 1858.

Grave Thoughts.—To stand on a turf of fresh earth is wholesome to the body; no less are thoughts on mortality [illegible] to the soul. Earth thou art, and unto earth shalt thou return.—*Fuller.*

Mental Activity.—As the fire-fly shines only when on the wing, so it is with the human mind; when at rest it darkens.

Repentance.—The slightest sorrow for sin is sufficient, if it produce amendment; the greatest is insufficient if it do not.—*Colton.*

Knowledge.—I envy no man that knows more than myself, but pity them that know less.—*Sir T. Browne.*

Skepticism.—When once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts also.—*South.*

Modesty.—Modesty is to merit as shades to figures in a picture, giving it strength and beauty.—*Bruyere.*

Men's Hearts.—We may stand and knock at men's hearts till our own ache, but no opening till Christ come. He can fit a key to all the cross wards of the will, and with an [illegible] to it, and that without any force or violence to it.—*Flavel.*

[illegible] AND CONFERENCE

SEVENTEENTH SESSION.

Dr. Orton opened the Conference by reference to the opinion expressed at a former session by Dr. Gray, that a Spirit's entrance into the Spirit-world after the death of the body, must necessarily place him in a [illegible] somewhat analogous to the advanced position [illegible] of entranced mediums, whose faculties are quickened and exalted by the spiritualizing process. Dr. Orton differed [illegible] to Dr. Gray in his conclusions. It is true that entranced media have [illegible] in that abnormal state. Some of their faculties [illegible] quickened and their perceptions very much enlarged, but at the same time it should be remembered that there are others of [illegible], in most cases a majority of them, that are dormant. As [illegible] being the medium is perhaps inferior to his normal self. In [illegible] one faculty is sharpened, another is made dull and inert. [illegible] And hence, his quickened perceptions are unfairly abnormal. It [illegible] robbing Peter to pay Paul. The momentary brightness of one [illegible] is produced at the expense of the rest. In short, only a [illegible] of the Spirit enters the Spirit-world. Whereas at death, the entire being [illegible] upon the spiritual plane, and finds himself in all his powers [illegible] in a perfect, natural normal condition, and hence is exactly as [illegible] only the earthly body.

Dr. Gray who entered just as Dr. Orton was closing his remarks, produced a copy of the Banner of Light, of the date of August 2, and read [illegible] a somewhat lengthy article from the pen of Joel Tiffany, in which that gentleman reviews and severely criticises the action of the Conference of June 11, on which occasion it will be remembered Dr. [illegible] as the unreliability of Spirit-communications was the subject of discussion.

Dr. Gray very frankly acknowledged that in charging Mr. Tiffany with being an authoritarian he was rather hasty and probably mistaken. Said he: If Mr. Tiffany thinks I wish to read him out of church, as he asserts in this paper, he does me great injustice. In the first place we have no church to read him either in or out of. In the next place, Mr. Tiffany, because he does not agree with me in belief, is none the less dear to me as a friend and brother. As an efficient co-laborer in the field of spiritual reform, he is always welcome to my home and heart.

Again, no man has cried louder or longer than myself against implicit reliance in what is so often so-called Spirit-communications. I [illegible] with Mr. Tiffany in calling mundane that which he calls spiritual. I maintain that the crudities, contradictions, and absurdities that [illegible] from partially developed media are not of spiritual origin, but are merely psychical interpolations of minds in the flesh, [illegible] projected [illegible] into the receptive minds of their susceptible subjects. I consider it unwise to accredit to the spirit-world works that can easily be produced in this. If a medium tells me there are three Gods I do not believe I am listening to a Spirit, but [illegible] the mere psychical opinion of some earth-mind who believes in the dogma.

Dr. Orton asked: Such being the case, if a trance-medium tells you there is but one God, what evidence have you that a Spirit is then addressing you?

Dr. Gray: None at all. [illegible] evidence in the one case more than the other.

Dr. Orton asked Dr. Gray if he was ever subject to impressions?

Dr. Gray: Yes! I have impressions, but I do not know from whence they come. A man's own prefigurations are far behind his own [illegible]. No man can get behind himself and look at himself. I may be impressed with a truth which may be either my own or a Spirit's, or the joint production of both.

Dr. Orton: You do not, then, attribute to Spirits any impressions that can possibly be referred to earth?

Dr. Gray: No, I do not. I make all things stick to earth that I can.

Dr. Orton: Then, if you saw an orange you would doubtless aver that it grew here until it should be proved that it was produced in Florida or Cuba.

Dr. Gray: So far as a great general principle is concerned, Yes. Seeing an orange for the first time, and not positively knowing where it [illegible], I commence with the hypothesis that it grew at home.

I think my friend Tiffany has misunderstood me. I have never advanced the ideas that he puts so much stress upon. I do say however that he commenced with false premises, from which he draws his results. I do not deny that there is a difference between good and evil. [illegible] there is a difference between the youth and the adult; between the developed and the undeveloped. I only deny the popular belief in the positive, creative source which is the prolific cause of [illegible], oppression, and all unclean [illegible]. Mr. Tiffany, in the article I have read, wishes me to give a lecture on the value of imperfection. I can do this in a few words. If we were perfect, what would there be for us to do?

Mr. Levy: Nothing! We should be a miserable, lazy, discontented set of mortals.

Dr. Gray: Precisely. We should have no object to attain, and [illegible] should not be happy. The sages of all time have believed in the perfect purity of man. Plato and all the optimists of the old schools agree that the central essence of man is pure. Growth develops this [illegible] and [illegible] brings him under the harmonizing law of [illegible].

Dr. Orton said Dr. Gray's conclusions in reference to there being nothing to gain after we have reached perfection, are by no means satisfactory. There is perfection even beyond perfection. Is it not necessary for a child to be imperfect in order that it may be perfect? Can not we imagine a perfect child who may still be imperfect as a man? or of a perfect man who as an angel would be imperfect? A child may be perfect as a child, free from all impurities and [illegible], and enjoying the full delights of childish perfection. Progress carries him through the various perfecting stages of development until he finds himself a perfect man. Still further progress places him on the pure plane of angelic perfection, and so on to the archangelic, and from thence to the divine condition. Thus, from the cradle of earth to the throne of God, the path of perfection is straight, continuous, and infinite.

Again: Suppose we illustrate by considering the perfection of form which we are allowed to be globular. Suppose a mass of crude matter, angular and uneven in shape, to be put in motion, and thus continue until it rolls itself into a small globe no larger perhaps than an orange. It has now reached the perfection of form; but is its progress at an end? Not so! Having within itself the seeds of eternal growth, it rolls on and expands in size to a pumpkin, a balloon, a world, a sun. And thus forever it may swell its proportions, retain its perfection, and enlarge its sphere of use.

Dr. Orton. We should make a proper distinction between simple undevelopment and impurity. Impurity is not necessarily attached to undevelopment. Is Dr. Gray, in his present developed state, as pure as when a babe? The child is pure, though undeveloped, while the developed man may be exceedingly impure.

Mr. Levy. The babe is neither pure nor impure; it is simply [illegible] and ignorant.

Dr. Gray. There is an earthly and heavenly side to every faculty. For instance, the earth-side of alimentiveness asks for food for the body, while the heavenly side seeks for goodness and truth. In infancy the earth-side is only operative. As we advance in life, the heavenly appetite unfolds itself, and craves angelic food.

Dr. Orton. There is another distinction to be made between the intellect and the affections. We call him good whose acts are good, without reference to his intellectual condition. A man may be very intellectual, and yet very impure. The infant who is wholly unintellectual may be as full of love as Dr. Gray.

Dr. Gray. So is a pig.

Dr. Orton. Prove it!

Dr. Gray. Well, he is a mighty cunning little creature. At this moment a lady was entranced and offered a very eloquent prayer in behalf of our Conference, advising that the outer walls of our cold philosophy might be speedily torn down, and a spiritual altar be erected, around which we might gather in loving and obedient worship to the true God, and seek from heavenly sources that spiritualizing essence which our souls so much needed.

Mr. Orton said: I understood Dr. Gray to say that by a psychological process he can make a proper subject believe he sees a rabbit when there is no rabbit to see. Now if this is true, does the Doctor lose this power by passing into the Spirit-world? Can not he from thence exercise the same power over his subject? Does a mere change [illegible] this power?

Dr. Gray: No; it rather adds to it.

Mr. Orton. Then how are we to determine what are and what are not Spirit-manifestations? Christ said he was impressed by a superior power, and promises that he would in like manner impress others. If a communication comes to us professedly from the Spirit-world, and reason sanctions its genuineness, I think it should be worthy of our belief. If not, then I can not see where our proof is to come from.

Dr. Gray: In search of proof, we are driven by the necessities of our position to build our faith on the rock of physical manifestations. Nothing can be uttered that will prove Spirit-existence. Clairvoyance proves a spiritual life, but a mere speech can not. I may be presumptuous, but I am obliged to cut off all speaking mediums as positively demonstrating Spirit-existence. The palpable formation of a spirit-hand does demonstrate the fact, although only one genuine case were to be cited. An alchemist may try five hundred times to produce a salt, but if he only once succeeds he is entitled to claim a positive success.

Mr. Pettit asked: Suppose a person is, by an unseen power, dragged from his seat in spite of his own will, and is made to go to a table in a distant part of the room, and is there influenced to write upon a subject he had hitherto not thought upon—would Dr. Gray consider such a manifestation spiritual?

Dr. Gray. I should not consider it positive evidence because such manifestations can be made by mortals. I made such an experiment with an orthodox friend of mine, who did not believe I could prevent him from crossing an imaginary line which I had drawn across the floor. I firmly willed that he should not cross, and in spite of his efforts to do so he could not succeed. Still the conflict between the two minds is only apparent, not real. The wills must be harmonized before manifestations can be made. The subject must be willing to be drawn before he can be moved.

A gentleman asked Dr. Gray if it might not have been an earthly mind that impressed him with the vision of a Spirit-hand?

Dr. Gray answered: No! for the reason that I am not a susceptible subject. Let the world try me. When six persons are sitting around a table with their hands in plain sight upon its top, and [illegible] hand appears visible to every eye, the fact is [illegible] fixed in my experience.

Dr. Massey said: By the remarks which have been made, I perceive that it is very difficult to avoid the speculative and keep close to the practical. I believe with Dr. Gray, that we must prove truth as far as we can. I wish to analyze the spiritual [illegible] that it is proofed. We know that there is a point in our [illegible] be improved. The Christian world believes [illegible] is based upon the hypothesis that the [illegible] upon his children to a greater or less degree.

Psychology has demonstrated this, and daily experience confirms the fact that we can impress one another. It is not much then to suppose that Spirits can do the same thing. And if the mind can be thus impressed, may not the [illegible] ground? The subject is an easily [illegible]. [illegible] human testimony is good, but should not be regarded in any one [illegible]. You are too prone to follow great names. If Professor Faraday were a [illegible] Spiritualist, how many thousands would regard him as an [illegible] and follow his example. And yet his opinion is worth no more than mine or yours. I approve of severe criticism in all things, and would like to see this subject investigated upon a true scientific basis.

Mr. Coles said: The word "Authority" seems to be a bugbear which our friends are very much afraid of, and which they [illegible]. Even friend Tiffany, although a rather [illegible], disclaims the charge of being an authoritarian. [illegible] may be [illegible] I can confess that I am an authoritarian. I [illegible] authority for every act I am called to perform, and for every point of faith I am asked to believe, and it is only because I am not an authority [illegible] that I [illegible] and believe wrongly. We should [illegible] not [illegible] authority, but authority should be [illegible] received. There is [illegible] authority for every thing, and only our ignorance and bigotry prevent our finding it. [illegible] authority and [illegible] on that [illegible]. Men never [illegible] have much [illegible] and all the physicians [illegible] when what is an [illegible] and [illegible] they don't know. It is because physicians have not found [illegible] authority [illegible] that three or four hundred [illegible] in New York. And yet [illegible] a member of the faculty [illegible] say that he has found an infallible remedy for a [illegible] disease, the whole [illegible] of [illegible] and [illegible] again in their own [illegible]. And this is true in law, in religion, in education, and in most of the branches of science.

Dr. Gray [illegible] a Spirit hand and knows that it does not belong to either of the six mortals present. [illegible] not willing to receive [illegible] as infallible authority [illegible] and [illegible] the whole [illegible] in [illegible] and [illegible]. And even [illegible] the [illegible] of [illegible] infallible authority [illegible] of [illegible] a still greater authority [illegible] and it is that first source of knowledge we should [illegible].

Adjourned.

Solitude.—After some while's meditation, I walk up to my masters and companions, my books; and sitting down amongst them with the best contentment, I dare not reach forth my hand to salute any of them till I have first looked up to heaven and craved favor of Him to whom all my studies are referred; without whom I can neither profit nor labor. After this, out of no great variety, I call forth those which may best fit my occasions; wherein I am not too scrupulous of age; sometimes I put myself to school to one of those ancients whom the church hath honored with the name of fathers, whose volumes I confess not to open without a secret reverence of their holiness and gravity; sometimes to those later doctors, which want nothing but age to make them classical; always to God's book. That day is lost, whereof some hours are not improved in those divine monuments; others I turn over out of choice—these out of duty.—Bishop Hall.

Busy Idleness.—My morning haunts are where they should be, at home, at home not sleeping or concocting the surfeits of an irregular feast, but up and stirring; in winter, often ere the sound of any bell awake men to labor or to devotion; in summer, as oft with the bird that first rises, or not much tardier, to read good authors, or cause them to be read, till the attention be weary or memory have its full fraught: then with useful and generous labors preserving the body's health and hardiness, to render lightsome, clear, and not lumpish obedience [illegible] to the cause of religion and my country's liberty.[illegible]

Christian Character.—Let the [illegible] of your [illegible] be as a fire within you, consuming that [illegible] is contrary to it, and [illegible] to [illegible]. [illegible] your thoughts [illegible] study how to do others good [illegible] within you, and [illegible] in [illegible] of your brethren [illegible].

Short Rules.—Be not slow in the breaking of a sinful custom; a quick courageous resolution is better than a gradual deliberation; in such a combat he is the bravest soldier that lays about him without fear or wit. Wit pleads; fear disheartens; he that would kill Hydra, had better strike off one neck than five heads; fell the tree and the branches are soon cut off.—Quarles.

To-morrow.—Rabbi [illegible] "Turn to God one day before your death." [illegible] "How can a man know the day of his death?" [illegible] them, "Then you [illegible] have to [illegible] the [illegible] day will be [illegible]"

or two times in rapid succession against the under side of the table, and then fell forcibly to the floor, and all was silent. On examining the paper, I found a rude sketch of a *bee and arrow*, and the name "Jim" in rude, but plain letters, signed below it. Mr. Swain says he has learned to write since he began to attend the circle.

During the whole sitting, every hand, except my own, was on the table in plain sight, and every one kept his place as quietly as could be done.

These things I know to be facts, strange facts, and now the question is, by what agency were they produced? The principal causes assigned by both believers and unbelievers are these—1st, Machinery; 2d, deception; 3d, legerdemain; 4th, electricity or magnetism; 5th, mind reading; 6th, psychology or mesmerism; 7th, evil Spirits or the Devil, and 8th, Spirits of departed human beings, either developed or undeveloped, as the case may be.

What I witnessed could not have been done by machinery, for I examined the table and the room so closely that I should have discovered it if there was any, and hundreds like myself, have given the same testimony, and I think we could not all be *deceived*. As to legerdemain, all wizards or actors know perfectly well how they perform their tricks, and are active agents, but not one of us has either any active agency in this matter, or can tell exactly how Spirits rap, tip, manufacture hands, write, or communicate intelligence. If it is legerdemain, any man who explains the matter will confer a great blessing on mankind and all Christendom will gratefully venerate his name for ages to come. No low caliber of electricity or magnetism can account for even the physical manifestations, much less for the intelligence by which they are accompanied. Mind reading is equally at fault, for information is frequently communicated which is not known by any person present, and is sometimes at variance with the sentiments and hopes of all. The so-called "wise ones" seem to attach a great deal of importance to the psychological explanation, and boldly declare that every member of every circle is psychologized. Now it is evidently impossible for every one in any company to be under this influence at the same time, for there would then be no operator; and as to myself, I know by repeated experiments that I am not a psychological subject. The evil spirit or Devil theory has ever been the great scapegoat for all mysteries, physical and mental, thousands of which have since been explained by known laws, and moreover, if the Devil is the cause of these phenomena, the doctrine of progression must be true or the poor old gentleman has always been pretty well. But this theory takes from God the government of nine-tenths of his own glorious universe, and gives it up to his deadly foe. Now, since none of these causes will explain any more than a small part of the facts; since nearly all clairvoyants see Spirits and converse with them; since the communications intelligence claims in every case to be spiritual, and since all the circumstances of the case warrant it, and since no other explanation will cover all the facts, we are forced logically to the conclusion that this is the work of Spirits, both high and low, good and bad. And oh, how elevating the thought to the good and intelligent man whose soul longs for the proofs of its own immortal existence!

On my return I had a beautiful test from Mr. Wilson, and another through Mrs. French, which I may give at some other time. Finally, I would recommend all who are seeking powerful and most convincing physical manifestations, to give Mrs. Swain a call at her residence 246 South Division-street, Buffalo, and I hope they will not go away, as many do, without paying her the small fee which she has a right to claim for her time.

J. B. DIXON.

DESCRIPTION OF SOUTHERN KANSAS.

In our issue of July 17 we published, from Mr. A. P. Wilson, of Neosho Valley, Allen Co., Kansas, a partial description of that portion of the country, it being the object of the writer to induce a settlement of Spiritualists in that region. The following is a continuation of the description from the same writer.

This part of Kansas is well watered. Creeks formed by springs run through the prairie from one to four miles apart, giving to every man who settles on the prairies water not far from his farm. Follow up these creeks, and you would find here and there a spring of cool water gushing out from some mound, or from the high prairie. I have seen many of these springs eight and nine miles from the river, and a mile from the creek. The creeks in the summer dry up, water only standing in springy places, but this will not be so when the land is all brought under cultivation. The borders of the creeks are skirted with beautiful groves of timber, covering ten, twenty and a hundred acres, to supply those who live on the prairie with firewood. In these groves are wild fruit, wild game, and many of the feathered songsters, the most beautiful I ever saw. These groves present a beautiful appearance that excites one's spirituality and ideality. When approaching a creek, the first things that are seen are these groves of timber, scattered here and there in the lowest part of the prairies. The creek bottoms are not low, and generally have high limestone, sandstone, or clay banks, and gravel or stone bottoms.

The Neosho river waters a large tract of country; it runs very rapidly, furnishing good water power, which will *eventually* be used, for this will be a great manufacturing district. It is from thirty to fifty yards in width, with high limestone, sandstone or clay banks.

The water is soft and may be drank, but it *should not* be, as there are many impurities in it that can not be seen by the naked eye. I would advise those who come here *not to drink it*, for it will bring on the fever. As the system is composed of three-fourths water, there is a great deal depending on pure water to preserve the system in its proper state! The river rises very high. Every hard rain makes it rise from six to eight feet, but it does not stay up long. The creeks rise in a few hours so that they are impassable. Now the water runs off instead of running into the prairie, raising the river and creeks; but it will not be so when the prairies are cultivated; then the water will run into the ground and come out in springs.

Spring water is quite soft—will answer for washing clothes without cleansing. It is very good for bathing purposes. In digging for water on the high prairie, we are obliged to go through a stratum of lime, sand, or soapstone. After blasting through the stone, good water is found. There is no quicksand to go through; there is a good solid foundation throughout Kansas. The best way will be to bore for water, which will not cost more than one dollar and a half a foot. A person will not be obliged to dig more than thirty feet on the prairie, and ten or fifteen feet on the bottoms. Those who come in this year can get claims near to the river, creeks or springs, where they can have water for themselves and stock. A nice creek running through a man's farm is something that will be prized in a few years more than it is now! There are many such chances *now*, and if you want to secure one come soon, as they are being taken up very fast!

The rivers and creeks are well supplied with "the finny tribe." There is a number of different kinds, but no trout. The principal fish is the buffalo, so called because it resembles the buffalo in shape.

There is some game, but not so much as in a more timbered country. A few years ago there were buffalo, elk and antelope, but they have left—gone farther west toward the Rocky Mountains. We have such game as wild turkeys, geese, ducks, pelicans, swans, prairie-hens, prairie-wolves, and a few deer.

Stone-coal, iron, copper and lead ore have been discovered in various places. The coal is used by blacksmiths, and burns very well. This they have found is not of the best quality; but I have no doubt it will grow better the farther they go into it. It is found along the creeks handy to get at, so that a person can get a load with a pick-axe and shovel in a short time. I think, from the geological appearance of the country, that there is a stratum of coal throughout this region. There is not enough iron, copper, or lead ore to make it profitable for working. There may be considerable found after the country becomes more settled. We are not far from inexhaustible mines of lead, iron, and copper ore, in Missouri.

Specimens of gypsum and marl have been found. There is no lack of fertilizers. Southern Kansas is well supplied with all that is needed to make her a superior country; and will be in a few years ahead of any other part. All that is needed now to make her go ahead rapidly, is a railroad from Leavenworth to the gulf of Mexico. One has been proposed already, and the route looked through to Fort Gibson. It is said that a railroad could be built very cheap, as the country is not very uneven. This will be the very heart of Kansas, as soon as a railroad is built up the Neosho Valley. There will be one built in less than five years; the country will demand it.

You ask, where is our market? It will be at home for three or four years. Here are new territories that will begin to settle up, and we must supply them with provisions; then there are Santa Fe trains that we must supply with merchandise and provisions. Here will be their place of business for years. Hundreds of teams depart annually for New Mexico with provisions from Kansas city and Atkinson. If they can get these things nearer, they will do it; and they *must come here*. Give us a railroad, and we will have a market at Galveston, Texas.

A. P. WILSON.

MEDIUMS DEMANDING FEES.

MR. EDITOR—I do not propose to commence a general and indiscriminate onslaught upon individuals, or assume a right to dictate with regard to the course they pursue; but it strikes me that there is a wide difference between the practice of primitive mediums, who were endowed with the gift of healing, and that of some at the present day, who appear to be the favored recipients of like powers. We have no information on record that would lead us to suppose that persons who formerly exercised such gifts, used them for the purposes of pecuniary aggrandizement, or to make a speculation out of them. There was one Simon who offered money for the gift, who might have calculated upon reaping a golden harvest, but he was sternly rebuked for his selfish iniquity. But those gifts were exercised for the benefit of all who applied, with that spirit of liberality which bespoke minds raised above the love of sordid gain. It was with them, "I will;" "Be thou healed;" "Be it unto thee even as thou wilt;" "Thy faith hath saved thee;" "Go in peace;" "Look on us," etc. Sometimes articles were sent to the sick, with the healing influence upon them; but we do not read that they were ever accompanied with a message stating, in dollars and cents, the amount required as an equivalent for the service rendered. No; persons who possessed the gift of healing, I believe uniformly acted upon, and in accordance with, the instructions of the man of Nazareth, who possessed the power of healing to an extent unknown before, and who said, "Freely ye have received; freely give."

Now for the contrast: I am acquainted with some (I will not say there are no exceptions) who feel willing to impart freely the blessings they receive; but I have observed that as a general thing, when an individual discovers that he or she possesses the power of healing to any great extent, placards are posted, or notices published, running thus: "Mrs. So and so, clairvoyant and healing medium, will attend to calls from 1 to 4 P. M. Terms moderate." Another states that for performing certain cures, ten dollars will be charged. And so on, different mediums having different prices, some more, some less, according to their different ideas with regard to the value each set upon money. Taking a business view of the case, this appears fair on the face; but when we look upon it as a gift bestowed by the great Spirit Father for the benefit of his earth-children, it appears like "turning the grace of God into lasciviousness, and worshiping and serving the creature more than the Creator."

Now, if the man who offered money for the gift of God, could with propriety be told that his heart was "not right in the sight of God" for making the offer, I can not understand why it would not apply with equal propriety to those who offer to sell it for money. All the difference between selling and buying is, in the one case the person offers to pay, and the other, he asks pay. Would not the advice given to Simon apply to some now? Or have the times changed, so that what was wrong then, has become a right now? Will some one enlighten me on the subject? Yours for the truth, H. BETTS.

BURR OAK, MICHIGAN, *July*, 1858.

GRAVE THOUGHTS.—To smell to a turf of fresh earth is wholesome to the body; no less are thoughts on mortality cordial to the soul. Earth thou art, and unto earth shalt thou return.—*Fuller.*

MENTAL ACTIVITY. As the firefly shines only when on the wing, so it is with the human mind; when it rests it darkens.

REPENTANCE.—The slightest sorrow for sin is sufficient, if it produce amendment; the greatest is insufficient if it do not.—*Colton.*

KNOWLEDGE.—I envy no man that knows more than myself, but pity them that know less.—*Sir T. Browne.*

SKEPTICISM.—When once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts also.—*South.*

MODESTY.—Modesty is to merit as shades to figures in a picture, giving it strength and beauty.—*Bruyer.*

MEN'S HEARTS.—We may stand and knock at men's hearts till our own ache, but no opening till Christ come. He can fit a key to all the crooks wards of the will, and with sweet efficacy open it, and that without any force or violence to it.—*Flavel.*

SPIRITUAL LYCEUM AND CONFERENCE.

NINETEENTH SESSION.

Dr. Orton opened the Conference by referring to the opinion expressed on a former occasion by Dr. Gray, that a Spirit's entrance into the Spirit-world after the death of the body, must necessarily place him in a superior condition, somewhat analogous to the advanced position of the clairvoyant or entranced medium, whose faculties are quickened and exalted by the spiritualizing process. Dr. Orton differed with Dr. Gray in his conclusions. It is true that entranced media have exalted views when in that abnormal state. Some of their faculties are undoubtedly quickened and their perceptions very much enlarged. But at the same time it should be remembered that there are others of their faculties, in most cases a majority of them, that are dormant. As an entire being the medium is perhaps inferior to his normal self. In proportion as one faculty is sharpened, another is made dull and inactive. And beside, his quickened perceptions are strictly abnormal. It is simply robbing Peter to pay Paul. The momentary brightness of one faculty is produced at the expense of the rest. In short, only a moiety of the Spirit enters the Spirit-world. Whereas at death, the entire being enters upon the spiritual plane, and finds himself in all his points of being in a perfect natural normal condition, and hence is exactly as he was, minus only the earthly body.

Dr. Gray who entered just as Dr. Orton was closing his remarks, produced a copy of the *Banner of Light*, of the date of August 7, and read from it a somewhat lengthy article from the pen of Joel Tiffany, in which that gentleman reviews and severely criticises the action of the Conference of June 11, on which occasion it will be remembered his article on the unreliability of Spirit-communications was the subject of discussion.

Dr. Gray very frankly acknowledged that in charging Mr. Tiffany with being an authoritarian, he was rather hasty and probably mistaken. Said he: If Mr. Tiffany thinks I wish to read him out of Church, as he asserts in this paper, he does me great injustice. In the first place, we have no church to read him either in or out of. In the next place, Mr. Tiffany, because he does not agree with me in belief, is none the less dear to me as a friend and brother. As an efficient co-laborer in the field of spiritual reform, he is always welcome to my home and heart.

Again, no man has cried louder or longer than myself, against implicit reliance in what is so often *mis*-called Spirit-communications. I only differ with Mr. Tiffany in calling mundane that which he calls spiritual. I maintain that the crudities, contradictions, and absurdities which oftentimes flow from partially developed media, are not of spiritual origin, but are merely psychical interpolations of minds in the form, who project insane vagaries into the receptive minds of their unconscious subjects. I consider it unwise to accredit to the Spirit-world works that can easily be produced in this. If a medium tells me there are three Gods I do not believe I am listening to a Spirit, but am hearing the mere psychical opinion of some earth-mind who believes in that dogma.

Mr. Coles asked: Such being the case, if a trance-medium tells you there is but one God, what evidence have you that a Spirit is then addressing you?

Dr. Gray: Not the slightest evidence in the one case more than the other.

Mr. Orvis asked Dr. Gray if he was ever subject to impressions?

Dr. Gray: Yes! I have impressions, but I do not know from whence they come. A man's own prolifications are far behind his own observations. No man can get behind himself and look at himself. I may be impressed with a truth, which may be either my own or a Spirit's, or the joint production of both.

Dr. Orton: You do not, then, attribute to Spirits any impressions that can possibly be referred to earth?

Dr. Gray: No, I do not. I make all things stick to earth that I can.

Dr. Orton: Then, if you saw an orange you would doubtless aver that it grew here until it should be proved that it was produced in Florida or Cuba.

Dr. Gray: So far as a great general principle is concerned, Yes. Seeing an orange for the first time, and not positively knowing its origin, I commence with the hypothesis that it grew at home.

I think my friend Tiffany has misunderstood me. I have never advanced the ideas that he puts so much stress upon. I do say, however, that he commenced with false premises, from which he draws his results. I do not deny that there is a difference between good and evil. I believe there is a difference between the youth and the adult; between the developed and the undeveloped. I only deny the popular belief in the positive, creative source which is the prolific cause of tyrannies, oppression, and all uncharitableness. Mr. Tiffany, in the article I have read, wishes me to give a lecture on the value of imperfection. I can do this in a few words. If we were perfect, what would there be for us to do?

Mr. Levy. Nothing! We should be a miserable, lazy, discontented set of wretches.

Dr. Gray. Precisely. We should have no object to attain, and hence could not be happy. The sages of all time have believed in the germinal purity of man. Plato and all the optimists of the old schools agree that the central essence of man is pure. Growth develops this interior germ, and by degrees brings him under the harmonizing law of uses.

Mr. Coles said: Dr. Gray's conclusions in reference to there being nothing to gain after we have reached perfection, are by no means satisfactory to me. There is perfection even beyond perfection. Is it, for instance, necessary for a child to be imperfect in order that it may be perfect? Can not we imagine a perfect child, who may still be imperfect as a man? or of a perfect man who as an angel would be imperfect? A child may be perfect as a child, free from all impurities and ailments, and enjoying the full delights of childish perfection. Progress carries him through the various perfecting stages of development, until he finds himself a perfect man. Still farther progress places him on the pure plane of angelic perfection: and so on to the archangelic, and from thence to the divine condition. Thus, from the cradle of earth to the throne of God, the path of perfection is straight, continuous, and infinite.

Again: Suppose we illustrate by considering the perfection of form, which we all allow to be globular. Suppose a mass of crude matter, angular and uneven in shape, to be put in motion, and thus continue until it rolls itself into a small globe no larger perhaps than an orange. It has now reached the perfection of form; but is its progress at an end? Not so! Having within itself the seeds of eternal growth, it rolls on and expands in size to a pumpkin, a balloon, a world, a sun. And thus forever it may swell its proportions, refine its particles, and enlarge its sphere of uses.

Dr. Orton. We should make a proper distinction between simple undevelopment and impurity. Impurity is not necessarily attached to undevelopment. Is Dr. Gray, in his present developed state, as pure as when a babe? The child is pure, though undeveloped; while the developed man may be exceedingly impure.

Mr. Levy. The babe is neither pure nor impure; it is simply stupid and ignorant.

Dr. Gray. There is an earthly and heavenly side to every faculty. For instance, the earth-side of alimentiveness asks for food for the body, while the heavenly side seeks for goodness and truth. In infancy the earth-side is only operative. As we advance in life, the heavenly appetite unfolds itself, and craves angelic food.

Dr. Orton. There is another distinction to be made between the intellect and the affections. We call him good whose acts are good, without reference to his intellectual condition. A man may be very intellectual, and yet very impure. The infant who is wholly unintellectual may be as full of love as Dr. Gray.

Dr. Gray. So is a pig.

Dr. Orton. Prove it!

Dr. Gray. Well, he is a mighty cunning little creature. At this moment a lady was entranced, and offered a very eloquent prayer in behalf of our Conference, advising that the stern walls of our cold philosophy might be speedily torn down, and a spiritual altar be erected, around which we might gather in loving and obedient worship to the true God, and seek from heavenly sources that spiritualizing essence which our souls so much needed.

Mr. Orvis said: I understood Dr. Gray to say that by a psychological process he can make a proper subject believe he sees a rabbit when there is no rabbit to see. Now if this is true, does the Doctor lose this power by passing into the Spirit-world? Can not he from thence exercise the same power over his subject? Does a mere change in condition rob the Doctor of this power?

Dr. Gray: No; it rather adds to it.

Mr. Orvis: Then how are we to determine what are and what are not Spirit manifestations? Christ said he was impressed by a superior power, and promises that he would in like manner impress others. If a communication comes to us professedly from the Spirit-world, and reason sanctions its genuineness, I think it should be worthy of our belief. If not, then I can not see where our proof is to come from.

Dr. Gray: In search of proof, we are driven by the necessities of our position to build our faith on the rock of physical manifestations. Nothing can be *uttered* that will prove Spirit-existence. Clairvoyance proves a spiritual life, but a mere speech can not. I may be presumptuous, but I am obliged to cut off all speaking mediums as positively demonstrating Spirit-existence. The palpable formation of a Spirit hand *does* demonstrate the fact, although only one genuine case were to be cited. An alchemist may try five hundred times to produce a salt, but if he only once succeeds he is entitled to claim a positive success.

Mr. Bruce asked: Suppose a person is, by an unseen power, dragged from his seat in spite of his own will, and is made to go to a table in a distant part of the room, and is there influenced to write upon a subject he had hitherto not thought upon—would Dr. Gray consider such a manifestation spiritual?

Dr. Gray: I should not consider it *positive* evidence, because such manifestations can be made by mortals. I made such an experiment with an orthodox friend of mine, who did not believe I could prevent him from crossing an imaginary line which I had drawn across the floor. I firmly willed that he should not cross, and in spite of his efforts to do so, he could not succeed. Still the conflict between the two minds is only apparent, not real. The wills must be harmonious before manifestations can be made. The subject must be *willing* to be *forced* before he can be moved.

A gentleman asked Dr Gray if it might not have been an earthly mind that impressed him with the vision of a Spirit hand?

Dr. Gray answered: No! for the reason that I am not a mesmeric subject. Let the world try me. When six persons are sitting around a table with their hands in plain sight upon its top, and an unmistakable thirteenth hand appears visible to every eye, the fact is settled. Such is my experience.

Dr. Massey said: By the remarks which have been made I perceive that it is very difficult to avoid the speculative and keep close to the practical. I believe with Dr. Gray, that we must pursue truth as far as we can; I wish to realize the spiritual idea, for I feel that it is needed. We know that there is a point in our organizations that can be impressed. The Christian world believes it, and their whole theology is based upon the hypothesis that the divine mind can be impressed upon his children to a greater or less degree.

Physiology has demonstrated this, and daily experience confirms the fact that we can impress one another. Is it too much then, to suppose that Spirits can do the same thing? And if the mind can be thus impressed, may not the impression be wrongly as well as rightly given? *The magnet is as easily impressed by repulsion as by attraction.* But in forming conclusions we must watch for ourselves; human testimony is good, but should not be regarded in any case as authoritative. Men are too prone to follow great names; if President Buchanan were to embrace Spiritualism, how many thousands would regard him as authority, and follow his example! And yet, his opinion is worth no more than mine or yours. I approve of severe criticism in all things, and would like to see this subject investigated upon a free, Scientific basis.

Mr. Coles said: The word "Authority" seems to be a bugbear which our friends are very much afraid of, and which they all deny fellowship with. Even friend Tiffany, although a rather courageous man, stoutly disclaims the charge of being an authoritarian. Now, though I may be alone, I must confess that I am an authoritarian: I demand authority for every act I am called to perform, and for every point of faith I am asked to believe, and it is only because I can not find authority, that I both act and believe wrongly. We should seek to find and not to *avoid* authority, but authority should be *infallible* before it is received. There is infallible authority for every thing, and only our ignorance and bigotry prevent our finding it in every case. In arithmetic the multiplication table is infallible authority, and whoever leans on that, makes no mistake in reckoning. Men never disagree as to how much five times five amount to, but ask all the physicians in christendom what is an infallible cure for scarlet fever, and they'll tell you they don't know. It is because physicians have not found "infallible authority," that three or four hundred little children die every week in New York. And just as soon as a member of the faculty rises up to say that he has found an infallible remedy for a specific disease, the whole brotherhood join in a monster chorus of quack! quack! quack! and seizing the offending disciple rudely by the coat tail, pull him down again to their own level. And this is true in law, in religion, in politics, and in most of the branches of science.

Dr. Gray sees and feels a Spirit hand, and knows that it does not belong to either of the six mortals present. Is he not willing to receive this as infallible authority, that said hand is a Spirit production, and in its defense will he not face the whole world with all its doubts, its denials, its science and its experience? And even if he denies the evidence of his senses as infallible authority, there still, undoubtedly lies back of such witnesses a still greater authority which must be infallible, and it is that final source of knowledge we should all strive to reach.

Adjourned. JOHN F. COLES.

Studies.—After some whiles meditation, I walk up to my masters and companions, my books; and sitting down amongst them with the best contentment, I dare not reach forth my hand to salute any of them, till I have first looked up to Heaven, and craved favor of him to whom all my studies are duly referred; without whom I can neither profit nor labor. After this, after no great vanity, I call forth those which may best fit my occasions, wherein I am not too scrupulous of age; sometimes I put myself to school to one of these ancients, whom the church hath honored with the name of fathers; whose volumes I confess not to open without a secret reverence of their holiness and gravity; sometimes to their later doctors, which want nothing but age to make them classical; always to God's book:—that day is lost, whereof some hours are not improved in those divine monuments; others I turn over out of choice—these out of duty.—*Bishop Hall.*

Daily Duties.—My morning haunts are where they should be, at home; at home not sleeping, or concocting the surfeits of an irregular feast, but up and stirring; in winter, often ere the sound of any bell awake men to labor, or to devotion; in summer, as oft with the bird that first rises, or not much tardier, to read good authors, or cause them to be read, till the attention be weary, or memory have its full freight; then with useful and generous labors perserving the body's health and hardiness, to render lightsome, clear, and not lumpish obedience to the mind, to the cause of religion and our country's liberty.—*Milton.*

Christian Charity.—Let the love of your brethren be as a fire within you, consuming that selfishness that is so contrary to it, and so natural to men; let it set your thoughts on work to study how to do others good; let your love be an active love intense within you, and extending itself in doing good to the souls and bodies of your brethren as they need and you are able.—*Leighton.*

Sinful Habits.—Be not slow in the breaking of a sinfull custome; a quick courageous resolution is better than a graduall deliberation; in such a combate, he is the bravest souldier that layes about him without feare or wit. Wit pleades, feare disheartens; he that would kill Hydra, had better strike at one neck than five heads; fell the tree and the branches are soon cut off.—*Quarles.*

To-morrow.—Rabbi Eliezer said, "Turn to God one day before your death." His disciples said, "How can a man know the day of his death?" He answered them, "Then you should turn to God *today*; perhaps you may die *to-morrow*; thus the day will be employed in returning."

PHILOSOPHICAL AND MORAL DEPARTMENT.

THE GOD OF THE JEWS AND CHRISTIANS.

August 8, 1858.

Friend Partridge—As I receive and peruse the Telegraph, I am interested to observe a great question that is now arising. *It is this:* Was it the same Spirit who was called God, that led the Jews, that afterward dealt with Jesus and his true followers? The evidence seems clear that it was not.

The God of the Jews allowed polygamy and much sensuality; the Spirit God or Christ that Jesus looked up to as Father, enjoined upon him a life of celibate purity, and Jesus enjoined purity upon his followers.

The God of the Jews ordered and tolerated bloodshed, war and extermination; the God or leader of Jesus breathed peace on earth and good will to man—all men.

The God of the Hebrews was a sectional God to Abraham, Isaac, Jacob and their descendants, and to no other. So says the prophet; Isaiah 63 : 19: "We are thine; *thou never bearest rule over them* (the heathen); they were not called by thy name;" but the God of Jesus was God to all mankind.

The God of the Jews authorized spoils, robbery and slavery; the God of Jesus favored none of these.

The God of the Jews wreaked vengeance upon transgressors, enemies and others. Jesus, under the influence of the Spirit that led him, forgave on the cross, and prayed for his most bitter enemies.

The God of the Jews was, on Scripture authority, impatient, resentful, threatening, and especially in the wilderness would have destroyed all the Israelites but Moses, had Moses not have pleaded for them. The God of Jesus was every way different.

The God of the Jews required outward sacrifices and outward cleansing. The God of Jesus required the sacrifice of a broken and contrite heart, and a self-denying life.

Here is every illustration that can be asked for, to show by comparison that the angel who visited Moses at the bush, and dealt with him and the tribes, was a distinct Spirit from the Christ who dealt with Jesus. But we have farther evidence of their being two distinct Spirits.

I observe many among Spiritualists, or many who profess to be such, that they will take no Scripture as evidence of positions. *This is all very well.* But allow me to say that if Spiritualists wish to have their present revelations believed, they must be liberal enough to believe in the past revelations of others. I wish to present one from Moses, the great Hebrew medium who gave the law.

Many years after Moses had fled and was an exile in Midian, he was one day sitting in solitude tending his flocks at the foot of Mount Horeb. He raised his eyes to the summit of the mountain, and saw a bush on fire; and observing it closely, he perceived it remained on fire, and was not consumed. This filled him with wonder, and he hastened up the mountain to examine the cause and effect. As he approached the flame, he distinctly and repeatedly heard his name called. And instead of material fire, he found it was an angel or messenger who gave him the first distinct revelation he ever received. In our translation, he calls this visitor first an *angel or messenger*, next the *Lord or God*. All circumstances go to show he knew not who or what it was. But when this stranger undertook to commission him to go down to Egypt and become a medium under him to lead out the tribes of Israel, then he determined to know more about him, and he put to him the following question: Exodus 3 : 13: "And Moses said unto God, When I come unto the children of Israel, and say to them, the God of your fathers hath sent me to you, and they shall say to me what is his name, what shall I say to them?" Now, here is as fair a question as was ever put to any Spirit in or out of the body; but instead of answering, he evaded it. Verse 14: "And God said to Moses, *I am that am*; or I am just who I am." In those days as now, Spirits were not always free to tell their names. Jacob inquired of the Spirit-man who wrestled with him what his name was, and received for an answer, "Why inquirest thou after my name?" The father of Samson inquired of the fiery-looking angel that directed the birth of that child, what his name was, and the angel answered, "Why inquirest thou after my name, seeing it is secret?" But though left without the least clue to the name of their visitors, both Jacob and Manoah declared *they had seen God*, as they received visitations from ruling Spirits, this was, I doubt not, just so, but with these evidences, none can suppose that they saw the great omnipotent God.

The messenger who visited Moses at Horeb, evidently would not give to Moses his real name, but the character he was to sustain, and the power he was to rule the tribes in, he reveals. Verse 15: "And God said to Moses, Thus shalt thou say unto the children of Israel, the God of Abraham, Isaac and Jacob hath sent me to you; this is my name forever (or during that age); this is my memorial (station or office) unto all generations." Unto all what generations? Why, to the Jewish generations, of course. This angel became God to Moses and the tribes, just as Christ became God to Jesus and the first dispensation-Christians, till the medium Jesus succeeded the medium Moses, till the first rays of Christianity succeeded the law, till the universal rule of Christ succeeded the sectional rule of this messenger called the God *of Israel*, as Jacob had predicted. "The scepter shall not depart from Judah, nor a law-giver from between his feet till Shiloh come, and to him shall the gathering of the people be." Then this rule was to wind up, and it did so.

The messenger that ministered revelations to Moses was *God to Israel*, and he was seen by all the tribes.

The Christ that ministered higher revelations to Jesus was God to the Christians, and he was not seen by mortals. John 1 : 18: "No man hath seen God at any time," etc.; Noah's time, Moses' time, or any other time; but the leader to Israel was seen publicly.

Exodus 24 : 9, 17: "Then went up Moses and Aaron, Nadab and Abihu, and *they saw* the God of Israel, and there was under his feet as it were a paved work of sapphire stone, as it were the body of heaven in its clearness. And the sight of the glory of the Lord was like devouring flame in the eyes of the children of Israel." Here then was a Spirit that was to rule these tribes for centuries, and the Hebrews were so undeveloped that they must have this and other visible demonstrations to enable them to believe in God-rule at any rate; but this was not the invisible God evidently. Paul in his revelations shows us that the Spirit who would be revealed in the last age as the God of the last dispensation, was an invisible, immortal, and a heavenly-refined Spirit, entirely distinct from the former God of Israel. He says to Timothy, I Timothy 6 : 13, 16: "I give thee charge in the sight of God that thou keep this commandment without spot till the appearing of our Lord Jesus Christ, which in his times (or dispensations) he shall show the blessed and only Potentate, the King of Kings and Lord of Lords, who only hath immortality dwelling in the light which no man can approach unto, whom no man hath seen or can see." Now, however high this Spirit stood that dealt with Moses, Paul says the Spirit that Jesus would reveal would stand heaven high above him; that he would be King of all back Kings, Lord of all former Lords, and in fact was the only one who truly had immortality and eternal life, and purely dwelt in heavenly light. This seemingly should leave no doubt of these messengers being two distinct characters, judging by manifestations, and their own works through their own mediums.

Now, we have strong evidence to show that God's word was always given through select mediums in the body anciently and in modern times, as said Paul: "God who at sundry times and in divers manners (by different messengers) spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son the Christ of the third dispensation, through Jesus. Showing that mediums clothed with flesh were selected to deliver the word of God given through mediums out of the body. The whole tenor of Scripture, when closely observed, comes in in favor of mediumship in and out of the body. The angel that went before the tribes into Canaan would not forgive transgressions. The messenger who wrestled with Jacob was called a man. "The man Gabriel" dealt with Daniel, and for him an angel stopped the mouths of lions; Moses and Elijah ministered to Jesus, and Jesus sent his angel to deliver messages to the seven churches of Asia, and the angel called the comforter dealt with the apostles. All this would lead us to conclude that the one great Spirit who presides over all planetary worlds throughout all space, ministers his word through mediums in and out of the body, and as John says: "That word is or was God."

These old angels, messengers, mediums, or rulers out of the body, were in turn called God, were prayed to as God, whether they were known Spirits or otherwise, and according to the Jewish understanding and method of receiving revelations, why should they not be, when even living mediums in the body were called God?

This order of rule seems to have begun even with Adam, who stood as head of the patriarchal order. Examine the personage called the Lord by Adam's children, and his dealings with Cain, and there seems little room left to doubt this statement.

The Scriptures say that before Adam produced issue, the Spirit that dealt with him made with him the first covenant. That covenant guaranteed to him the right and power to rule "over every living thing that moved on earth." Now, if Cain was a *living thing that moved on earth*, then who can we suppose dealt with him? Cain had slain his brother, *another living thing that moved on earth*, contrary to all right and law, and if all patriarchs on that line after that ruled their posterity, who can we suppose dealt with Cain in this matter, if it was not Adam?

The personage that dealt with Cain was evidently called God. You read repeatedly that this Lord questioned and reasoned with Cain, and that he returned answers to this Lord, and if reason and positive statement teaches anything, it shows up the fact that this Lord was Adam, who received and administered *the word*. For when Cain was about to be banished, he says to this Lord: "Behold thou hast driven me out, and *from thy face shall I be hid*." By this I understand that Cain not only conversed with this Lord, and was reproved by him, but also beheld his face, was associated with him, and dreaded the separation. But history says the sentence was rigidly carried out; and we read that "Cain went out from the presence of the Lord," etc. Now, if this was the great Almighty Spirit that he was dealing with, how far, and in what direction did he go to get out of the presence of the Omnipresent God? The conclusion seems plain, that he was dealing with his Father, and he a medium who was called God, who stood at the head of a long line of mediums.

After Seth and Enos were born and started the order of patriarchs that was owned in the order of revelation, we read—Gen. 4 : 26, (marginal reference) "Then began men to call themselves by the name of the Lord." This seems to throw light upon who the Sons of God were, spoken of before the flood. They seem to have been the true descendants of Seth.

If this reasoning is correct, it shows that after a new covenant was made with Noah, and descended to Shem, the first father of the Hebrew tribes, we begin to get a second line of these rulers. And that out of them came the medium or Lord, who went down to Sodom to destroy it, in company with two of his brethren called angels. That they went out on such a mission just as the Hebrew prophet afterward did against Nineveh, etc. By this view we account for their resting under Abraham's tree, washing their feet, eating and drinking with him, and of Abraham going with them to show them the way. That they were such mediums would seem clear from this passage—Gen. 19 24., "Then the Lord rained fire and brimstone from the Lord out of heaven." It seems evidently like the same order of rule from the flood, the confusion at Babel down to the plagues of Egypt. For the above passage says that the Lord who ate and drank in the body, rained down brimstone and fire from the Lord out of the body.

In the history of Abraham and Jacob, the marginal reference says, that each in turn was called "Prince of God." To Moses, the great medium, who descended from these fathers, the angel said—"Aaron shall be to thee instead of a mouth, and thou shalt be to him instead of God."—Ex. 4 ; 16. In the 5th verse of chapter 7, the same Spirit says to him: "See, I have made thee a God to Pharaoh." Achan's stolen goods, when the Jews were entering Canaan, were "spread out before the Lord," and that Lord proved to be Joshua, the successor of Moses in rule.

The same rule obtained and continued through the whole Jewish dispensation in the order of the priesthood at the tabernacle worship. The High Priest was looked up to as a Mediator between the Jewish heaven and earth, and made known the will of their Spirit-rulers from their spheres or heavens by revelations and audible responses by consulting the Jewish Oracle.

John the Baptist was a medium, and all this was said of him before his birth. The angel said to Zechariah, "That he should go before the Lord (Jesus) in the power and Spirit of Elijah." That is, he should be a medium for Elijah's Spirit

Jesus was the same kind of a medium for the Christ Spirit. "I can do nothing of myself; all things are given me of my Father." Yet he was anointed Christ, and even God's people, but in the same sense that Moses was anointed God to the early tribes. Both "esteemed the riches of Christ" for their anointing, and chose to suffer with the people God had leaders in their different dispensations.

The evidence is clear that Jesus understood the whole line of God's mediatorship, and all the titles annexed to these back ages, and by revelation took his position as leader of them in name, use and spirit. When at a certain time the Jews were about to stone him as a blasphemer for calling himself the Son of God, Jesus gave them to understand that he had wrought many good works among them, and desired that they would show the politeness to inform him before they conferred their favors upon him, for which of these good deeds they were about to stone him: John 10 : 33. "The Jews said, for a good work we stone thee not, but for blasphemy, and because that thou being a man makest thyself God." If they could have comprehended, Jesus then declared to them God's whole order of mediatorship revelation. He said—34, 35, 36, "Is it not written in your law, I (David) said ye are Gods? If he called them Gods, unto whom the word of God came, and the Scripture can not be broken (can not be cast away, any part of it), say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God?" in the same sense that all back God-mediums said it.

Now if the Scriptures are true in their whole history, here are whole lines of such God-rulers, in and out of the body, who dealt with men when they were low down on their unruly animal plane, and when brought up higher: and blind teachers by guiding all together without distinction, have given us a history of contradictions and endless confusion.

The first dispensation was a period of mediatorial God-rule under patriarchal fathers, who ruled simply by the laws of nature, when men were so little advanced they could understand nothing higher.

The second dispensation was a period of the same kind of rule under Judges and Prophets, when man was as yet so undeveloped that everything pertaining to higher Spirit-existence had to be exhibited to him in terrible characters, and in types, figures, images and outward ordinances, that were shadows of Spiritual realities to come.

The third dispensation was the first spiritual period under the higher medium, Jesus. It was built upon the ruins of all that preceded it, but still they said, "That they saw spiritual truth but in part, and through a glass darkly," and prophesied of another spiritual and greater dispensation.

In this portion of the nineteenth century, especially, all evidences combine to show that we are rapidly entering a new and fourth dispensation. Time would fail us to enumerate many of the new and singular developments in science and spirituality for many years past, the last of which is a tremendous outpouring of spirit-revelations. Never since our race started has anything of this character equaled it in variety or positive demonstration.

But as yet Spiritualism is like a ship in a storm, on the billows, without rudder or pilot. While thousands of the most regular mediums that ever existed are developing in every direction, there is no center that is known generally—no guide, government, law or leading power to direct. But as far as the work has spread, with one united voice all declare themselves to be as yet dissatisfied. All are looking ahead for a further demonstration, anxiously expecting a more perfect work.

The whole scientific, political and religious world are all upheaving, changing, and may we not believe, preparing to enter the last day of time in this world's great history. Bards have sung of it, angels have desired it, martyrs prayed for it, prophets predicted it, and Spirit-revelations are rapidly opening the way for it. Late manifestations have unlocked the chambers of the dead, broken through the heavens into the Spirit-spheres, and have caused a tempest that has swept away many of the death-like and gloomy superstitions of the dark ages. But what has as yet been done to produce a radical and better change in the lives and characters of the great mass of professed Spiritualists? All must see that on a grand scale nothing as yet has been done to elevate, refine, and render godlike the life of man.

This must certainly be the work of the next manifestations. Spiritualism has as yet been a convincing, not a deep convicting work. It has enlightened the understanding for good and anti-Christian superstition, and has not as yet produced a higher holier life in its adherents. The old world is said to have rejected the revelations of Noah. The Egyptians hardened their hearts in unbelief against the manifestations of Moses. The Jews sought the miracles and preaching of Jesus, though warned by John the Baptist under Spirit-influence, not to do so, and will it not be wise and well for all Spiritualists to take warning by the past and stand ready to deal candidly with the next class of opening revelations? W. L.

WHAT SHALL REDEEM THE WORLD?

It is well worth our while to give to a question of this magnitude at least a few candid and ingenuous reflections. The mere idea entertained by the religious world, that the world is to be redeemed and brought into the use of a harmonious and beautiful religious principle, is all very well as far as it goes. From the manner in which they deport themselves, however, in regard to the subject, one would as soon suppose that they expected the whole thing to drop from the clouds *made to order*, as to suppose that themselves were to have anything to do with it. How is the thing to be accomplished? Ah! there is the question—a question kept at arms' length, through the ill-assorted measures brought into use by the religious world to accomplish so glorious an object. "Money—money—give us money, and we will convert the world!" This is their theory, and what progress have they made to secure the end proposed? They have instituted gigantic societies with ingenious ramifications touching almost every fibre of the popular heart, and connected it so intimately with its ever awakened vanities in the form of life-membership, to secure contributions upon an extensive scale, that it may be conceded that they will at least—get money.

The idea of discharging the obligation resting upon the religious principle of our nature by giving *money*, or any other *outward* performance, is so common a mode of piety that it is not strange to see the whole religious world misled by it—a fact that an independent, thinking mind would not be willing to dispute. The iron principles of Judaism are strongly represented in our present religious world.

Ceremonies, dry and formal, set times of devotion, sacred days, obligations to make sacrifices, and stereotyped doctrines as soulless as the stupid theories they are designed to perpetuate, are at present the paramount and leading features of what are termed gospel churches. Now, setting aside the fact that it would be impossible for them to redeem the world, let us ask the question, would it be desirable to have the world converted to *just such a state of things*? I ask the priesthood—aye, I ask all connected with the churches. You will probably reply, that "it would be better to have the world have 'hopes' than to be living carelessly without them." Now, in all candor, would it be better for men to have *just such hopes* as you have?—"*hopes*" which deceive them into the idea that they are on an improving plane of life, while every conviction of the soul, and every feeling of conscious self-justice, and every noble aspiration that finds a lodgment in your mind, tells you that your religious devotions have not accomplished what you expected of them, after all. Here is the question—the whole thing in a nutshell.

Now let us return to the point in question, as to the prospect there is of the present religious world converting the residue of men and women even to their own conservative principles, to say nothing of those sectional animosities that must ever keep them unaccommodating and uncharitable. Have not seventeen or eighteen centuries been enough to test a principle, and develop its valuable character? Is the world as near christianized to-day as in the days of the apostles? And is the religion of to-day as nearly allied to that of their day, as a garment would be to the original, that had been so much patched that not a shred of the original fabric could be detected in it? But allowing the whole thing to be what even themselves dare scarcely claim it to be, the real Simon pure Christianity of early times, when do they expect the waiting, wanting and needy world to be brought to confess it, and to unite their interests and hopes with it? Do the ratio of accessions keep pace with the rapidly augmenting numbers upon the face of the earth? In this respect the churches are daily and hourly losing ground. If it is a virtue to hope in the face of such accumulating discouragements, and to labor for the promotion of an object where the faintest ray indicating success has never yet darted athwart the moral vision of man, the present churches are wonderful examples of patience and virtue. May we not say, if men would make a personal business of religion, (by this I mean attend to their own religious matters in the entire, instead of letting out the job to salaried men,) that it would put on quite another appearance? An occasional use of common sense as called into exercise in other matters pertaining to them individually, might be expected. In all that we have seen it is therefore safe to conclude that neither the Catholic nor Protestant churches can redeem the world, or if they could, it is not desirable that they should, from the fact that the improvement would be in a descending series, from indifference to bigotry. Popular religious instruction goes far to educate the mere physical man, and the consequent stultification of the spiritual man, by sympathy with it, thus real indifference to a point of such importance.

It may now be asked, is Spiritualism to be the chosen theory that is to accomplish this great work? We say decidedly not the present phase of it. How many are there of those who have become convinced of the fact of intercommunication between the Spirit-world and this, who have looked upon it with a view of its taking a deep and an abiding hold of the religious principle of their nature?—those in whom Spirit-intercourse has become their devotion, and have thereby attracted about them Spirits of such an order as would elevate them to a perpetual inspirational plane, and hence make their lives and conversation a constant sermon of no ordinary force! Spiritualism, like the advent of all new theories, has been a glorious stepping-stone, a kind of *Excelsior* in the scale of progression. We shall find much in the theory of to-day that goes only to satisfy the curiosity of the mind. In other instances, many who believe in the beautiful philosophy look upon the whole matter more as an agreeable pastime than for any elevating influence they expect to derive from it, and many others, doubtless there are, who have yielded themselves to the control of Spirits too ignorant to teach, or too low to inspire, but who, nevertheless, claim, or in other words assume, the prerogative to control, because they have "shuffled off this mortal coil." (Hope the N. Y. Conference will not go into spasms at this remark.) That the present phase of Spiritualism is an improvement upon the speculative and death-like condition of the religious world, we admit. Anything, even galvanism, rather than the senseless and stupid formalities of the so-called Christian churches, whose every movement may be looked upon only as a contribution to the gaudy trappings of a fashionable age.

When a class of media shall be unfolded to the world so much *en rapport* with nature as to feel the perpetual inspiration of a divine aura shedding its constant luminous sweetness upon the human soul, as the distilling dews noiselessly descend upon the waiting earth, then may we begin to look for a reply to our question—"What shall redeem the world?" E. W.

AT TWILIGHT IN THE EVENING.

BY J. D. OLDER.

When daily cares and toils are o'er,
And sunlight slowly leaving,
I find sweet rest, as oft before,
At twilight in the evening.

In Nature's glorious book, I read
(In which there's naught deceiving),
But find in it no man-made creed,
At twilight in the evening.

From rock and rill and tree and flower,
From ocean waves upheaving,
I wisdom gain in one brief hour,
By twilight in the evening.

The length'ning shades at close of day,
And sunlight slowly leaving,
Tell me I soon shall pass away
Like twilight in the evening.

Time's with'ring hand, it changes soon
Our hopes and joys so pleasing,
We feel its touch at noon and noon
And twilight in the evening.

When life's pure stream shall cease to flow,
And friends stand near to see grieving,
And close mine eyes on all below
At twilight in the evening—

Then in a purer and higher sphere,
'Mid scenes more bright and pleasing,
I'll meet with those who oft were near
At twilight in the evening.

SPIRITUAL TELEGRAPH

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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, AUGUST 21, 1858.

SPIRITUALIST PIC-NIC AT PLEASANT VALLEY.

Pleasant Valley is a few miles up the Hudson River, on the Jersey side, at which place the steamer touches several times a day. A portion of the persons composing the pic-nic party went in the morning, and a large number in the afternoon at two o'clock, on Wednesday of last week. There were several hundred on the ground, and all seemed to enjoy themselves, some in singing, some in dancing, some in rowing over the creek, but much the larger portion in conversation and in listening to the several speakers, who yielded to solicitations to address them. We are informed that several persons addressed the first assemblage in the forenoon, but we did not arrive on the ground until afternoon, and therefore can not report them.

Mr. Henry C. Wright spoke chiefly on the question of the location and occupation of spirits. He said, Suppose while I am examining with you some of these flowers so out to, and while deeply engaged, my spirit leaves the body—where then, is Henry C. Wright? Doubtless, he said, he should continue to investigate the flowers with them, until otherwise diverted. He did not believe his spirit would go to Jerusalem city: he did not like to live in cities on earth, and he would not in heaven. Neither did he believe in the popular hell, but if he was sent there, and if any human being got into such a place, he should go there too, and labor to get them out.

Mr. W. said: We who originated on this earth, shall ever make it our home. He did not doubt that the soul might visit and communicate with other souls on other planets, but it would be only a visitor, for here would be our natural homes.

Mr. W. said it was his delight and his business, now, in this life, to labor to free mankind from their evil habits. He wished them not to saturate their bodies and taint their souls with tobacco and rum, nor continue in the sin of slavery to any vice, or to hold their fellow-men in bondage; and he should continue to labor here and hereafter, in the same direction. He does not believe that those who indulge in these filthy and sinful practices can be very thorough and real spiritualists. These things seem to him inconsistent with the purity and [illegible] of spiritualism. He thinks it is a wrong [illegible] for a person to taint God's pure atmosphere with tobacco smoke, or fill them with tobacco juice. He did not believe that filth and sin could rise into the advanced spheres; and how long they would have to remain in the low ones to be purified, he could not tell, but he thought it would take a long time to try the tobacco and rum out of some people.

He thinks the soul will want knowledge in the spirit realm, and will have to labor for it. He believes we shall love, and want to be loved there as here; and in order to be loved here or hereafter, we must make ourselves loveable. He does not believe it possible for a person to love an unloveable object, or avoid loving loveable objects. He does not believe it possible for a woman to love a husband saturated with tobacco, she would love one who is pure; neither for a man to love a fault-finding, scolding, dirty wife as one who is pleasant and tidy. If a person wants to be loved, they must make themselves loveable; then they can not help being loved.

Mr. Robson, from Scotland, said he believed that Spiritualism was making its way there among the higher classes, but it was kept very private, and the masses knew but little of it. He said love shows itself through material bodies, and may manifest itself towards God or self. Our wills are free; God is love, and his love can save all mankind; but those in self-love refuse to accept his love, which diverts them in the other life from those who love God. He thinks that in the spirit-world, the objects most loved will be nearest, and those things hated will be far off.

He believes man's destiny is determined here. Those in self-love will always remain and progress in that direction; he does not think, from this course, that change comes within the limit of pass[illegible] [illegible] sin and suffering [illegible]

Mr. Chase said: He had not the pride [illegible] He loves H[illegible] that a man who had lost one leg would therefore be [illegible] to love a wooden one; [illegible] he had lost a like [illegible] As to the tobacco question he confessed he was [illegible] and is [illegible] ashamed of it, and he hoped this confession might be the introduction of reform. He doesn't believe they have tobacco in the Spirit-world, but he thinks the desire for it is carried there, and the Spirit greatly [illegible] themselves to a person who [illegible] tobacco, and satisfy their appetites in that way; hence the man who attempts to reform has a double appetite and power to overcome. He thinks the same thing takes place with rum-drinkers, and with the indulgence of every other vicious practice; he expects to be able to visit other planets when he leaves off his tobacco, but does not know when, but supposes it will be when the motive for discontinuing it will be greater than that which now is insufficient. He thinks that God can love tobacco users, drunkards, slaveholders, libertines, &c., because he thinks God sees their weakness, and is so rueful.

Mr. Parmelee said: He had never used tobacco and spirituous liquors, and therefore would add nothing to what had been said on those subjects. He thought the present gathering afforded an answer to the question of homes and associations in the spirit world. He presumed each individual present would agree with him that they were there because of a general agreement of sentiment, and interest in spiritual unfoldings; and for the same reason they had pleasure in interchanging experiences and thoughts on the general subject of their present investigations. He presumed the same laws held good in the spirit world, and would do much in determining associations and a home for the Spirit.

Mr. Swackhamer commenced a speech, but the assembly soon dispersed, and the speaking ceased.

Mr. Fellows, a noted medium, was on the ground, and most of the time engaged in delineating the characters, constitutional tendencies and diseases of the several persons standing about him. Several of these persons told us that all he said of them was true.

The day was fine, and all the people seemed to be in fine spirits, and all was conducted, so far as we know, with strict propriety, and profit. The company returned by boats to the city at an early hour.

Test Facts.

We have received from Mrs. D. G. Taylor, of 145 West-Fifteenth-street, this city, the following which looks to us very much like a "test," especially when it is considered that the medium of the manifestation, a total stranger in the city until after the death of the person whose Spirit purported to be presented, could not have known her, nor heard of the circumstances that were related. At a circle at Mrs. F's house, in presence of several persons whose names might be given as vouchers for the truth of this story, the medium said to Mrs. T.: "I see standing by your side a small lady of dark complexion," etc., time going with a description of a deceased friend of Mrs. Taylor, and to whom she was much attached. After the greeting which succeeded the recognition, the Spirit, speaking through the medium, said to Mrs. T.:

"Do you remember what a time we had to get that coarse thread to make that carpet you cut for us?" Mrs. T. answered that she did.

Spirit—"Do you remember how you used to laugh at me for not pronouncing the H more properly?" "Yes." (The lady was English, and often misplaced the sound of the H, as the English sometimes do.)

Spirit—"Do you remember how you took down and colored, re-modelled, re-made and relining the curtain back of our pulpit so nicely for us?" "Yes."

The Spirit then named a young lady who was with her when she called on Mrs. Taylor for a donation for the church carpet; and on Mrs. T's inquiring the amount she had given, the latter was correctly indicated by raps through a child only five years old.

Mrs. Taylor and the lady whose spirit purported to be present, were some years ago near neighbors to each other. The lady on one occasion called on Mrs. T. for a donation toward a new carpet for the church to which they belonged, which being purchased, Mrs. T. cut it, and the ladies of the church formed a "bee," and made it, and while this was going on, Mrs. T. took down, colored, remodelled and relining a curtain behind the pulpit, that had become somewhat the worse of wear. In short, all the circumstances were just as they were represented by the Spirit, though Mrs. T. had not thought of some of them for years, so that the medium could not have derived her intelligence from any thoughts that were on her mind at the time.

MISS MARGARETTA FOX A CATHOLIC.

Many of our readers will no doubt be surprised to learn that Miss Margaretta Fox, one of the Fox family of mediums, received the consecration of the Roman Catholic Church, the ceremony of her baptism and admission into the Church taking place at St. Peter's Church in Barclay-street on Sunday evening last, she having been for several months previously under the instruction of Rev. Mr. Quinn. We quote the following account of the impressive formalities of the occasion from the New York *Herald* of Monday:

The ceremony commenced at half past [illegible] o'clock, conducted by the Rev. William Quinn, pastor, assisted by the Rev. Mr. Deming, of Rondout; Bishop McFarland of Providence, R. I. was present but did not take any part in the exercises. Miss Fox, who was attired in white garments was seated at the vestibule of the church. She was accompanied by her sponsors, her father, mother and sister, and appeared to feel the solemnity of the occasion. Mr. Horace Greeley was also present and stood beside the parties, paying marked attention to the ceremony.

The exercises commenced by the clergymen coming in front of the altar, and reciting there and on their way to the door of the church, the eighth, twenty eighth, fortieth and forty first Psalms, commencing *"Deus, in nomine tuo salvum me fac, in virtute tua judica me."*

On reaching the door, some prayers were recited in Latin by the officiating clergyman, and Miss Fox was asked first, her name; to which she answered, "Margaretta." She was then asked, "What she demanded from the church," and her answer was, "Faith." The priest then read the appropriate prayers in Latin, and questioned her as follows:—

PRIEST—Margaretta, do you renounce Satan?

MISS FOX—I do renounce him.

PRIEST—And all his works? A. I do renounce them.

PRIEST—And all his pomps? A. I renounce.

PRIEST—Do you believe in God the Father Almighty, Creator of heaven and earth?

MISS FOX (in a distinct voice)—I believe.

PRIEST—Do you believe in Jesus Christ, His only Son our Lord, who was born and suffered for us? A. I believe.

PRIEST—Do you believe in the Holy Ghost, the holy Catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting? A. I believe.

The Priest then performed the service, making some exorcisms and reciting the usual prayers. The only part which was unusual in the rite of baptism of the Catholic Church, was the solemn imposing of crosses, which was done first on Miss Fox's forehead, afterward on her ears, on the eyes, on the nose, upon the mouth, on the breast, and lastly upon the shoulders. Whilst these crosses were being formed, appropriate words in Latin were said by the officiating clergyman. The portion of the service was specially imposing. After other prayers had been recited the clergyman officiating, approached Miss Fox and introduced her into the church by extending to her the *stole*, which she held in her right hand. She then followed the Priest and his assistants to the altar from the door of the church, assisted by her sponsors and accompanied by her family and friends. Arriving at the altar in a tremulous voice she recited the Apostles' Creed and Lord's Prayer. The clergyman then made the sign of the cross upon her ears and upon her nose, and questioned her as follows:

Q. Do you renounce Satan? A. I do.

Q. And all his works? A. I do.

Q. And all his pomps? A. I do renounce them.

She was then anointed with the holy oils and asked:

Q. Do you believe in God the Father Almighty Creator of heaven and earth? A. I believe.

Q. Do you believe in Jesus Christ His only Son our Lord, who was born and suffered for us? A. I believe.

Q. Do you believe in the Holy Ghost, the Holy Catholic church the communion of saints, forgiveness of sins, resurrection of the body and life everlasting? A. I believe.

The Priest next asked her what she sought, to which she replied, "Baptism."

PRIEST—Do you wish to be baptized? A. I do.

The baptism was then performed in the usual manner, after which she was anointed on the crown of the head. She then received a long white veil, which was placed gracefully over her shoulders, and reached to the ground, a burning light was then placed in her hand—emblematic of the faith which she had received—the Rev. Dr. Quinn recited the following words in Latin, which we translate:

"Receive this burning light. Keep the baptism so as to be without blame. Keep the commands of God that when the Lord shall come to the nuptials thou shalt meet him in the heavenly court and have eternal life. Amen."

The exercises then concluded, and the young lady returned for home accompanied by her friends.

The church was neatly decorated, and the altar dressed. The statue of the Blessed Virgin was beautifully covered with flowers, &c., &c., no doubt in honor of the feast of the Assumption of the Blessed Virgin as well as the ceremony which took place, which was one of the most interesting public baptisms which has ever been performed in this part of the United States.

The *Herald* publishes this report under the head, "Reunion of a Spiritualist." Lest this should convey an erroneous impression, we deem it proper to say that Miss Fox does not deny the reality and spiritual origin of the rapping sounds heard in her presence; but the peculiar state of mind in which she has been during the past year or more, has led her to denounce them. However our views may, in some respects, assimilate with the dogmas and government of the Roman Catholic Church, it is our most sincere and hearty wish that Miss Fox's change of mind and new relations may contribute to her higher happiness and usefulness during this life, and that her steps may ever be guided into that path which will lead to brighter and purer realms beyond the sphere of mortality.

Vermont Spiritualist Convention.

The Spiritualists of Vermont will hold their Annual Convention at South Royalton, Vt. on the 27th, 28th and 29th inst. "It is not only hoped, but known that there will be a general attendance." We have not room in our present issue for the whole programme of this meeting

WHY I AM NOT A CHRISTIAN.

[illegible] of the Boston *Investigator* gives his [illegible] a Christian, which sums up the matter in few words [illegible] too good a Christian to fell swimpwith the sects who [illegible] Christians, and do not live up to their [illegible] We presume many others are called infidels for the same. We think his reasons good, and our regret is, that all of them, legitimately exist. We commend them to [illegible] of those who make boisterous pretensions [illegible] Christians and are really less Christian at heart and in [illegible] than this and other so-called infidels who reject the Bible, do so because of the abuse [illegible] by its pretended friends. He says the following are

"SOME OF THE MANY REASONS WHY I AM NOT A CHRISTIAN."

[illegible] I can not believe that all and everything in this world is [illegible] knowing that there are a great many things really and truly [illegible]

[illegible] I can not renounce the world and live without its plea[illegible] which would render me miserable, and my life burdens[illegible]

[illegible] I can not believe the Bible to be the word of God [illegible] wrote it, and that it contains contradictory assertions [illegible] be stories stated as true, and wicked actions as good.

[illegible] the idea of God having a son is ridiculous of a virgin [illegible] not more ridiculous but of God being his own son and dying [illegible] is highly nonsensical.

[illegible] I can not believe that Jesus Christ is the son of God and God [illegible] without some better proofs than what are given in the Bible.

[illegible] to be a Christian, I must believe that water was changed [illegible] the sea was walked upon, a dead man was brought to life [illegible] thousand hungry persons were fed with five loaves and two fishes, and many such stories, without any proof whatever, but this, that the Bible says so.

[illegible] I can't believe all the bible relates, and can only believe such relations in it as are likely; but such as are not likely, I can't help thinking are untrue.

[illegible] from comparing certain passages in the Old Testament called prophecies) with the story of Jesus Christ and his doings, it is [illegible] the story has been made to fit the passages, without their having the most remote allusion whatever to him, the so-called [illegible].

[illegible], the prophecies, so called are just as applicable to many other events as to those to which they are now applied.

[illegible], the passages miscalled prophecies are not at all applicable in many instances, and in many others only so by overstraining their meaning.

[illegible], although I can believe that it is possible there may have been a man called Jesus Christ, yet when I read that he was the son of God and God also, he seems to be most unlike a real person, and a very similar sort of character to Hercules and such imaginary personages.

[illegible] the whole story of Eve, the serpent, the Devil, hell's flames, the Gospel plan of salvation, seems impossible, unlikely, and altogether visionary.

[illegible], the Bible has been a warrant for men doing very wicked things: that men under the sanction of Scripture now do very wicked things and that many such wicked things will still continue to be done under its sanction, and as long as it is considered the fountain of morality.

[illegible], I can not believe the Scriptures to be in any way whatever inspired, or that they are in any way whatever worthy of credit, or authority for our belief or morals, or that they are a good system of morals.

[illegible], let me try ever so honestly to be a Christian I find it impossible to be such; and if I were a perfect Christian, I would be both a sad and most unnatural man.

[illegible], Christianity is not adapted to my wants, tastes, passions, habits, mode of thinking, nor can it ever be; so that if I am to be damned, let me be damned for what I like to do, rather than for striving to what I can't be.

[illegible], I believe a man can be very good without being a Christian.

[illegible], I believe the doctrine of salvation is a humbug.

[illegible], I believe the following axioms are much better foundations of morals than any to be found in the Bible, viz:

"That whatever is useful for pleasure or purpose, and does no injury either to myself or fellow creatures, in any way whatever, is good, righteous, virtuous etc. But whatever does injury, in any way whatever, to myself or fellow creatures, is vice, evil, vicious, etc.

"That a lesser injury is often necessary to produce a greater good.

Let these principles be adopted by the world, and we would not only be good but also happy."

[illegible] (Md.) May 10, 1858. SUTHERLANDNA

Death by Hydrophobia.—Spirit Visitation.

The Peoria (Ill.) *Transcript*, gives an account of the death by hydrophobia, of an interesting little girl, between eight and nine years old, the daughter of Mr. Henry S. Wooster of Mt. Hawley, near the former city. The child some three weeks before her death had been bitten in the foot by a cat. Her spasms were terrible but before they had terminated her earthly existence they were relieved in an interesting manner, which is related by the *Transcript* as follows:

And now comes the most remarkable incident connected with this interesting affair. Some four hours previous to her death, and soon after one of her most violent spasms, she told her mother that she had been visited by the spirit of her dear sister (the family are believers in Spiritualism), who left this earth for the better land about one year before, and that this sister had informed her of certain remedies, which, if applied would relieve her sufferings, and smooth her passage to the tomb.

The remedies were applied as soon as possible, and strange to relate the desired effect was produced. She was freed from her convulsive fits, and enabled to breathe easier, converse freely with her parents and friends, occasionally drinking a little water, and finally falling into her last sleep, as gently as an infant reposing in her last slumber.

Corner Stone of the New Cathedral.

The ceremony of laying the corner stone of the new Catholic cathedral in this city took place on the avenue and [illegible] last, 15th inst., the day of the Assumption of the Blessed Virgin). The number of the persons on the ground was estimated at between 50,000 and 100,000, the largest concourse of people ever assembled in this city on a similar occasion. It consisted of a procession of priests and others, with the [illegible] and bishops of their several orders, formed in front of the residence of St. John the Evangelist, in Fifteenth street, and marched to the ground. A large stand, two stories high, had been erected, the upper platform of which was occupied by the prelates, clergy, press etc., and the lower one was occupied by a band of music. On arriving at the stand, Archbishop Hughes immediately proceeded to pronounce a discourse from Ps. 126. 1.

At the conclusion of his remarks, and the offering of a prayer, there were deposited in a box in the cavity of the corner-stone a copy of each of the daily and Sunday newspapers, each of the Catholic papers in the country, a specimen of each of the gold, silver and copper coins of the United States, together with a roll of parchment, bearing a Latin inscription, with date and [illegible] details of the most important affairs of the city, the State, the nation, the Church, etc., to which was added a postscript concerning the recent successful laying of the Atlantic Telegraph Cable. The stone was then lowered to its place, and the ceremonies were concluded by prayers and chanting of psalms, and music by the band.

Several years will probably be occupied in the erection of this edifice, and its whole cost will perhaps not fall far short of a million dollars, of which $100,000 have already been raised. The inside space occupied by the building will not be much less than that of St. Paul's in London.

Patrons and Friends.

We need not say to you that the last year has been one of great trial, and that many have suffered much deprivation of the necessaries and luxuries of life. We have received numerous letters from our subscribers, informing us of the impossibility of getting and sparing the price of subscription to our paper, and for that cause many earnest friends have ceased to take the paper for a season. We now rejoice with them that the earth has yielded more than her usual contributions of the means of life and its luxuries, which will remind them as much of their old companion, this weekly spiritual messenger. Man lives not by bread alone, but by every word of truth.

To facilitate the getting up of clubs for this paper [illegible] books in our catalogue, or any other books, papers and periodicals [illegible] and the easy payment of the same, we propose to receive remittances [illegible] which province we will sell to the [illegible] freight, carriage, and any other actual expense [illegible] cent commission. No storage [illegible] longer than one month. We will attend [illegible] payments as is ordered, and remit the balance. It seems [illegible] that it will be an easy matter for any earnest, active friend to get up a club of subscribers in any town or village in the rural districts, and receive the grain or other produce from the several neighbors, and forward it to us in our parcel.

The Herald of Light for August.

The *Herald of Light* for August has come to hand—a little behind its time this month, in consequence of its editor being absent from the city. It contains articles with the following titles: Mission of the Church and how it is to be accomplished; New Church Worship; The Children of Heaven; The Prophet and the mourner; Modern Dreaming; Hints toward the Reform; Fragment; John Chapman's Lecture; Why Die the Young? Prayer Circles.

The *Herald of Light* is edited by Rev. T. L. Harris, and published monthly at 447 Broome street, at $1 50 per annum; single copies for sale at the office. Price 15 cents.

BOOK NOTICE.

THE FARM; A Pocket Manual of Practical Agriculture; or How to Cultivate all the Field Crops. Embracing an Exposition of the Nature and Action of Soils and Manures, the Principles of Rotation in Cropping, Directions for Irrigation, Draining, Subsoiling, Fencing, Planting Hedges, etc. Descriptions of Improved Agricultural Implements; Instructions in the Cultivation of the various Farm Crops; How to Plant and Cultivate Orchards, etc. With a most valuable Essay on Farm Management. By the author of "How to Behave," "How to Do Business," "The Garden," etc. New York: Fowler & Wells, 1858. Price, prepaid, in paper 50 cents; in muslin, 50 cents.

To the readers of "The Garden" it is necessary only to say that this excellent little farm book is by the same author, and in [illegible] manner to that popular manual. It treats in a clear, concise and practical manner of both the theory and the practice of agriculture. In fact, it contains in a condensed form all the common sense knowledge and information, in little space, you the reader which underlie all the practical operations of cultivation so that you can see and feel, any practical directions given with a full understanding of what you are about. It gives not only the "how" but the "why" of farming. The knowledge which one will get from it may make a difference of hundreds of dollars to a farmer's income in a single season. No farmer, and especially no young farmer, can well afford to be without it. So much valuable information, for so little money, we venture to say can be found nowhere else.

The series of four Rural Handbooks to which this belongs—"The House," "The Garden," "The Farm," and "Domestic Animals"—will be sent to subscribers, entering them all at [illegible]

A Spirit Daguerreotype.

We [illegible] the following from the last number of the *Revue Spirite*, published in Paris.

M. [illegible] died on the 19th of November last, after an illness of three months, had the bust, save the [illegible] given as his strength would permit of sitting of the session with his face turned from the side of the [illegible] that the alteration might not be discovered by the persons [illegible] Mr. Patoux, whose house is directly opposite [illegible] Hadet, saw on one of the panes of glass of that window M. Hadet himself, with his [illegible] his accustomed figure, etc., precisely as he had seen him [illegible] he death.

He was, to say the least, greatly astonished. He not only called his neighbors, whose testimony might have been suspected, but also some other serious persons, who perceived very distinctly the image of M. Hadet on the window pane before which he had been accustomed to place his easel. They observed, also, that the age by the family of the deceased, was necessitating and the point of glass remained. As each one is master of his own house, I do not permit myself to indulge in any comments on that subject.

It remains, however, well confirmed that the glass had taken the impression of the figure of the deceased, which was found daguerreotyped upon it, a phenomenon which might have been comprehended if from the side opposite the window there had been another through which the rays of the sun could have fallen on M. Hadet; but there was none, and the shutter had been kept closed.

This is the naked truth concerning this astonishing fact, of which we pretend not to have the explanation to give.

The Proposed Conventions.

The readers are referred to our last two issues for particulars [illegible] Conventions to commence well with [illegible] on the 10th, 11th and 12th of next [illegible]

[illegible] second page of our last number, for notice of [illegible] Convention at Crystal Lake. M. Henry [illegible] on the 24th of September.

[illegible] will be found a notice of a general meeting to be holden at the Magnetic Springs, Kansas, Chautauqua Co., this State, also to commence on the 10th of September. Singular that these conventions, without any previous concert, should all have been [illegible] on the same day.

Religious Aspect of the Age.

We have received a circular announcing that the addresses delivered before "The Young Men's Christian Union," at their anniversary in May last, are to be published, making a pamphlet of about 100 pages, and when it is known that the following gentlemen delivered addresses on the following topics, it can hardly fail to have a wide circulation:

Opening Address, by Richard Warren, Esq., President of the Union; The Outshining of the Church of the Future, by Samuel Osgood, D. D.; The True Basis of Christian Union, by Rev. R. P. Stearns; Worship—Its Necessity, by Rev. E. Peirce; The Christian Spirit of Reform, by Horace Greeley; The True grounds of Christian Union, by Rev. A. D. Mayo; Woman in Christian Organization, by Rev. T. W. Higginson; Christian Union, by Rev. C. M. [illegible]; Influence of Theological Theories upon the Practical Conduct of Life, by Henry W. Bellows, D. D.; The Religion of Fear and the Religion of Love, by Rev. Henry Blanchard; Proper Treatment of the Infidel Tendencies of our Day, by Rev. O. B. Frothingham; True and False Tests of Evangelical Religion, by T. J. [illegible], D. D.; Tendencies of the Age Friendly to larger Views of Christianity, by E. H. Chapin, D. D. Appendix, translation of Dr. [illegible] in the form of a Letter to the Publishing Committee.

THE GREAT REVIVAL.

The *New Jerusalem Messenger* of August 7th, publishes from one of its correspondents, an article on the recent "Great Revival" and the general religious wants of the age which seems deserving of attention. We make the following extracts:

* * * Before the breaking out of the revival, the strength of religious feeling had long and steadily declined in the orthodox churches. The ministry felt that their influence was gradually diminishing, undermined by a spirit of intelligent skepticism, and by another, equally powerful, of predominating materialism. They felt, moreover, their inability to satisfy rational inquiry by answers of rational truth. Some of the churches, as the Presbyterian, actually decreased under this tendency to "fall away" among their members; others bravely held their ground; while Methodism itself was far behind the increase of population in its addition of members. This separation of men and the church did not spring from any great efforts directed against her doctrine, or from any hostility felt toward her, nor yet from any unbelief in the necessity for a good and useful life. On the contrary, men grew according to the order of the race, quietly, and almost unconsciously, far beyond the control of dogmas, and a taste for preachings founded upon them. The dry and useless epidermis of "faith alone" sloughed off from the understanding easily, and men found that they were not therefore naked as to life. In casting the shell, no law had been broken, and hence no part of the spiritual man, not even the tender conscience, was left exposed to injury from without, or to disease from within. All was prepared for the assumption of a newer and better covering, but forever incapable of reentering the old. This latter has been stretched to shreds, in order to furnish the required spiritual accommodation: but, alas! it lacks in weight and solidity, and no change of form can counterbalance the deficit. "Of what use is it to believe?" is the important question now frequently asked. Of what use is a collection of certain words to the memory, which can neither be understood nor applied to life? And yet the orthodox teachings concerning "faith," omnipotence, redemption, regeneration, and above all, the Trinity, are precisely of this character. They can make no one wiser, for they are confessedly above the understanding of mere mortals: they teach no good thing to be done: nor do they point out evils to be shunned; and therefore they cannot make any one better. They are there for him who is in search of some theory to support; but they are a stumbling-block to all who, in the church, seek truth for the sake of knowing how to live a good life. The latter frequently examine these doctrines, wishing to be enlightened by them: the more earnestly and thoroughly they do this, the more sure they are to become convinced that they are either useless or false, or both.

Now the idea of God is the fundamental principle of all religion, and this being rejected from the mind, *it carries the whole church with it*, and leaves Atheism, or any of its kindred abominations, to reign in its stead. To avoid this result otherwise inevitable, men surrender the bare doctrines of the church and attend merely to the good of life. The ministers who do this, and the men who do it also, are the only real supports of the old church. They all disregard her doctrines practically, and some do profanely. In fact, the orthodox churches of this day exist mainly by the permission of their members. We are not endeavoring to show what the false doctrines are: we merely affirm that they are not intelligible, consistent, nor satisfactory to those who profess them. And this is well proved in the facts that the great body of the church reject them; that by the remainder they are supported on the hypothesis of "mystery" and "omnipotence," which will include anything whatever; and every new one formed is an acknowledgment of the same difficulty, and an attempt to remedy it. No man thinks of giving up efforts to improve himself or his family by education, by furnishing them with intelligible books or by cultivating a taste for the beautiful and orderly: but men do think of ceasing to pursue the end by means of the church. And this is simply because the poet, the speculative philosopher, the artist, and man of science, meet the wants of his understanding more perfectly than the orthodox churches can: he studies these things at home, and becomes wiser; through wisdom he becomes better; and he has in his library independent of the church, all the means for so doing. "Where then," he asks, "is the use of the church?" "To get religion," is the Socratic reply of Orthodoxy. And since by "religion" is meant that peculiarly exciting element produced by revivals, or something of the same kind, few men of strong common sense can see why they can not live as good, as wise and as happy a life without it. A church that does not possess a greater power than this—a stronger recommendation to the wants of humanity—can not hope for more than an ephemeral existence. A church that will stand the test of ages, must come to the world fully equipped and prepared to accomplish the grandest mission ever undertaken through the instrumentality of man. Instead of a church engaged in perpetual combat with sound scientific principles, and thus placing herself in opposition to a great system of education, she is required which will teach the science of science, and shed a flood of Divine illumination among them all. Instead of an interpretation of the word which drowns every spark of its divinity in a miserable pyrrhonism of quibbles, and playing upon words; which has brought inspiration into contempt; and which [illegible] is unworthy of being applied to the Divine Wisdom, [illegible] is required which will draw from the Sacred Volume a wisdom as much superior to all other, as heavenly things are superior to those of earth: as spiritual things are superior to natural; as the Lord's thoughts are higher than our thoughts: doctrines drawn from this interpretation must be as harmonious as the Divine order itself, and powerful, above all other things, to make men wise and good.

The church must be the most powerful in leading men to that perfection of life and character of which they are capable. Her doctrine should be the doctrine of *Life*, not that of "faith alone."

In short, the church, clothed in the livery and exhibiting the credentials of a Divine Commissioner, organized, fitted and active, must simply be the best and highest teacher to the world, of the best and highest truths: opening to our comprehension the benign operations of laws which obtain in all things—in art, in poetry, in science, in religion, and in life; continually attracting us by her beauty and excellence; and leading us, all our lifetime, higher and still higher, along a *regenerating* pathway, to the knowledge, love and worship of the only good and wise Lord, from whom we receive all things. Of such a church, the question, "What is the use of it?" would never be asked. And now, Orthodoxy, are you prepared to undertake such a commission, and to discharge well its duties? Impossible! The power that was so rapidly before the dawning intelligence of a new age, will at length disappear when the brightness of its noon-day shall have come upon the world. Such a work can not be accomplished through the instrumentality of "revivals." Revivals! where men are taught that a few hours of weeping, and groaning, and prayer, will induce the Lord to change them in a moment from children of darkness to sons of light; where women, terrified by the most horrible pictures of hell and of the Divine determination to be revenged upon all who do not repent, bewail their sins until frequently reason is dethroned; and where children who do not half understand the words they utter, go through the prescribed process, and profess to "get religion," to "receive a saving faith in Jesus Christ," and to "make their peace with God." If the children were sent to school, and the men and women taught the necessity of a living obedience—the obedience of the heart—to the Ten Commandments, they would be much wiser to begin with, and, in the proper time, much better. It is worthy of remark, that *no doctrine is taught* at these exhibitions. A powerful excitement of the feelings is aimed at: and the necessary calm that follows is called "religion." And this, on a large scale, is the whole of the "great revival" which has just concluded.

There is another large class who tend much to diminish the influence of the churches. These are men who believe in leading a good and useful life; who will attend any church that is convenient, to hear this taught, or who neglect church ordinances entirely; they are generally disposed to think Christianity is true, but are utterly blind, or skeptical, as to doctrine. A church, with doctrines of life demonstrably true, would meet both these classes at once; but orthodoxy has not done it; nor can she do it. Add to these that portion of the church which disregards doctrine (and it is an extensive one), and we have a large field more or less prepared for the reception of New Church truths. This state of the churches within themselves, and of their relations to those without, is the real cause of the furor which has been called a "revival." Doubtless the influences were of a spiritual character, and their power immense; but this does not make them either good or evil, true or false. Doubtless, too, the intention has been to make men better, and much of the piety exhibited has been sincere; but this does not alter the fact that they have been endeavoring to build up a consummated church, whose doctrines are false and useless. Numbers have been added to the church also; but this excess in quantity can not make up for the defects in quality: the loss we have of some things, can not be; and this is certainly true of orthodox doctrines. There is but one good thing that the revival can have done; that is, not to have converted, saved and regenerated a great number of people, each one finished in a moment,—for these things are contrary to truth and order;—but it is to have provided upon some, who were prepared to do so, to commence a reformed course of life: and this *reformation*, continued, will lead to *regeneration*. More than this is impossible. Many, again, will soon find how small indeed the change produced upon their life by conversion, has been: and thus disappointed, they withdraw from the church, and lose all faith in religion of any kind. Such cases are familiar to everyone: and the people generally become more abandoned after their experience than before. If the church had taught these the true doctrine of reformation by degrees,—that men have repented of sins to overcome known evils, they would finally succeed, and find themselves attained to the opposite good,—a principle of common sense would have been presented for a foundation, and the building erected upon it would stand,—"because it was founded upon a rock." But as the church does not possess the truths upon which a durable foundation may be placed, her converts can not stand; nor can she do so herself. Let any one of ordinary powers of observation, apply himself sufficiently to ascertain the state of public sentiment as to religion; and it will be heard discussed in saloons, in cars, in hotels and among the members of communities every time they meet to spend a social hour. He will find every one who thinks seriously upon any subject, disposed to converse upon religion. Every new paper, almost, devotes more or less attention to the same topic. There is yet no single thing which attracts general attention so much and so powerfully as religion. But it is religion to be thought of, inquired into, and in some measure understood, that is so interesting: *it is not orthodoxy*. Thus the spirit of the age has left behind, and is itself rapidly urging its way to the land of promise which lies before.

"A LOST AND RUINED RACE."

It is a pleasure for the great mass of mankind to commune with, and permit the light within them to shine out on the surrounding darkness. Not so, however, with "F." He chooses to put his candle under a bushel, contrary to the teaching of the "Word." F. assumes the position that everybody is bound to know what his former opinions were upon the subject of "a lost and ruined race," tho he can not give them any reasons for assuming that the race is lost and ruined.

He further complaines that G., not having read his former works, yet throws back upon F. "weakish dilutions" of his "cast off argument." Not knowing what F.'s arguments were, how G. could dilute them, and throw them back, remains for F. to explain.

Again, F. can not comprehend the "logical cogency" of the reasoning, that nations which have been favored with the "Divine Incarnation," should be upon a higher plane of morality than those nations who have not been thus favored. To my comprehension, a Divine Incarnation which has no effect upon the morals of mankind, is worthless. F. complains that the comparisons instituted by G. between the Christian and so-called heathen nations, is unfair. Not so; that comparison includes England, France, Russia, Spain, Italy and the United States; these are the leading Christian nations—if we should add Austria, Greece and South America, should we add one half of one per cent. to the morality of those nations? But we pass on.

F. says: "Before G. ventures to write more upon this subject, he had better inform himself what Christians actually maintain as having already resulted from the Divine Incarnation."—F. must understand that G. is not entirely ignorant of what both the New and old churches of christians "claim" has resulted from the Incarnation, but G. asserts this: that there is a vast difference between what the aforesaid churches claim has resulted, and the actual facts which are seen and known by all men—the facts falling wonderfully behind the claim. Finally, G. is not only willing to admit but is fully grounded in the belief that the example of Jesus has been highly beneficial to the race, that his Christianity is a blessing to mankind—that he summed it up in this—"Do as you would be done by." This principle is inherent in man, and has been developed in persons who never heard of the Incarnation—but when I admit that the example of the man Jesus has been highly beneficial to the race, I at the same time deny that making him into a God to be worshiped, instead of an example to be followed, has resulted beneficially to the world.

This much for the "lost and ruined race." I had hoped that F. would have favored the readers of the TELEGRAPH with the proof upon this point which is in his possession, knowing that if any one can make that point clear, F. has the ability to do so.

REMARKS BY F.

As little more than a correction of untrue colorings and misrepresentations of what I have previously said, could be properly involved in a reply to the foregoing, I will permit it to go without a formal rejoinder, simply inviting those who care to know my real position, (so far as expressed on the subject at issue,) to a *careful* reperusal of my articles of July 10th and August 7th. I will simply remark, however, that sincere inquirers after truth who observe the general course of my life, will not, as I trust, have any very good cause to charge me with "putting my light under a bushel," even though I refuse in some instances to turn aside from my course to meet the attacks of personal controversialists. I will also say that I may hereafter write an article or two upon the effect which Christianity has had upon the nations who have received it, as well as upon individual human souls both in this world and the other; but I am not anxious to be heard on that subject in this connection.

MORAL BEAUTY.—As amber attracts a straw, so does beauty admiration, which only lasts while the warmth continues, but virtue, wisdom, goodness, and real worth, like the loadstone, never lose their power. These are the *true graces* which as the poet feigns, are linked and tied hand in hand, because it is by their influence that human hearts are so firmly united to each other.—*Burton.*

THE MOVING MENTAL WORLD—THE NEWS.

The Telegraph Cable.—Up to the time this paragraph is put into the hands of the printers the trans-atlantic Telegraph, it seems, is not in working order, and it is fair to presume that some unforeseen difficulties have been met in the working of the recording machinery, which we hope will be overcome in a few days. Yesterday the following dispatches came over the wires:

TRINITY BAY, N. F., *Friday, Aug.* 13, 1858.

The arrangements for working the cable are confided exclusively to assistants of Prof. Whitehouse, the Electrician-in-Chief of the Atlantic Telegraph Company, and as all their operations are conducted privately, and they decline to give any information beyond the fact that signals are successfully and constantly passing through the cable from the telegraph office here to the telegraph office at Valentia, Ireland, rumors representing a different state of things are unfounded. It is not known, except to the electricians immediately connected with the cable, what progress is being made in working Prof. Whitehouse's recording instruments, we hazard little in saying that it has been found as yet impossible to work them successfully. No doubt however, is entertained that the Hughes invention, when ready, will overcome all difficulties.

ST. JOHN'S, N. F., *Friday, Aug* 13 1858.

To the repeated inquiries which are made every hour through the day as to the condition of the cable, and the probabilities about the transmission of the Queen's message, we are unable to return any other answer than that the cable remains all right—the electrical signals passing through its whole length satisfactorily—but that the electricians have not yet concluded their arrangements for putting their recording instruments into operation.

The Frazer River Reaction.—If the waters of Frazer River have receded, the stream of emigration from California has. The San Francisco *Price Current and Shipping List* says that the exports from San Francisco to Victoria, V. I., from the 1st to the 19th July inclusive, amounted to 432,225, exclusive of the cargo of the Commodore, valued at 69,485, all of which was thrown overboard. The same paper shows the remarkable falling off of the emigration to Frazer River which has occurred within eight days. The number that left San Francisco June 30th to July 10th, inclusive, was 6,509, whereas the number departed from July 10th to July eighteenth, inclusive, was only 8. The number returned from Victoria, within a week, including those by the *Oregon* on Monday morning, is rising nine hundred, showing a balance in our favor.

Louis Napoleon III has just made a present of 5,000 francs to a private in the ranks, who asserts that he has discovered a solution to the great problem in aeronautics—the art of flying. He has invented a kind of ship, consisting of a platform of silk stretched over whalebone, to be propelled by two gigantic wings of the same material, placed on each side. The aerial navigator is to be suspended at about a distance of about four feet from the platform, while his feet rest on pedals, by means of which the wings are set in motion, while his arms rest on a bar which imparts to the platform the direction he chooses to rise. No a model of this machine has yet been constructed, and it appears to work well. The Emperor has given him the means to construct a model on a large scale.

Miss Elizabeth Curry was drowned in the Hudson River, at Butter Milk Falls, on Saturday. Her great-grandfather, grandfather and uncle were successively drowned in the river, within two miles of the same spot, and her father narrowly escaped drowning a few years ago.

The European correspondent of the Chautauque *Democrat* publishes a letter, dated at Genoa, Italy, in which he says, "I can hardly realize that I have been from home but three weeks, and yet here I am, having passed Havre, Rouen, Paris, and actually crossed the Alps."

A letter from New Braunfels, Texas, states that the government camels are increasing in numbers, and that the young camels are lively.

A small pearl was recently found in Saddle River Brook, Bergen Co. N. J., and sold for $100.

On Thursday last a Norwegian woman threw her two children into a river at St. Thomas, C. W., and then jumped after them herself. One of the children was rescued, but the mother and remaining child perished.

The Washington *States* says, for several days past there has been an almost perpetual shower of meteors, some of which were of remarkable brilliancy.

The Galena Railroad is about to commence the construction of a bridge across the Mississippi, to Fulton, to connect their road with the western roads from Clinton and Lyons, to Iowa. The expense is estimated at $300,000.

It is a great peach year down in South Carolina and Georgia, and the finest specimens of that fruit are vended in Augusta at 50 cents to a dollar a bushel.

Dr Chapin's Discourse.—The following is the very eloquent passage in Dr Chapin's discourse on Sunday, in the Second Universalist Church, Boston, in relation to the Atlantic cable: "Let us not fail to recognize the greatness, the grandeur of this achievement, let it be accompanied honoring of religion—no intention of exalting the moral and spiritual above the merely physical—hide from us the full glory of the triumph by which for the last three hundred years man has obtained the mastery over nature. For, in simple truth, it is not man's glory, it is God's glory, that is unfolded in the gradual development of human science and human power. Thus the magnificent consummation of an enterprise which has simultaneously startled both hemispheres, has awakened in us those feelings that are deepest and highest, making each inadequate, and sending our thoughts upward, not only in adoration but in reverence and thanksgiving. In such a work we hear the tread of God's hand sweeping through events, and translating into a prophetic symbol the processes of ages and the significance of history.

"We wait upon it breathless, conscious that it inaugurates an era reaching to what now morrow the earth's round wheel will turn, and pouring the incalculable consequences. Yet the first sentiment succeeded by such a triumph is a religious emotion at. It demonstrates the fact that spirit is the beginning and end of all mechanism and all matter. Through every physical barrier mind rushes to the embrace of mind and heart to heart—and now swift as lightning, through the ocean of the tumultuous sea the electric current of thought and feeling, pulsing the thunder of the sky into the silent palpitations of a world full of love and joy. In this view science is a revelation, it expanding beyond all necessary case, becomes the stalk-hall of the living God—at once his awful veil of mystery and the signal of His presence."

The Philadelphia *Keystone* newspaper office was attacked, on Wednesday, by a mob armed with revolvers and other weapons. One man was badly injured, and the furniture of the office broken.

There is a legal controversy in Cincinnati [illegible] the black girl called Amelia, whom a [illegible] claims to be his slave. He claims [illegible] nap, and the case is before the Court of Common Pleas.

The Chicago people are already beginning to consider the problem of providing for the unemployed poor during the winter.

The receipts at the United States Patent Office for the week ending June 30, 1858, were $101,[illegible]; and during the same period, about seven hundred patents were issued.

About one third of the Ten Million Loan has already been deposited in the Treasury, together with the premium; and it is confidently expected that by the 1st of September the entire amount will be paid in.

Kansas Elections. LEAVENWORTH, *August* 11. The friends of Kansas have put the issue upon the threat and issue of [illegible] Administration. The direct returns have come in from fourteen counties. The fourteen give a vote of *eight thousand* against the Lecompton and only *fifteen hundred* in its favor. There are twenty counties yet to hear from, but the proportion will not differ materially from the vote of the fourteen already heard from.

New Telegraph Line.—A new line of telegraph working with the Morse instrument has just been completed between Baltimore and Cincinnati via Ellicott's Mills, Frederick, Md., Hagerstown, Pittsburgh, Cumberland, Grafton and Wheeling, Va., Marietta and Chillicothe, Ohio. The first message was sent over the line yesterday. The office of the connecting line in this city is at No. 23 Wall st.

The Cable.—Prof. Morse's estimate of the power of the Atlantic Telegraph was that "it would be easy to telegraph from Ireland to Newfoundland, at the speed of at least eight or ten words to the minute. Take it at ten words to the minute and allow twenty words for the name and address, we can safely calculate upon the transmission of a twenty words message in three minutes, or fourteen thousand four hundred words per day." Nobody doubts that the line will have as much business as it can possibly do. Now throw off four thousand four hundred words for delays in receiving the business from the land lines, &c., and we have 10,000 words per day.—At $1 per word, as at first proposed, the receipts would be $10,000 per day or $3,650,000 per year: all upon a capital actually invested by the company of less than $1,000,00, to say nothing of the 14,000 annually pledged by the Governments of England and the United States. The expense of operating the line must be comparatively small for there can be but two stations to keep up. Even 25 cents per word would yield an enormous dividend. It is thus seen, that if the capacity of the line should prove to be anything like as great as expected, the company's shares must rise to an immense value, though the construction of other lines be immediately attempted. Mr. Field may expect to find himself on his legs again, for he is said to be one-third of the company in capital as he is four fifths of it in brains.

INDIAN TROUBLES IN OREGON.

The following extract from a private letter recently received in Baltimore, from an army officer now stationed in Oregon, will afford an insight into the causes of our Indian troubles in that remote corner of the Republic, beyond what is ordinarily furnished by army dispatches or new-paper correspondence:

Another Indian war has for some time been threatened and now seems inevitable. There is no doubt that the Mormons were concerned in this affair, and have for months past been endeavoring to excite the Indians against us.

From the manner in which they are treated by the whites generally, the agents of the government, it is not surprising that they should resist to the death. At Sillett's Agency a short distance [illegible] they are dying at a fearful rate owing to a great sickness among them, brought about by scarcity of food and [illegible]. They came down to the agency [illegible] tion down here a few days ago, to complain to the agent that they did not wish to remain longer where they were, and that they would rather die fighting than starve. With the Indian taste of this territory, the man who kills the most Indians is the best man and accordingly, sent to the Legislature. They are more degraded than the Indians, and equally degraded. Not a day passes but some outrage is committed out here in which the white man was out to blame, [illegible] of this last which was entirely unprovoked. The [illegible] are committed, and the perpetrators go entirely unpunished. There is a notorious character here, named Tucker, formerly employed as an Indian agent. He went down to Rogue River recently, a week or two ago to induce the few Indians remaining there to go up with him to the Reservation. Placing confidence in his promises of protection they came in, about seven in all—five of them women and children, the remainder, men. He arrived with them from Crescent City, and at a point below here, fearing as he says, that they intended to leave him and escape in the thick brush, he placed his men in advance with instructions to fire upon them as soon as they came up. At a signal from him, they commenced their work, and, as he told me yesterday, in five minutes they (the males) had all gone under and not one left to tell the story. The males were all shot down in the escape of one who escaped in cold blood, and the party proceeded on their journey with the women and children who were silent witnesses of the butchery of their terrified kindred.

He arrived here the day before yesterday, where he will remain a few days before sending them to the Reservation. It was a painful sight to see the poor creatures with their hair all cut short—their style of mourning—and two of them little boys, about twelve years old, badly wounded. Who can wonder at, or blame the Indians for retaliating, and resorting to the same treachery—as they imagine—to extermination the whites, when such an example is set them by civilized people—and, in this case, by a man who was well known amongst them as, in a measure, acting for the Government?"

Iron in Red-Hot Metal.—The most wonderful fact connected with iron making is the grand experiment by which water was [illegible] in a crucible of platinum at a red-hot heat. This wonderful achievement proceeds upon the theory, that water will not touch a body of metal heated beyond a certain degree. A most important fact it is for all concerned in the steam producing, that it will take in such a case a spheroidal shape, and that a clear space will be preserved between it and the glowing metal, owing, doubtless, to the repulsive effect of great heat in all cases whatever. Prof. Faraday has carried this marvel even a step farther, and actually frozen a ball of mercury in the midst of a glowing furnace, by the intervention of carbonic acid and ether, so as to give greater vigor to the evaporating process.

It is said that the wife of the editor of the Lewisburg *Chronicle*, soon after he went to carry the printing business, went to see a preacher's daughter. The next time he attended meeting he was considerably startled at hearing the minister announce as his text, "My daughter is grievously tormented with a devil."

INTERESTING MISCELLANY.

SANDALPHON—THE ANGEL OF PRAYER.

[illegible]

Have you not at the [illegible] gate
[illegible] Our Celestial [illegible] waits
[illegible] the ladder of light,
That [illegible] angels descended,
By [illegible] to be [illegible]
[illegible] Angel of Prayer?

The Angels [illegible] and sad of Prayer,
[illegible] by angels and cherubs
[illegible] angels irresistible [illegible]
[illegible] their rapture and wonder,
And harp strings are broken asunder
By the music they [illegible] to pour [illegible]

Just across in the rapture [illegible] hearing,
Unnerved by the rush of the song,
With eyes unimpassioned and slow,
Among the dead angels, the deathless
[illegible] stands listening breathless
To sounds that succeed from below—

From the spirits on earth that adore,
From the souls that entreat and implore
In the frenzy and passion of prayer—
From the hearts that are broken with losses,
And weary with struggling the crosses
Too heavy for mortals to bear.

And he gathers the prayers as he stands,
And they change into flowers in his hands,
Into garlands of purple and red;
And [illegible] the great arch of the sacred,
The [illegible] of the City I mention,
In [illegible] the fragrance they shed.

[illegible] I know—
[illegible]
Yet [illegible]
The [illegible] expectation
But [illegible] the more.

When I look from my window at night,
And the outlines [illegible] white,
All throbbing and [illegible] in dark,
Among them majestic [illegible] standing
Sandalphon the angel [illegible]
Hopes [illegible] behalf here.

And the [illegible] I feel, in a prayer
Of the heart's most [illegible] of the heart
The frenzy and fire of the brain,
That scorch as the frankincense [illegible]
The golden pots of [illegible] of Eden,
To quicken [illegible] pain.

E. W. [illegible]

TRAVELING IN TURKEY.

[illegible] Kingdom [illegible] from whence we [illegible] you something about the customs of Turkey, as they are very different from anything you see in America. The wagons are of two poles about three feet long and two and a half feet within the bottom, over the top of which is built a frame covering with hoops, and this covered with canvas to keep out the rain and sun. These two poles are firmly bound together with ropes, and then placed upon the large pack-saddle of a mule, one pole hanging down on either side. To enter such a carriage, a ladder five feet long is necessary. You get up at the front where it opens. Having reached the top of the ladder you turn around and sit with the mouth and draw yourself to the back side, where you make yourself comfortable upon cushions and pillows. A little platform extends out in front to rest the feet upon, and to keep a passenger from going down hill. A man leads the mule by a rope. This is a comfortable way to ride if the roads are well put up, and the road is good. It is dangerous however, in a mountainous country, as one misstep of the animal might precipitate the rider down into a fearful precipice along which the road lies. The caravan is a safer and more easy conveyance. It consists of a little room six feet long, three feet wide and three or four feet high, with a rounding roof covered with oil-cloth. This is made of light material and firmly fastened to upon two long, stout shafts, which are just five or six feet before and behind. Into these shafts at each side a mule is harnessed. There is a door at each side of the caravan. The persons enters and sits or lies down upon the cushions, facing to the front and to the mules. They are led between the shafts, and one end at a time raised up and hooked into the mule's harness. Now all is ready, let us see the thing go. One man leads the mule in front, another walks on the right side to steady it, and on the left side is found comes the driver, that is, the captain of the craft. He has a rein, fastened to the head of the mule, that goes behind and also helps to steady the motion, by keeping hold of the shaft.

I suppose you know there are no hotels in Turkey—I mean in the interior—but only khans where travelers may stop. These khans, however, afford only a place for horses, and a fire-room for travelers, where they can remain, if they are tough skinned enough to stand the attacks of innumerable fleas. Another way is to stop at the villages. A man appointed for the purpose will give you a room in a private house.

I think, generally, the sun has more power in this country than in America. The atmosphere is far less [illegible] being usually [illegible] of clouds; at least in the [illegible]. On the sea coast, however, there are clouds, and [illegible]. That fact accounts, [illegible] hand, and to the [illegible] being always covered with [illegible], while inland, the [illegible] for the most part are bare, and the plains are [illegible] and parched in summer, except where they are cultivated by irrigation. In winter water runs, [illegible] the land very fertile, producing many kinds of grain, and [illegible].

Dr. Hamlin says the best cure for hydrophobia, [illegible] the cure of a girl, in his opinion, from a nothing. He thought to keep the nervous system from the entire breaking. Some women think they want a physician, when they only need a scolding husband.

THE ATLANTIC TELEGRAPH TRIUMPHANT!

The following message of cordial greetings between the people of the two hemispheres occurs at the moment of our going to press, with no time nor space for comment in this issue more than to say that we esteem it the inauguration of peace, free trade, and an advanced civilization:

THE QUEEN'S MESSAGE

To the Honorable the President of the United States.

Her Majesty desires to congratulate the President upon the successful completion of this great international work, in which the Queen has taken the deepest interest.

Note.—The above message was received by the President with some doubts as to its authenticity; but the matter was relieved of all doubt by the following message from the Superintendent of the Newfoundland line:

TRINITY BAY, Aug. 16—7 P. M.

The message to the President purporting to be from the Queen, actually came over the Atlantic cable from Valentia, Ireland, and is unquestionably authentic. The President's reply will be sent as soon as received.

A. MORAN, Superintendent.

THE PRESIDENT'S REPLY.

WASHINGTON CITY, August 16, 1858.

To HER MAJESTY VICTORIA, QUEEN OF GREAT BRITAIN:

The President cordially reciprocates the congratulations of Her Majesty the Queen, on the success of the great international enterprise accomplished by the science, skill and indomitable energy of the two countries. It is a triumph more glorious, because far more useful to mankind, than was ever won by conquest on the field of battle. May the Atlantic Telegraph, under the blessing of Heaven, prove to be a bond of perpetual peace and friendship between the kindred nations, and an instrument destined by Divine Providence to diffuse religion, civilization, liberty and law throughout the world. In this view, will not all nations of Christendom spontaneously unite in the declaration that it shall be forever neutral, and that its communications shall be held sacred in passing to their places of destination, even in the midst of hostilities.

(Signed) JAMES BUCHANAN.

A REAL NATIVE.

The ignorance of this country among otherwise well informed English folks was curiously illustrated in the case of General W———, a good fellow but a bogus general, who visited England a few years ago. Having occasion to pass a few days in a provincial town, which boasted its literary coterie, he received an invitation through an acquaintance from Miss Blue-stocking to attend a soiree. The general of course, went, and being a disengaged agreeable fellow, he was quite a lion.

In the course of the evening, Miss Blue, who had managed to secure his undivided attention, tapped him playfully with her fan and said:

"Do you know that you are a naughty man?"

"How so madam?" asked the bewildered.

"Why, for deceiving us all so; but I shan't tell on you, of course; only every one in the room has not seen as much as I."

The general became nervous and thought of course that he must have committed some terrible (faux pas,) but as the lady seemed kind and forgiving, he determined to probe the matter.

"My dear lady, I am very sorry if I have been guilty of any dereliction; do tell me that I may apologize."

"Oh!" said Miss Blue, "it's only pretending to be an American!"

"Pretending to be an American! But I am an American, madam."

"Yes, perhaps you live there, but you are not a native you know."

"On my honor madam, a real live native of the State of New York."

"That will do for the company to think general," said the literary lady, "and of course I will not undeceive them; but you must know I had a very distinguished American gentleman, who was a native, to lunch with me this morning, and I was very sorry I could not have him to meet you to-night; but he was not at all like you. His raven hair curled in such beautiful little ringlets around his head, and his complexion was dark—very dark—a perfect Othello of a fellow."

"*I swore by Gee!*" thought the general; and begging our lady not to expose this little ruse, in trying to pass of an American, he got into a corner and enjoyed his laugh.

A YANKEE ANECDOTE.—Dr. Patton, a very eccentric clergyman, was traveling in England. He met a Fellow of one of the colleges, who was anxious to make an inquiry of the doctor provided he would give no *offense*. The doctor told him to "out with it," as he guessed it would not hurt him much.

Fellow—"The inquiry is this: Do you think your present form of government will stand, or that your people will not soon require a king?"

Dr. P.—"Well, Sir, that is indeed a question that does not fall in with my predilections, for I am a thorough Republican. Still, I have no objections to answer your question frankly. It is my opinion, to which I have come after much reflection, that we shall eventually have a king."

Fellow—"I am sure of it—I am sure of it! but I have never met an American who was willing to admit it. Will you favor me with the reasons on which you found your opinion, for I have no doubt they are good ones."

Dr. P.—"I think they are good ones, and I will frankly state them to you. They are these: I read in the Bible that when Israel was a virtuous people, God governed them generally with judges of their own choosing; but when, in time, they became a corrupt and degraded people, God in wrath gave them kings. As we are rapidly importing European manners and corruption into the United States, I greatly fear we shall degenerate so, that God will treat us as he has the degraded nations of Europe, and give us a king!"

THE CHRISTIAN.—No man is so happy as a real Christian; none so rational, so virtuous, so amiable. How little vanity does he feel! How high an opinion he entertains of himself! Of God! How far is he from a self-righteous spirit, when he ranks himself with the worms of the earth!—*Paul.*

PERSONAL AND SPECIAL NOTICES.

Anacalypsis.

We beg to remind the friends of human culture, that we some weeks since proposed, through these columns, to republish this rare work of the learned Higgins, provided a sufficient number of persons would promise to take a copy at $12, to warrant the enterprise. Since then we have received several subscribers, but not a sufficient number as yet to warrant the republication. Several persons are so anxious for a copy that they have agreed to pay what our copy cost us in England ($36), and others have proposed to take three copies and pay $36. Those who desire a copy will oblige us by sending in their orders without delay. We are in hopes to receive sufficient orders to republish the work. Address,

CHARLES PARTRIDGE, N. Y.

Lecturers and Mediums.

Sandford Niles speaks in normal state. Mr. N. has given occasional lectures upon Spiritualism and kindred topics during the last ten years, but has now taken the field as a permanent lecturer.

Mrs. Esther Niles Talmadge speaks in trance state, discerns Spirits, and prescribes for cure of disease.

A. T. Tallmadge, Healing medium.

These are traveling together, a trio of earnest laborers in the great field of reform, healing body and soul. Some very strong tests were given during their recent visit to this place. In about one month they intend going to Illinois *via* Valparaiso and Crown Point, Ind. Those desiring their services will address, Sandford Niles, care Dr. M. Nevins, La Porte, Ind.

Lamartine Hall.

Mrs. J. F. Coles will speak in Lamartine Hall, corner of Eighth avenue and 29th street, on Sunday evening next, to commence at 8 o'clock. Meeting in the afternoon at 3 o'clock for trance and normal speakers.

Sunday Lyceum Meetings.

Dr. R. T. Hallock will occupy the desk at Clinton Hall, Astor Place, on Sunday morning. In the afternoon a Conference meeting will be held.

Spiritual Lyceum.

Spiritualists meetings are held at Clinton Hall, Astor Place, each succeeding Sunday morning at 10½ o'clock, and also in the afternoon, at 3 o'clock. Also at the same place on Friday evenings at 7½ o'clock. These meetings are free. The public are respectfully invited.

Grove Meeting.

A grove meeting, to continue three days, beginning on Friday, September 10, will be held at the Magnetic Springs, Kiantone, Chatauque County, N. Y., to consider the following subjects—to wit:

1. The great wants of the present age. 2. The need of a greater degree of freedom. 3. The purposes and plan of the Spirit-world. 4. A Divine commerce. 5. The homes of the future. 6. Regeneration and generation. 7. The culture of the soil.

Able speakers from Boston, New York, Cleaveland, Chicago, and other locations, are expected to be present and address the meeting.

P. S. As the meeting is to be held in a grove, visitors are advised to bring such conveniences with them as shall add to their comfort and supply their necessities.

Ample hotel comforts at Jamestown, Fentonville, Kiantone, and Frewsburg, can be secured. Conveyances to and from the grove at reasonable prices. For the Association of Unionists,

J. M. STERLING, T. S. SHELDON.

P. S. As the Convention of Utica is appointed for the same time as that fixed upon by the above call, it is probable that the friends of the latter movement will postpone their meeting one week later.

☞ Developing and Investigating Circles will be held at 419 Canal-street, between Sullivan and Varick, every Wednesday afternoon, at 3 P. M. for ladies exclusively; Thursday evening for gentlemen and ladies, at 8 P. M. Admission 50 cents. Mediums, Mrs. Morris and Mrs. Schriber.

The "Angels."

We have been earnestly solicited to publish the following spiritual communication just as we receive it, and without the alteration of a word:

THE ANGELS CALL—TO ONE—TO ALL.

Hearken to my voice—O ye inhabitants of the earth! Listen! give ear! and I will speak words of wisdom unto you! Thou art about to be presented as a chaste virgin to my well-beloved son; as a bride, even the Lamb's wife. All who will may now come and partake of the waters of life freely. Prepare, therefore, quickly; for in an hour when you think not, the Son of man cometh; whose angel is now even in your midst. Where is the wise? Where are the learned? Let them now come forth and reason with me, for as a man do I condescend to come in their midst, and speak face to face, even as unto a friend, that they may be without excuse in this the day of my strange work, as predicted by the holy prophets. Come, then, come all; for I am no respector of persons! Come black, come white, come bond and free; for a feast I have for you prepared, even a joyful jubilee. But wo unto him that hath not an ear to hear this, the voice of Him whose trump is sounding far and near. For, as I live, I will not call except by this, which is for all. Who can understand? The wise. Come, then, and let us reason together on judgment and righteousness; for my messenger can not tarry. Will you come? J. VAN DEUSEN, Medium.

We are requested to say that a meeting to hear explanations will take place at 106 West 24th-street, opposite the Presbyterian Church, on Thursday evening of next week, at 8 o'clock, and that all who may feel interested are invited to attend.

MARRIED.

August 4, 1858, at her father's residence, Van Buren Center, Onondaga Co., N. Y., by the Rev. P. Nichols, Mrs. DELPHINA MILLER, widow of the late Lewis A. Miller, professor of Homer Academy, N. Y., to THOMAS B. WOOD, of Lamont, Ottawa county, Mich.

The subjects of the above notice are earnest advocates of the spiritual philosophy. They were strangers. Their union was brought about by a long correspondence assisted by the invisibles. The bridegroom would tender his thanks to those with whom he has corresponded during the last fifteen months. May happiness and prosperity attend their steps through the journey of life. OSKIS PAINE.

HOP.—The demand continues very limited, and prices are but little better than nominal. We understand that contracts have been made in the growing districts for the coming crops at 9a10 cents delivered there, but farmers do not generally seek more.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE

Ashes—Duty, 15 ⅌ ct. ad val.			
Pot, 1st sort, 100 lb.	— —	a	6 60
Pearl, 1st sort	—	a	6 12
Beeswax—Duty, 15 ⅌ ct. ad val.			
American Yellow, ⅌ lb.	32	a	33
Bristles—Duty, 15 ⅌ ct. ad val.			
Amer. gray and white	30	a	32
Coffee—Duty, 15 ⅌ ct. ad val.			
Java, white, ⅌ lb.	11½	a	16½
Mocha	— —	a	— —
Brazil	10	a	11½
Laguayra	10½	a	12½
Maracaibo	11½	a	12½
St. Domingo, cash	8½	a	9½
Cotton.			
Ordinary	— —	a	10½
Middling	— —	a	12½
Middling Fair	— —	a	13½
Feathers—Duty, 25 ⅌ ct.			
Live Geese, ⅌ lb.	46	a	50
Tennessee	45	a	46
Flax—Duty, 15 ⅌ ct. ad val.			
American, ⅌ lb.	8	a	9½
Flour and Meal—Duty, 15 ⅌ ct. ad val.			
Sour	3 60	a	4 00
Superfine, No. 2	3 50	a	3 90
State, common brand	4 15	a	4 20
State, straight brand	4 20	a	4 25
State, extra brand	4 40	a	4 50
Western mixed, do	4 15	a	4 20
Mich and Ind state, do	4 20	a	4 25
Michigan fancy brands	4 30	a	4 35
Ohio, good brands	4 30	a	4 35
Ohio, round hoop, com.	4 30	a	4 35
Ohio, fancy brands	4 85	a	4 40
Ohio, extra brands	— —	a	— —
Genesee, fancy brands	4 65	a	4 75
Genesee, extra brands	— —	a	— —
Canada, superfine	— —	a	— —
Canada, extra	4 40	a	5 40
Brandywine	6 00	a	— —
Georgetown	5 10	a	6 00
Petersburg City	6 50	a	6 60
Rich. Country	5 40	a	5 75
Alexandria	5 00	a	5 00
Baltimore Howard-street	4 75	a	5 60
Rye Flour	3 00	a	3 70
Corn Meal, Jersey	— —	a	3 35
Do. Brandywine	4 10	a	4 20
Do. do. Punch	18 00	a	— —
Grain—Duty, 15 ⅌ ct. ad val.			
Wheat, w. G., ⅌ bush.	— —	a	— —
Do. do. C.	1 03	a	1 30
Do. Ohio	1 10	a	1 20
Do. Michigan, white	1 12	a	1 30
Chicago, s.	82	a	96
Milwaukie club	95	a	1 00
Rye, Northern	—	a	80
Corn, round yellow	1 00	a	1 02
Do. do. white	95	a	1 00
Do. Southern white	95	a	1 00
Do. do. yellow	1 00	a	1 03
Do. do. mixed	90	a	92
Do. Western do.	88	a	90
Barley	60	a	65
Oats, Canada	46	a	46½
Do. Canal	46	a	48
Do. Ohio	46	a	48
Do. Jersey	40	a	41
Peas, bl. e. ⅌ 2 bush	— —	a	3 37½
Hay.			
N. R. in bls ⅌ 100 lb.	45	a	55
Hemp.			
Russia, cl. ⅌ ton	200 00	a	225 00
Do. outshot	190 00	a	210 00
Manilla, ⅌ lb.	7½	a	7½
Sisal	6½	a	7
Italian, ⅌ ton	— —	a	200 00
Jute	92 00	a	95 00
American dew r	115 00	a	125 00
Do. do. dressed	175 00	a	190 00
Hides—Duty, 4 ⅌ ct. ad val.			
R. G. and B. Ayres, 20 to 24 lb., ⅌ lb.	— —	a	25
Do. do. gr.	— 12½	a	13
Orinoco	21½	a	22
San Juan	20	a	21
Savanilla	15½	a	16
Maracaibo and d.	15	a	20
Maranham, etc.	15	a	15½
Matamoras	21	a	21½
P. Cabello	19	a	20
Vera Cruz	20½	a	21
Dry South	14	a	15
Calcutta	12½	a	18
Do. Kips, piece	1 65	a	1 70
Do. Dry Salted	1 20	a	1 30
Black, dry	1 10	a	1 20
Honey—Duty, 24 ⅌ ct. ad val.			
Cuba, ⅌ gal	63	a	67
Hops—Duty, 15 ⅌ ct. ad val.			
1856, Eastern & Western	5	a	6½
1857, Eastern & Western	—	a	—
Horns—Duty 4 ⅌ ct. ad val.			
Ox & A. A. R. G. & L.	6	a	11
Leather—Sole—Duty, 15 ⅌ ct. ad val.			
Oak Sl. L., ⅌ lb.	25	a	31
Do. middle	24	a	30
Do. Heavy	27	a	31
Do. dry hide	24	a	27
Do. Ohio	26	a	28
Do. South. light	24	a	27
Do. all weight	—	a	—
Hemlock, best	24	a	25
Do. middle	23½	a	24
Do. heavy	23½	a	24
Do. dry, good	12	a	13
Do. poor	12	a	14
Lime—Duty, 10 ⅌ ct. ad val.			
[illegible]	—	a	60
Lump	—	a	65
Lumber—Duty, 15 ⅌ ct. ad val. Prices at North American Colonies.			
Hemlock.			
T. [illegible] W. P. ⅌ cub. ft.	18	a	21
[illegible] ⅌ cub. ft.	22	a	25
Do. [illegible]	25	a	[illegible]
[illegible] YP by car ⅌ c. ft.	29	a	[illegible]
[illegible] Spruce and Pine.			
[illegible]	11 00	a	[illegible]
Timber, oak, scantling ⅌			
M feet			
Timber of Blue [illegible]			
Georgia Pine, worked			
Plank, G P [illegible]			
Plank and Boards, NR el.			
Plank and Boards, NR 2q			
Boards, NR Lox	17		
Boards, Alb. P. and [illegible]			
Boards, city worked			
Boards, do. clr. pine			
Plank, Alb. Pine			
Plank, city worked			
Plank, Alb. Spruce			
Plank, city Spruce wk'd.			
Shingles, ⅌ bunch			
Do. Ced. 3 ft. 1st qu. ⅌ M			
Do. Ced. 3 ft. 2d qu.			
Do. Company, 3 ft.			
Do. Cypress, 2 ft.			
Do. do. 3 ft.			
Laths, E. ⅌ M			
Staves, W. O. pipe			
Do. W. O. hhd			
Do. W. O. bbl			
Do. R. O. hhd	—		
Heading, W. O.			
Molasses—Duty, 24 ⅌ ct. ad val.			
New Orleans, ⅌ gal	—	a	
Porto Rico			
Cuba Muscovado			
Trinidad, Cuba			
Cardenas, sweet			
Nails—Duty, 24 ⅌ ct. ad val.			
Cut 4d. and 6d., ⅌ lb.			
Wrought, American			
Oils—Duty, Palm, 4; Olive, [illegible] Sperm (foreign fisheries) [illegible] or other Fish (for.) 15 ⅌ ct.			
Flor. ⅌ gl.	— —	a	— —
Olive, 12b. b. & bx	3 00	a	
Olive in c., ⅌ gal		a	
Palm, ⅌ lb.		a	
Linseed, common, ⅌ gal.		a	
Linseed, English		a	
Whale		a	
Do. Refined Winter		a	
Do. Refined Spring		a	
Sperm, crude	1 [illegible]	a	
Do. Winter unbleached	1 [illegible]	a	
Do. bleached	1 30	a	
Elephant, refined bleach.		a	
Lard Oil, S. and W.		a	
Potatoes.			
Bls.	2 00	a	
Potatoe Starch	5 00	a	
Provisions—Duty, Cheese, [illegible] others, 15 ⅌ ct. ad val.			
Beef, mess, count pr. ⅌ bl.	11	a	
Do. do. city	12	a	
Do. mess, extra	14	a	
Do. prime, country	— —	a	— —
Do. prime, city	— —	a	— —
Do. do. mess, ⅌ tierce	20	a	
Pork, mess, ⅌ bbl.	— —	a	
Do. prime	14	a	
Do. do. mess	16 00	a	
Do. do. clear	— —	a	
Lard, O. Pnb. ⅌ lb.	11	a	
Hams, pickled		a	
Shoulders, pickled	6	a	
Beef Hams, in pkle, ⅌ bbl.	19 00	a	
Beef, smoked, ⅌ lb.		a	
Butter, Orange county		a	
Do. State, fair to prime		a	
Do. Ohio		a	
Cheese	7	a	
Rice—Duty, 15 ⅌ ct. ad val.			
Ordinary to fair, ⅌ cwt.	3 [illegible]	a	
Good to prime	3 37	a	
Salt—Duty, 15 ⅌ ct. ad val.			
Turk's Island, ⅌ bush.	—	a	
St. Martin's	—	a	
Liverpool, gr. ⅌ sack	— 65	a	
Do. fine	1 10	a	
Do. do. Ashton's	—	a	
Seeds—Duty, 15 ⅌ ct.			
Clover, ⅌ lb.	9	a	
Timothy, ⅌ bushel	— —	a	
Flax, American rough	1 [illegible]	a	
Sugars—Duty, 24 ⅌ ct.			
St. Croix, ⅌ lb.		a	
New Orleans		a	
Cuba Muscovado		a	
Porto Rico		a	
Havana, white	—	a	
Havana, B. & Y.		a	
Manila		a	
Stuarts' D. R. L.	— —	a	
Stuarts' do. do. C.	— —	a	
Stuarts' do. do. g.	— —	a	
Stuarts' A.	— —	a	
Stuarts' ground ex. sup.	— —	a	
Tallow—Duty, 8 ⅌ ct. ad val.			
American prime, ⅌ lb.		a	
Teas—Duty, 15 ⅌ ct. ad val.			
Gunpowder		a	
Hyson		a	
Young Hyson, m. and		a	
Hyson Skin		a	
Twankay		a	
Souchong, or Oolong		a	
Pekoe		a	
Assorted		a	
Congou		a	
Wool—Duty, 24 ⅌ ct. ad val.			
A. Saxon fleece, ⅌ lb.		a	
A. [illegible] Merino		a	
A. [illegible] Merino		a	
A. [illegible] Merino		a	
Sup. Pulled Lo.		a	
No. 1 Pulled Lo.		a	
Pulled Lo.		a	
Spin. Wash		a	
A. [illegible] Unwashed		a	
A. [illegible] Cam. W.		a	
A. [illegible] W.		a	
A. [illegible] Unwashed W.		a	
A. [illegible] and 1 W.		a	
A. 1 Washed		a	
A. [illegible] Unwashed		a	
A. [illegible] Washed		a	
German Unwashed		a	
German Washed		a	

TO THE PATRONS OF THIS PAPER.

[illegible] Spiritual Telegraph.

[illegible] Year, strictly in Advance $4 00
[illegible] Months 1 00
[illegible] Subscribers, if Delivered 2 00
[illegible] Discount made to local and traveling Agents.

CHARLES PARTRIDGE'S AGENTS.

[illegible] Spiritual Telegraph and [illegible] in our [illegible] Publications' Policy.

[illegible] N. Y., D. M. Dewey. Albany, N. Y., A. E. Chatman, [illegible] Broadway. Troy, N. Y., S. E. Hoyt, 3 First-street. [illegible] N. Y., T. S. Hawks, Post-Office Building. Utica, N. Y., [illegible] French, 172 [illegible]-street. Boston, Mass., Bela Marsh, 14 Brattle-street; Burnham, Federhern & Co., 9 and [illegible]-street. Hartford, Conn., A. Rose. Philadelphia, Pa., [illegible] Black, 836 Race-street. Baltimore, Md., H. Taylor, [illegible]-street; William M. Long. Nashville, Tenn., [illegible] Tyree. Paris, Tenn., S. D. Pace. Cincinnati, O., [illegible]. Cleveland, O., Hawks & Brother, Post-Office Building. [illegible], Ind., J. W. Westerfield. Detroit, Mich., J. S. Fuller, [illegible] avenue. St. Louis, Mo., Woodward & Co., North-side of Fourth and Chestnut-streets; Miss Sarah J. Irish, [illegible]-street. Washington, Ia., E. J. Wooley. Oskaloosa, Ia., [illegible]. Toronto, C. W., E. V. Wilson. San Bernardino, [illegible] Kalb.

☞ Other Agents and Book Dealers will be supplied [illegible]. A liberal discount allowed to the Trade for cash.

The following persons are authorized to receive Money for [illegible] to the Spiritual Telegraph and for all Books named in our Catalogue:—Batavia, N. Y., L. J. Denslow. [illegible] N. Y., N. B. Greeley. Farlville, N. Y., William [illegible]. Sarras, N. Y., J. O. Ransom. Morrisville, N. Y., [illegible] Morse, N. Y., N. Stevenson. Auburn, N. Y., J. H. [illegible]. Center Sherman, N. Y., A. E. Lyon. Southold, N. Y., [illegible] Galbraith. Winsted, Conn., Bedley Moore. Bridgeport, Conn., Benajah Mallory. Stepney, Conn., Gen. Judson [illegible]. Hartford, Conn., Dr. J. R. Mettler. New Haven, Conn., [illegible] Bookman. South Manchester, Conn., Ward Cheney. [illegible]ville, Conn., Isaac T. Pease. Cascade, Wis., Seth [illegible]. Carversville, Pa., William R. Evans. Meriden, [illegible] K. I., Roys. Glendale, Mass., John H. Lynd. Springfield, Vt., Rufus Elmer. Worcester, Mass., A. P. Ware. [illegible] Sedgwick, N. H., C. C. Fellows. Woodstock, Vt., Austin [illegible]. Morrisville, Pa., G. M. Allen. Reading, Pa., [illegible] Lamb. Cleveland, O., S. E. Everett. Bellevue, O., F. A. [illegible]. Palmyra, O., H. Steel. Coldwater, Mich., James [illegible]. Pontiac, Mich., Candace L. Calvin. Cedar [illegible], W. Rathbun. Oregon City, F. S. Holland. Dansville, C. B. Stuart. Farmersville, C. W., William W. [illegible]. Salem, Ia., J. M. Mendenhall. England, London, H. [illegible], 119 Regent-street; John White, 31 Bloomsbury-[illegible]. France, Paris, J. B. Bailliere, 19 Rue Hautefuelle. [illegible] Madrid, Ch. Bailly Bailliere, 11 Calle del Principe.

SCOTT COLLEGE OF HEALTH,

NO. 6 BEACH STREET, NEW YORK,

Opposite St. John's Park, one of the most convenient, [illegible] healthy locations in the city of New York, adjacent to all railroad and omnibus lines.

JOHN SCOTT & CO., Proprietors.

JOHN SCOTT,

(Late of St. Louis,)

SPIRIT AND MAGNETIC PHYSICIAN,

SOCIAL CIRCLES,

Free of charge, will be held at the College every Wednesday evening commencing the first Wednesday in September.

Believing an age when almost everything in the shape of advertisement is considered humbug, we desire persons who may be afflicted to write to those who have been relieved through the Scott College of Health, and satisfy themselves how we do not claim half what in justice to ourselves we might.

We have taken a large, handsome and commodious house, with a view of accommodating those who may come from distance to be treated.

Medical Cold Water Baths in the house; also Magnetic and Medical Baths, adapted to peculiar complaints. In fact, we provide every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The success we have met with since last January warrants us in stating unhesitatingly that all who may place themselves or friends under our treatment may depend upon speedy if not an entire cure. Persons desirous of being cured in the College of Health, should write a day or two in advance so we can be prepared for them.

EXAMINATIONS.

Those who may be afflicted, by writing and describing symptoms will be examined, disease diagnosed, and a package of medicine sufficient to cure, or at least to confer such benefit that the patient will be fully satisfied that the continuance of the treatment will cure. Terms, $5 for examination and advice. The money must in all cases accompany the letter.

JOHN SCOTT & CO.

Read the following, and judge for yourselves:

Mrs. Jane Tillotson, Cleveland, Ohio, cured in fourteen days of falling of the womb, by the use of Scott & Co.'s Womb Tablets. Price $5 post paid.

In Talma, New York city, cured of numbness and partial paralysis of limbs.

In Brown, Brooklyn, N. Y., cured of consumption. When she first called at the Scott College of Health, she was pronounced by her physicians incurable. She is now well and strong.

[illegible], cured by one application of the hand and one month's use of chrome piles, and probably some two hundred others were cured of piles by using Scott & Co.'s Pile Salve.

[illegible] C. Burton, New Brittain, Conn., one of the worst cases of scrofula, cured in seven weeks, and nearly all the [illegible] covered over with new and healthy skin. This is positive [illegible] of the most astonishing cases on record.

Mary Ann Wilson, of Williamsburgh, N. Y., suppression of menses. She had suffered for years. Cured in two weeks.

[illegible], aged 13 years, Brooklyn, N. Y., cured of fits. She had been troubled with them from infancy. Cured in [illegible] weeks.

[illegible] Carroll, N. Y. city, troubled with rheumatism [illegible] years. Afflicted for nine years. Cured in [illegible] weeks.

[illegible], boarded in the Scott College of Health, [illegible] weeks of dyspepsia and tendency to dropsy. A [illegible] addressed to us will be answered, giving her full address.

[illegible] at the "Scott College of Health," 6 Beach-street, [illegible] consult Dr. John Scott relative to a sore upon my [illegible] which was pronounced CANCER by him, the same [illegible] by other Physicians. I determined to remain [illegible] and go under treatment at the "Scott College of Health." Upon the 3d day of May I placed myself in the hands of Dr. John Scott & Co., and on this 3d day of June four [illegible] later, I leave for home, entirely cured of the cancer.

B. J. ANDREWS, New Britain, Conn.

New York, June 3, 1858.

[illegible], Myrtle River, Conn.

[illegible] H. Mix, Griffin, Ga.

[illegible] C. Beckwith, New Britain, Conn.

WILLIAM BARNES, April 27, 1858.

[illegible] & Co.

[illegible] shall want some more of your Cough medicine, [illegible] it to them. My daughter was very bad with a cough [illegible] and I was afraid she could not live long. After using only two bottles, she is almost well. This is great medicine. [illegible] are astonished at its effects. No doubt I shall be the means of selling a large quantity of it, here in this section. Send it by Hogan's Express as you did before.

My best respects, IRA GRAY.

Mrs. Mulligan had been afflicted for years with the heart disease. The physicians pronounced her incurable, and gave her up to die. Mrs. Lester persuaded her to come to the Scott College of Health. After the third visit she was able to do a hard day's scrubbing and washing. She is now enjoying perfect health. She resides number 195 Tenth avenue, New York city. Dr. John Scott only placed his hands upon her three times.

Mrs. Smith (late Mrs. Hall), residing at Mr. Levy's boarding-house, cured of Scarlet Fever in ten minutes.

Hundreds of other persons since the establishment of the Scott College of Health, but space will not admit of an enumeration. Out of 1,462 patients treated at the Scott College of Health, not one, if not fully cured, but what has received a remarkable benefit. Office hours from 8 A. M. to 6 P. M.

Address JOHN SCOTT & CO.,
6 Beach-street, New York.

SPIRIT PREPARATIONS.

GIVEN TO JOHN SCOTT AND PREPARED BY JOHN SCOTT & CO., 6 BEACH-STREET, NEW YORK.

COUSIANA, OR COUGH REMEDY.

This is a medicine of extraordinary power and efficacy in the relief and cure of Bronchial Affections and Consumptive Complaints; and as it excels all other remedies in its adaptations to that class of diseases, is destined to supersede them, and give health and hope to afflicted thousands. Price 25 cts.

PILE SALVE.

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

EYE WATER.

For sick or inflamed eyes this preparation stands unrivaled. It never fails to give immediate relief; and when the difficulty is caused by any local affection, the cure will be speedy and permanent. Price 50 cents.

SPIRIT EMBROCATION.

For Scotter, Erysipelas, Salt Rheum and all Scrofulatic eruptions on the skin, an invaluable remedy, and warranted to cure in all ordinary cases. Price $1.

CANCER SALVE.

This salve, when used with the Magnetic or Spiritual powers of Dr. Scott, has never, in a single instance, failed to effect a permanent and positive cure, no matter how aggravated the case. It will be found triumphantly efficacious of itself alone, in cases where the part affected is open, and when Dr. Scott's services can not be obtained, those of any good medium, whose powers are adapted to such complaints, will answer the purpose. Price, $10.

ALOTIANA, OR NATURE'S VIVIFIER.

This astonishing and powerful medicine can be used for many diseases not specified. Scarcely a day passes but we hear of some of its wonderful effects and often in an entirely new character of disease. We do not claim for it the reputation of a cure all, but we do regard it as a cure of many. It has proved startlingly and amazingly successful in the worst kinds of Rheumatism, Neuralgia, Sprains, Bruises, Dislocated Joints, Chilblains, Frosted Feet, Stiff Neck, Tetter, Sore Breast, Sore Nipples, Spinal Complaints, Baldness, etc. DIRECTIONS—Rub well the parts affected three times a day. Keep the jars well corked, and mix well before using. Price, 1$ per jar.

ABSORBINE.

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

BY PARTICULAR.

In ordering any of the above medicines, inclose the amount in a letter, addressed to the undersigned, and state distinctly how the packages must be sent, and to whom addressed. In all cases the packages will be forwarded by the first conveyance. Address,

Dr JOHN SCOTT & CO.,
6 Beach-street, New York.

☞ Liberal discount made to agents.

WOODMAN'S

REPLY to DR. DWIGHT.—The THREE LECTURES of J. C. WOODMAN, Esq. (a distinguished lawyer of Portland, Me.) in reply to the indiscriminate assaults of Rev. Dr. Dwight, on Spiritualism will be on our counter and for sale before this paper reaches our readers. It is a strong production, clear, direct, logical, and we heartily commend it to the attention of the friends of the cause. The divine, with his *fogy* and *foggy* ideas [illegible] Past, is no match for the lawyer with the mantle of a fresh inspiration resting upon him. Mr. Woodman meets him at every point, and at every thrust of his lance manages to find an open joint or cracked link in his armor. Still he is compassionate, and forbears to make an unmanly use of his advantage. He does not press his opponent through the wall, nor mutilate him when he is down; he is satisfied to defeat him and to erect around Modern Spiritualism a wall impregnable, even on the Doctor's own platform, which, we think, he has fully succeeded in doing. The work may be regarded as certainly one of the ablest expositions of Spiritualism, on Biblical, historical and philosophical grounds, which the New Dispensation has called forth. Price, 25 cents; postage, 5 cents. Address,

CHARLES PARTRIDGE,
281 tf Office of the SPIRITUAL TELEGRAPH, 320 Broadway.

MRS. S. E. ROGERS,

44 DELANCY-STREET, SIGHT and PSYCHOLOGICALLY SYMPATHETIC HEALING MEDIUM. Treatment otherwise, if necessary. Descriptions of persons physically, morally, mentally. Hours 10 to 12 A. M., 2 to 5, and 7 to 10 P. M., Wednesdays, Saturdays and Sundays excepted, unless by engagement. Terms—$1 an hour. 288 tf

RELIEVE YOURSELVES.

SCOTT & CO'S PILE SALVE is a sure and positive CURE, affording INSTANT RELIEF. Price, $1 per box. For sale at the Scott College of Health, 6 BEACH-ST., New York, and by S. T. Munson, General Agent for Scott & Co's Spirit Preparations, 5 Great Jones-st., N. Y. 8[illegible] tf

TO SPIRITUAL INVESTIGATORS.

MRS. BECK, RAPPING, TIPPING, SPELLING, SEEING, HEALING, PERSONATING, and TRANCE SPEAKING MEDIUM. Sincere inquirers can consult her from 9 A. M. to 10 P. M., at her residence 139 WEST SIXTEENTH STREET, between Seventh and Eighth avenues, New York City. A highly developed Rapping Medium located with Mrs. BECK. 8[illegible]

HEALING MEDIUMSHIP,

W. C. HUSSEY, has removed from 477 Broadway to 271 CANAL-STREET, four doors east of Broadway. Mr. H. uses no medicinal preparations in his practice, but in both acute and chronic diseases, depends entirely upon Nature's potent agency—"MAGNETIC SPIRIT INFLUENCE."

Mrs. J. HULL, whose healing powers have been satisfactorily tested during the past winter, as an assistant to Mr. H. will attend to lady patients when desired.

Office hours from 9 to 12 A. M., and from 1 to 5 P. M.

DISCOURSES By Cora L. V. Hatch. $1. For sale by S. T. MUNSON, 5 Great Jones-street.

WHEELER & WILSON

MFG. CO'S SEWING MACHINES.—HIGHEST PREMIUM awarded to them by the American Institute, New York, March [illegible], [illegible] and at the Maryland Institute, Baltimore, [illegible]. Salesroom, 505 BROADWAY, New York.

We prefer them to any others. *Tribune.*
They are [illegible]. *Times.*
Worth a thousand dollars a year. *Herald.*
Do the work of half a dozen girls. *Journal of Commerce.*
Equal to any expensive machine. *Home Journal.*
[illegible] for family use. *Evening Post.*
Most valuable to American families. *Independent.*
We can't do without one. *Christian Intelligencer and Herald.*
Will give satisfaction. *Tribune.*
The best adapted for general family use. *Times.*
Deserving of the high reputation they have attained. *Herald.*
Adjudged by a jury of their peers to be the best. *Times.*
Life is easier in every family where they are used. *Tribune.*
We place them at the head of the list. *Times.*
Worthy of the high award they have received. *Times.*
A benefaction to the sex. *Tribune.*
Magical in operation. *Christian Intelligencer and Herald.*
Beyond all question the machines.—*Home Journal.*
The stitch can not be unravelled. *Home Journal, Independent.*
They maintain their reputation. *Tribune.*
Saves the time and health of the women.—*Home Journal.*
Our household is in raptures with theirs. *Home Journal.*
Simply the best of the world. *Times.*
Are greatly superior.—*Home Journal.*
One of our household gods.—*Home Journal.*
Unrivaled in every quality.—*Home Journal.*
Pretty.—*Fashionable.*
Have no equal for family use.—*Home Journal.*
A triumph of mechanical genius.—*New York Journal.*
Combine every requirement.—*Family Magazine.*
Vastly superior to all others.—*Golden Prize.*
Are without a rival.—*Home Journal.*
We entirely prefer them.—*Home Journal.*
We can not say too much in their praise.—*New Yorker.*

MOTHERS! MOTHERS!! MOTHERS!!!

AN OLD NURSE FOR CHILDREN.—Intended to procure Use Wherever Introduced. Sixty-five Thousand Testimonials Received Annually. It greatly facilitates the process of teething by softening the gums, reducing all inflammation—will allay all pain and spasm—cure wind and regulate the bowels. Depend upon it, mothers, it will give rest to your sufferers, and relief and health to your infants. Perfectly safe in all cases.

If life and health can be estimated by dollars and cents, it is worth its weight in gold.

Millions of bottles are sold every year in the United States. It is an old and well-tried remedy.

PRICE ONLY 25 CENTS A BOTTLE.

☞ None genuine unless the fac-simile of CURTIS & PERKINS, New York, is on the outside wrapper.

Sold by Druggists throughout the world. 3[illegible]

KNOW THYSELF.

AND be SUCCESSFUL.—A new Chart, with a written Delineation of Character, Business Adaptations, etc. Address, E. P. WILSON, Terms $2. 393 Fourth-avenue, New York.

N. B.—For Chart, Delineation and Original Adaptations, $3 (0). 3[illegible]

FOUNTAIN OF HEALTH,

393 FOURTH-AVENUE, near Twenty-eighth-street. All [illegible] Magnetic and Spiritual Aesculapian [illegible] of Health. Our success in the past gives [illegible] of the future.

Clairvoyant Examinations made when desired. Office hours from 9 to 12 A. M., and from 2 to 4 P. M. E. P. WILSON, 313 3m P. A. FERGUSON.

J. B. CONKLIN, MEDIUM,

WILL receive visitors every day and evening, at his rooms, 548 BROADWAY. Hours, morning from 9 to 12, afternoon, from 2 to 5, and evening, from 7 to 10 o'clock. Will visit parties at their houses by appointment.

COURTNEY & PAYNE,

ATTORNEYS and COUNSELLORS at LAW, [illegible] BROADWAY, New York, and [illegible] Brooklyn.

Messrs. COURTNEY & PAYNE will give their attention to the Prosecution and Collection of Claims in all the Courts of Brooklyn and New York, and the adjoining counties. By their prompt and [illegible] attention to business, they hope to deserve their share of the patronage of the Spiritual Public.

W. S. COURTNEY,
B. K. PAYNE.

292 tf

BOARDING.

BOARDING at Mr. LEVY'S, 231 WEST THIRTY-FIFTH STREET, where Spiritualists can live with comfort and economy, with people of their own sentiments. 318 3m

A. C. STYLES, M. D.,

BRIDGEPORT, CONN., INDEPENDENT CLAIRVOYANT, examines a true description of the disease of the person before him, or no fee will be accepted.

TERMS TO BE STRICTLY OBSERVED—For a Clairvoyant Examination and Prescription, when the patient is present, $1. For Psychometric Delineation of Character, $1. Strict attention, the Fee and Postage Stamps must be inclosed.

Office, 136 MAIN-STREET, Bridgeport, Conn. 314 tf

A. CLARK, HEALING MEDIUM,

HAS taken rooms on first floor, at 1154 Grand-street, a few doors west of Clinton, where persons wishing to avail themselves of his healing powers may find an opportunity. Office hours from 8 to 11 A. M., and from 1 to 3 P. M.

Persons having a desire to hear from their friends in the spirit world may find an opportunity by addressing a note to Mr. Clark, written as follows: The dispatches were delivered in the room. The communications will not be opened, but will be returned with the answer. Charge $1.

For magnetic treatment, Friday.—Those wishing to know more, themselves may have their questions answered telegraphically by addressing a note to Mr. Clark as above. Fee $1. 3[illegible]

D. WM. LIVINGSTON,

MAGNETIC AND CLAIRVOYANT PHYSICIAN, formerly Magnetic [illegible] A. J. Davis, now associated with some of the best [illegible] in the world. [illegible] persons that have been cured in their place and elsewhere can testify to.

Terms for [illegible] $2
All [illegible] fees 2

[illegible] Vassar Place, Poughkeepsie, N. Y.

NOTICE.—The readers of the TELEGRAPH who wish to procure Insurance on their lives or against fire, are advised to apply at office of D. R. SOUTHWICK, 61 Liberty-street, New York, who effects Insurance in the best Stock and Mutual Companies at equitable rates.

UNDERTAKER

C. DINGLEY, SEXTON of the OR[illegible] CHARGE [illegible] CHURCH, New York, [illegible] to any [illegible] at [illegible] Hearses furnished [illegible] Burial Cases [illegible] Attendance [illegible] Office, One HUNDRED [illegible] Broadway. Residence [illegible] HAYES [illegible] Avenue, Brooklyn. [illegible] 3[illegible]

Just Published—Fifth Edition

OUTLINES OF THE MAGIC STAFF:

AN AUTOBIOGRAPHY

OF ANDREW JACKSON DAVIS.

[illegible] of the world's [illegible] and [illegible] are [illegible] beautiful, and the [illegible] by [illegible] the [illegible] year in the present period.

Of the [illegible] events which [illegible] the Author's [illegible] and [illegible] are [illegible] beautiful, and the [illegible] by a [illegible] and [illegible] entertaining. In one [illegible] 12mo, Boards. Price $1 25. Mailing [illegible] free. [illegible] will be promptly attended to. [illegible] BROWNE, [illegible] Broadway, N. Y.

SPIRIT MATCHES.

A NEW INVENTION, without Brimstone and [illegible] Water proof and [illegible] Warranted to keep [illegible] in the [illegible] $1 to $[illegible] per gross. [illegible] New York. Also, all the [illegible] Matches made and put up in a superior manner for [illegible] consumption, [illegible] Orders may be sent by mail [illegible]

NEW YORK MATCH DEPOT, 197 Broadway.

ELECTRO-MAGNETIC BUFFTINE!

DR. J. BOVEE DODS has opened an Office at [illegible] Brooklyn, N. Y. [illegible] ability how to treat and [illegible] Buffetine. [illegible] taken [illegible] a [illegible] many cures—which [illegible] the world. He will describe the nature of the disease [illegible] without asking the patient any question, provided he only will touch them the part of the [illegible] that have been [illegible] Buffetine would be [illegible] 3[illegible]

S. T. MUNSON, PUBLISHER,

5 GREAT JONES-STREET, and ADDRESS [illegible] Address of Thomas Paine, by George W. [illegible] Price per [illegible] PAINE'S [illegible] ON ARRIVAL, viz.: [illegible] than 8000 have already been sold. Prices for [illegible] per hundred. [illegible]

[illegible] has a general assortment of [illegible] publications and [illegible] to the [illegible] Great Jones-street.

GIFTS! GIFTS!! GIFTS!!! GIFTS!!!

D. W. EVANS & CO'S ORIGINAL [illegible] Co.—[illegible] Fountains. [illegible] an assortment of [illegible] of Healing. [illegible] received at the [illegible] of sale [illegible]

[illegible] ASSORTMENTS.

Gold Watches,	worth from $[illegible] to	$100
Silver Watches,	"	[illegible]
Vinaigrettes,	"	[illegible]
Lazarus Gold Pens and Mounted Pens,	"	3 00 " 25
Fine gold and Coral Pins and Drops,	"	4 00 " 15
Lady's Neck Chains and Chatelaines,	"	10 00 " 50
[illegible] Pens and Pencils,	"	10 00 " 50
[illegible] and Painted Sleeve Buttons and [illegible],	"	2 00 " 10
Gold Pens and Pens,	"	[illegible] " 15
Solid Gold Pocket Pens,	"	12 00 " 50

For a large assortment of Fancy and Useful Articles, Gold Toothpicks, Gold Thimbles, Fancy Pins, [illegible] Watch keys, etc., [illegible] our patronage [illegible]

OUR NEW AND [illegible] CATALOGUE.

[illegible] to Agents [illegible] Fancy Articles [illegible] in all parts [illegible] will be guaranteed.

Purchasing Books [illegible] the same chance as if they were [illegible] transactions. [illegible] cases will [illegible] Books with a written [illegible] the person [illegible] Address, D. W. EVANS & CO., [illegible] Broadway, New York City. [illegible]

INVENTORS—PATENTS PATENTEES.

PERSONS desiring to secure Patents in the [illegible] Department of Patents, [illegible] Washington, D. C., [illegible] New York. 3[illegible]

DR. G. A. REDMAN,

TEST-MEDIUM has removed to the City of New York and taken Rooms at No. 49 FOURTH AVENUE, where he will receive visitors [illegible]

SPIRITUAL PUBLICATIONS.

CHARLES PARTRIDGE'S CATALOGUE

PUBLISHING OFFICE
[illegible] BROADWAY, NEW YORK.

Our list embraces all the principal works devoted to Spiritualism, whether published by ourselves or others, and will comprehend all works of value that may be issued hereafter. The reader's attention is particularly invited to those named below, all of which may be found at the office of the SPIRITUAL TELEGRAPH. The postage on books is one cent per ounce, and two cents where the distance is over three thousand miles, and in all cases must be pre-paid. Persons ordering books should therefore send sufficient money to cover the price of postage.

Lyric of the Morning Land.
By Rev. Thomas L. Harris. A beautiful poem of 5,000 lines (253 pages) 12mo, dictated in thirty hours, printed on the finest paper and elegantly bound. Price, plain muslin, 75 cents; muslin gilt, $1; morocco gilt, $1 25. Charles Partridge, publisher.

Epic of the Starry Heaven.
By Rev. Thomas L. Harris. Spoken in 26 hours and 16 minutes, while in the trance state; 210 pages, 12mo, 4,000 lines. Price, plain bound, 75 cents; gilt muslin, $1. Postage, 12 cents. Charles Partridge, publisher.

Lyric of the Golden Age. A poem.
By Rev. Thomas L. Harris, author of "Epic of the Starry Heaven" and "Lyric of the Morning Land." 417 pages, 12mo. Price, plain boards, $1 50; gilt, $2. Postage, 20 cents. Charles Partridge, publisher.

Spirit-Manifestations.
By Dr. Hare. Experimental investigation of the Spirit-manifestations, demonstrating the existence of Spirits and their communion with mortals; doctrine of the Spirit-world respecting Heaven, Hell, Morality and God. Price, $1 75. Postage, 30 cents. Charles Partridge, publisher.

The Spiritual Telegraph.
Volume I, a few copies complete, bound in a substantial manner. Price, $2. Charles Partridge, publisher.

The Spiritual Telegraph.
Volume V., complete. Price, $3.

The Telegraph Papers.
Nine Volumes, 12mo, for the years 1853, '4 and '5, about 4,500 pages, with complete index to each volume, handsomely bound. These books contain all the more important articles from the weekly SPIRITUAL TELEGRAPH, and embrace nearly all the important spiritual facts which have been made public during the three years ending May, 1857. The price of these books is 75 cents per volume. Postage, 20 cents per volume. Charles Partridge, publisher.

The Shekinah, Vol. I.
By S. B. Brittan, Editor, and other writers, devoted chiefly to an inquiry into the spiritual nature and relations of Man. Bound in muslin, price, $2; elegantly bound in morocco, lettered and gilt in a style suitable for a gift-book, price, $3. Postage, 34 cents. Charles Partridge, publisher.

Volumes II and III.
Plain bound in muslin, $1 50 each; extra bound in morocco, handsomely gilt, $2 each. Postage, 24 cents each. Charles Partridge, publisher.

Brittan and Richmond's Discussion.
400 pages, octavo. This work contains twenty-four letters from each of the parties above named, embodying a great number of facts and arguments, pro and con, designed to illustrate the spiritual phenomena of all ages, but especially the modern manifestations. Price, $1. Postage, 28 cents. Charles Partridge, publisher.

Brittan's Review of Beecher's Report.
Wherein the conclusions of the latter are carefully examined and tested by a comparison with his premises, with reason and with the facts. Price, 25 cents, paper bound, and 38 cents in muslin. Postage, 3 and 6 cents. Charles Partridge, publisher.

The Tables Turned.
By Rev. S. B. Brittan. A review of Rev. C. M. Butler, D.D. This is a brief refutation of the principal objections urged by the clergy against Spiritualism, and is, therefore, a good thing for general circulation. Price, single copies, 25 cents. Postage, 3 cents. Charles Partridge, publisher.

Spiritualism.
By Judge Edmonds and Dr. G. T. Dexter, with an appendix by Hon. N. P. Tallmadge and others. Price, $1 25. Postage, 30 cents. Charles Partridge, publisher.

Spiritualism, Volume II.
By Judge Edmonds and Dr. Dexter. "The truth against the world." Price, $1 25. Postage, 30 cents. Charles Partridge, publisher.

Physico-Physiological Researches.
By Baron von Reichenbach. In the dynamics of Magnetism, Electricity, Heat, Light, Crystallization and Chemism, in their relations to vital force. Complete from the German second edition, with the addition of a Preface and Critical Notes, by John Ashburner, M.D. Third American edition. Price, $1. Postage, 20 cents. Charles Partridge, publisher.

Discourses from the Spirit-World.
By Rev. R. P. Wilson, Medium. Dictated by Stephen Olin. This is an interesting volume of 200 pages. Price, 63 cents. Postage, 10 cents. Charles Partridge, publisher.

The Lily Wreath.
By A. B. Child, M.D. Spiritual Communications, received chiefly through the mediumship of Mrs. J. S. Adams. Price, 85 cents, $1 and $1 50, according to the style of the binding. Postage, 15 cents.

Philosophy of the Spirit-World.
Rev. Charles Hammond, Medium. Price, 63 cents. Postage, 12 cents. Charles Partridge, publisher.

A Review of Dod's Involuntary Theory of the Spiritual Manifestations.
By W. S. Courtney. A most triumphant refutation of the only material theory, that deserves a respectful notice. Price, 25 cents. Postage, 3 cents. Charles Partridge, publisher.

Secress of Prevorst.
By Justinus Kerner. A book of facts and revelations concerning the inner life of man and a world of spirits. New edition. Price, 38 cents. Postage, 6 cents. Charles Partridge, publisher.

Stilling's Pneumatology.
By Prof. George Bush. Being a reply to the questions, What Ought and What Ought Not to be Believed or Disbelieved concerning Presentiments, Visions and Apparitions, according to nature, reason and Scripture, translated from the German. Price, 75 cents. Postage, 16 cents. Charles Partridge, publisher.

The Approaching Crisis.
By A. J. Davis. Being a review of Dr. Bushnell's recent lecture on Supernaturalism. Price, 50 cents. Postage, 13 cents. Charles Partridge, publisher.

Nature's Divine Revelations, etc.
By A. J. Davis, the Clairvoyant. 790 pages. Price, $2. Postage, 43 cents. Charles Partridge, publisher.

A Chart.
By A. J. Davis. Exhibiting an outline of the progressive history and approaching destiny of the race. Price, $1. Charles Partridge, publisher.

The Present Age and the Inner Life.
By Andrew Jackson Davis. Being a sequel to Spiritual Intercourse. This is an elegant book of near 300 pages, octavo, illustrated. Price, $1. Postage, 23 cents. Charles Partridge, publisher.

The Celestial Telegraph.
By L. A. Cahagnet. Or, Secrets of the Life to come; wherein the existence, the form, and the occupation of the soul after its separation from the body, are proved by many years' experiments, by the means of eight ecstatic somnambulists, who had eighty perceptions of thirty-six persons in the spiritual world. Price, $1. Postage, 19 cents. Charles Partridge, publisher.

Scenes in the Spirit-World; or, Life in the Spheres.
By Hudson Tuttle, Medium. Price, muslin, 50 cents; paper, 25 cents. Postage, 7 cents.

The Pilgrimage of Thomas Paine.
By C. Hammond, Medium. Dictated by the Spirit of Thomas Paine. Paper, price 50 cents; muslin, 75 cents. Postage, 12 cents. Charles Partridge, publisher.

The Clairvoyant Family Physician.
By Mrs. Tuttle. Price, muslin, $1. Postage, 10 cents. Charles Partridge, publisher.

Voices from Spirit-Land.
By Nathan Francis White, Medium. Price, 75 cents. Postage, 13 cents. Charles Partridge, publisher.

Spiritualism; Its Phenomena and Significance.
An Essay read, by invitation, before the New York Christian Union, by Charles Partridge, Editor of the SPIRITUAL TELEGRAPH; together with a report of an ensuing Discussion on the subject. Pp. 56. (Published at this office.) Single copies, 12 cents; postage, 3 cents. $1 per dozen; postage, 30 cents.

◆

SPIRITUAL BOOKS BY OTHER PUBLISHERS.

The Great Harmonia, Vol. I. The Physician.
By A. J. Davis. Price, $1 25. Postage, 20 cents.

The Great Harmonia, Vol. II. The Teacher.
By A. J. Davis. Price, $1. Postage, 19 cents.

The Great Harmonia, Vol. III. The Seer.
By A. J. Davis. Price $1. Postage 19 cents.

The Great Harmonia, Vol. IV. The Reformer.
By A. J. Davis. Concerning physiological vices and virtues, and the seven Spheres of Marriage. Price, $1. Postage, 19 cents.

The Harmonial Man.
By A. J. Davis. Price, 30 cents. Postage, 6 cents.

The Philosophy of Special Providence.
By A. J. Davis. A Vision. Price, 15 cts.; postage, 3 cts.

Free Thoughts on Religion.
By A. J. Davis. Price, 15 cents; postage, 3 cents.

The Magic Staff.
An Autobiography of A. J. Davis. Price $1 25; postage, 22 cents.

The Philosophy of Spiritual Intercourse.
By A. J. Davis. Price, 50 cents; postage 9 cents.

The Penetralia. By A. J. Davis. Price, $1; postage, 23 cts.

The Macrocosm, or the Universe Without.
By William Fishbough. Paper bound, price 50 cents; muslin, 75 cents; postage, 12 cents.

Hymns of Spiritual Devotion.
By Rev. Thomas L. Harris. Two vols. in one. A collection of Hymns from the Spirit-life, adapted to the wants of families, circles and congregations of Spiritualists. Plain muslin, 75 cents; postage, 9 cents.

Compendium of the Theological and Spiritual Writings of Swedenborg.
Being a systematic and orderly epitome of all his religious works. With an appropriate introduction. Prefaced by a full life of the author, with a brief view of all his works on Science, Philosophy and Theology. Price, $2; postage, 45 cents.

Biography of Swedenborg.
By J. J. G. Wilkinson, M.D. Price 75 cts.; postage, 11 cts.

Heaven and its Wonders.
The World of Spirits and Hell. By Emanuel Swedenborg. A fine octavo of 354 pp. cloth. Price, 75 cts.; postage, 30 cts.

The Conflict of Ages Ended;
A Succedaneum to Beecher's "Conflict of Ages." By Rev. Henry Weller. Price 83 cents; postage 17 cents.

Spiritualism Explained.
By Joel Tiffany. Twelve Lectures delivered in the city of New York, entitled The Demonstration of Truth, The Sphere of Lust, The Second or Relational Sphere, Communication, The Law of Progression, Mediumship, Spiritual Healing, Condition of the Spirit, Organization, Individualization, What Constitutes the Spirit, etc. Price $1, postage 12½ cents.

The Spiritual Reasoner.
By E. W. Lewis, M.D. A book of Facts, Reasonings and Spiritual Communications. Price, 75 cts.; postage, 13 cts.

Comte's Positive Philosophy.
Translated by Harriet Martineau. A new and elegant edition in one volume. Price $3. This work is in one splendid octavo of 838 pages, large type, elegant paper and neatly bound in cloth. Printed verbatim from the London edition. For sale at this office.

Philosophy of Mysterious Agents.
By E. C. Rogers. Human and Mundane; or the Dynamic Laws and Relations of Man. Bound; price $1, postage, 24 cts.

Light from the Spirit-world.
By Rev. Charles Hammond, Medium. Being written by the control of Spirits. Price, 75 cents, postage, 10 cents.

The Bouquet of Spiritual Flowers;
By A. B. Child, M.D. Received chiefly through the mediumship of Mrs. J. S. Adams. Price, 85 cts.; postage, 15 cts.

Psalms of Life.
A Compilation of Psalms, Hymns, Chants, Anthems, etc. embodying the Spiritual, Progressive and Reformatory Sentiment of the Age. Price, 75 cents, postage 14 cents.

Night Side of Nature.
By Catharine Crowe. Ghosts and Ghost Seers. Price $1 25; postage, 20 cents.

New Testament Miracles and Modern Miracles.
By J. H. Fowler. The comparative amount of evidence for each, the nature of both, testimony of a hundred witnesses. An Essay read before the Divinity School, Cambridge. Price, 30 cents; postage, 5 cents.

Spirit-works Real, but not Miraculous.
By Allen Putnam. Price, 25 cents; postage, 3 cents.

Dr. Esdaile's Natural and Mesmeric Clairvoyance.
With the Practical Application of Mesmerism in Surgery and Medicine (English edition). Price, $1 25; postage 10 cts.

Natty, a Spirit.
Allan Putnam, Esq., Roxbury, Mass., is the author and compiler of this Narrative and Communication. The book contains an interesting narrative of the production of the Spirit's likeness by an artist on canvas, through spiritual visions, communications, directions, etc. 139 pages. Price, muslin bound, 63 cents. Postage, 8 cents.

The Healing of the Nations.
Through Charles Linton, Medium, with an elaborate Introduction and Appendix by Gov. Tallmadge. Illustrated by two beautiful steel engravings. Contains 550 pages. Price, $1 50; postage, 30 cents.

Science vs. Spiritualism.
By Count Agenor De Gasparin. A Treatise on Turning Tables, etc. The general subject of Modern Spiritualism and its theological bearing is considered in two volumes of nearly 1000 pages. Price, $2 50; postage, 40 cents.

A Synopsis of Spiritual Manifestations.
By J. S. Williams, Medium. Price, 5 cts.; postage, 1 cent.

Evangel of the Spheres.
By D. J. Mandell. Price, 30 cents; postage, 6 cents.

Mesmerism in India.
By Dr. Esdaile. Price, 75 cents; postage 13 cents.

Modern Spiritualism.
By E. W. Capron. Its Facts and Fanaticisms; its Consistencies and Contradictions; with an Appendix. Price $1; postage 20 cents.

The Bible; is it a Guide to Heaven?
By Geo. B. Smith. Price, 25 cents; postage, 3 cents.

Spiritual Experience of Mrs. Lorin L. Platt.
Price, 20 cents; postage, 3 cents.

Principles of the Human Mind.
By Alfred Snell. Deduced from Physical Laws. Price, 25 cents; postage, 3 cents.

History of Dungeon Rock.
By Enesee. Dictated by Spirits. Price 25 cts.; postage, 3 cts.

Voltaire in the Spirit World.
Given through Mrs. Sweet. Price 10 cents; postage 2 cts.

Dr. Hare's Lecture at the Tabernacle.
Delivered in November, 1855, before an audience of 3,000 in the city of New York. Price 5 cents; postage 2 cents.

Rivulet from the Ocean of Truth.
By John S. Adams. An interesting narrative of advancement of a Spirit from Darkness to Light. Price, 25 cents; postage, 5 cents.

Answers to Seventeen Objections.
Against Spiritual Intercourse. By John S. Adams. Paper, 25 cents; muslin, 37 cents; postage, 7 cents.

Review of Beecher's Report.
By John S. Adams. Review of Rev. Charles Beecher's opinion of the Spirit Manifestations. Price, 6 cents; postage 1 cent.

Spirit-Intercourse.
By Herman Snow, late Unitarian Minister at Montague, Mass. Price, 60 cents; postage, 10 cents.

Astounding Facts from the Spirit-World.
Dr. Gridley. Witnessed at the house of J. A. Gridley, Southampton, Mass. Illustrated with colored diagrams. Price, 63 cents; postage, 9 cents.

The Child and The Man.
Fourth of July Oration, by Dr. Hallock, with extemporaneous Speeches by S. B. Brittan and others. Price 18 cents; postage, 3 cents.

Philosophy of Creation.
Horace G. Wood, Medium. Unfolding the Laws of the Progressive Development of Nature. By Thomas Paine. Price, 38 cents; postage, 6 cents.

Millennium Dawn.
By Rev. C. K. Harvey. A work on Spiritualism. Price, 50 cents; postage, 7 cents.

Library of Mesmerism.
By Newman, Snell, Dr. Dods, Williams, and others. Price $1 50 per volume; postage, 20 cents.

Harmonead and Sacred Melodist.
By Asa Fitz; a Collection of Songs and Hymns for social and religious meetings. Price, 38 cents; postage, 7 cents.

SPIRIT & CLAIRVOYANT MEDIUMS IN NEW YORK.

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

Mrs. J. E. [illegible], Spirit Medium, 8 University Place, corner of Eighth street. Hours, from 10 A.M. to 12 M.; on Tuesday, Thursday, Friday and Saturday evenings, from 7 to 9; from 1 to 6 P.M. by previous special arrangement only.

Mrs. Beamer, Healing Medium, 109 Greene street.

Miss Kate Fox, Rapping Medium, 24 East Nineteenth street. May be seen in the evening only.

Mrs. Beck, 160 West Sixteenth street, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. Conklin, Test Medium, 477 Broadway. Hours daily, from 7 to 10 A.M., and from 2 to 4 P.M.; in the evening, from 7 to 10.

Mrs. Ann Leah Brown, 1 Ludlow place, corner of Houston and Sullivan streets. Hours from 3 to 5, and from 7 to 10 P.M. Fridays, Saturdays and Sundays excepted, unless by engagement.

Mrs. S. E. Rogers, Seeing, Psychological and Healing Medium, 44 Delancy street. Hours 10 to 12 A.M., 2 to 5 and 7 to 10 P.M.

Mrs. Bradley (formerly Miss Seabring), Test Medium—Rapping, Writing and Seeing—483 Broadway. Hours, from 10 A.M. to 10 P.M.

Mrs. Mettler, Clairvoyant Examiner, and Prescriber for Disease, 120 Eldridge street. To be seen at all hours of the day or evening. Terms moderate.

G. A. Redman, Test Medium, 54 Fourth avenue.

Mrs. J. [illegible], Test Medium, 111 West Thirty-fifth street, between Seventh and Eighth avenues.

Mrs. Mary Towne, Healing Medium, 49 Canal (late 101).

Mrs. [illegible], Trance and Writing Medium, 119 Canal street, between Mercer and Varick streets. Hours from 10 to 12 A.M., and from 2 to 6 and 7 to 9 P.M.

Mrs. [illegible], Clairvoyant Medium, for Investigation of Diseases and for Spirit communication [illegible] Christopher street [illegible] No. 9. Hours from 9 A.M. to 9 P.M. every day except Thursday.

Mrs. A. [illegible], Healing Medium, will receive visits every day and evening at her house, on Winthrop's Neck, [illegible] north of the old car house, and will visit patients in this city at their residence. Wednesdays are the days for those who [illegible]. Will be admitted free from charge.

[illegible]

DR. S. B. SMITH'S

MAGNETIC SALVE is warranted superior [illegible] for old Ulcers, Scrofula, [illegible] Rheum, Burns, [illegible] Face, Sore Eyes, Lame Back [illegible] Canal street [illegible] Also sent by mail [illegible] postage stamps.

HYDROPATHIC AND HYGIENIC

INSTITUTE, 15 LAIGHT STREET.—All curable diseases are treated in this [illegible] establishment [illegible]

[illegible] will respond to [illegible] calls from city and country.

R. T. Trall, M.D., President of the New York Hydropathic College [illegible] consulting Physician [illegible] establishment.

R. T. TRALL, M.D.
MRS. C. L. SMALLEY, M.D.
D. A. GORTON, M.D.
Physicians and [illegible]

320 tf

EVENING CIRCLES.

J. B. CONKLIN will hold Public Circles at [illegible] Room, 6 and 7 Great Jones street, Tuesday evenings, and Dr. G. A. REDMAN on Thursday evenings, commencing at 8 P.M., until further notice. Fee of admission to Circles, 50 cents.

The subscriber is in negotiation, and will soon be able to announce his arrangement with other distinguished Mediums, so that the friends from abroad, as well as those in the city, may be accommodated at a central point, both day and evening. Applications of parties for private interviews with Mediums will be duly attended to.

319 tf S. T. MUNSON, 6 Great Jones street.

"THE ROAD TO SPIRITUALISM,"

BEING A SERIES OF FOUR LECTURES delivered at the opening of the New York Lyceum, by Dr. R. T. Hallock, author of "The Child and the Man."

First lecture, "Spiritualism Considered as a Scientific Problem;" second lecture, "Spiritualism Considered as a Science;" third lecture, "Spiritualism Considered with Respect to its Difficulties and Objections both Intrinsic and Extraneous;" fourth lecture, "The Science Impartially Applied."

Pamphlet form, octavo size, 60 pages. Price, including postage, 25 cents. Address

321 tf CHARLES PARTRIDGE, [illegible]

A FAMILY and two Gentlemen can have pleasant rooms with board in a Spiritualist family. House new, with modern improvements. Terms reasonable. Apply to Mrs. [illegible], 107 Ninth Avenue. 322

SPECIFIC MODE OF TREATING DISEASE.

SUMMER COMPLAINT, OR DIARRHOEA.—DR. WEISSE'S SPECIFIC for DIARRHOEA (formerly Curtis & Weisse's).

DYSENTERY.—DR. WEISSE'S SPECIFIC for DYSENTERY (formerly Curtis & Weisse's).

There are also SPECIFICS for NERVOUS HEADACHE, CROUP, HOARSENESS, CHOLERA, and FEVER and AGUE. Price 37 cents each.

These remedies have been tested for several years and found excellent for children and grown people. They cure the patient without leaving any bad after effects. [illegible] tasteless, and given on a piece of loaf sugar, or in cold water, the most delicate teething children take them without trouble.

These seven Specifics are sent (in a neat little box weighing about one pound) to any part of the Union by mail. Persons desirous of having them may inclose to the Proprietor [illegible] three cent postage stamps. Seventeen three cent stamps will procure any one of them. If persons will indicate any way of conveyance, and pay the freight, they need only send [illegible] three cent stamps for the seven.

Address J. A. WEISSE, M.D., 28 WEST FIFTEENTH STREET, New York. One third discount to the Trade.

AN OUTSIDE VIEW OF

AMERICAN INSTITUTIONS, AND THE MANNERS AND CUSTOMS OF THE AMERICAN PEOPLE. A book of extraordinary power and interest will soon be published in this city, entitled SHAHMAH IN PURSUIT OF FREEDOM; OR, THE BRANDED HAND. That an instinctive love of freedom is inhaled in the very atmosphere of mountainous countries, will not be questioned by any close observer of mankind; it, therefore, is not surprising that there should exist a race, even among the [illegible] portions of Algeria, which should furnish one earnest aspirant after a true freedom.

Shahmah was not only a superior specimen of his race, but such an enthusiast had he become in his admiration of freedom, that he early resolved to make it the study of his life. During his collegiate studies, having formed the acquaintance of an American gentleman who kindly furnished him with a copy of the Declaration of American Independence and gave him a glowing description of the beauties of our 'free institutions,' he at once resolved to visit our land in order to become intimately acquainted with the interior working of a system founded on such a perfect basis.

In his straightforward simplicity of character and earnestness of purpose he of course finds great difficulty in reconciling his preconceived opinions with the manners and customs of the country; but his is not a heart to faint at the appearance of apparent obstacles, and while he sees things as they are, he does not lose his faith in the possibilities of the future.

There is a freshness about his narrative that none but a highly gifted mind, from his peculiar standpoint, could give, rendering the book extremely fascinating to the lover of romance, while it affords the deepest study to the philosopher, and opens a rich field of prophecy to the lover of his race.

In short it is a book that will touch the hearts of the people, and will have its thousands of readers and admirers.

LIFE ILLUSTRATED

IS A FIRST-CLASS FAMILY NEWSPAPER, designed to encourage a spirit of Hope, Manliness, Self-Reliance, and Activity among the people; to illustrate Life in all its phases, and ought to be read by every Family.

Published WEEKLY, at Two Dollars a year, by FOWLER AND WELLS, No. 308 Broadway, New York.

NEW HAND-BOOKS.

HOW TO WRITE—HOW TO TALK—HOW TO BEHAVE—and HOW TO DO BUSINESS—bound in one large handsome volume, may be had prepaid by First Mail, for $1 50. Address FOWLER & WELLS, 308 Broadway, New York.

CLAIRVOYANCE AND ELECTRICITY.

MRS. HAYES, CLAIRVOYANT PHYSICIAN and SPIRIT HEALING MEDIUM. Office [illegible] street, near Chrystie street, New York city. Mrs. Hayes [illegible] the very best Clairvoyant Physician and [illegible] persons can go to [illegible] United States [illegible] persons [illegible] cured by Mrs. Hayes [illegible]

DISSOLUTION.

THE PARTNERSHIP heretofore existing [illegible] SCOTT & CO. is dissolved [illegible]
DR. JOHN SCOTT.
[illegible] 10, 1857.