

# SPIRITUAL TELEGRAPH

DEVOTED TO THE SCIENTIFIC AND PRACTICAL NEEDS OF MANKIND.

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

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## THE SPIRITUAL TELEGRAPH.

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## SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

### DREAMS.

BY C. W. D. WOOD.

For some time past a great deal has been written about the subject of dreams, and I can hardly hope to be able to add anything new on the subject. But still, each individual, under his own personal experience and observation to have him may be expected to come forward, to confirm or deny the spirit as already entertained from this prolific theme.

There are two prominent aspects in which dreams may be viewed. They are either to be regarded as the simple reflex of the mind of the sleeper, or they are from without, and may be clairvoyant, or even prophetic in their character. As to the first, or more common description of dreams, a great deal may be said; but not having any work which treats expressly on this subject, such as that of Maudsley, which I have not read, I must trust exclusively to my own observations. In the first place, let us consider whether any of such dreams are absolutely independent of the will of the sleeper, or if he is altogether absolutely unconscious of them at the time. As I can not consider that any mental operation can possibly take place without the consciousness or will of some entity, be it man or spirit, the question naturally arises whether the dream, with all its details, reasonings, and reflections on the current or apparent facts, springs directly from the mind of the dreamer—whether his mind becomes a mere automaton, and is played upon like a musical instrument in the hands of a stranger?

I have heard many ingenious theories to account for common dreaming, but most of them are more or less inconsistent with common sense and common observation, though they have been accepted and persistently maintained by philosophers, for want of better. Among these theories the "reflex" action of the back-brain is most prominent. According to this theory, if I understand it aright, some portion of the brain is "wide awake"—wakes and sits in judgment on the matters presented to it, as readily as if the whole court or brain were present—with the more intellectual portion, the front brain, is taking a quiet nap, like the Lord Chancellor on the woodcock in the House

of Lords. An unlearned person would be apt to think that the sleepy portion of the brain would be that which is usually laid on the pillow when dreams occur, viz. the animal, or back brain. As it seems to be a system of watch and watch about, it is to be hoped that the intellectual or front brain duly takes its turn, and does not selfishly doze on like a fat millionaire, while his butler keeps watch in the back yard.

Now let us seriously examine the back-brain theory for one minute. Then, as no intelligence can emanate from an unintelligent source, the back brain, as it reasons as soundly as the whole "wide-awake" brain on the subjects submitted to its notice or decision, must be intelligent; and if so, it must possess an individual existence. Thus a part would be as great as the whole; for the front brain being for the time deficient, the posterior portion has succeeded to the whole property possessed by it. Is it not more rational to suppose that the effect of sleep is to benumb or partially paralyze the sensibility of the whole mass of the brain? In this state it is in some measure reduced to an automatic state, and may be played on by the involuntary stimulus of the animal organs, which act and react on the intellectual or voluntary organs.

A dreamer is much in the same condition as a psychologic patient. To either of them an idea has but to be suggested, and the mind or imagination takes it up and runs with it. The idea is still present, and performs its part probably as well as if the dreamer were awake. Dreamers are never sound sleepers, and therefore dreaming may be considered a state of imperfect sleep, with an intermingling of external consciousness. The dreamer is not deprived of his reasoning powers; he is merely passive, good-natured, without will of his own, child-like, impulsive and credulous. Is it not the same with any weak man in his waking state?—the animal is strong, the man feeble.

In the class of common dreams we are now considering, I have alluded to those which naturally arise, like the playful freaks of the imagination in the waking mind. They are almost invariably founded on facts previously known to the sleeper. The dreamer perceives any persons well known, or persons like them in their leading features. The scenery is such in kind as we have seen in nature, or depicted in the landscapes of the artist. So far as my own experience goes, I can not say that the imagination in dreaming absolutely creates anything, as it seems merely to intensify and embellish. I never dreamed of more beautifully picturesque scenery than I have witnessed in some countries I have visited; nor have I dreamed of more lovely women than I have seen on terra firma—but my sleeping imagination has thrown an unspeakable sentimental charm around both that has spread a dreamy happiness over my every day life for weeks afterward.

I have dreamed of music and poetry which gave me exquisite pleasure in my sleep, and portions of which I have sometimes remembered when I awoke, and of these I preserved precious scraps with much care to delight the "outer world." The music was simple, but tasteful, and the poetry numby-pumby,

not very unlike some of the same dreamy compound of "blue" and "unexpressed" spirits have palmed off upon the world under the assumed names of Francis Hauser and Robert Burns. The fact is, that in dreams our senses are intensified, so that a very little beauty of any kind produces a most lively sensation.

Let us now turn to that class of dreams which are not created by our own imagination in its semi-conscious state, or suggested by some higher person present, who by whispering to us when asleep gives a subject which is carried forward in our mind while the body fancy flies up the blanks. Here it becomes hard to distinguish between a species of "clairvoyance," with which the mind is for the time possessed, and the action of disembodied spirits from without. If "clairvoyance" in ordinary cases is dependent upon the action of our own mind, to be certain known conditions, still I feel convinced that in other extraordinary cases, as Spirit friends often adopt this mode of making us acquainted with facts taking place at a distance, by presenting them in the form of a picture to our minds during sleep, I will give a remarkable instance of this kind of dream.

In the year 1852, my wife had a most dangerous illness, arising from hemorrhage, and for a long time her life seemed to hang upon a thread. She however at length recovered, and I thought all danger past. Tired of the anti-billingsgate I had been hearing, I went it was my duty to summon the grand and potent forces for one of the best courts myself, instead of handing the summons as usual, to my deputy. I had travelled some four or five hundred miles without coming home, when I arrived late one evening at a village tavern about eleven miles from Belleville. I had still two or three juries in that neighborhood to summon, but the heavy rain compelled me to seek shelter. I was awakened, after midnight, by a dreadful dream and a violent palpitation of the heart. I thought I saw my wife lying at the point of death. I saw no one but herself, lying in her bed, deadly pale, and breathing with extreme difficulty. I awoke with the violent palpitation of my heart, and sat up in bed, trying to drive the horrid vision from my mind; but I still saw the bed and my wife, until the picture gradually faded away. But long after it had disappeared, I continued to hear distinctly the low-drawn breathings. At that time I had no faith in dreams, but do what I would, there was no rest for me. I gazed about for a watch, and lighted the candle. On looking at my watch I found it was half past one. I read a book until sunrise, started to finish my work as quickly as possible, and hurried home. My eldest daughter ran out to meet me at the gate, and told me that her mother had been at death's door at the very hour when I had the horrible dream. Not expecting for hours to see the light of morning, my poor wife had been intently listening to the sound of the wheels of each carriage that passed our door, in the hope of seeing me once more before she died. My daughter described the very sound of the low-drawn breathings which I heard so distinctly in my dream, and even after I awoke. Happily the hemorrhage was arrested before life was extinct.



It is obviously an instance of temporary clairvoyance, possessed by Spirits on our not naturally in the smallest degree susceptible of magnetic influence, much less of clairvoyance.

I will relate another dream, which my wife had the night before my young son was drowned, in 1844. She thought she had gone home to England, to show our dear boy to her aged mother, before she died. The appearance of the family residence in K. Hall seemed quite altered. A number of ornamental trees, which concealed the front of the old house had been removed, and the ground was laid out as a new plot and carriage road. Leading Johnny by the hand, she entered by the hall door, but all the windows were open, and the house seemed deserted. At length her sister Jane made her appearance. She was when we last saw her, very tall and thin, but now she seemed to have grown exceedingly stout. She told my wife that her mother had been dead several years, but that they did not wish to distress her by telling her when she had so many other cares of her own. My wife awoke from this miserable dream with her pillow absolutely drenched with tears. The whole day afterward a heavy cloud hung over her mind, becoming more and more gloomy; but instead of this, before my young son was drowned. Some weeks afterward all the household furniture used by my wife in her dream were found in a letter from her mother (who still lives), particularly the situation about the house, and Jane's statement, a fact that seemed quite incredible to those who knew her.

As this communication has taken somewhat of a melancholy turn, it may in some degree remove its saddening influence to the reader a few verses written in the truckee of Canada many years ago, when my wife and I had our full share of our own life, and were now for the first time dead to our hearts. These verses, I thought, given of all good, were in now, without the thought of any kind of dream, rather the presence of these demons who unceasingly watch over us and protect us from evil.

I am, possibly, making some further observation on the subject of dreams in a future communication.

BRISTOL, C. W., Aug. 29, 1858.

TO MY DEAR MOTHER!

O let me sleep! nor wake to sadness  
The heart that, sleeping, dreams of gladness.  
For sleep is death without the pain  
Then wake me not to life again.  
O let me sleep! nor break the spell  
That soothes the captive in his cell,  
That bars his chains, and sets him free  
To revel in his liberty.  
I loved you, arrayed in tenderest hue,  
Now rise in beauty to my view;  
And long lost friends around me stand,  
Or smiling, grasp my willing hand.  
Again I seek my island home  
Along the silent bays I roam,  
Or, seated on the rocky shore,  
I hear the angry surges roar.  
And ah, how sweet the meads seem  
I've heard amid my thimble dream!  
But of the sadly pleasing strains  
Nought but the thrilling sense remains.  
Those sounds so loved to soothe so dear,  
Still still they murmur in my ear,  
But sleep alone can bring the sight  
With forms that fade with morning's light.

#### CREATION OF THE WORLD.

Perhaps there has never been a people on earth who have not adopted some cosmoplastic theory, or borrowed one from some source of knowledge supposed to be superior to their own. Not even the most savage tribes of the earth are without some set of notions of cosmoplastic; and the more advanced the theory, the more certain to be generally received as true. Nor is this at all to be wondered at. They see the earth and its features, the sun, the moon, and the starry heavens; and they are certain of their own existence, and inasmuch as imperious mystery demands the existence of everything encountered by their senses, even themselves, they can have no idea that all visible and tangible objects have been brought into existence by power of natural law. Hence the miracle is the only conceivable idea; and the greater the extreme of absurdity, the less the chance of its being comprehended, and the more certain the disposition to receive it by authority, without examination. In the cosmoplastic of the Sumer and Eber, a sketch of which is taken from Dr. Hall's "Chronicles of the North

American Savages," follows these remarks: there are many taken the features of an Eastern parentage:

"In the beginning the gods created every living being which was intended to have life upon the face of the whole earth; and then were formed every species of living animal. After this, the gods also formed man, whom they perceived to be both cruel and foolish. They then put into man the heart of the best beast they had created; but they beheld that man still continued cruel and foolish. After this, it came to pass that the Almighty took a piece of himself, of which he made a heart for the man; and when the man received it, he immediately became wise above every other animal on the earth.

"And it came to pass in the process of much time, that the earth produced its first fruits in abundance, and all the living beasts were greatly multiplied. The earth about this time, was also inhabited by an innumerable host of Lam-woi (giants) and gods. And the gods, whose habitation is under the seas, made war upon We-suk-kah (the chief god upon the earth), and leagued themselves with the Lam-woi upon the earth, against him. Nevertheless, they were still afraid of the We-suk-kah and his innumerable host of gods; therefore, they called a council upon the earth, and when they were assembled upon the earth, at the council, both the Lam-woi and the gods from under the seas, after much debate, and long consultation, they resolved to make a great feast upon the earth, and to invite We-suk-kah, that they might thus beguile him, and at the feast lay hands upon him and slay him.

"And when the council had appointed a delegate to visit We-suk-kah, and commanded him to invite We-suk-kah to the great feast which they were preparing upon the earth for him, behold! the youngest brother of We-suk-kah was in the midst of the council, and being confused in the whole assembly, they said unto him, 'Where is thy brother, We-suk-kah?' And he, answering, said unto them, 'I know not; am I my brother's keeper?' And the council perceiving that all their devices were known unto him, they were sorely vexed; therefore, with one accord the whole assembly rushed violently upon him, and slew him; and Am-woi was the youngest brother of We-suk-kah.

"Now, when We-suk-kah had heard of the death of his youngest brother, he was extremely sorrowful, and wept aloud; and the gods, whose habitations are above the clouds, heard the voice of his lamentation, and they leaped with him to avenge the blood of his brother. At this time the lower god had fled from the face of the earth to their own habitations under the seas, and the Lam-woi were thus forsaken, and left alone to defend themselves against We-suk-kah and his allies.

"Now, the scene of battle where We-suk-kah and his allies fought the Lam-woi, was in a flame of fire; and the whole race of the Lam-woi were destroyed with great slaughter, that there was not one left upon the face of the whole earth. And when the gods under the sea knew the dreadful fate of their allies, the Lam-woi, whom they had deserted, they were sore afraid, and they cried aloud to Na-nam-keh (god of thunder) to come to their assistance. And Na-nam-keh heard their cry, and accepted their request, and sent his subaltern, No-tah-te-seah (god of the wind), to Pa-pom-ah-se-ah (god of the cold) to invite him to come with all his dreadful host of frost, snow, hail, ice, and North wind, to their relief. When this destroying army came from the North, they smote the whole earth with frost, converting the waters of every river, lake, and sea into solid masses of ice, and covering the whole earth with an immense sheet of snow and hail. Thus perished all the first inhabitants of the earth, both men, beasts and gods, except a few choice ones of each kind, which We-suk-kah preserved with himself upon the earth.

"And as it came to pass, in the process of a long time, that the gods under the sea came forth again upon the earth; and when they saw We-suk-kah, that he was almost alone on the earth, they rejoiced in assurance of being able to destroy him. But when they had exhausted every scheme, attempted every plan, and exerted every effort to no effect, perceiving that all their councils and designs were well known to We-suk-kah as soon as they were formed, they became mad with despair, and resolved to destroy We-suk-kah, by sending for ever the whole race of the earth, which they so much desired to inhabit. To this end, therefore, they retired to their former habitations under the sea, and Na-nam-keh (the god of thunder) to drown the whole earth with a flood.

"And Na-nam-keh again hearkened to their cries, and calling all the clouds to gather themselves together, they obeyed his voice, and came, and when all the clouds were assembled, he commanded them, and they poured down water upon the earth, a tremendous torrent, until the whole surface of the earth, even the tops of the highest mountains, were covered with water. But it came to pass, when We-suk-kah saw the water coming upon the earth, he took some air and made an ope-sque (vessel, boat or shell), and getting into it himself, he took with him all sorts of living beasts, and man; and when the waters rose upon the earth the ope-sque was lifted up, and floated upon the surface, until the tops of the highest mountains were covered with the flood. And when the ope-sque had remained for a long time upon the surface of the flood, We-suk-kah called one of the animals, which was with him in the ope-sque, and commanded it to go down through the water to the earth, to bring from thence some earth; and after many re-

peated efforts, and with great difficulty, the animal at length returned, bringing in its mouth some earth, of which, when We-suk-kah had received it, he formed this earth, and spread it forth upon the surface of the water, and went forth himself, and all that were with him, in the ope-sque, and occupied the dry land." *Age of Progress.*

#### IMPRESSIONS CONCERNING LETTERS.

Mr. FURON: WISCONSIN, S. C., Aug. 6, 1858.

How do you account for such phenomena as these? I have several times been impressed by statements contained in letters addressed to me; not at the time of their writing, but before their arrival while in the mail. One example, I have a friend in an adjacent district. The mail between us stops all night at Columbia. Twice within a few months I have written to him on a special item of business. I had no stated period of writing, nor was there any urgency or special occasion one time more than another, except that I felt urgently prompted to write of the matter then. On both occasions I had my inquiries answered by a letter from my friend which arrived the following day, and at the time I was writing, was lying in Columbia. Do you Spiritualists rest satisfied, as do our friends the great many, with calling such things *singular coincidences*? I do not. I beg your attention to it in the Terrenum if you can aid me in determining the matter. A medium in New York a few weeks ago told me that I was a medium myself. May this not be a manifestation of my undeveloped mediatorial power? This may be a common matter with you; and my very limited acquaintance with spiritual literature prevents my already having your solution. I feel a very deep interest in all matters that pertain to Spiritualism. Very respectfully, A. S. S. S. S.

There are two methods by which the phenomena of a "Subscriber," are accounted for by Spiritualists. First, by his coming into direct magnetic or sympathetic rapport with the minds of the writers, and secondly by indirectly coming into relation with the same minds through the intermediation of Spirits. The latter mode, we think, is best supported by facts.

#### CONDITIONS OF COMMUNICATIONS.

Editor Terrenum: Aug. 18, 1858.

Being present on Sunday last at Clinton Hall, morning and afternoon, I heard a very able lecture on the subject of "Circles," and the comments on the same.

It is admitted that Spirits can communicate with man, but the circumstances and conditions appear to be so various under which the communications come, that I think many earnest inquirers are deterred from pursuing their investigations, in consequence of the want of some criterion by which they can have such communications. Nor do I think that to say they must be passive, negative, harmonious etc., will be satisfactory; for as these apply to Spirit as well as to man, they have not the experience to avail themselves of this form. Now it is very desirable (if these are absolutely necessary) to teach how they shall place themselves in this condition; in other words, what preparatory steps can be taken to place investigators in this or other states necessary to have these demonstrations. S. S. S. S.

A "subscriber" will remember that we do not think that passivity, negativity and harmony are so essential as states and conditions for intercourse with Spirits, as some of our friends. On the contrary, the most remarkable facts and communications came to us when we were most inharmonious, skeptical, and opposing the theory; and we believe this is the experience of most Spiritualists. Therefore we leave the above queries for others to answer. Ed.

#### THE CHILD'S ANGEL.

Through every land there goeth  
An angel quietly;  
No human eye can see him,  
Yet he can all things see;  
Thou child, thou art his home,  
To earth our Father bids him come.

From house to house he roameth,  
And when with joy he finds  
A good child with his parents,  
He to that child he cometh,  
Then he truly he dwelleth there,  
And to that child he ever near.

And with that child he joineth  
In all his little play,  
He helps him learn his lessons,  
And helps him to obey;  
He keeps him in a happy mood,  
Beloved by all, and always good.

And when that child is sleeping  
He never takes his flight,  
He watches by his bedside,  
Until the morning light;  
Then wakes him with a quiet kiss,  
To mark his love, and his delight.

O, how he loves the gold and  
The silver, and the red,  
With which the child is so fond  
To work and play, and rest;  
O, I would ever have to be  
With those good children, and with thee.

## SPIRITUAL LACEM AND CONFERENCE.

## TWENTY-FOURTH SESSION.

Dr. Oakes read several questions which had been presented, but Dr. Gray considering them too metaphysical, and no one appearing to be exactly in humor for their discussion at that time.

Dr. Gray asked: Is there an adult human being in the human and verse, in whom good is not a majority of his nature? He said the question had been freshened in his mind by a remark of an invalid friend of his, who had just returned from a European tour. Said she: "Everybody was good to me;" throughout, she had received from all classes and conditions of European life, as well as upon the sea, so much thoughtful kindness that she could not speak of it without emotion. This he thinks is a common experience, and would be universal did we know how to call out the good, latent in every human being.

Dr. Oakes would agree in the main, that good predominates, but thinks the case cited by Dr. Gray may lead to erroneous conclusions, without great care on our part to sift out the sophistry which would impose itself upon us for sound reason. It should be borne in mind, that in the above case, there was nothing to call out the latent evil. The kind and sympathetic in our nature were alone appealed to, and hence the case cited only shows what man is capable of, or what he is intended to be, but is no true indication of what he is. It is when the will is active that the true *status* of the individual is seen; for which reason it will not do to content ourselves by simply saying that good predominates, for this will mislead. He thinks there will come a time in the history of each individual when this may be safely affirmed, but from his intercourse with the world and his experience as a Spiritualist, he is convinced that it can not be said of all men, whether in or out of the body, that good in them predominates. He accepts it as a prophetic rather than a present truth, one finally to be realized, and this realization is the true object of all philanthropic effort. On his way to Blackwell's Island, one day, the barge that conveyed him was manned by convicts, and he took the opportunity not only to observe them phenologically, but to make an interior inspection of their mentality, which revealed to him the fact, that in them all the love department greatly predominated. This he would make the basis of reformation. He was convinced that were he in circumstances permitting free access to them, from a knowledge of this master cord of human nature, he could have bound every one of them in respect and friendship to himself; and this is the true method, in his opinion, to make the good in man, which in these cases is merely prophetic, the present and actual. The most solid basis of reformation is in the breadth of the basilar region of the brain, in the affectional nature, rather than in the intellectual. A man with an overhanging frontal lobe, can only feel intellectually; in the breadth of the affections lies the power of redemption.

Dr. Garvin said: He had been badly brought up; he had been taught that man is prone to do evil as the sparks are to fly upward, and that he was conceived in sin and brought forth in iniquity, with a variety of other relishing though slightly pungent precepts, and threatening of everlasting fire and brimstone, which he thought, perhaps, had been a little overdrawn; at any rate, they had been so considered by some of the spiritual *dilettanti* of our day, who have been driven to the opposite extreme. Now, in his judgment, the truth lies between them. He does not feel himself moved on the present occasion to quarrel with the idea advanced, that good in man predominates, though he thinks it would take a very accurate balance and a keen eye to detect the fact, if it be one. His own conclusion, drawn from his experience as a Spiritualist and a medium, is to the contrary. He has encountered Spirits who were both malleous and spiteful; though he is happy to testify that he has found none as yet who did not immediately shimmer down on the application of the kindness and good will it was his uniform practice to manifest toward them. Other Spirits, less rampant and rebellious, have nevertheless confessed to him that they were not in heaven, and had never been there; but, on the contrary, quite the reverse. But whether good predominates or not, the practical fact is, that in this world, vice is the rule, and virtue the exception. There is quite enough of evil extant, to occupy our best and undivided efforts at its extinction, without troubling ourselves about the question of preponderation.

Mr. Drexel inclines to the opinion set forth in Holy Writ, that man is by nature sinful. The Saviour says: "We must be born again." He would like to have defined what is meant by goodness. There are many things which may be termed good. The affection of a cow for her calf, or of a mother for her babe, etc., may be said to be good; but, as he defines it, the term can only attach to acts involving intelligence, conscience and will. He would therefore consider the question as asking: Does moral goodness predominate? etc. Moral goodness is not predicable of the instincts and mere amabilities of our nature. Conjugal love, as between the sexes, may be said to be good; but, though natural, it can not be dignified with the appellation of moral. Were it true that we came directly from God, it might be safely affirmed that goodness predominates; but the fact is, earthly parentage intervenes, and that, in a majority of cases, is anything but good; and as is the parent, so to the child; the sins of the fathers are visited upon the children. We know that disease, and a long train of physical sufferings, are thus transmitted. The fathers have eaten sour grapes, and the children's teeth are set on edge. This is the Bible doctrine, and he accepts it as true; and if it be so, and his definition of good, which rule out all the mere amabilities of life, together with the instinctive acts common to both animals and man, and confines it to such only as involve the moral nature, then good does not predominate.

Dr. Gray said: His question includes the involuntary as well as the voluntary—no matter about the metaphysical distinction; he does not

enter into that critical matter, it is enough that the good is done, and from what he has witnessed as a physician, of acts of human tenderness and devotion to the welfare of others—on the part of those whom the popular voice brands as vicious and depraved, he is truly convinced of the predominance of good. He felt it necessary to depart so far from his usual course as to cite in all kindness to friend Dunn, that in his quotation from the eighteenth chapter of Ezekiel, he had mistaken a proverb for the word of God. The Lord God, on the authority of Ezekiel, after expostulating with them on its persistent use, openly declared: "As I live," saith the Lord God, "ye shall not have occasion any more to use this proverb in Israel." The whole chapter is an earnest refutation of the *congregatio* hypothesis. It is a common notion, that the Creator, having once set the world in motion, has since let it alone; but it was said by Swedenborg, that continually sustaining is perpetually creating; we are, in fact, being newly created every moment, the divine is perpetually following, and therefore the involuntary or instinctive goodness, which Mr. Dunn rules out, is as much in the divine in man, and in the universe as the voluntary. The distinction sought to be established between moral and involuntary goodness, arises out of the petty and childish ambition to get a platform to dream from. To him, the love of an animal for its offspring is worshipful; so is the instinctive goodness which crops out along all the pathways of life; it is the majesty of good, manifest in the world.

Mr. Drexel said: He would entrench himself behind the declaration that, "the heart of man is deceitful above all things, and desperately wicked;" that is Bible at any rate. We must consider that there is a transfer of physical qualities. God does not afflict us; we derive much of our suffering, both moral and physical from inheritance; both consumption and intemperance, for example, are transmitted.

Dr. Hattcock inquired if the word *evil* occurred in any of the scriptures?

Mr. Drexel replied that it did not.

Dr. Gray explained that his question involves none of the distinctions in vogue; it is a simple inquiry, Is there a majority of good in each human being? Whether there is a majority of good action, is quite another question. It is good latent, as well as active, that he inquires for.

Mr. Bennett thinks the question very unprofitable, but on enquiry was found to have nothing more profitable to suggest.

Dr. Hattcock was of a different opinion. Both the law and the gospel of the civilized world rest *practically* on the interpretation they have given to the principle involved in this inquiry. In the high court of free thought, that interpretation, and the decision it has evoked, is questioned daily, with more and more of earnestness; and as it shall be disposed of by this age, will depend the permanence or instability of existing institutions. Hell, in the next world, together with the penitentiary and the hangman in this, rest upon the theological verdict, that all wrong doing arises from perverted, or obdurate will. Many, to be sure, have become ashamed of the monstrous absurdity of charging the perversion upon nature, through the Adamic taint; but still, it is to a great extent perpetually insisted, that an obdurate will however induced, is at the bottom of all the mischief in the world. Now consider; it is *this idea*, and not the innocent rock that rears its head above the waters of the East River, that is the foundation of certain superstructures resting upon it, which fling the shadow of their loathsome presence upon a landscape worthy of the primeval Eden; when this idea is exploded, that rock will bear far other fruit. Think what it costs to sustain the doctrine of perpetual hell fire, together with the judiciary, and catchpole and hangman system, and then, what is of vastly more consequence, consider what it does—what it does of misery, and what it does of misery, and for the perpetuation of the evil it sets out to cure! Considered merely in the light of political economy, it is a burning satire upon the *good*. In the light of theological morality, it is a satire upon the church.

But whatever it be, and whatever it may do, if the simple inquiry, couched in the modest terms of this question (which does not ask—if man, by virtue of his paternity, be not an embodiment of the *ultra* good, but whether or not the good predominates, has received its final adjudication at the bar of the church and State, then must these institutions stand, aye, and more than stand, they must be made *stronger*. Well may the hangman and the church that backs him, denounce "these people," as the pious and puissant editor of the New York *Daily Times* calls those whom he denominates "self-styled reformers." That plink of ethical profundity charges "these people" with the abominable heresy of professing before the face of high heaven and the "Associated press" their entire willingness to set the culprit at liberty, upon satisfactory guarantee that he will *sin no more*. "These people are infidels to the great depravity, and should be denounced for a set of sickly sentimentalists, impracticables, and disturbers of the good order of society. If the principle be sound, then, in judgment of obvious consistency, are the foundations of hell and the existing judiciary, laid forever! The one calls by authority of logical necessity, for *more* *brutal*, and the other for more locks and chains and judicial chokings; for *only* is but a silly name for the *severest* cruelty toward that human being who can be good and happy, but who will not. But if it be not sound, and that it is not, its universal failure would clearly indicate, were there no other reason to be found—the most these institutions change. Suppose on thorough analysis it is found that good predominates in men, over evil—that is every human soul, instead of there being an active Devil (called in modern phrase a *person*) will there is latent goodness; then, as a necessary consequence, the prison would cease to damn and the judge to laugh. They will become the conservators of good, rather than the torturers of evil. The hangman will stop choking, and commence teaching; the prison will not be a hell to pun-

ish, but a school to instruct. How is it now? The offender, denied the opportunity to learn either art or science, no attention paid to his genius, no care to develop the genius of usefulness peculiar to the individuality, no theory to be ministered to, or artistic nature cultivated, no humane or religious aspiration encouraged, but on the contrary oppressed and degraded by the weekly ministrations of some broken-winded clerical hack, consisting of a weekly effort to strain down the nine *several* dogmatizations of an off-theology; and in the end kicked out, with perches, fourteen hilltops and a tract on the *desecrated* of hell fire, in his pocket, and a reputation more ragged than his clothes, by way of capital for trade, to begin the world upon, and encouragement to become faithless a devout Christian. Now, to reverse this result is to *reverse* the system. Make the prison a school in its comprehensive sense, and it becomes at once as successful as every other. But the policy of such a measure depends entirely upon its justice, and its fidelity to nature; that is to say, upon the true answer to the question before us.

Dr. Garvin said fully as to the importance of the question, but denied every thing else. It does not like the fusion which Dr. Gray suggests with respect to the goods of nature, and the goods of grace. No man can tell how good he is, unless he has a standard to weigh himself by. In order to ascertain his true dignity and moral purity as a saint, he must have a shiner in the opposite bowl of the balance. When the prophet was deluged upon the paternal rapings of a witch tooth, he did not understand him to be interfering in the least with the divine right of the church to the consoling doctrine of natural depravity and original sin, but simply to be lopping off a sort of warty excrescence which had somehow fastened itself upon the original beauty and purity of the doctrine.

Mr. Colas finds himself at a loss to know how we are to answer the question, unless we take human action as a guide. If he were a garden, part figs, and part thistles, and finds there are two of the latter to one of the former, in plain view before him, he must say of that garden, that thistles predominate. There is appreciable goodness, doubtless, in every man; but as to the question of preponderance, facts alone must tell the story. For example: Temperance is good, intemperance is evil; honesty is good, dishonesty is evil; and so on. Now, to settle the question of preponderance, we must take an account of stock; and, with some men, when we come to strike the balance, we certainly find that good does not predominate; what it may do eventually, is quite another thing. Prospectively, an account may be said to contain four cords of wool; but that is prophecy, and not a present fact. Look at history. There is Charles II, of whom it was declared that he "never said a foolish thing, and never did a wise one;" George IV, who stands out as "the first gentleman in England;" Alexander VI of the Borgia family. Judging from the acts of these, and others of the same stripe, it can not be said that good is them predominates.

Dr. Gray said: If the standard assumed by Mr. Colas is the true one, then he is correct in his conclusions, but he thinks it is not the best or most reliable. Human action is not the true measure of the value of a human being. Take the case cited by Mr. Colas; put any one of them in the trance and it will reveal a nature of which the acts paraded in history are no true exponent. What act of Paganini, for instance, was indicative of the music that was in him, until he came in contact with a fiddle-bow? So of every human soul touched by the master hand of human sympathy; it will disclose its own excellent music. Adjourned.

## INFLUENCES.

BY MRS. JANE L. WEBER.

The following lines were written years ago and they are interesting now as showing that there was an irrepressible craving for "more light," long before the dawn of our recent illumination.

Why is't, when Nature hushed and calm  
In beauty rests, we feel a balm.  
As though an influence from God  
Out-poured through earth and air and wood?  
And why, when Autumn's moon is high,  
And deepest azure paints the sky,  
And clear, reflected to the eye,  
Within the stream a heaven doth lie?  
Why is't, that then the swelling soul  
Seems soaring from the earth's control,  
And thoughts flash from the kindling eye,  
More pure, and bright, and heavenly?  
Why is't?—perhaps there is a power,  
That's felt in such inspiring hour  
Like that which shall exalt our souls,  
When Heaven revealed, the pulse controls  
Of a forming influence must be given  
To those transcendent lights of Heaven,  
To form this earth-born soul to be  
A thing for immortality.  
And yet I can conceive of such:  
If Nature's beauty's charm as much  
That they can sway our passion's power,  
And lead to earth our heavenly hour—  
How must the majesty of Heaven,  
When to the soul 'tis fully given,  
Inspire, exalt, and from it take  
Earth's gross alloy, and of man make  
An angel holy, fixed, secure,  
Beneath the throne of God, from whom he draws his power.



## PHILOSOPHICAL AND MORAL DEPARTMENT.

## "DO SPIRITS COMMUNICATE?"

BY W. L. G.

AN ESSAY DELIVERED BEFORE THE PHILOSOPHICAL SOCIETY, OF  
LOUIS, MO., MAY 2, 1858.  
CHAS. H. C. LESTER, CLERK.

There has been a change in the mode of accounting for these phenomena, by the class of men, since they began in 1847. The first method was by knife and for joint snipping with the design to destroy. But there being so many honest believers and mediums that this theory would not hold, besides new phases appearing, the theories have changed, time after time, until now it is apparent that electropsychological theories hold the first rank among anti-Spiritualists.

Animal magnetism includes the various branches called Bio-logy, Psychology, Chirogyancy, etc.

In the year 1772 Maximilian Hell, Professor of Astronomy at Vienna, advised a physician of his acquaintance, Dr. Frederick Anthony Meissner, to try whether he could not cure diseases with the magnet. He tried and succeeded. Meissner declared that he did not cure by means of the *animal* magnetism, but by a peculiar agent developed in his own body, which he called *animal* magnetism. He went to Paris; practiced successfully there for some time, but at length, in 1784, the French Government appointed a commission of twelve physicians who examined the subject and reported that the influence was caused by *imaginations*. Upon this, there was an abatement of the interest for some time. Again in 1826 a new commission of nine physicians, some of whom were possessed of reputations as well as Europe, examined the matter and reported favorably. They described animal magnetism as being "a force capable of exercising a powerful influence on the human system; that this influence does not depend on the imagination, that it does not act with equal force on all individuals, and is almost if not quite powerless upon some, that it may produce somnambulic sleep, but that in the sleep inquiry to the nerves of sensation does not cause a sense of pain, that the sleeper ordinarily can hear no sound save that of his magnetizer, that some sleepers can see with their eyes closed, can foretell accurately even months in advance, and can discover diseases of persons with whom they are placed in magnetic connection." This report created a great sensation, and since that, has been the great ground of operation in almost every village, and nearly all have seen more or less of the phenomena.

The great physiological writer, Carpenter, who is authority in this country and Europe, recognizes more of the phenomena. Esplan, Currier, Arden, Hubbard, Sir Wm. Hamilton, Professor Huxley, may be mentioned at random among the distinguished men who recognize the reality of magnetic phenomena. One of the most inexplicable of the phases ascribed to it, is that of the "exaltation of the senses," which sometimes takes place in this state an individual person will display talent far above his normal capacity. It is worthy of remark in this place, that each "subject" almost universally ascribes the origin of the increased power and extraordinary knowledge, to the inspiration of Spirits. The clairvoyants claim that they can see and converse with the Spirits of deceased persons. The magnetizer can cause mental impressions, which induce strange hallucinations in the mind of his subject. He can exercise such a control over his physical and mental organs, as to use him as an instrument to express his own volitions with. Psychologists who reject the spiritual theory, claim that the various phases of animal magnetism explain those of Spiritualism. The phenomena that are so peculiar that nothing nearly approaching them can be produced by mesmerism, they are forced to leave unexplained and generally deny that any such exist, although they rest on equally good evidence with the others. If a part of the phenomena are to be rejected for no other reason than that they can not be reconciled with a certain theory, it is then a question which shall stand, the theory or the facts? It is very easy to make theories, but that one whom is proved for anything which accounts for all the phenomena. Now it is allowed by the psychopagist that the experiments showing that the mesmerizer can impress the mind of the subject, does prove the possibility of the Spirit world both during the same thing, if it is admitted. Now if manifestations of a controlling power influence susceptible persons really exist, when the persons are in persons, to the body to whom can be referred the control, is it not natural, even logical, to refer to a Spirit out

\* See New Amer. Cyclopædia, "Animal Magnetism" for those statements.

of the body? That such phenomena do exist, all Spiritualists claim, and it seems that if any phenomena of psychology are established, these same are. It is quite evident, too, that all an event in which it could be accounted for by the same theory that these modern ones can. The visions and speaking with tongues, of a postolic times disappear under the same sword that cuts down "modern miracles." Two edged swords are dangerous instruments. When Mr. Meissner arms himself against spiritual manifestations of modern times, with Baron Carl Von Reichenbach's "Od" force, the "magnet" does the same against the inspiration of the Bible. So much for church arguments.

Let us now examine for a moment the rationale of these "manifestations." It must be allowed by Spiritualists that mesmeric phenomena blend with spiritual phenomena, and that it is not easy to separate the two at all points. It is not difficult to distinguish the most characteristic phenomena, but quite so to classify some of the less important. Both classes of phenomena are, indeed, referred in one sense to the same cause, to wit, the Spirit of man. The difference is that certain phenomena are thought to belong to Spirits out of the body, by Spiritualists, while the other party thinks all must be referred to man in the body, or to a force of nature. The course of argument adopted by the latter class, would tend to disprove the existence of all spirit separate from the body, or at least make it impossible to discern between hallucination and reality, entirely, for they consider it an evidence of "mental impossibility" to see more than theory allows a man to see. It seems an oversight on the part of some who hold this theory, that they believe in the existence of a God purely spiritual, and who influence human Spirits. Tangible bodies have never been moved without contact by subjects under the control of a magnetizer, but if we may believe anything in the testimony of hundreds of thousands of witnesses, there have been millions of cases within ten years, of bodies moving without any visible apparent cause. It does not avail to say that all these persons were in an abnormal state, and that some mental impression affected their imaginations so that they thought they saw these motions, for physical marks (indentations in the wood, broken furniture, etc.) have remained afterward, that would be very difficult, if not wholly impossible to produce by imagination.

Then, moreover, there are not so many persons found who are "impossible," as this case supposes, and the most remarkable phenomena have always taken place when no one was expecting anything of the kind. Where the operators are tied up and placed in a box, as the Daysport boys, there is no room left for "mental impressions."

There have been numerous cases of intelligence transmitted long distances, and information received of things transpiring thousands of miles away, that has been proved true by subsequent development. There must be an organized, intelligent power to be the cause of such phenomena. A dead force like gravity, or a *living* force, if one prefers it, could not manifest intelligence, without possessing it, and possessing it, we name it "spirit" at once; for our idea of a Spirit is precisely this, that it is a power possessing intelligence and will.

General laws, of course, can never produce contingent actions, such as the caprice of the human will effects. Hence, we must either deny the phenomena, or well attested, resting on the basis of mesmerism now so generally accepted and rendered probable by capabilities manifested while in the body, or else conclude that organized intelligences without visible, tangible bodies, have actually manifested themselves to us in various ways. The latter conclusion accords with the instinctive belief of man that finds expression in all the great poets, from Homer and Hesiod, Virgil or Ovid, to Dante, Shakespeare and Schiller. In spite of the skepticism of the present time there is scarcely a person who does not feel more or less of that feeling struggling within, when in the night he hears a grave yard, or retired and lonely place that has been the theater of a foul murder, or has the reputation of being haunted. People call it "superstition." What is "superstition?" It is related that the old Romans believed that when their heroes fell in battle, their "shades" or "ghosts" stood up over their fallen bodies, and fought on in a dully temper, moving over, and *into* to stand, hence *superstition* signifies a "standing over." You may all nations the belief in ghosts, or the occasional appearance of Spirits, is as extensive as the belief in immortality. Only within the last one hundred years has it become prevalent among men to consider it a mark of weakness.

If the universal prevalence of the belief in a future life be considered a proof of immortality, it is difficult to see that the same thing does not prove Spiritualism. Taken in connection with the facts of the present day, and no angle can resist such evidence. It is a thing almost as surprising as any of the alleged phenomena of Spiritualism, that man should deceive himself so easily with empty sounding words. Some mysterious "odyle" is made the scapegoat of multifarious anomalies, or electricity is suddenly endowed with power to imitate intelligence. The motto, "let any theory, however absurd, be preferable to the Spiritualists' theory," has produced some of the most marvelous phenomena on record.

A Spiritualist and a skeptic meet some day and agree to examine some phenomena. The table moves without contact, and an intelligent communication is spelled out. "What do you think of that?" says the Spiritualist. "It is a clear case of the 'od' force," says the skeptic. A pencil is placed on a piece of paper, and it moves over it, writing a sentence though held in the hand of no one; "Ah!" says the skeptic, "it is the automatic action of some brain 'en rapport' with this locality!" A cloudy hand, or luminous form appears; "it is an optical illusion caused by ethereal particles floating in the atmosphere, and impinging on the sensitive brain, causing a subjective vision." Facts are revealed, past, present or future, but this is caused by "clairvoyance or cerebral sensing." That man is impervious to all that can be produced in that direction.

The Spiritualist reasons with him: "Why sir, don't you see that you are hiding yourself behind words? Supposing you are disposed to call this invisible intelligence 'odyle,' what then? it does not alter its nature. All I claim is that it is the same in kind as man embodied. If it is odyle, then man in the body is double odyle. You may call me 'odyle' if you choose; it makes no difference. I care not what the elements may be of which I am made, for I know that I am a human being. This invisible being is capable of rational discourse, you see, and manifests all the attributes of a human being." "Ah, ha!" says the skeptic, "that Spirits should come back and tip tables."

"But," rejoins the other, "that constitutes but a trifling part of the phenomena. What more natural method could a Spirit take to attract attention than by moving bodies, and what more common and convenient one than a table?" "They do most of the things in the dark," says the skeptic, "and that is enough to condemn the whole. Why don't they do all these things here, and now?"

"You do not pretend" rejoins the other, "that you can mesmerize your subjects at all times, nor that the 'mundane inoperable' you say so much about, can be controlled at all times. It is impossible to magnetize when the subject is not quiet, or when minds are excited around him. Water freezes only by cold, and the King of Siam thought it a 'climber' when he told the missionary that water never became hard in his country, and he did not believe the water was any different in the North. "If water freezes there, why does it not here too?"

The skeptic goes away saying, "it is premature to pronounce on a thing before we know all the laws of nature."

It was just in this manner that men talked in the early days of Geology and Astronomy.

Francesco Sizzi, an Italian astronomer, and townsman of Galileo, thus refuted the discoveries of the telescope:

"There are seven windows given to animals in the domicile of the head, through which the air is admitted to the tabernacle of the body, to enlighten, warm and nourish it, two nostrils, two eyes, two ears and one mouth. So there are seven metals, seven days in the week, seven sounds in the gamut, seven colors in the rainbow; hence we gather that the number of the planets must necessarily be seven. There are two favorable stars, (Jupiter and Venus,) two unpropitious, (Mars and Saturn,) two luminaries, (Sun and Moon,) and Mercury alone undecided and indifferent. Now to suppose that there are other planets is absurd, for it would destroy this fine system. Besides, those planets being invisible, can be of no use to the earth, and therefore, do not exist."

Fossil marine shells were pronounced by the wisest to be "earthly concretion," caused by the fermentations of a certain "Materia pinguis." Falloppio of Padua, Professor of Anatomy, supposed the fossil elephants' tusks to have been formed by "tumultuous movements of terrestrial exhalations." Mattioli

\* See Drinkwater's Life of Galileo, cited by Nichols on the "Solar System."









"Every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, SEPTEMBER 11, 1858

#### Produce Exchange.

To Persons, Merchants, Farmers. Being extensively engaged in agriculture, as well as publishing, business, and desirous of combining and contributing to human needs and interests to the extent of our ability, we propose to receive and sell all kinds of produce and manure, and to purchase and fill orders for goods, and ship the same, at a commission of five per cent.

Those who wish to exchange produce for this paper, for tools in our catalogue, or other goods, will oblige us by canvassing their neighbors, and collecting from each person wheat, corn, oats, butter, or other articles amounting to the value of the goods, he wishes to have returned, including freight and commission, and forwarding the same to us in one parcel. Whatever balance of money may be realized on the sales, will be promptly forwarded to the owner of the produce.

CHARLES PARTRIDGE, 120 Maiden Lane.

#### QUACKERY, MEDICAL AND RELIGIOUS.

The London *Times* suggests the introduction into Parliament, of a bill to regulate the medical profession, that will have the effect of restricting the prevalence of quackery, but expresses its lack of confidence in the efficacy of any measures of a mere prohibitory nature. To give quacks and confisate their medicines, it thinks would not be very compatible with the true dignity of medical science, while it would be a measure comparatively inefficient in doing away with the evil against which it is brought to bear. It therefore recommends the elevation of the qualifications of medical practitioners to a standard so conspicuous for its excellency as to secure for them the superior and spontaneous confidence of persons who might otherwise be inclined to employ quacks in the treatment of their physical malady. It strikes us that real science could not adopt a more appropriate and effectual method of combating with charlatanism and ignorant pretension, and that the adoption of any other method than this would in fact, be an implied acknowledgment of the intrinsic weakness of the cause thus seeking protection, and of the strength of the enemy sought to be overcome.

It appears to us, also, that this suggestion of the London *Times* might equally apply in a department closely analogous to that of the medical. There is unquestionably an immense amount of quackery existing among preachers and physicians of soul. Hitherto the usual method employed to repress this species of charlatanism has been to appeal to canon laws and ecclesiastical censures, and to denounce, excommunicate and anathematize. All such arbitrary and restrictive measures seem to us very much like an implied acknowledgment of the intrinsic weakness and inefficiency of the power which employs them, and a concession as to the relative potency of that against which these weapons are aimed.

The sun destroys darkness simply by its own shining; but if some collateral power were employed by the sun, aside from its own light, for the purpose of first destroying darkness, in order that it might be permitted to shine, the effect would be by no means to dignify our conceptions of the sun's own intrinsic power, to cause its light to be acknowledged, or of the adequacy of its light by itself to dispel all darkness.

We recognize the same reason as existing why professed physicians of the soul instead of seeking to restrain and crush those whom they regard as quacks, and as unlawfully outbrading themselves into their profession, should turn their whole attention to the elevation of their own mental, moral and Christian qualifications, to a superiority so conspicuous as to force a recognition of their claims. Thus their triumph over the mere quacks of their profession could not fail to be more signal and complete, and the contest by which it would be achieved would be much shorter than they might imagine. In other words, if instead of placing superior reliance on mere external position and authority, religious teachers would confide in the intrinsic force of truth and goodness by themselves, confidently leaving to an overruling Providence the control of that which they may not be able to effect by purely *human means*, we have little doubt that their increased inspirations of truth and the divine life would enable them to repel errors and evils far more powerfully than they now do, and that the moral and religious wants of the world would be far better supplied.

#### THE CAUSE AND CURE OF EVIL.

The above is the question to be considered and determined by the Convention to be held at Utica, on the 10th, 11th and 12th of September.

Some people will consider that the first step in the work is to decide whether such a thing as evil exists, and if so, what it is. There are some people who profess to see and know no evil, while others seem to see and know little else. In order to make the Convention useful, these two extremes should be avoided.

All that interferes with the normal development of humanity, or the acquisition of its needs, is called evil; and although the effect of evil may tend, or be essential to, the removal of the evil itself as its cause, or to its reformation, this does not change its character. Normal action is *constructive*, and there should be no need of reformation. The above question proposes to ascertain the cause and cure of evil—that is to remove the cause of evil. If the cause is not a principle in nature, *per se*, but is engrafted into the world, and nurtured by malformation, misjudgment, misconduct and misrule, then it becomes a legitimate and essential subject of earnest consideration to every human being, not only to those now living, but to posterity to whom it may be transmitted. And this Convention may well be called "philanthropic," since humanity has no greater need than the removal of hindrances to its normal development, and the natural contributions to its needs.

With so important a work before them, we trust no speaker will attempt to consume the time or enlighten the people by making merely "nice distinctions, or splitting hairs" as to the mere meaning of words, or the existence of evil. The general idea and meaning of words should be accepted, and the speakers should, without long preliminaries, proceed at once to the work, and show by facts, "The cause and cure of evil." Doubtless the subject will be considered from the numerous standpoints the several speakers mainly occupy, and this is well, if facts are adduced to support their positions. But if the speakers come there to affirm merely their beliefs and theories, little profit will accrue to the people. The people already know the several theories generally entertained, of evil, and its cure, but they have not sufficient confidence in them to apply their several remedies. There is no use in reiterating or affirming them. The time of authority, of mere affirmation, and of confidence in personal hobbies for reformation, has gone by, and the demand is for facts and legitimate remedies. We hope the Convention will present such a field of facts, significant of the "cause and cure of evil," as that he who runs may read and understand, and that he who soars will be sure to run and speedily apply whatever may be the true remedies of evil.

#### Views of the Bishop of London.

We can not regard with indifference the fact that so distinguished a prelate as the Bishop of London has found it consistent with his creed and ecclesiastical policy, to give utterance to the sentiment embraced in the following extract. This extract is taken from a report, published in the *London Times*, of a sermon recently delivered by the Bishop, in Westminster Abbey. It has always puzzled us to conceive why theologians should suppose that the recognition of the presence of Spirits and angels with men, is incompatible with the highest form of religion; while we have, more especially of late years, been equally puzzled to conceive any good reason why intelligent Spiritualists should regard the spiritual manifestations of this day as superseding the religion of Jesus Christ in any of the aspects in which it is presented in the New Testament, and in the lives and teachings of its best and wisest advocates in any of the subsequent ages. Since no less a dignitary than the Bishop of London has taken the initiative in advocating the doctrine of an absolute and interactive contiguity of this world and the other, we hope that this doctrine will secure the attention of all inferior ecclesiastics of the Church to which he belongs; and we are well persuaded that, viewing the subject in its proper light, neither their piety nor their Christian faith will suffer by it, but that both will probably be immensely vitalized and strengthened.

There were many important lessons (said the Bishop of London) to be gathered from Jacob's dream. There were dreams by day as well as by night, and what he might ask, were our day dreams but wandering thoughts which very often shadowed forth the business of our lives? The special lesson taught by Jacob's dream was that God constantly controlled our thoughts, and that as we were in connection with the world of spirits, while we thought we were far away amid earthly things. He entreated those whose thoughts turned heavenward not to check them, for they might be certain that they were enlightened by the same glorious presence which cheered Jacob in the wilderness.

#### DEATH OF GEORGE COMBE.

The London Papers announce the death of George Combe, which took place on Saturday the 11th ult. at Moor Park, Surrey, where he was sojourning for a season for the benefit of his health. Thousands of persons, in Europe and America, will recognize in the demise of this philosopher and philanthropist, the extinction of one of the great lights of age. Mr. Combe was born in Edinburgh, Scotland, in 1788, which city continued to be his home during life. He was educated for the law, and after practicing in that profession for twenty years, he became captivated with the phrenological teachings of Gall and Spurzheim, of whose philosophy he became an ardent advocate. In 1819 he published in two volumes, a work on the subject entitled "A System of Phrenology." Subsequently, in company with others, he founded the *Phrenological Journal*, which was afterwards conducted by his relative Mr. Cox. In 1828 he published his great work "The Constitution of Man, considered in relation to external objects." Though Mr. C's labors in the cause of education, and in the advancement of his favorite science, were numerous and efficient, it was from the great work last mentioned, that he derived his principal fame. Perhaps no book originating in these modern times, with the exception of "Uncle Tom's Cabin," has had a more extensive circulation, and has exerted a wider and deeper influence, than "The Constitution of Man." That influence, however, while it is recognised to have been most important and salutary in its bearings on the physical departments of human nature, and upon the *externals*, so to speak, of human mentality, is now pretty generally acknowledged to have lacked those *spiritual* elements which can alone give due life and permanency to every great reform, but which elements, not positively *antagonistic* to Mr. Combe's general teachings, are now happily being supplied from other sources.

About the autumn of 1839, Mr. Combe made a journey to this country for the purpose of lecturing on the science of phrenology, in which project he was eminently successful, drawing full and intelligent audiences in all the principal cities and towns which he visited; and there are thousands who still remember the intense interest with which they listened to his masterly though simple and unpretending expositions of the functions of the brain.

Mr. Combe continued an unwearied laborer in his favorite field up to the period of his last illness, and in his death will be lamented the demise of a philanthropist and a very good and amiable man.

#### METHODISM AND SPIRITUALISM.

The *Northern Christian Advocate*, (Methodist), is sorely troubled with our quotation in the *Telegraph*, under date of June 12, from the Report of 1856 of the Lunatic Asylum in Indiana, which showed that 227 of the inmates entertained the religious notions of the Methodist, and a fair proportion holding other religious tenets, making in all 656 crazy religionists in the asylum.

The writer in the *Advocate* seems to think the fact is bad for religion, and that it ought not to be true; and he attempts to impeach it in the following flimsy manner: He says, "The Report of 1857, page 6, informs us that when their buildings were completed they could hold only about 300 individuals. Now," says he, "does it look consistent to suppose that there were 656 crazy professors within the walls of the Asylum?" We answer, that in his perverse way of presenting the case, it does not look so. Neither does it look to us consistent with Methodist pretensions to fairness and honesty, that a devotee should undertake to impeach the Report of the Institution of 1856, by a statement of the capacity of a building erected in 1857. But the writer asks (we hope with honest intentions to publish) for further information. He says, "will the *Telegraph* please give us a little more precise information about these 227 Methodists, besides the remaining 429 insane religionists?" Certainly we will. The necessary reports are not at present before us, and we are not in the habit of making such statements without data; but we shall be most happy to serve and enlighten the brother and the religious world on the subject. We are instituting the necessary inquiry, and will publish the facts as soon as collected.

One thing we have to ask of our Christian brethren, viz. that they will urge, through their organs, that all Lunatic Asylums and other places of detention should keep a record of the religious predilections of all the inmates, and embody them in their reports, that we may compare notes, and, if possible, discover the cause of insanity, or at least the influence each religious de-



nomination has on sane people. We demand the facts. Will our Christian brethren aid us to get them for publication, and thus enlighten the people on the subject?

We shall be thankful to our readers and friends in the vicinity of Lunatic Asylums, throughout this or other countries, if they will procure and send us the reports of the institutions since the year 1849, and such further information as will show the religious tenets of the inmates. Please address these reports to the *Spiritual Telegraph*, New York, without payment of postage, and oblige the editor.

#### INDIAN AID ASSOCIATION.

We are happy to learn that the great wrongs to our Indian brethren are arresting the attention of the people more and more. A sense of justice will yet be aroused, which shall compel our government to be just in their dealings with these original and natural inheritors of the land, and protect them from wanton depredations and death by unscrupulous pioneers. By a circular recently received, we learn that a branch or auxiliary to the Indian Aid Association has been organized in Rutland Vt., by the election of the following officers. We hope others feeling an interest in the matter will put themselves in order to exert a peaceful influence toward these wronged people:

Hon. Solomon Foot, Chairman; Newman Weeks, Vice-Chairman; W. C. Swain, Secretary; John Landon, Treasurer; John Beeson, General Agent.

Advisory Committee.—Rev. Leland Howard; Rev. John A. Hicks; Rev. S. Aiken; Rev. C. R. Ford.

Financial Committee.—Mrs. D. Butler, Mrs. H. Hopkins, Mrs. G. Chaplin, Mrs. Dr. D. Page, Mrs. M. M. Ormsbee, Mrs. Dr. Harwood, Mrs. W. T. Nicols, Mrs. T. Aldrich, Mrs. L. Russel, Mrs. W. A. Burnett, Miss B. White, Miss E. Barrett, Miss H. Hicks, Miss F. Thrall, Miss D. Landon, Miss J. Hodges, Miss J. Pierpoint, Miss M. Hawley, Miss E. Tattle, Mrs. M. Gaskell.

#### Miss Fox's Conversion.

In our issue of August 21, we published an account of the ceremonies of the admission of Miss Margaretta Fox into the Roman Catholic Church. It seems that some garbled and distorted extracts from our remarks were published in one of the daily prints of this city. Supposing this representation of what we had said to be correct, the *Freeman's Journal* (Catholic) founded upon it some remarks which were calculated to give a totally incorrect idea of the spirit in which we viewed, and the manner in which we had treated, the conversion of Miss Fox. On subsequently perusing our article, as it stands in our own columns, the editor of the *Journal* instantly discovered his mistake, and with an honorable candor and liberality, which we would be pleased to see imitated by Protestant journals in similar cases, published in his next issue the following paragraph:

correction.

We very incautiously took the word of one of the daily papers as to the expressions of the *Spiritual Telegraph* upon Miss Fox's profession of the Catholic faith. We have since seen a copy of the *Telegraph* itself and find the inferences of the New York *Express* totally unfounded. There is nothing in the language used by the *Telegraph* that is not most kind and most respectful to Miss Fox. We are very happy to make this correction. We regard "Spiritualism," so-called, as the most subtle form of false religion in the land, and as therefore far more dangerous than Episcopalianism, Methodism, or Calvinism; but we none the less admire manliness and candor in its professors, and it is our observation that its newspaper press has shown these characteristics.

#### E. W. Capron, Esq.

We are glad to find that our esteemed friend, Capron, who was a pioneer in the investigation and proclamation of spiritual intercourse, has become the editor of the *Chester County Times*. (Pa.) Mr. Capron is a common sense man, practical and frank. He writes plainly and forcibly, and we wish him that which we think he deserves, namely, great success. In his introductory, he says:

"In assuming the editorial control of the *Chester County Times*, the undersigned does not propose to entertain his readers with a long catalogue of promises. Unlike some who undertake the conduct of newspapers, he has opinions of his own as to the manner of conducting so important an instrument in the general progress of mankind, as well as to the matter which shall find its way to the public through his agency. He looks upon the press, not merely as an instrument to be used for the benefit of this or that personal or party interest; but as an engine of power for good or evil, which is rarely estimated at its real value and importance. He holds free discussion to be one of the best means of enlightening the public mind, and invites those who have any important views to advance, to use his columns for that purpose. By free discussion, he does not, like many writers of communications, understand that it is necessary for him to surrender his right to control his own columns. At all times he must be allowed to judge what is most important to be laid before his readers. In a good newspaper, facts must always be placed before theories, and important news have precedence over the abstract ideas of correspondents."

#### DISCOURSE BY DR. CHAPIN.

Rev. E. H. Chapin resumed the services in his church last Sunday. In the evening he preached from the following words recorded in the Revelations, chap. xvi. 1:

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea."

Mr. Chapin used the text to illustrate the great event, the laying of a telegraphic wire to connect the two hemispheres, through which the thoughts of man shall leap to and fro from continent to continent, and bind the world in peace. He presented the subject in his usual graphic, stirring style, in three aspects: the commercial, social, and religious. He said men may lie and cheat one another across a counter, but he did not, think a lie two thousand miles long would hang together; and therefore he thought the Atlantic Telegraph was an element of truth, justice, and religion. Cyrus W. Field and his brother, with several officers of the Niagara in uniform, Lord Napier, Peter Cooper, and other contributors to the great event, were there. The house was crowded to its uttermost capacity.

#### ARE THERE EVIL OR MISCHIEVOUS SPIRITS? FRIEND PARTRIDGE:

I am aware that this subject is distasteful to many sincere Spiritualists, but as it is believed to be the case by many, honest and experienced mediums and others, and as our aim is to arrive at the truth in all things, it is advisable that we collect all the testimony that we can on both sides of the question.

I therefore, with your permission, invite, through the *Telegraph*, all mediums and others to communicate to me by letter, or through the above paper, their testimony on this subject. I desire for the sake of truth to compile all the information on the subject that can be obtained. I want facts, experience, and testimony, written in as concise and luminous a manner as possible, which I will endeavor to arrange to the best of my ability in a manner suitable to the public eye. Give us both the evil and the good, that we may know the whole truth. Please write your names and residence, and I will only give the initials, should you desire it. Address, J. F. CALKIN, IOWA CITY, IOWA.

We cheerfully comply with Mr. Calkin's request, and shall ever be pleased to afford facilities for eliciting truth, whether it be in the line of our present predilections or otherwise. We shall be happy to give publicity to any experience and facts tending to elucidate the subject.—[Ed. Tel.]

#### NEW PUBLICATIONS.

**THE SOLAR PARADISES OF GOD: A Treatise showing that the SUNS OF FIXED STARS OR HEAVEN ARE ORIGINALLY AND ESSENTIALLY eternal Abodes of all Men, Angels, and Spirits; also that a Heavenly Sarah or Eve must be raised up out of this Earth, who will give a new bodily Birth to all these, and in this manner People the Universal Canaan: Likewise a General Survey of the Central Sun of Heaven, as well as of all the other Solar Bodies with their attendant Planets, and of the Universe in Extensio, even to its utmost Verge, etc. etc.** By the author of the "Heavenly and Adamic Blessings," etc. London: Published by J. S. Hodson, 22 Portugal street, Lincoln's Inn. Second edition, revised and enlarged. Price 60 cents. For sale at this office. 7pp. 113.

The design and leading idea of this pamphlet is tolerably represented in this somewhat lengthy title. Whatever may be thought of the author's theory of the suns as the final abodes of all men, spirits, and angels, we are compelled to pronounce this one of the most magnificently written works that we have perused for many a day; and for its suggestiveness, the beauty of its style, and its genial and high-toned spirituality, if for nothing else, it merits a wide circulation. Indeed, as a mere model of terse, elegant and facile composition, it has claims to general perusal which few works have. That our readers may have a specimen of the author's style, we transcribe the following passage. After speaking of the twelve-fold division of the heavens as the spiritual Canaan, and the three-fold structure of the universe, as consisting of a "Central Solarity, Archhelion or Heaven of heavens," the "solar bodies, or fixed stars round this," and the "earthly or terrestrial bodies, the planets or wandering stars round these," the author anticipates the question, "What of our smart and tight little globe?" This he finds reason for placing "in the heel of the universal humanity," or the complex unitary body of human and spirit intelligences—and regards it as "the most external, carnal, and material of all earths in the universe." He then proceeds:

"If, however, this is a sore reflection upon our world, it brings with it a vast compensation; for this its nothermost, hindmost position in the human frame (one which, is referred to in connection with the serpent of sensual wisdom in Genesis, and which in the legends of mythology is

doubtless signified by the vulnerability of Achilles in the heel), this disallows then, which opens out to hell below and to heaven above, being at the very verge of these two opposite states makes it the best school for man in all the universe. Constitutionally opposed to God, or, using the Apostle's words, at enmity, not to be subjected, and irreconcilable with godliness, ever grinding against the upper millstone of heaven, this unhappy planet plunging daily into depths of vice and guilt, which it would injure any other world to even bear of, is necessarily a white heated furnace for purifying and deepening the affections, for quickening the faculties; in short, for sublimating man's raw, dreamy, and semi-animal nature—and how intense, too, must be the heat required to reduce all this impurity to virgin gold! so therefore, it follows, that the metal extracted from the ores of this earth, after passing through these fiery blasts, is the most highly tempered of all; those adults, who, sweating their heart's blood, have oozed through the closed pores of a cold epidermal world, an ordeal which, (and we can rejoice at it, for often have these tortures made us shudder) is impossible elsewhere, as well as a general rule—and that not so much by way of compensation, as by mental gravitation and reaction—to a height or rather depth of heavenliness, such as no other earth can attain to.

"By suffering raised to that glad release!"

For instance, no where but in this earth, this hot bed of lust, could Magdalene be found to kneel the Lord's feet with the tears of such a broken heart; no repentance like this could ever cover and wring itself out before him, for none ever fell low, low, low as did this poor victim, and a scene therefore of this nature would elsewhere have been extravagant and hypocritical. For the same reason, too, none ever can or will love the Lord so deeply as will this prostitute earth (yes, all, all, every creature in it—for the long suffering mercy of God can wait for them, ay, let men curtail it as much as they will), for those to whom less is forgiven will feel, like Simon the leper, less grateful, less conscience stricken, and less amazed at the Lord's forbearance and mercy. We shall have to show how a woman from this earth, ay, another sorrowing one will, or perchance has been elected to fill the very highest throne in heaven: in like manner, too, as we shall also demonstrate, the Lord himself descended into this planet ("the lower parts of the earth"), none of the other worlds being in such need of the Physician; moreover, while healing the sickest member of the body, he went to the root of the disease, and so cured the whole human family. Let not the denizens of this earth have the vanity to think that His work was confined to themselves, neither is there much cause for pride in being the most lost of all the worlds in the universe, the black sheep of the flock.

"In conclusion, then, the universe is shown above to be ONE GLOBE, and all mankind ONE MAN."

Though this work is *anonymous*, there are many who even from this brief specimen of its style and mode of philosophizing, will recognize its author as one (whom we will not here name, since he appears to seek concealment, but) whom our Emerson has characterized as one of the finest writers of the age.

**HOW AND WHY I BECAME A SPIRITUALIST.** By Washington A. Danskin, Baltimore. Boston: Bela Marsh. New York: S. T. Munson. pp. 104. For sale at this office.

Mr. Danskin is one of the leading and most intelligent Spiritualists of Baltimore, and this little book presents a record of the experiences and processes by which he became convinced of the reality of an existing communication between spirits and mortals. Interspersed with his records of facts are his reasonings and deductions as to their leading theological and moral bearings. Some of Mr. Danskin's facts are sufficiently remarkable, and his little book will be read with interest, especially by new investigators.

Proceedings of the Free Convention, held at Rutland, Vt., June 25th, 26th, 27, 1858. Pamphlet pp. 155, price 50 cts. S. T. Munson, 5 Great Jones-street. For sale at this office.

Considerable complaint was made (no doubt justly) by the participants in the proceedings of the Rutland Convention, of the unfairness of the various newspaper reports of the same. It was alleged that the paid penny-a-liners who reported those proceedings, in order to pander to vulgar prejudices, gave undue prominence to unfavorable points, and often exaggerated representations of them, while unexceptionable and really commendable points were slurred over with scarcely a hint. Those who wish to know the nature of the *real* proceedings of the Rutland Convention, will find an authorized representation of them in this pamphlet.

#### GROVE MEETING AT KIANTONE.

MR. PARTRIDGE: JAMESTOWN, August 26, 1858.

The Spiritualists of this vicinity are to have a "Grove Meeting" at the Magnetic Spring, in Kiantone, beginning September 17, and continuing three days. Mrs. Farnham and Mr. Newton of the *Spiritual Age*, are to be present, and many other of our best speakers and writers. As all who come from the East must pass through Jamestown, and will arrive Thursday afternoon, I have determined to have a Conference at my school rooms on Thursday afternoon and evening, September 16. As the accommodations at the Springs are limited, I have made arrangements to have visitors accommodated at Jamestown, and carried to the Grove and back each day, at the lowest rates.

O. H. WALLINGTON.

Note from Mrs. Davis.

Mr. Editor: As Mr. Davis and myself are to be absent from this city for several months to come I beg leave to inform your readers that no communications sent us here during that time would probably ever reach us. On the other hand, our Post office address for the future six weeks will be, "P.O. N. Y. care of Lyman L. Curtis." After that we will inform the public as need be of our movements in the lecturing field. Yours for the truth, MARY P. DAVIS.



The narrative portion of this article (which we commence this week) is a sequel to a story founded on fact, published some time since in the *New York Times*.

### THE SEERESS AND THE SPIRIT.

A NEW CHAPTER IN "THE STORY OF A LIFE TIME."

"When coldness wraps this suffering clay,  
Ah! whether strays the immortal mind?  
It can not die, it can not stay,  
But leaves its darkened dust behind."

There has been a belief among the nations in every age of the world, that man is so fearfully and wonderfully made that all his acts and all his thoughts are subjects of immortality. The wisest of the ancient seers and poets taught that every movement of the mind was indelibly photographed upon the great page of life, from which it could never be obliterated. A greater teacher than any of them, once said to a small band of students, in the presence of a multitude, "There is nothing secret that shall not be revealed; there is nothing hid that shall not be made known." This truth, which was implicitly believed by the first receivers of Christianity, has been doubted by men in more skeptical times; and, at the present day, is perhaps entirely lost sight of by all who doubt everything which transcends the evidence of their own senses.

One hundred years ago a highly illuminated modern seer (Swedenborg) was engaged in publishing a Latin edition of his works in London. In one of these works, in announcing some startling views of the wonders of the future world, he said: "Man carries all his memory with him into the other world, and nothing is so concealed in this world as not to be made manifest after death; and that, too, in the presence of many witnesses. All the criminal practices, the wicked deeds, the robberies, the deceptions, the artifices of which he had been guilty in the world, are laid open to every evil Spirit, being brought forth from his own memory; nor is there any room for denial, since all the circumstances appear together."

These ideas were presented to the world as a part of a system of theology which claimed to embrace the whole science of human existence. The world had not yet been educated to the point of ability to understand such mysteries; and the mystical books were assigned a place in the libraries, by the side of the works of magicians and necromancers. There the dust of a century accumulated upon them; while the philosophers zealously prosecuted the search into the mysteries of material nature, by a diligent use of the external senses.

A century devoted to discoveries in physical science produced magnificent results, of which we have not time to speak now. All the elements of material nature have been subjected to the will of man; and a materialistic philosophy has engrossed the human mind to an extent never before seen. But, just at the time when the triumph of materialism was almost complete, its learned professors were startled from their repose, by audible, tangible and visible manifestations, which were recognized by many as voices from that land from which it had been said: "No traveller had ever returned." The belief spread rapidly among the people that the spiritual world, instead of existing in some remote locality, was wrapped more closely around them than the air they breathed; and thousands gathered to the enchanted circles, where it seemed that the severing veil between two worlds was broken through; and they conversed with lost friends, as if the grave wherein they had seen them quietly interred, had

"Spread wide its ponderous and marble jaws,  
To give them up again."

At the present time, it is asserted by those most conversant with the subject, that no less than ninety thousand mediums are employed in communicating the ideas, the sentiments, and the wisdom of the immortals of the higher or lower spheres, to about four millions of auditors and readers, who receive, with more or less confidence, their surprising, and often unsatisfactory revelations.

The best informed minds now see in all of these developments no new religion which is to supersede Christianity; but an advanced stage in the growth and progress of the human mind, when old mysteries can be understood, when old religions and fragmentary philosophies can be corrected and harmonized with the output of all religions and the deepest of all philosophies. The spiritual philosophy, which is rapidly superseding the old materialism, when rightly interpreted, demonstrates the certainty of an immediate entrance upon a new life after death; it explains many of the strangest of natural phenomena, and reconciles all that ever was true, or grand, or good, into one har-

monious system of truth, which is all-embracing, majestic and beautiful.

We have no room here to enter upon the conflicting views of men who have examined this subject from different points of view. The highest claim of modern Spiritualism is, that it is a *reality*, and not a *delusion*. This idea is now fixed in the minds of all investigators, and is recognized and acknowledged by vast numbers of scientific men, who, a few years ago, rejected the more modest pretensions of mesmerism. It is now seen that the one was only an imperfect presentation of the other. The wonderful and contradictory manifestations of mental and spiritual phenomena seen in *clairvoyance*, are only mysterious and incredible so long as they are misunderstood. It is now a quarter of a century since the strange powers of a clairvoyant subject were thus described:

"When the magnetic sympathy has been elevated to a certain point, the clairvoyant attains a clear insight into the internal physical state of persons in magnetic communication with him. His language now becomes more elevated than ordinary, and is marked by fire, spirit, precision. His perception is livelier and stronger; his thinking freer, deeper; his judgment quicker, and more penetrating. He not only perceives the present, and the influence of external relations, much more distinctly than before; but also penetrates, *by way of memory*, to the most distant period of the past."

These words were lost on men who were schooled in no philosophy but that of the external senses. The number is small, even now, who can accept such declarations as are given by an elaborate German author (Kluge). They could not be true, if there were no spiritual world within that outward universe which has so long engrossed the whole attention of sensual men.

"The person who has attained internal clearness in the *fifth degree*, is capable of passing one step farther, in which his powers of perception are still more astonishing." On reaching the sixth degree of internal illumination, "he penetrates the darkness of external things, and attains a higher view of the whole of nature. With surprising clearness, he often distinguishes the secrets of the past, what is distant and unknown in the present, and the events of coming time. The method by which so much knowledge can be so speedily acquired, may not be easily explained. Some persons say it seems to them that they are told it all by some superior Spirit; others seem to see it all in a clear and serene light; but they are always fully convinced of the truth of what they thus acquire."

"The view of the true clairvoyant is considered as extending into the future condition of others. In this degree, he attains to a higher, fuller life than he had before. Some consider the body as intimately amalgamated with the mind, and blended into the most harmonious union with it. The individual is removed from everything coarse and sensual, and placed in a serene and elevated contemplation. The feeling of the greatest bodily comfort and parity of soul produces a serene peace within him, which exhibits itself in the nobler expression of the whole body."

"In this sixth degree," says M. Durant, "the lucid vision extends to all objects, near and remote, in space and time, and is hence called the degree of *Universal Lucidity*." It furnishes, according to Colquhoun, "a complete practical refutation of all the material theories of the human mind, an impressive proof of the independence of the soul, and the strongest ground for presuming its immortality." Deleuze, at the close of his report of his marvellous experiences of forty years, declared his conviction, that "of all the discoveries which have excited attention from the remotest antiquity, that of somnambulism gives the greatest insight into the nature and faculties of man. It demonstrates the two-fold existence of the *internal* and *external* man in a single individual; it offers a direct proof of the spirituality of the soul; it makes evident the truth known to ancient sages, that 'man is an intelligence served by organs.'"

It is now twenty years since the present writer became acquainted with these opinions and assertions of European authors; but it required several years to test them by rigid observations and experiments; and many more have been spent in observing the struggles of scientific men to shut out every ray of light that came upon them from unexpected quarters. Old controversies have now been terminated by a new species of evidence which was little looked for, and but coldly welcomed in the schools devoted to the teaching of nothing but the physical sciences as revealed by the physical senses.

It was long after my own ideas of spiritual philosophy were well defined, that modern Spiritualism claimed my attention. In some of its first demonstrations, I saw that all the manifestations of mesmerism, clairvoyance, and their associated wonders, were only partial developments of one great system of truth which possessed unlimited powers both for good and for evil. I saw that "man, after death, was possessed of every sense, and of all the thought and affection that he had had in the world, and that he left nothing behind him but his terrestrial body," just as the Swedish seer (Swedenborg) had declared a hundred years ago. In one instance, a *medium*, whom I had never before seen, was entranced by the Spirit of her sister, who had died twelve years before. This Spirit, whom I had never met in the body, reminded me, when my mind was occupied with a different subject, that I had investigated mesmerism, but said this was something beyond that. She showed the precise manner in which I had employed it in the treatment of certain diseases, and said if I would vary my method of operating, in the way she directed, I could do much to restore the medium to health. I promised to make the effort.

In my first experiment upon this lady, I found that she possessed remarkable powers of clairvoyance, and that she not only explained the pathology of her own case, and prescribed for herself in the most clear and rational manner, but read off with equal facility the condition of others. She visited, in Spirit, other places; announced in a decided and solemn tone of voice, occurrences which transpired in those places, and had been concealed.

After repeated trials, we discovered that the illumination of this lady was of a more elevated and interior degree than we had seen in any other medium except one. She described her state as far higher than it had been when entranced by Spirit. Her own spiritual senses were opened to the wonders of the spiritual world. She saw and conversed face to face with persons who had been known by her in the body; and also with others. She could read the minds of all the "Spirits" who approached her, and could learn their names and history, though they had been entirely unknown to her before. I have room here to give but a single instance in which this seeress conversed with Spirits in my presence; but, before it can be understood, I must present as much as is known to me of the "Story of Annie Lee."

(To be continued.)

### TO THE ONE I LOVE.

You say love's throbe I never knew,  
That I am cold and stern;  
That I am cautious, is most true,  
But of my love you're yet to learn.  
The dearest thoughts of all our lives  
Are often kept within,  
And of our love we oft disguise  
The truth of its pure spring.  
I know that thou art warm and true,  
Else would I blush with shame  
To own the love I've felt for you—  
The wasting of its flame.  
I would that thou wert near me now  
To feel the warmth of my poor heart,  
To know if I could breathe affection's vow,  
Or with the loving share a lover's part.  
I would so twine around thy form  
That like the tendrils of the vine  
I'd cling to thee, mid fiercest storm  
And clasp thy heart to mine.  
I'd mingle with thy fragrant breath  
A lover's purest sighs,  
Together we would love till death,  
And then I'd guard thee to the skies.

ETHEL.

### ASCENDED.

On Monday, the 23d ult., from the residence of her father Mr. Simeon Arnold, at the city of Hartford, Mrs. HELEN L. REDMAN wife of Dr. George A. Redman, not unwillingly, but with great joy, took her departure to the land of light and peace. Like a flower, prized by its possessor above all price, which he had fondly hoped long to retain, but which, in the morn of its blossoming, quietly folds its leaves, and dissolves into fragrance, so she has ascended to shine among the stars, leaving her friends to mourn, but not without hope. They realize that she is not dead, but risen—not absent, but simply changed as to state. She leaves an only child a son of a few months old, as her "choicest gift" to her husband and family. Her age was twenty-four.

### THE ATLANTIC TELEGRAPH.

"The sword called 'Lightning,' say the fates,  
Was caught in the United States.  
'Twas Franklin's hand that caught the hor e,  
'Twas his raised by Professor Morse;  
And then to make old Ocean yield,  
We passed the reins to Cyrus Field."



## THE MOVING MENTAL WORLD—THE NEWS.

## OCEAN TELEGRAPH CELEBRATION.

On Wednesday of last week, New York City was the scene of one of the grandest celebrations that perhaps has ever occurred in this country, the subject being the Ocean Telegraph. At half past ten o'clock a *Te Deum* was sung in Trinity Church. The church was tastefully ornamented for the occasion, and the building, long before the hour of service, was crammed to suffocation. The music, under the direction of Dr. Hodges, was a complete success and the enthusiasm of the congregation was raised to the very highest pitch, when all rose to sing the 100th Psalm, led by a choir of five hundred voices. The Bishop of New Jersey delivered a most able and appropriate address.

At two o'clock the procession marched from the Battery (where the officers of the *Niagara* had been received, and a salute fired) and marched up Broadway and Fifth-avenue to the Crystal Palace. The procession was very long, and made a magnificent display and was witnessed by hundreds of thousands of people, who thronged the thoroughfares through which it passed. At the Crystal Palace, appropriate ceremonies were performed in honor of the principal participants in the enterprise, and an oration was delivered by D. D. Field, Esq., brother of Cyrus W. Field.

In the evening there was a magnificent display of fireworks in the Park. We have room only for a description of the final piece. This occupied the entire front of the City Hall, wings and all, its total length being 180 feet. At either end was a full rigged ship, one the *Niagara* the other the *Agamemnon*. Each vessel was twenty feet from stem to stern and the height the same up to the peak of the main-mast. An entablature 120 feet long stretched along the front of the Hall, from wing to wing. This entablature was supported by six pillars, twenty feet in height. Three of these pillars were on either side of a rotating Maltese cross. Along the face of the structure ran in living letters this inscription:

"The last naval engagement between Columbia and Britannia—a Tie."

Over this was old Father Neptune, comfortably reclining in his shell in mid-ocean, his trident over his shoulder, and one hand uplifted, holding a lighted cord—the Cable. The Cable ran east to "our Eagle," who held it tenderly. It should have run west to him. It ran west to "their Lion"—a surly fellow, with his paw gingerly holding fast his end of the cord. Behind the eagle stood a herald trumpeting fame. Behind the Lion stood another herald, trumpeting more fame. Over all this show sprang an arch, bearing in letters of gold these words:

"God has been with us. To him be all the glory!"

Later in the evening the firemen had a torch-light procession, which was a magnificent affair.

On Thursday evening the Corporation dined, in honor of the great feat, came off with much *clat* at the Metropolitan Hotel.

THE OCEAN TELEGRAPH.—On Wednesday of last week, while the great celebration was going on, Mr. Field received the following dispatch by the Cable, which had been sent from London on the same morning:

LONDON, WEDNESDAY, September 1, 1858.

CYRUS W. FIELD, NEW YORK.—The Directors are on their way to Valparaiso to make arrangements for opening the wire to the public. They convey through the cable to you and your fellow-citizens, their hearty congratulations in your joyous celebration of the great international work.

DESTRUCTION OF THE QUARANTINE BUILDINGS.—On Wednesday and Thursday evenings of last week, a mob completely destroyed by fire the Quarantine buildings at Staten Island, after having first carried out the sick that were in them. The participants in this most wicked outrage were mostly Germans and Irish, though these were abetted by many so-called respectable citizens of the place. The affair has produced a tremendous excitement, and some of the leading mobocrats have been arrested.

INDIAN TROUBLES.—The St. Peter, Minnesota, *Free Press* learns that the Upper Sioux Indians were much displeased with the presents offered them by the Government, and refuse to receive them on any terms. They are disposed to be hostile, and may yet create serious difficulties in that region. They assert that the Agent has 2,000 more names on his list than they have Indians in their band; and that after dividing the annuity up and paying it out at that rate, he will retain the balance. It is said that they offered to march out their bands and have them numbered, but that Brown refused to do. It is stated that they stoned him out of the Council. The goods have all been brought down to Fort Ridgely. A day or two since a rumor came down that a collision had taken place there, in which nine whites and some dozen Indians were killed; but there has been no corroboration of it.

THE OJAGE INDIANS.—A letter from the Ojage Nation, dated August 23, says: "The Ojage Indians are just in from their spring hunt. They went out in June, expecting to meet the Camanches, and make peace between the two tribes, as they have been warring with each other for the last four years. In this they failed; only making matters worse. They got into a fight, and lost one Ojage brave, but killed four Camanches—raised their hair, as usual. The Ojages then left in double quick time for their own village, without taking time to lay in their usual quantity of Buffalo meat. On reaching home they found all their corn had been destroyed in their absence, by the crows and coons, and having nothing to subsist on, they are in a starving condition, and will be compelled to start out on their fall hunt much sooner than they would otherwise do."

YELLOW FEVER IN CHARLESTON.—The Boston *Ledger* prints an extract from a private letter received from Charleston, South Carolina, in reference to the progress of yellow fever in that city. It is written under date of August 28: "About three or four weeks ago, the yellow fever commenced its operations here among the poorer classes, but in a short time it spread to the mansions of the aristocracy, sweeping all alike before it to the tomb, until all parts of the city have become infected with the disease. Business is almost entirely 'dried up' and several streets are roped in, and guarded by policemen, so as not to allow any stranger to pass through them. The only people you will meet here in the streets now, are doctors, Sisters of Charity, negroes and policemen."

THE ST. PAUL, (MINN.) *Times* says, a brother of a gentleman of that city has taken from the Frozier River mines, single-handed, \$50,000, and writes that when the water falls, he can make a hundred dollars per day, digging.

ONE OF THE BARRETS.—WILLIAM—will be at the Springfield Horse Show and test his powers on vicious horses, if any such are offered for his manipulations.

A CORRESPONDENT of the Providence *Journal* says, that in ninety-nine cases out of every hundred, cranberries, applied as a poultice, will effectually cure the erysipelas.

CROPS.—Accounts seem to represent the wheat crops in Illinois and Iowa as falling much below the average, and in some sections, almost a total failure.

A writer in Columbia county, Wisconsin, gives his opinion that wheat, oats and barley in that county, will not give over one fourth the usual yield. Grass is good; potatoes are not; corn generally dull, though not as much planted as usual, and that is late.

A letter dated Green Lake, Wisconsin, August 27, says: "Three varieties of Spring Wheat are grown here: Canada Club, Fyfe Wheat, and Rio Grande. Probably more than half of all sown is of that kind, all of which is badly damaged by rust. Many fields are not cut, some are cut that will not pay for cutting and thrashing, others will produce half a crop and a few, nearly a full crop. The other kinds named will yield nearly an average crop, so that on the whole I think two-thirds as much wheat will go to market from this vicinity as last year."

In Illinois, the present prospect about corn is that there will be about two-thirds of a crop, if the frost holds off long enough for it to ripen.

YELLOW FEVER PATIENTS.—We learn that since the destruction of the St. Nicholas building at Quarantine, on Wednesday and Thursday evenings of last week, the persons who were confined in that building, on account of having arrived in infected ships, have left Staten Island, and come up to New York and Brooklyn. Among these there are probably several cases of yellow fever and small pox. Mayor Powell, to prevent their spread in Brooklyn, has taken steps to have about one hundred men appointed especially to patrol the wharves and shore as far as Bay Ridge for the purpose of preventing any one landing in that city from Staten Island. The affair has created great excitement among the residents of the Eighth Precinct, where the fever has a great havoc when it visited us two years since.

TERRIBLE RAILROAD ACCIDENT.—PITTSBURGH, Sept. 2.—A terrible railroad disaster occurred last night at 8 o'clock, on the Allegheny Valley Railroad, near Hatton's station, twelve miles above Pittsburgh. The Kitanning train coming down stopped at Tarentum station, and hitched on a car containing a large party returning from camp-meeting. When the train reached the point mentioned the Tarentum car was thrown from the brakes. The car rolled down a steep embankment, turning over twice. At the first revolution the roof was torn off, and the passengers scattered over the ground, mangled the bodies of some of them terribly. Miss Mary Anne, daughter of J. T. Kincaid, of this city, was instantly killed, and a large number more or less injured.

ANOTHER RAILROAD ACCIDENT.—ALBANY, Sept. 2.—As the train on the Northern road was coming in, crowded with passengers, last night, a freight train on the Central road was backed down at the crossing, and ran into the last car of the passenger train, upsetting it. The following persons were injured:

Edgar Lobdell—probably fatally.  
Mrs. F. S. Ayres—shoulder dislocated.  
Moses Craver—Arm broken, and injured internally.  
Capt. Washburn—Badly cut over the face and head.  
Mrs. C. Powell—Badly cut over the face and head.  
All the foregoing were from West Troy.

NEARLY one hundred negroes were recently arrested in Richmond, Va., while they were assembled to receive instruction as Sabbath-school scholars. They were in a room by themselves, some with books and some without. The arrest has created considerable talk.

DEATH OF REV. ELEAZER WILLIAMS.—The noted Rev. Eleazer Williams, of Dauphin memory, died at Hogsburg, New York, on the 28th ult., of dropsy.—He died in a state of entire destitution, which would cheerfully have been relieved, but that his habits were retiring and reclusive.

GRASSHOPPERS.—In this State a vast amount of injury will be done by the grasshoppers. In Owego county some farmers have been obliged to feed cattle out of their winter stores, in consequence of destruction of pastures by these little pests. A letter from Newburgh, Orange county, says:

"The corn crop in this region is being materially injured by that pest, the grasshopper. Some places will probably be injured to the extent of one third, others to one half the crop. During the season of haying and harvesting they were driven from the field of grain and grass, and took refuge in swarms among the corn just as the young ears began to show the silk; and the chief injury consists in the destruction, or preventing of course the formation of the kernels."

REMEDY FOR GRASSHOPPERS.—The person who gives the account of the above grasshopper pest, recommends, as a preventive, sowing turnips among the corn. By this means one field was entirely protected. He says: "Sow plentifully, and the insects will feed on the young leaves and stalks of the turnips, and leave the more important crop unharmed. Should no grasshoppers make their appearance, a good crop of winter turnips will amply reward the husbandman for his labor."

THE balance wheel of John Fitch's Model Engine, for the first Philadelphia steamboat, in 1786, twenty one years before Fulton's New York boat, in 1807, is on exhibition in Philadelphia.

A ROMAN CATHOLIC PRIEST, of Wisconsin, recently got married, and the members of his communion got so incensed at the act, that they promised to treat him to a coat of tar and feathers. He left the place, to escape this attention from his friends.

MYSTERIOUS DISAPPEARANCE AND PROBABLE MURDER OF A YOUNG GIRL.—A young lady named Miss Martha M. Jeffrey, residing in New York city, left her home on the 6th of April, 1857, to go to her place of business, since which time no trace has been had of her. It is believed that she was seduced away by a man named Daniel Hays, at that time a watchman in Washington Market in that city. Hays had a wife at the time, who was an invalid, and he induced the girl to reside in his family to render some little assistance about the house. It was by this means that he gained her confidence and effected her ruin. Both disappeared at the same time, and no intelligence having been received during the long interim it is feared she may have become the victim of violence. Hays is about 33 years old, low in stature, broad, round shoulders, blue eyes, fair complexion, and has a singular way of talking. The distracted mother is anxious, if possible, to procure some light as to her lost daughter, and will reward any one with \$100 who shall restore her if living. She will also pay a liberal reward for any information concerning Hays, who has resided on Long Island, and at or near Galveston, Texas. He is a blacksmith by trade, and has followed boating. The young lady is sixteen years old, low stature, rather broad shoulders, chestnut brown hair, fair skin, nearly black eyes, round moulded features, and small hands. Any information will be most gratefully received by addressing J. A. Jeffrey, 137 Bond street, Providence, R. I.

A MAGNIFICENT vessel, the Marlborough, worth at least \$30,000, ship and cargo and having about thirty hands on board left the Lyne, 12 months ago for China, and has never since been heard of. Her owner is now claiming the insurance, and the families of the crew have gone into mourning. There is no knowing what has become of the ship.

## INTERESTING MISCELLANY.

## ANECDOTES OF REVOLUTIONARY TIMES.

At the battle of Brandywine, the following ludicrous incident occurred. The Americans pursued the English so closely that they had taken refuge in a brick dwelling; while in their haste to close the door upon the rapidly advancing Americans, they shut out some of their own officers, who were immediately surrounded by their captors. The Americans were now exposed to a galling fire from within the building, and they only found safety by interposing the persons of their captives between themselves and the marksmen at the windows. Among the British officers taken, was one Major Barry, who, without the slightest resistance, began only with a profound solemnity to enumerate his many titles.

"Sir, I am Henry Barry, Deputy Adjutant General of the British Army, Secretary of the Commandant of Charleston, Captain of the 52d regiment," etc.

"Enough, enough!" cried Col. Manning, in whose hands he had fallen. "You are just the man I was looking for. Fear nothing; you shall *arrange* from danger, and I shall take special care of you;" and with the pompous Major held before his person, the American officer secured a safe retreat.

On one occasion during the Revolution, a stranger applied at the residence of Governor Clinton, for hospitality, and was received, and while refreshments were preparing for him, the Governor entered into conversation with him, in the course of which, in reply to some question propounded by him, he manifested so much uneasiness, that suspicions of the family were aroused. These suspicions became confirmed in their minds by observing him take something very cautiously from his pocket and swallow it. Mrs. Clinton immediately conceived a plan to make him disclose his secret. She proceeded to the kitchen and put a dose of tartar emetic in the cup of coffee prepared for him. The man partook of the beverage, and ere long he began to show signs of indisposition; he grew violently sick, and the result was, a silver ball was discharged from his stomach. The ball was unscrewed and found to contain an important communication from Sir Henry Clinton to General Burgoyne. The man was arrested as a spy, and "out of his mouth," as was wittily said, he was convicted. He suffered death.

In one of the incursions of the Indians upon our frontier settlements during the Revolution, a very romantic incident occurred. The celebrated chief Cornplanter made an attack upon the neighborhood of Fort Plain, burning and destroying, and among the prisoners he captured was one John Abeil, an old inhabitant. The party had not traveled but a few miles on their way, when it was discovered that this Abeil was almost as well acquainted with their language as the Indians themselves. This fact interested the chief, and on inquiring of his captive his name, Cornplanter knew at once that he stood before his own father! Abeil, twenty five years before, had been a trader among the Indians of Western New York, and in one of his visits became enamored of a squaw, and the result of this affection was the graceful and celebrated warrior, whom the father now for the first time saw, standing before him. The chief had learned of his mother the history of his parentage, and his father's name. The meeting was certainly extraordinary to a degree; the youth held out his strong inducements to his white father to accompany him to his tribe, but paternal affection did not seem so strong in the heart of Abeil as his love for the comforts and luxuries of a white man's house, and so he chose rather to be restored to liberty, and returned to his friends. This was yielded, and he was conducted in honor back to the settlements. Thus singularly met and parted the father and son.

The haughty Tarleton, vaunting his feats of gallantry to the great disparagement of the officers of the continental cavalry, said to a lady in Wilmington, "I have a very earnest desire to see your far famed hero, Colonel Washington." "Your wish, Colonel, might have been fully gratified," she promptly replied, "had you ventured to look behind you, after the battle of Cowpens." It was in that battle that Washington had wounded Tarleton, which gave rise to a still more pointed remark. Concerning with Mrs. Wiley Jones, Colonel Tarleton observed: "You appear to think very highly of Colonel Washington; and yet I have been told that he is as ignorant a fellow that he can hardly write his name." "It may be the case," she readily replied, "but no man better than yourself, Colonel, can testify that he knows how to make his mark."

When Marion's brigade was once engaged in battle, Capt. Gee was supposed to be mortally wounded. A ball passed through the top of his hat, very much tearing not only the crown but also his head. He lay for many hours insensible; but suddenly reviving, his first inquiry was after his hat, which being brought to him, a friend at the same time lamenting the mingled state of his head, he exclaimed, "O, I care nothing for my head; time and the doctor will mend that; but it grieves me to think that the rascals have ruined my new hat forever."

Governor Griswold, of Connecticut, was once indebted to a happy thought of his wife for his escape from the British, to whom he was extremely obnoxious. He was at home, but expected to set out immediately for Hartford to meet the Legislature, which had commenced its session a day or two previous. The family residence was at Blackhill, opposite Saybrook point, and situated on the point of land formed by Connecticut river on the East, and Long Island Sound on the South. British ships were lying on the Sound, and as the Governor was known to be at this time in his own mansion, a boat was sent ashore for the purpose of securing his person. Without previous warning, the family were alarmed by seeing a pile of marines coming up from the beach to the house. There was no time for flight. Mrs. Griswold betrouth herself of a large meat barrel, or tierce, which had been brought in a day or two before, and was not yet filled. Quick as thought, she decided that the Governor's proportions—which were by no means slight—must be compressed into this, the only available hiding place. She was obliged to submit to be stowed in the cask and covered. The process occupied but a few moments, and the soldiers presently entered. Mrs. Griswold was, of course, innocent of her husband's whereabouts, though she told them she knew well the Legislature was in session, and that business required his presence at the capital. The house and cellar having been searched without success, the soldiers departed. By the time their boat reached the ship, the Governor was galloping up the road on his way to Hartford.

THE OLDEST MAN IN AMERICA.—A correspondent of the *Cowville (Ga.) Standard* says that there is now living in Murray county, Ga., on the waters of Holly Creek, a Revolutionary veteran who has attained the age of 134. His name is John Hames. He is known throughout the region in which he lives by the appellation, "Gran'ler Hames." Gran'ler is contracted for grandfater. A grandfater he truly is. As I was on my way to visit the relic of the eighteenth century, I inquired of an old gentleman of about sixty if he knew him. "Oh yes, I know him," said he, "he is my grandfather." John Hames was born in Mendenhall county, Va., and was a lad ten years old when Washington was in his



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