



gent in the knee, by merely making a few passes with my hands from the knee downward. This encouraged me to try my healing powers in other cases, and I have been successful beyond my most sanguine expectations. In one instance I relieved severe rheumatism in the shoulder and arm, of six weeks' continuance, by merely laying my left hand on the bare shoulder, while I held the patient's hand in my right hand. The whole time occupied in this operation was only 30 minutes, and the rheumatism has not returned. One of my first cases was that of a near neighbor, who had suffered several years from chronic rheumatism, neuralgia, and sore eyes. The first trial I made in this case enabled me to bring the rheumatism down from the elbow to the wrist, and the next evening I removed the pain altogether. Having succeeded so well with his arm, my friend asked me if I could not do something for his eyes, which had been sore for four years, so that his eyesight was much impaired. I laughed and said I would try, but did not expect to do any good. Drawing the points of my fingers from the center of the brow backward, along the eyebrows for a few minutes, his eyes began to stream with water, and he told me that the pain and irritation were gone. The next morning, on awaking, he could open his eyes freely, which he could not do for a long time previously. By continuing these manipulations for two or three nights for about an hour at a time, his eyes were nearly healed, so that he could read by candle light for several hours in the evening.

I can hardly tell how many cases of bilious and nervous headache I have relieved by similar means, in a few minutes. A daughter, Mrs. F., who resides in Toronto, had come down to Belleville on a visit to me. She had been suffering with inflammation of the lungs in consequence of a severe cold. Following the directions I had received through a medium at New York, I drew my hands from her ears downward to her stomach, and passed them off outward several times. She felt as if warm water were running down one side of her lungs. On the other side she experienced no particular sensation. She soon felt much better. The next day I repeated these passes with my hands, and she felt no particular sensation on either side. It would then appear that the passes had the effect of equalizing the circulation throughout the lungs.

A few days after her return to Toronto, my daughter, in writing to her mother and giving an account of her state of health, was suddenly influenced by the spirit of her husband's brother, who constantly writes through her hand, to write a few words, which, as usual, were in his exact handwriting. The following passage occurs in my daughter's letter:

"It could not be possible when I felt that heat like hot water running down when papa mesmerized—[here the Spirit seized her hand]—Did I not say so?—I am not all the time. She is trying to say so, but I won't let her. [My daughter continues in her own natural hand.] You see my query was satisfactorily answered without your opinion on the subject."

This Spirit and some other spirits constantly communicate with my daughter by what appears to her like an audible voice. If she is at a loss for a quotation or some text in Scripture, it is thus instantly supplied to her, either by the voice in her ear, or by moving her hand in writing.

In the course of my experiments in curing rheumatism, I find that the human mind is peculiarly susceptible to the influence of the mesmeric passes—although the patient is quite insensible to the influence of mesmerism generally. This is a happy provision of nature. My experience as yet is so limited, however, that I can not easily distinguish between the natural and ordinary powers inherent in my physical organization, and that power which the Spirits have so often promised to convey to me.

With reference to a short communication which appeared as to my article in the *Spiritual Telegraph* of the 31st July last, I received an extract from a letter from Mrs. M. received by me while in New York, I wish to state a few additional particulars. On the 20th June last, before I left home, while sitting at the Spirit Board, with the young lady referred to, who is now residing at the same place, I read the large printed letters, containing the following communication, which I now suppose came from the spirit who afterwards appeared to me:

"A—, you will see to-night something that will cause you to get out of your bed to become a trance-medium, at two o'clock. You get out to look the board after to night. If you do not go out will come of it. You must not be frightened at what you see to night, as it will not

harm you, but hereafter do you good. You must not miss going to church every Sunday, while you are in Belleville. Now, A—, have the board for a short time."

We asked some question about the health of A—'s father, and received the following reply from some other Spirit, as it was somewhat inconsistent with what preceded it:

"Your father is not so well, and you must go home to-morrow by the early train. Ask me no questions. He was taken worse this morning at two o'clock. The same hour you will have a manifestation to-night. Go not asleep this night. Your father will give up the ghost at that hour."

Here my daughter tried to relieve A—'s anxiety occasioned by this communication, which we thought must come from a bad—I beg its pardon—undeveloped Spirit.

"Hold your tongue, Agnes; you know nothing about this matter."

I remarked, "it must be a bad Spirit, trying to alarm A—."

"No, it is not; I am a good Spirit, that wishes to warn A— of her approaching loss."

I paid no attention to these communications at the time, but now perceive their significance, though she saw nothing at the time promised. On the night of the first of July, after I started for New York, or rather at two o'clock on the morning of the second of July, A— saw the apparition of Mr. R—, as related in my communication to the *Spiritual Telegraph*. Since seeing this apparition, A—, who was previously so timid and nervous that she could not sleep alone, has lost all fear. After she reached home the Spirit communicated with her a whole night by distinct raps on the head of her bed, and occasionally afterward. It is hard to account for the inconsistency or falsehood of some of this communication, but there is one leading motive in them which is sufficiently obvious, viz., a desire to prepare her mind gradually for the bad news she was to receive so soon thereafter.

In reading the account of the apparition, your readers will observe the cautious manner in which her mind was guarded against the sudden shock of seeing the Spirit at once, by the hand being first exhibited to her under the table. If some of the objectors to the spiritual theory would reflect a little more on the subject, they would easily understand the reason for the various indirect and undignified modes by which the Spirits choose to communicate with their friends in the present infancy of the science.

This last spiritual manifestation has obliterated the last traces of doubt or skepticism from my wife's mind. On the 12th July, 1858, she received the following communication from her guardian spirit, who often reproached her for her obstinate skepticism:

"Your dear friend is here, and greets you. Attend to my words. Your wish is granted. Even now, Spiritualism has taken a firm hold of your mind. Time will strengthen the impression. Letters cast on iron are not easily obliterated. You will never again doubt our ministrations. Try and prepare your mind for the reception of divine truth, by becoming truthful in word, thought and deed; for the mind where truth dwells cannot long be the recipient of error. For as light dispels the darkness, so truth dispels the clouds of ignorance and falsehood. No one can entertain an angelic guest in an impure mansion, lest both should be defiled. Make your heart clean, my daughter, so we may rejoice to garnish it with flowers of heavenly growth. Now read your son's letter."

A letter from the post-office had just been laid on the table by our messenger.

J. W. THOMPSON, JR.

#### INCIDENT AT SARATOGA.

MR. PATRICK'S SARATOGA SPRINGS, August 7, 1858.

Being a subscriber to other spiritual papers, I am not of the *Telegraph*, and therefore did not see the article I wish to speak of until to-day, which appeared in page 335, of July 25. There is in it a spiritual communication purporting to come from Prof. Hare, to a circle in East Turner, Me., July 1, 1858. In this communication the Spirit speaks of an incident that took place while he was visiting Saratoga Springs, in July, 1856. In the parlor of the United States Hotel he was speaking to a number of ladies and gentlemen, on the subject of Spiritualism, when Gen. Webb entered the room and interrupted him with questions which he thought were impertinent and improper, and he did allow himself to be moved somewhat by what he considered disrespectful and uncourteous. I was with the Prof. or a good deal while he was here, and I think he alluded to the conduct of Webb at least half a dozen times in my presence, and always with much feeling, using the words—"Interrupting me by attempting to catch me before I had closed my remarks."

Yours truly,

P. THOMPSON.

#### SPIRIT CURES.

FRANK PATRICK'S: ONTARIO, IND., August 6, 1858.

After my recovery from the ague I became developed as a tipping-medium, also for rapping; but as nothing occurred save the oft-described phenomena of table-tippings, etc., I will not mention any of the incidents occurring at the circles. I will, however, relate the more prominent facts:

February, 1852, the typhoid-fever was raging to some extent in the neighborhood where I then resided, and about the first of March I was attacked with it. My Spirit-friends told me to follow their instructions, and I would soon recover. They bade me rise as usual in the morning, even if I had to lie down again in five minutes. I must take no medicine whatever, but drink freely of cold water. For nearly a week it seemed doubtful whether they triumphed over the disease or not, but with their assistance I was enabled to follow their instructions, and in five days I began to improve. The fourth day from that time I was able to walk to my sister's (nearly a quarter of a mile). I was somewhat tired, and did not go home that day. The next day (being Thursday), finding myself not as well as the day before, I laid down to rest myself before going home. I was lying on my back with my head turned on the left side, with my eyes closed, when I felt the touch as of the ends of the fingers of one hand, on my forehead. The touch was icy cold. I did not have a moment's time to think what could have been the cause, when I both saw and felt two hands pass in opposite directions from my stomach. I then turned my head and distinctly saw the form of a person standing close beside my bed. For a moment only I gazed upon his heavenly countenance, and he passed from my sight. The top of his head was entirely bald; a few snow-white locks were thinly scattered from his temples round the back of his head, and his beard of the same snowy whiteness, hung down upon his breast. Such a calm, holy expression of countenance I can never forget. From that time my health rapidly improved, and in three days I was perfectly well.

In 1855 I was brought low with dyspepsia and disease of the liver. I was troubled with a pain in my side, which was often so severe that I found it impossible to lie down. I had to be bolstered up in bed for hours together. I employed no physician but the invisible ones. We had a German girl in the family at the time, who was a very good healing-medium. She became influenced one evening, when I was in extreme pain. The pain extended up under my shoulder, and up into my neck, causing the cords and muscles to swell very badly; a lump was also growing on my neck, just back of the cords, which almost all who saw it thought to be a wen. The Spirits told me they would cure me. The girl instantly commenced making manipulations over me. I felt the pain recede every time her hands passed over me. In a few moments I was entirely free from pain; they then told me I might lie down and rest. I went to bed, slept soundly all night, which I had not done before for some time, and I have not had any returns of the disease to speak of, since that time. The lumps on my neck and the dyspepsia, they said they would remove through my own mediumship, which they did to my own and my friends' satisfaction.

A short time after this my father and a young man in the neighborhood, were attacked very severely with bilious fever. The Spirit doctored my father, and in two days the fever was broken, and he was able to be about his business; while on the other hand, the young man sent for a physician, and had a course of fever, and it was three or four weeks before he was able to be up. He being opposed to Spiritualism, would not allow the Spirits to do anything for him.

In the summer of 1855 my mother suffered a great deal with neuralgia in her head and eyes. About the middle of June she was one day almost beside herself with it. I felt the clasp of an unseen hand around my fingers, which led me through an orchard at the back of the house, into a low marshy field, where I got roots of certain kinds of herbs, leaves of others, and a few black mosses. Then I was led to the fence; my hand was forcibly thrust under the bottom rail, which was down quite low in the grass. From thence I drew forth a bunch of moss, when I took home, with the other things I had gathered. The leaves, roots, and moss, I brued together with the distilled vinegar to the roots. Then I placed them in a tin and in a cloth, wet it with cold water, then placed the whole on the cloth, and laid it on her eyes, and in the short space of five minutes saw a complete cure from pain, and I never saw her suffer from neuralgia since.

We thankfully accept our kind friends' offer of a proposition to furnish more spiritual facts, as spiritual people need facts to-day, as much as we ourselves, and other persons, did ten years ago.

**SPIRITUAL LYCEUM AND CONFERENCE.**

TWENTIETH SESSION.

Dr. Oakes made some introductory remarks concerning the true purpose of the Lyceum, and the best means of perfecting it. A few friends had consulted upon the matter, and were anxious to collect a series of useful questions to be considered in their order. Dr. Gray, who was not in town, had left the following question with him to present: What proof is there that Spirits do communicate with mortals?

Dr. Gould thought the question "stale, flat, and unprofitable." It had been discussed over and over, and was too hackneyed to secure the interest of the intelligent.

Dr. ORRIS said: He had two other questions to present. Are Spirits an efficient power in the affairs of mankind as individuals and nations?

What are the elements of reason—are the conclusions of the intellect reliable? What is the difference between intuition and consciousness? Can consciousness form a conclusion without the aid of the intellect?

Dr. Gould said: These questions had also been worn threadbare. Mr. Phenix and other lights of science had long since laid bare all that was intresting with respect to these trifling subjects. What he wanted, after, was a cure for the sins of the world. A priceless document recently published in the *Banner of Light*, had revealed the fact that Spiritualists differ in their views with respect to moral evil, and he was anxious to have that question settled.

Dr. MARLEY thought the question of proof a vital one. It might be stale to some, but it was by no means to the world at large. It is the starting-point of all profitable investigation of moral questions, and should be set forth with all the clearness possible.

Mr. BAKER criticized the terms of the question. He does not like the word *proof*. We can bring no proof to another person. Evidence is a personal experience.

Dr. Masey did not think it worth while to be too nice about word  
it is not abstractions, but facts we require. The question is sufficiently  
clear for all practical purposes.

Dr. HALLOCK said: With respect to the word-criticism, it may be proper to say that *proof* is defined to be "that degree of evidence which convinces the mind of the certainty of truth or fact." Mr. Baker seems to regard the term as synonymous with testimony. But testimony is not always evidence or proof: evidence is held to be the effect which testimony produces upon the mind. The question is as important to Spiritualists as to others. When we compare views, we find wide difference as to what is considered proof of spiritual facts, and the question invites a calm and earnest review of the ground we occupy. Our whole strength depends upon its solidity. Is it rock, or is it sand?

Dr. ORTON considered the question important and appropriate. He considered a mass of testimony, and the question is, what is proof? He considers it to be of two kinds. He has seen a great variety of physical manifestations. Within a few weeks past he had seen a table dance for eight or ten minutes to the music of a hand organ in the street, keeping good time, no one touching it during the performance. Still, the physical wonders are not to him the highest proof. He has proof, too, in his own personal conversation with Spirits, but what he deems the highest proof is in the nature of man himself. Man is a Spirit, demonstrated to be such while in the body. His spiritual powers are thoroughly verified by the facts of clairvoyance and magnetism. We see he has the power to effect other minds without physical contact. Now, in the power to do this, at the distance of one inch, we find the principle which gives us the whole of Spiritualism. It is the pure action of mind upon mind, and reveals the law and rationale of spiritual impression, and places Spiritualism on the existence of potential mind, independent of a physical body, upon a basis which no man's arguments can refute.

Mr. Bruce said : The true answer to this question will define his position with regard to Spiritualism. He had been a skeptic up to within four years, and with himself and family had ridiculed Spiritualism because of its absurd claims, as sincerely as others. But at about that time, his two daughters, first one and then another, became the subject of a foreign influence, which he can account for on no other principle. Mr. Bruce stated many facts occurring in his domestic circle, among which was the removal in *one night*, of a tumor as large as his fist, and of the nature of a wen, situated upon his wife's knee. This was done without the application of any external means whatever. It was at bed time, and was gone in the morning, and has never since returned. It was claimed to have been removed by Spirits, and would like to know if, from the statements furnished, he has had a proof of Spirit-existence and intercourse ?

Mr. BAKER asked if this change in his faith was not the result not of his reason, but of his facts?

Mr. Bacon considers his change of views with respect to socialism to be the result of facts acting upon his reason.

Mr. Sartin (of Chicago.) What is proof? To understand what satisfactory proof to any mind, we must know something of the structure of that mind. Some minds must have the full avowal of six-  
gences to the nought; others are satisfied with less. To the question for example of the being and attributes of God propounded to a lady in a Methodist experience meeting, she answered, by citing the famous occurrences of her own experience. She looked upon what others would consider the mere chance circumstances of life, as *evangelical proofs*, and these to her were proof of the existence of God. A man of more mature mind, would rely upon something more direct, would take, for instance, the human hand, and derive the fact from wonderful adaptation of structure, to the uses it subserves, etc. In the case you mention, a fact is required for one mind, while an accident is

to sit out for another. He was unwilling to participate but he took part in the rope. He had to be a lawyer, not a moral man, of the courts, not a moral man, a professional man, until proved guilty. In conducting the examination through the rope he saw there was no collusion or possibility of there being the result of human contrivance, and then proceeded to ask, "Why are you? I am a spirit. Now by the rule of law, I am bound by that rope until its falsehood is made apparent. It is what the lawyers call a *prima facie* case. It would take too long to recite the substance of facts of his own knowledge and observation, and he would conclude by saying that the last evidence is domestic and personal. In a scale of evidence represented by figures, with seven for the highest number, the fact just stated would rank as one. It is *prima facie*, not absolute. Rising by degrees in the scale as the facts accumulate, when we have reached seven, Spiritualism ceases to be faith and becomes knowledge.

Dr. Huxley said: To arrive at truth there must be not only evidence, but a mind to comprehend it. No truth or fact can be demonstrated to all minds. You can not demonstrate Euclid's *axioms* to a boy in compound addition. When a man is fully prepared to ask a question involving any natural principle or phenomena, the answer is always ready. He is but one step, in fact, behind the ability to answer it for him self. But until he is fully prepared to put his question, no proof is possible; as in the case of the parable, those who had neglected Moses and the Prophets were not in a condition to be benefited by the reappearance of "one from the dead." The truth of this is to be seen daily. Those who ascribe the movement of physical bodies to electricity, what do they know of electricity, or of the phenomena ascribed to it as a cause? Those who refer the whole matter to psychology, are thorough ignoramuses in mental phenomena and their laws. To such a state of intellectual babyhood and inexperience there is no demonstration or proof of Spiritism. They are not in a condition to state a question with respect to it, to which demonstration can attach. The man who has neglected Moses and the prophets—the law and the facts, applicable to man in the body, is not in a condition to receive proof of the existence of man out of it. The acceptance of the fact upon testimony is of no benefit whatever. It is with the demonstration of Spiritism as with any other axiom; it is reached as the crowning triumph of an earnest search. It comes to no man over the heads of the Moses and Prophets of preliminary truth. We work our way to demonstration; it is conferred upon no man by grace. The child does not learn that it requires the existence of a man (though uncommonly invisible to it seems), to explain the phenomenon of a telegram simply because there is not yet developed in him the capacity of asking a question with regard to the telegraph, to which the true explanation would be the least proof. Until that point is reached all his notions respecting it must rest wholly on authority.

Dr. Gorton differed in opinion very much from the doctrine of H. Hallock, that we can answer our own questions. He could ask a great many which he could not answer for himself. He thinks the kind of proof ordinarily relied upon by Spiritualists is not very satisfactory. He does not say that this spirit-rapping business is without its use, but when we set it down as the best, or most reliable we can take, the best and most reliable proof is within ourselves. He had been a medium for visions and shakes for twenty-five years. A first and last post says of angel's visits they were few and far between, but for the last twenty years he has transmitted all his messages either as dictated or himself in moral purity, through direct use of spirit communication in the way of rapping. He has been very successful in advertising for help to form a circle to enable him to continue his course with Spirit. He has the ability within himself. This saves him also from the trickery of mediums who often complained of. Taking an inventory of his gifts and powers the other day, he found himself in possession of a round baker's dozen of perfectly reliable methods of communicating with Spirits; superadded to which was one absolutely *unfailing*. This latter he prized greatly, for the reason that in addition to the element of infallibility, it enabled him to communicate at time of war. He had found the tumult and clatter of Raps rather increased its power, and he had no doubt he could converse with Spirits on the battle-field with as much directness and more certainty as a great deal than could be done in a Spirit rapping circle. This he considered a special blessing bestowed.

Mr. Fayer thought the interesting narrative of Dr. G. H. could be considered as a record of evidence of the facts of Spiritism. His acquaintance with him, is strong evidence of the belief that Spiritism is the truth, will be out of it, get ready of him, and that but he has never yet been able to learn that there was the least evidence of this, beyond the assertion. So far from such statements being proof, they do not in his opinion, rise to the dignity of a history of it.

Mr. Barker said: There is but one kind of proof, and that is evidence, and it is only obtained by deductions drawn from the testimony presented. We are unimpaired of opinion that perjury is not committed on the proof presented. The fact is no person can be convicted on proof as it is of the direct and not of the evidence. Evidence is only obtained by the action of the mind, and therefore, all proof is that of evidence or self-evidence. A juror is not to be misled by a

Another Spiritual Pic Nic.  
There will be a picnic of Spiritualists and friends held at Fort Le on Thursday, September 2, 1894. The steamboat *Forrest & Hale* will leave the foot of Spruce street at nine o'clock in the morning and six o'clock in the afternoon and touch at the foot of Amor and Towns street streets each trip, for passengers. The fare on the boat will be 10 cents each, a children half price. The Committee who have charge of the first picnic have sufficient funds left on hand to defray expenses of the grounds and meals. If it should rain on the day stated above, the picnic will take place on the first fair day succeeding.

## LIGHT AND SHADOW.

Not weary struggling man! why stern and will,  
Thy better portion evermore refusing—  
Why, while neglecting the immortal soul  
Labor for things that perish in the using?  
Ambition, love of power, and love of gold,  
Put many a soul from wisdom's ways: are turning  
And to all bravely joys and blessings cold.  
For fleeting pleasures, still the heart is yearning  
This is a land of beauty—the All Wise  
Has left the impress of a great Creator;  
But shadows often darken our fair skies,  
And sorrow covers to all its eyes, or later,  
"Passing away" is written on each feature  
The sweetest pleasures are most transitory,  
(Ah! why so thoughtful of the present hour  
And so careless of the coming glory?  
For whether joy illumine our path or grief  
Is funeral knell within the heart tolling  
We know our solace here can be but brief;  
Like a river at our feet is ever flowing  
And whirling back we view the darkening wave  
A sea and nearer comes its restless flowing,  
Till could our faith behold beyond the grave  
The happy country whither we are going!  
There glows a heavenly light, which never fades,  
Which needs no sun to add to its shining,  
Which fears no gloomy clouds nor evening shades  
Forever brightening with eternal morning  
Rest for the weary peace divine for all.  
And hope and happiness undimmed, unceasing;  
It on anxious searching hearts is graciously call,  
Is truth and kindness are still increasing  
Eternal progress—each unfolding soul  
Through conflict ages rising up and higher  
Free from the curse of earth, from sin's control  
And animated by a pure desire!  
And as the mind turns to the wondrous plan,  
And Spirit-voices echo the glad story  
Reminds the soul that long ago began  
"Very low and lowly" laughter, children's glory"

**WASHINGTON'S TOMB AND HOMESTEAD.**

WEST VIRGINIA LUMBER ASSOCIATION  
CHARTERED JAN 1 1964

Dear Sir—I take the liberty of sending you the enclosed card of the Ladies Mount Vernon Association of the Union. Will you be kind enough to have these two appeals inserted in your Journal. The national character of the object, and the general interest it has created in the State, must plead its merits, and my reason for sending the request.

Very respectfully yours  
J. M. HARRISON.

THE TIME OF WASHINGTON, the chamber in which he died, the Bible and the sword and longed for white at the head of an army and a nation, are the within reach of the women of America. It is to stand the place, sacred to us, where a story the most spot which the reverence of a Mother is centered, should be kept and watched by the people of this country who should take care that the place be protected. There are few of it who can not recall a grandmother's pointed look as she repeated the old story of the pointing through the village on the shores of the Potomac city of that day. In other places young girls are told to write and wearing dresses, having the the through the the white of the Great House. We have seen the looked and spoke with the light of the bright memory of our country. These are some of the things that are among these young ladies. These are some of the things that are in the mind of the young women. They are a secret to calm our hearts, minds and time in the dark future.

Two hundred women have been purchased by the Mount Vernon Association of the Women of the Union, and purchased is to be given as well as to have paid \$200.00 for it. Through the exertions of a few women in Virginia who have worked for five years to accomplish this object, some progress has been made. The first payment has been made. We must come forward to do our share. Let every woman in and about her feel and collect their subscription. It is our rich and populous State that will be found most women or child who will not gladly give one dollar toward the dear and sacred object. To stifle the effort, however, we have it is only necessary to have it generally known.

Subscriptions with names will be received at the Office of the Mount Vernon Ladies Association, Copper Limestone, Across Plaza and above Post Office address in New York City Post Office - Astoria D. The names of proprietors will be registered on the books at Mount Vernon. It is hoped that a few more will show our recognition, and give us promises of the work in the end of February, 1876.

**SPIRITUALLY BORN.**

On the 26th inst. our work was attended by and others Dr. James H. Allen, one of the best physicians in New York, aged forty-two years. Dr. Allen had been a lawyer and retired from public practice many years since he had been for a few months the sick and suffering friend of the sick. He found was a chronic complaint in the throat, one of those rare physical ailments which permeate the system and enter naturally into sympathy, creating a great affection with the patient and even to impregnate medicine with his prayer and healing virtue. The illness was a protracted spiritual and physical one with a constant life. He has left a wife and child and a large circle of friends to mourn his absence from the visible sphere of being. May the heavenly and consoling through continuous communion with his Spirit and the friends and a noble and beautiful life in the realm of his virtue.

## PHILOSOPHICAL AND MORAL DEPARTMENT.

## EVIL SPIRITS: REPLY TO DR. HALLOCK.

Iowa City, August 10, 1858.

Bro. PARTRIDGE:

It will not be trespassing too much on your good nature, and that of your readers, and occupying too much of the space of your paper, I will make a short reply to Dr. Hallock and Gray's remarks, as reported in a late Conference. Dr. Hallock says of my testimony—

"Without being in the least conscious of the cheat, his testimony concerning Spiritualism nullifies its evidence. The evidence is, that each human being is an individual Spirit; that the individuality commences in this life, to be continued and further perfected—not destroyed—in the next; and that each Spirit is an individual, in the broadest and sharpest sense the term individuality can express. This is the evidence. The testimony, which Mr. Calkin has substituted for the evidence, is, that a Spirit is not an individual. The testimony is that certain Spirits only live; that is to say, enjoy (which is the one practical value of individual existence) the individuality when they 'come in rapport with this sphere' and through the organism of medium. Indulge their cherished passions, etc., etc. In other words, an evil Spirit can not manifest his individuality through his own organism, but must fasten himself like a vampire upon some mortal," etc.

I beg your pardon, Doctor, that was not the testimony. That was simply my hypothesis, given as one, to me, probable reason why they should subject persons to their control. The testimony was, that I had been subjected to the annoyance and pertinacious control, and malignant opposition, of what, to my consciousness, was an evil Spirit; and that, according to my experience, such Spirits do exist, and do oppress and otherwise harass mediums. This was the testimony. Treat us fairly, Doctor.

But concerning this hypothesis, I submit to the Doctor, and to every candid judge, that it does not involve his conclusions in the least. In what does individuality consist? Surely not in the physical organism, but most certainly in the Spirit. I would further submit, that through the physical human organism alone can Spirits come directly in contact with purely external things. Not that they have no knowledge of external nature but through the human form, for, doubtless, they may and do, through the spiritual quality of things, learn and know much of the external, but their most intimate relation to the physical world, and their most perfect contact with it, and the enjoyment of purely physical sensations, such as once constituted the sum of their earthly pleasures, and to which they had become wedded here, are best obtained through a physical organism, regularly adapted to the use of individual Spirits. Surely the Doctor can suppose the case of a Spirit so thoroughly materialistic and sensual, that its enjoyment is almost totally that of physical and sensuous delights. We have numerous examples all around us of men—Spirits in the form—who know no other pleasures than the gratification of their passions, lusts and appetites; having no knowledge of intellectual or spiritual pleasures, and no care for intellectual or spiritual food. Does the Doctor suppose that the immediate transfer of such a Spirit, developed and fully civilized in gross sensualism as he is, to a purely Spiritual existence entirely removed from the external as such—does he suppose that this transfer would annihilate all his acquired habits, and loves, and sensual characteristics? Does he hold that these are merely physical propensities, and that they die with the physical form? What, then, is the Spirit that animates it? Has it no character, no mental features? Are its loves, and passions, those very qualities that give it character and form its nature—are they all destroyed? and is the Spirit a pure blank, nothing but a germ with no development? Has its earth-life been a reality, an unmeaning dream? If so, wherein is its consciousness identical with its earth existence? We can not allow the doctrine that the Spirit, when it lays down its form, lays down also all its passions, habits and views with it. It is contrary to sound philosophy, and requires evidence.

Dr. Hallock says there are Spirit Parties, as there are human ones; but they are for that cause none the less individuals. Because I treat our ~~some~~ friend, and obtain my support from him, and take a ~~and flourish~~ on his manhood, am I not, therefore, an individual? And because the existence and love of certain individuals is necessary for my easy and full life, and thus for life itself, is my individuality therefore merged in and swallowed up of theirs? If it is, there is there no individuality, for there would be no independent of all others; there are very few that can stand apart from themselves alone, and such please rather to be merged in a majority, rather than a dual existence, than life.

It will readily be seen that my hypothesis involves no such absurdities as the Doctor would hang upon it.

The Doctor exalts evidence and ignores testimony in Spiritual-

ism. He will accept nothing that he has not evidence for. I suppose he refers to external evidence alone. If so, I would ask him how much of what he claims to be knowledge with him rests on such evidence? How great a portion of it rests on simple human testimony? Whence comes his knowledge of Columbus, of Socrates, of Newton, of Confucius, of Plato, of Napoleon, of Alexander, of any of the old worthies whom he has not seen? What evidence has he of London, unless, perchance, he has visited it! of Paris, of Peking, of Rome, of Constantinople, of Moscow? or that Babylon was captured by Cyrus, or that Tyre ever existed, or that Athens was not a myth, and Egypt a dream?

If he exacts external evidence alone to prove Spiritualism, and discards all testimony, though he reverses the rule in almost every other department of knowledge, I will simply remind him that he has evidently advanced not one whit from his position previous to the advent of the external Spiritual phenomena. Then he discarded all but external evidence in regard to Spiritual things, and he does so still. Wherein is his advancement? He now supposes that he has external evidence—physical demonstration—of Spirit existence. But I submit that he has not, strictly and purely. And I predicate it on this fact, that the physical and Spiritual worlds occupy two distinct and separate planes; and that an actual knowledge of each must be obtained on their own proper planes, and within their own individual sphere. In other words, that purely Spiritual things can not become tangible and cognizant to and by the purely physical. The purely physical senses can not recognize or receive the knowledge of purely Spiritual beings or forms. And in no case of which we have any record has there been an actual physical demonstration of a pure Spirit existence. Hypothesis, philosophy and the relations of unseen causes to visible effects, have helped to work out the Spiritual problem; and without their aid it could not have been solved.

Considerable bodies have been moved without visible contact under circumstances which precluded the possibility of collusion and fraud; but the assumed Spirit agency has been invisible and intangible to physical sense. Faith and philosophy had to be invoked to aid the demonstration. The proof that it was Spirits was not palpable. It was something; bodies certainly did move without human, physical contact; what was that something that moved them? We assume that it was Spirit. That assumption had its rise in the almost universal faith of the existence of disembodied human Spirits. This faith was prior to the hypothesis, and suggested it to the mind of the inquirer.

Thus our boasted external demonstration of Spirit-existence is not demonstration to the purely physical senses. To make it complete, it requires the aid of previous faith and philosophy.

I submit, further, that the only sure evidence demonstrable of Spirit-existence is through the spiritual senses—the inner consciousness. It must be received on its own plane, must appeal to senses adapted to its nature, and sufficiently refined, and sublimated and delicate, to detect those forms and beings which, to the external sense, are impalpable and undiscoverable. If we must reject all testimony except that of our physical senses, our sphere of knowledge is exceedingly limited. The Doctor, like the Cambridge Professors, requires of us impossibilities when he demands of us external demonstration that evil Spirits do exist, or that any Spirits exist. There is no possibility of our furnishing the proof he requires; the nature of the case forbids it; the constitution and relations of the spiritual and physical world forbid it.

To the genial and kindly remarks of Dr. Gray, I will simply say: I have only my sensational evidence of what I experienced, to offer. In the first place, I am not extremely nervous or sensitive; and never was, during the thirty-three years of my life, subject to any similar influence before nor since those experiences mentioned. Those experiences resulted invariably from a passive submission to an influence, which I have the evidence of my own consciousness to prove was entirely foreign. My hand was moved to write intelligent sentences without my will or control; and my speaking was wholly involuntary, as were my actions while under the influence. That this was so I know, because I ever retained my entire consciousness during the control, and was equally volitional actor.

As I remarked in the former article I do not aim to make converts of unbelievers. That were a hopeless attempt. Experiences alone can overturn their specious philosophy, and open their now fixed eyes.

Dr. Hallock's appeal is unusually keen, and he yields it desperately and vigorously, and the sting is unmistakable as it cuts into the Spiritual sensibility; but it is not evidence; it moves you, but does not convince.

J. T. CALKIN.

## CORRESPONDENCE.

CHARLES PARTRIDGE, E. Q.

Utica, August 6, 1858.

Dear Sir—I forward the following copy of a letter just received from Caledonia, without name, for publication in the TELEGRAPH. If you shall regard it worthy of a place therein. In doing this I have two objects in view—the first perhaps a little selfish, and the second, for the general good; for I wish to know, and can not determine from the correspondent referred to, nor the initial at the close of the communication, who my anonymous friend is, and the matter, it seems to me is too interesting not to be favorably appreciated by a majority of your readers. Should this meet the eye of "J.," may it not be my pleasure to receive the name in full?

Mr. ————

Chicago, July 30, 1858.

Beloved Brother—I have been long impressed to pen you a few thoughts connected with the unfoldings of the truths of communication with holy beings from the Spirit world, whose angelic voices I hear, and the soft touch of whose hands so often remind me of the presence of the radiant spirits from the beauteous golden plain, where dwell, in Love and Wisdom's harmonious home, the divinest beings, that illumine, with the light of their own purity, the highest altitude within the paradise of God.

My mind little comprehended, at the time you went with me to visit the medium, Dr. P. Kenyon, of Utica, that it was, or ever would be, my privilege to converse, face to face, with angels from the golden of circle Jesus Christ; or that I should be privileged to hear his lovely voice, or behold the wondrous beauties that encircle His Divine Spirit.

I well know, from your anxiety that I should go with you and visit this brother, that you were moved by some influence other than that of an ordinary nature—but what, or why, I was unable to divine until long after—when I was in the midst of suffering and sickness, and when life had seemed to be almost ready to depart, and weariness and painfulness had wrapped my spirit and form with gloom, and when the farewell was almost said in spirit to dear loved ones of earth far away, when I might see no more this side the Spirit world—when, lo! at midnight, my interior vision was opened, and two beautiful beings stood near my bed! The one near to me in the room bore the form of Majesty. His heart was Love, His mind, Wisdom, and His name, Jesus.

There is no mistaking the personality or the individuality of that Divine Being, the Star of Bethlehem; the very atmosphere around Him is full of the love-fire that burns in His great loving heart. Oh, who shall be able to pronounce words competent to describe the gentleness, the beauty, or the sympathy that surround and glow in the God-like Spirit of Him who is worthy to be the beloved Son of God! He came near me, and took my hand, and I felt the healing power from the fount of Life. He gave me a new name, and tells me He is my Elder Brother. John, the beloved disciple, was with Him, and remained as long as I was conscious of their presence.

I was deeply entranced by Him before they left the room, so that I was unconscious at what hour they withdrew. I have seen Him many times since; and when He comes his words are, "Peace be unto you"—"I am Jesus whom thou lovest." He has given me many truths concerning His second coming, which is nigh, even at the doors.

How His beautiful life has been despised even by professing Christians. His teachings misinterpreted and misunderstood, forgotten and hated, even by the great mass of the church, by whose fruits they are known! In truth they stand just where the Jews stood at his first coming. They worship the Sabbath day, and that great false god, "Our Church." They teach for doctrines the commandments of men. "Bow and kneel, and own and obey," say they, "our confession of faith, and see that ye do not trespass the teachings and traditions of the Elders and Fathers."

Well and truly has Christ said, and now says, that in the second revelation of himself on earth, they will call upon the rocks of their superstition, and the mountains of their false Theology, to fall on them, and hide them from the presence of Him who alone hath power to unloose the leaf, and make known the truth of the teachings and sayings of God's dear Son—even Jesus Christ, whom they now ignorantly worship.

There is a vast difference between the truths taught by Christ, and interpreted and expounded by him, and the teachings explained by man and man-made ministers. Thanks be to God, the loving Father, gentle and kind, that the way is opened whereby we may hear truth from the fount thereof—full of eternal light—pure from above. Spirits from the higher spheres do

and will come, bearing within their loving hearts affections immortal and divine, and they do and will unfold our minds in all the knowledges of Love and Wisdom, and elevate our interior life and mind into communion with the divine.

What a beautiful, joyous truth, to know and feel, by positive experience, that we have daily and hourly communication and companionship with beings given us in love, to comfort, teach, adorn and beautify our minds with those pure and divine revelations of knowledge, from that source where dwell, in golden beauty and harmony divine, the combined wisdom of the measureless universe. What expressions of love these beings bear to earth's children! What longings of soul to do them good! What desires to remove the superstitious darkness from our minds, and let in the clear upper light of the Spirit land, radiant from the great central Sun! What an earnest they bear to us of their constancy and affection! What purity of spirit glows in their atmosphere! What an ultimate of virtue and truth is seen in all their form, and what a joy it is to them to come down to us and to all our suffering race, and whisper in our ears, "Child of earth, we love thee! We will surely bind up thy broken heart, and cheer thy drooping spirit with the warm kiss of an angel's affection, and pour upon thee all the deep fount of love, that ever lives for thee, in thy loved one's bosom."

#### FACTS IN MONTREAL.

MONTREAL, August 1858.

My Dear TELEGRAPH: I have a few facts to relate which may interest your readers. During an afternoon, about two months ago, I was reclining upon a couch, perfectly awake, when the following vision occurred to me; at the time my mind was quite passive. One of my Spirit children showed itself to me. I recognized the dear little one by the resemblance it bore with my eldest daughter, still living. There she stood before me, a few feet above the floor, smiling at me! A beautiful atmosphere surrounded her; her dress was white, and seemed of a very light texture, striped downward with rose-colored bands. The impressions I received during the time that this vision lasted, were very tranquil and sweet; it seemed to me as if the dear little Spirit was still in her mundane form. I was not astonished at seeing her; it appeared quite natural to me. This vision disappeared gradually; the colors of the dress were first put in motion; the whole of it took the form of bright particles, which danced about—forming the most delicious *coup d'oeil* imaginable. Immediately after this delicious interview, another scene presented itself to my eyes. A sky of the most transcendent beauty—a sky which language can not give any idea of—met my spiritual vision, my eyes being even half opened. A female Spirit was ascending slowly, without any visible motion of her form, carrying in her arms a child. A strong impression came over me saying, "This is nought as you have seen before—this is reality." I therefore examined, scrutinizing this beautiful scene with all the power of my mind, and my knowledge of perspective, without being able to make it out as an illusion. There were different shapes, beautifully-hued, bright clouds, away in the distance. A resplendent, clear and extraordinarily vivid light diffused itself over the whole, giving to it form and life. Though distant, the contour of the principal figure was perfect as to shade and light. At the time, this vision did not strike me as having any import, but since, the loss of my dear little boy has given me the solution of it.

On the 6th of July last, Mrs. C. of this city was sitting with her niece, on the verandah, in the back part of her house, in the afternoon, when all at once they heard the sound of footsteps near them. The front door of the house being locked, and being aware of there being nobody else but themselves in the house, they became anxious and searched the house, but their search was of no avail. They sat down again—when again the same sounds were heard, closer this time to Mrs. C., who felt herself touched by something invisible. Upon looking at her dress, which was white, she saw spots of blood. Such an extraordinary occurrence made her feel quite nervous, and she entered the house at once, saying mentally, "If it is Spirit's doing, let it in proof to me." As an answer, she felt one of her arms touched, and on looking there she saw fresh drops of blood. She was then convinced of spiritual agency. During the night following, she dreamed that her brother, residing at Paris, had been wounded. Last Sunday, being at this lady's house, a Spirit purporting to be her brother, took possession of me, and related the manner of his

death, also the date, which was the fifth of July. This lady's husband has since written to Paris to compare the statements.

On the tenth of last month, another singular circumstance happened to me. My wife, who is of a very nervous temperament, is very much influenced by changes of weather. That night the clouds hung very heavily over the city, and therefore affected her very much. Upon going to bed, she complained of being almost paralyzed by a cold sensation which pervaded her whole body; her teeth were chattering, and her whole frame shook with chills. I off red to lay hands on her, but she would not permit me; a few moments afterward, a powerful current of magnetic fluid escaped from my left side, from head to foot, and invaded her whole person. Three times she accused me of resorting to *magic* means, saying she felt a strange sensation pervading her whole body. I answered again, for the third time, that I was simply mesmerizing her, and asked her if she was better; she answered she was perfectly well, and made some remarks of how strange it was. After having told her that I was the author of that strange mesmerizing, I began to doubt it, for the following reasons: 1st, I had just returned from laying hands on a gentleman whose affection was a spinal disease. The operation had lasted over one hour, and I had found myself rather exhausted of that vital fluid. Therefore, how could I all at once furnish such a tremendous amount of it? It escaped from me in such abundance that it perfectly startled me, and caused me to think that it was impossible for any human being from his own powers, to furnish such an immense amount of it, under whatever favorable circumstances it might be; 2nd, That fluid was escaping from me without any intention or will on my part; and upon testing whether it was my own fluid, by willing it to stop, with the whole power of my will, it continued to escape as strongly as ever. 3d, The escapement from the whole length of my body, in one even and powerful flow, is still, to my mind, an achievement impossible to any mesmeriser, without Spirit aid. The operation did not last over two minutes, at the end of which, I was mentally remarking, "but this will not put her to sleep;" whereupon the following words were distinctly heard by me, (without, however, producing any sounds, which proves to me, that all our senses are double,) "No, but another will come at once and do it." The figure of an Indian passed rapidly before my sight, and left me the impression that he was the author of that strange mesmerizing, and of his being the Spirit friend of Mr. P., a gentleman of my acquaintance, and at once I felt a powerful influence—a kind of substance—entering into me through my head and pervading my whole body. I was at once on the *qui vive* to see the result. The following will appear to the reader as strange as it did to me. The fluid escaped from me, from head to foot, in the form of a sheet, which rolled itself around the person of my wife, twice only, and surely she was sound asleep at once. Immediately after, the noble form of Benjamin Franklin stood before me, as he is represented in his old age, at the side of the bed where was my wife, where he remained over one minute, so that I had a leisure time for examining him. Oh, how anxiously I have been wishing for his aid since, in several cases of disease I am treating! It proves to me how small is our power, even to do good, without the Divine aid. My wife slept soundly the whole night, and acknowledged the next morning, that she felt I was putting her to sleep, that she wished to speak, and to resist that powerful influence, but that she could do neither, and remarked how strange it was. She is not yet aware of the facts as herein stated.

We have not one single well-developed medium here, except a few on the physical plane. If this should fall under the cognizance of some well-developed mediums, I should feel much obliged to them for any advice that may be the means of developing me. I have the confidence that much can be gained in spiritual knowledge, and in the development of mediumship, through such a course. "Do unto others as you would have them do to you." By their aiding me, I shall be enabled to aid others. The interest of the cause of minds that mediums should develop one another. It is by not attending to this sacred duty that we find so many false prophets, so many unreliable mediums, without the vivifying sympathy of their more advanced brethren. "Every one for himself," seems to be the motto. Such, as I understand it, is not the mission allotted to mediums.

At receive, my dear TELEGRAPH,

HENRY L. BROWN.

ERROR. A man should never be ashamed to own he has been in the wrong, which is but saying in other words, that he is wiser to-day than he was yesterday.—Pope

#### CASE OF HEALING THROUGH SPIRIT-AGENCY.

Mr. Error:

Boston, July 20, 1858.

Regarding it a importance that all facts regarding healing through Spirit-agency, which in older times were termed miracles, should be made known to the world, I take the trouble of narrating one case, in which I myself was the subject of cure, through the agency or mediumship of Mr. B. McFarland, of Brooklyn, L. I., who was a stranger to me, never having seen him but once before the time he was sent to perform the cure. The facts are briefly these: I have been troubled with the hip complaint for the past three years, and last spring a conformational abscess appeared on the hip, which produced intense suffering. I had five very skillful physicians operate upon the hip, and they pronounced me incurable, and I was left a cripple. I remained in this condition thirteen weeks, and most likely should have remained so through life had not Mr. McFarland been introduced to call on me by one who is an inhabitant of the Spirit world. He called on me on the morning of the 5th of July, 1858, and told me he had been sent to cure me, and felt sure he could do so if I would follow the directions given to him. He prescribed one of the most simple remedies which could be conceived of to be applied to the hip. It was with great reluctance that I consented to try the remedy, as I had made up my mind to die, and that very soon. But at last I consented, at first being to say, after four applications, I was enabled to rise and walk. The next day, Saturday, I went into the street and walked nearly a quarter of a mile and back again. I can now walk the distance of a mile with ease, and am enabled to attend to my domestic duties about the house, and my health is still improving fast.

In publishing this to the world, I would not be understood as casting any odium upon the fine physicians mentioned above, as I doubt not they went to the extent of their knowledge, but to show that there is a way to cure the sick they knew not of.

We certify that the above is true. ELIZABETH BROWN, ISAAC BROWN, MARY P. BROWN.

Mr. Error—The above was handed to me by Mrs. Brown, with a request that it should be published to the world. I rather regretted that the request was made, as my name has never been before the public in that capacity, but feeling that some poor sufferer may be benefited, or be put in a way to be benefited, by reading the above I make no objection to the publication of the same, if by that means I may be instrumental in relieving suffering humanity, as the poor, as well as the rich will be cared for, without money and without price. Freely have ye received and freely shall ye give. I receive my reward by a consciousness of doing good to my fellow-men. "Cast thy seed upon the waters, and it shall return to thee again four-fold."

Yours truly,

A. HARRISON.

#### THOUGHTS ABOUT SPIRITUALISM

AT MY MOTHER'S GRAVE.

Long years had rolled over her moldering clay since her Spirit took its flight to a world unknown to mortals. My early childhood's remembrance of her were dim with numerous intervening years, yet a few interesting particulars of her personality hung upon fond memory's "faint dreams."

A mother's deathless love impressed my heart with fearful sensations. My varied and often sad experience in a neglectful world, since receiving in tender childhood her needed care and motherly love, passed before my mental vision in all its solemn reality. Had she lived to instruct, advise and bless me, how different, perhaps, would have been my experience.

A mother's love, how enduring, how forgiving, how sustaining in moods of despair! She bears with untiring patience our murmurings, and judges with leniency all evil reports from a cold and too often heartless world. No one else can so ardently rejoice at our success, or so feelingly sympathize in our disappointments and sorrows.

Such reflections passed through my mind at a recent visit to her tomb, far away from my present locality in the busy hum of the distant city. Forcefully was I reminded, while gazing silently and alone upon the spot where rest of her mortal remains, that my face was turned toward the setting sun, and that ere long my Spirit would take its flight, to that bourne whence no traveler returns. The thought of immortality and the possibility of meeting that mother again in a conscious, spiritual existence, gave rise to the following interrogations: Does she still live? Has she been conscious all these years, since her body has been here, of my course of life? Why has she not communicated with me through the modern Spirit-manifestations? May she not do so yet, if it is possible? I am resolved to try the alleged manifestations, and test them for a response. If the truth of immortal life can be demonstrated, no prejudice akin to that of old against the bane of *Beelzebub*, shall deter me from the inspiration of this new light, professing a communication with the Spirits of our friends who have passed from our earthly relations. Such a fact, to me, would be worth more than all other discoveries since life began. The subject is worthy of the investigation of the best and wisest of men. To converse with a Spirit of a mother long dead, banished from our sight, and be certain it was she, through the medium ofceptions of earthly joys. If true it would be to me the reward of great price."



NEW YORK MILITARY ARCADE 1 1945

23 June 1964

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Mr. T. agrees to make two per cent. fund. C. H. Stuart, now of Washington, D. C. has lately had a serious and dangerous attack of rheumatism of the arm. He is however now considerably well and is expected that he will soon recover.

(On Thursday afternoon of last week a double was hidden in this city. Mr. J. B. Brown being one of the number a medium said the one that seemed to be a white man had appeared in his vision, and a white very dark and plain. 2, and the other with 1. The witness vision seemed to be temporary hidden in the back of his youngest child, which occurred in the same way. May the dead assist in the task of heavenly workers, and impart his spiritual treasures to the bereaved family.

THE UNITED STATES OF AMERICA

REPORT OF THE UNITED STATES DEPARTMENT OF THE INTERIOR  
BUREAU OF LAND MANAGEMENT  
WASHINGTON, D. C.  
1911

1. The first and most important factor in the selection of a site for the construction of a new building is the availability of land. The site must be large enough to accommodate the proposed building and its future expansion. It must also be accessible to the main roads and public transport. The second factor is the cost of the land. The site should be purchased at a reasonable price and the cost of construction should be kept to a minimum. The third factor is the availability of water and electricity. The site should be close to a water supply and an electricity supply. The fourth factor is the availability of labor. The site should be close to a source of labor. The fifth factor is the availability of materials. The site should be close to a source of materials. The sixth factor is the availability of services. The site should be close to a source of services. The seventh factor is the availability of a good location. The site should be in a good location for the proposed building. The eighth factor is the availability of a good design. The site should be in a good location for the proposed building. The ninth factor is the availability of a good construction team. The site should be in a good location for the proposed building. The tenth factor is the availability of a good construction schedule. The site should be in a good location for the proposed building.

[illegible]

It was a wish to mention that the Company was originally organized in 1904 and their first factory composed of a building with a lot in June 1911 with a capacity for making 100 tons of paper per day. Their present was no longer possible and the Board of Directors obtained the land for another factory and began pouring it with machinery and other materials and improvements in their machinery and in a few months they were out for one per day, and yet the business quantity was not sufficient to meet the increasing growing demand. In the month of August on the 26 of February last, the factory was again enlarged and was enlarged to more. Nothing deterred by the heavy economy the Company immediately commenced building a more enlarged and improved plant and the new one that factory just completed, covering nearly two acres of ground.

[illegible][illegible][illegible][illegible][illegible][illegible][illegible]

The constant growth of Mr. Tappan was viewed with surprise and joy by those who knew the company started on their journey on the day which they reached each other on in the country. So far as we observed, the work which was usually made by every body seemed plain, and in such a way as to show the liberality and enterprise which characterized the policy of the establishment in the very midst of poorer situations and in the midst of the struggle of the Atlantic cable and the arrival of the Niagara which arrived a part of the same day. The Messrs. Wright and William Burton particularly are the public interest for the successful completion of a similar enterprise which has been an heroic and unrequited branch of human effort up to the position and dignity of an art. We have only to wish them and their coadjutors success in every way to their success and profits as well as their service.

END OF LINE

We are often asked how many "gentlemen" there are—over  
 how many acres, and where they are now living. The answer  
 to the following communication is a picture of our number. There  
 are more "gentlemen" and "gentle" "landowners" and so on  
 than in any one of our States, and more than in all England, as  
 well as there are more educated persons, more for the dissemination  
 of a knowledge of the truth of the matter here and  
 elsewhere, and more than in any other country in Europe.  
 To reduce the above-mentioned number, the "gentlemen" of the  
 world, in the face of their education, are now multiplying  
 their number, and more and more of them are of such high character  
 and high to maintain and disseminate the truth,  
 are constantly encouraged by the attacks which of course, to  
 promote the cause of inquiry, and it is the danger of such  
 men, and the danger of such men. The only true reason, therefore,  
 for our work, and they come not from the most cause of pro-  
 found Christian and ability, and in the following, here-

[illegible][illegible]

CONFIDENTIAL

[illegible]









