

...her eyes closed her interview with the Spirit of Annie ... to converse with the Spirit of her sister, who ... waiting. The lesson which this narrative ... to the thousands who are ... acquainted with the subject that they can accept ... chapter in "The story of a life time." ... who have not yet learned that the life after death is a ... continuation of the life we have here, nothing can be said in ... which would profit them. The scene was one of pecu- ... to those who witnessed it. They could see in it a ... illustration of the blighting power of unhappy asso- ... in this life in overweighing the physical frame, and dark- ... Spirit of one whom all who knew her might have be- ... by nature for happier scenes. But perhaps the ... lesson in the disclosures of that interview, con- ... in the more detailed revelations recounted by the Spirit, ... of the life's agonies and ills inflicted on herself in her dying hour ... who thought they had her in their power. Little did ... who did her wrong expect to meet in such accurate rehearsal ... concealed actions, even when they should themselves ... to face, in the future world, the unhappy and almost ... of their earthly avities.

Let it not be thought strange that the Spirit can only enter ... bearing with it the moral, mental and spiritual ... which it found its course in this. It must bear with ... the visible world the thoughts and memories of the pre- ... How many will find, as Paul said in life, "It is impossible ... What it is painful to remember." Since then, no part of ... had and no picture of the deceased can ever be obliterated, ... careful what we write and of what we speak.

A ... can only be written "in characters which ... but when they are once written, all ... addition may never be able to write them out. It ... true that the "writing Spirit" as he calls the ... up to heaven's chambers may "have the right to be ... it may indeed be true that "the recording angel ... down" may "drop a tear upon the word," but it is not ... that "blot out that word forever." Third word ... up. The word was, and he repeated ... when the hand that was employed in ... had fallen to the dust, and when the tongue that ... shall be laid where all is cold and silent. When ... the Spirit escapes from the encumbrance of a material body, and ... higher life no trace of memory will be lost; that

shall all on earth or sky surveyed,
shall survey shall know all.

A ... of Mahomet has said that "the ink of the learned ... the blood of the martyrs, flowed in the eye of heaven." ... treatment of paper," and the Coptic "before ... the power of the elements, let the word of the ... written up on it, and the wind of heaven will, under ... of its violence, bear it to the presence of some be- ... and needs to be refreshed from the foun- ... truth; whose mortal eye has not yet beheld the light of Heaven."

Every new development in the science of spiritual or material ... the high origin of the soul, and the reality ... within that outward, material universe to ... long been desired. What we have just ... of the light of morning, which precedes ... a bright day.

Dearly we need we tread upon the brink
of peril but unseen we know it not
Yes it is true, that more than we think
At those whom death has parted from our lot
Faintly, mysteriously our souls are made
To walk humbly then, but undelayed.

ARE THERE EVIL OR MISCHIEVOUS SPIRITS? J. I. CARR, New York, N.Y.

Dear Sir—I am much pleased with your desire to know the ... important subject, and cheerfully give my ... I have been a critical investigator for about five ... the chief object of attention with most ... My opinion is decided and emphatic in the ... When I commenced my investigations, I was a con- ... of the modern world, that is, I believed evil ... our own bodily nature, and as this was the source, ... the cause caused the effect would ... I received nothing to contradict this, ... overwhelming evidence of the existence

of lying, mischievous and wicked Spirits. I could more than fill ... the paper with facts of the most decided character, occurring in ... private, moral mediums, who were shocked with ... A few out of the many facts must suffice. On two ... occasions, in my own parlors, have wicked Spirits attempted to ... the medium, this occurring in the presence of ... persons of pure character—I may mention one, the Rev. Dr. ... My friend, the late Professor Hare, has had a similar ... at first he thought with me, they were ... at least, but he was soon undeceived; he told me a ... Spirit, purporting to be his sister, when he detected the impos- ... told him "he was a liar," and insisted on being his sister. ... when he inquired of a Spirit if he was ... he answered, "damned happy."

A Spirit saying she was my wife, when I exposed the imposi- ... "Hell, I want to fight;" another, ... afterward acknowledged the fraud, ... how he could give me such tests, he ... "he had heard me tell my experience;" at another ... I am much surprised that ... on other subjects, can be so deluded in ... there are no evil, mischievous and wicked spirits.

Pennsylvania, Sept. 12

W. WEST.

CURE BY LAYING ON OF HANDS.

TO THE PUBLIC.

Having been the recipient of a cure from the laying on of hands by ... medium of this place) and feeling that it was ... even from an incredulous public, I ... that aside from an alarming general derange- ... threatening dissolution if not relieved, I had a ... of several years standing, which having defied tried medical ... into the sorrowful condition of a cripple. ... dimensions was seated upon my ... I had an abscess in my jaw, dis- ... with neuralgia and general rigidity of muscle and ... Of all these I have been relieved by the laying of hands, in a ... manner, as to leave me not only free from pain, but with the ... to enable me to perform gymnastic ... past ...

LEILA THOMAS.

SPIRITUALISM "IN A HORN."

A few weeks ago, two ladies (Mrs. Garner and Miss Vincent) ... and were shortly after announced as "Trumpet Mediums." In a very short time rumors began to circulate ... that the Spirits the ladies had in charge were quiet, orderly and dignified, ... the uncivil practice of up-setting things; turning a ... making their commu- ... (or, rather, trumpet). Being some- ... on Tuesday evening ... in order to ascertain ... had carried forth.

We found some half a dozen seekers for knowledge of unseen ... Our first care was to make a thorough exami- ... every hidden recess, and ex- ... and we are confident that ... were independent of mechani- ... A half-circle was formed before a ... two ordinary tin dinner horns, ... which had been broken ... and found nothing suspicious about ... nothing differing from other horns. The door was locked, ... Miss Vincent, (Mrs. Garner being in Dresden) ... The lights were blown ... At the expiration ... as if a ball had been ... with a quick flash of phosphoric ... upon the stand.

Brother Kew (the guardian Spirit of the medium) is with ... Miss Vincent.

All was hushed as death, and a deep feeling of solemnity ... the entire circle. Presently the horn slowly ... and then flew off in ... The medium requested the ... immediately ... an opportunity for ... It returned to the stand, and the medium inquired if ... The horn instantly left the ... with great velocity, issuing ... a noise like steam escaping from an engine, and scarcely with less ... it halted and stood in ... a voice which no unaided mortal could be suspected ... "Ye are the children of earth, but I am the child of Heaven, invisible." The ... and was of so much power ... It sounded as the voice ... through labored breathing. Several com- ... from Spirit ... and descriptions of departed ones, which are said to have

been accurate. Conversation was continued with the ghostly ... when he dropped his horn, and ...

The candle was re-lit, and the circle broke up, every member ... that supernatural agency controlled the horn.

The most curious part of the manifestation, however, is the ... the interior of the horn, which ... was found, ... with a slimy substance.

The whole thing may be an imposture, the skillful work of a ... the agency was independent ... She was seated in the circle during the manifes- ... in whose ... and her voice was often heard ... Mrs. Van Buskirk, ... enjoys the con- ... that often in the night ... and hold long con- ... these nocturnal visitations.—*Newark (O.) Times.*

THE COMET.

The comet which is now visible in the north-west region of the ... was first discovered on the 2d of ... It was also discovered ... New Jersey, June 29 ... when first discovered, ... The great distance of the comet, and the ... combined to render its ... In consequence of its slow- ... will be very great. It has al- ... nearly two months and a half; ... for a considerable length of time ... appears about equal to a star of ... It has not yet reached the perihelion ... it will yet be considerably ... Its tail, as viewed with a ... about four or five ... the 12th of September. It is a ... that the tail has a much greater length im- ... than at any other time; and ... than at present.

This is the fifth comet discovered since the beginning of 1854, the first ... but as the first four ... we will say no more about them here.

The comet now visible will pass its perihelion according to the ele- ... on the 15th of September. The parabolic elements of a comet's orbit are ... time of perihelion passage, longitude of the ... inclination of the plane of its orbit to the plane of the ecliptic, the perihelion distance, and the direction of its motion. If the motion be in the same direction around the sun as the motion of the planets, it is said to be direct; if in the opposite direction, retrograde.

The longitude of the perihelion of this comet is about thirty degs., and of the ascending node about a hundred and sixty-six degs. The inclination is about sixty-eight degs. The perihelion distance is about 40,000,000 miles, or a little greater than the mean distance of Mercury from the Sun. Its motion is retrograde, so that its apparent motion is from right to left, as seen at this time. The velocity of the comet, when at its perihelion, will be about 150,000 miles per hour. Its distance from the Earth at this time, roughly estimated, is about 87,000,000 miles. Its tail is at least 6,000,000 miles in length.

Several parabolic elements have been computed, but as these differ considerably from each other it is thought, with much probability, that the comet moves in an ellipse of moderate eccentricity, and hence that its time of revolution around the sun is not very great. The elements correspond with those of the first comet of 1827, and with those of 1761. This will make the period of revolution about thirty-one years. The period of sixty-two years, comprehended between 1761 and 1827, will embrace two returns to its perihelion. The difference of half a year is within the limits of perturbation. This will make its return previous to 1827, in 1795. If this be its true period, its next return may be expected about 1859 or 1890. Time will soon determine these questions. With this period its mean distance from the Sun will be about the same as that of Saturn; and when it is in the aphelion (greatest distance from the sun) of its orbit, it will be about the mean distance of Uranus.

DAVID KNOWLTON.

Penn. City, N. Y., Sept. 12.

P. S.—The best view of the comet can be had in the morning, about half-past 6 or 7 o'clock. The direction of its tail points toward the north polar star.

Running back two periods from 1761 to 1702, we find the recorded appearance of a comet visible to the naked eye. We also find one in 1672, one period back.—*Tribune.*

D. T.

SPIRITUALISM IN THE ROMAN CHURCH. Rome has long ago condemned the whole Spiritualistic movement, and forbidden all members of the Church to take any part in the experiments. Nevertheless, Spiritualism has found adherents also among Roman Catholics. The most celebrated medium is a female servant in Munich, who pretends to receive revelations from some higher spirits. Singular enough, the spirits are all believers in the doctrines of the Roman Church, but censure severely the corruption in the Church, and especially the depravity of the clergy. Her revelations were published under the title, "Communications of blessed spirits and the Archangel Raphael, through the hand of Mary Kahlhammer and the mouth of Crescentia Wolf." They found adherents even in the highest ranks of society. Two of the believers went to Rome, to prevent, if possible, a condemnation of her revelations by the Pope. But in vain; the book was forbidden as superstitious and pernicious, and when the seers and her adherents refused obedience, they were excommunicated by the Archbishop of Munich. But, nevertheless, they continue to increase, and the "Falkenberg," the Catholic organ of Munich, call on the government to suppress the whole movement by force, because the spirits begin also to utter political sentiments which are anything but conservative. The *Frankfurter Allgemeine Zeitung* has a long article on the revelations of Mary Kahlhammer, with numerous extracts from her book, according to which the spirits in Germany seem to lack intelligence and good breeding.

SPIRITUAL LYCEUM AND CONFERENCE.

TWENTY-FOURTH SESSION.

Dr. Gould read the following paper by way of "outward and visible sign of his inward and spiritual" impressions of the modest merits of the reporter. He said:

Before discussing the subject under consideration, he wished to say a word in reference to the reports of this Conference or Lyceum. Inasmuch as many questions of deep interest to all Spiritualists are discussed and analyzed in this Lyceum, and during such discussion many pertinent and valuable thoughts are presented, it seemed to him quite important to those who took the trouble to read these reports, as well (he should think) as the proprietors of the papers, that those reports be made to convey something like what was said in the Lyceum.

In looking over the report in the SPIRITUAL TELEGRAPH of the 28th of August, he found himself reported by Dr. Hallock as having a spiritual gift that he prized greatly for the reason that, in addition to the element of infallibility, it enabled him to communicate in time of war.

Now it is well known that American citizens of his age have had no opportunity of engaging in any other than distant wars, such as in Nicaragua and Mexico, and the readers of the TELEGRAPH have a good right to infer that he was engaged in one or the other of those murderous forays.

He would thank the reporters to say that he had never been a filibuster, Dr. H.'s report to the contrary, notwithstanding—he having merely said on the occasion alluded to that he was in possession of a gift that he believed would enable him to communicate with Spirits on a battlefield mid the roar of cannon and the rattle of musketry. He thinks about three-fourths of his remarks that evening were correctly reported, but the other fourth contained egotistical and silly remarks that he did not utter. He also wished to say, as one of the Christian Spiritualists of this city, that he hoped that Spiritualists in other places would suspend their opinion of the views held by us until we have a fair opportunity of presenting them in more correct reports of the same, our platform heretofore having been really free only to those who endorsed certain favorite theories, including some crazy people who were on their way, or ought to have been, to their several and respective lunatic asylums. He, however, took pleasure in saying that the platform was becoming more free, and the reports more impartial of late. In alluding to the reports, he did not include those of Messrs. Orton or Cole, which, so far as he knew were impartial, and in the main correct; nor did he wish to be understood as imputing any blame to Dr. Hallock for the reason that the Dr.'s theology teaches that all-wrong doing is the result of ignorance or mistake, and hence if his practice corresponds with his preaching, we are bound to infer that his imperfect reports are owing to a lack of education, or may be a defect in his formation or reformation.

The question, What is evidence that Spirits do communicate? was submitted by Dr. Gray, who said: According to his judgment, not anything that can be ascribed to human beings in the body, should be relied upon as evidence of the independent existence of Spirits. He thinks this rule self-evident. The solid proof of Spirit-existence beyond the grave must be outside of the capacity of the earth-life. His object in asking the co-operation of Spiritualists in the Lyceum of this obvious rule is, to save the sacred things of Spiritualism from the follies enacted in its name.

Mr. BENNING said: The prominent value of modern Spiritualism (so called), as he understands it, is, that it establishes the great truth of immortality as a fact of personal knowledge, which, in its practical effect, is a very different thing from its acceptance as a matter of mere faith. There facts, to have due weight, must be witnessed personally; they are not to be learned from each other. In commencing an investigation, it is well for the inquirer to consider whether or not Spirits have ever communicated. When he turns to his Bible, he finds in it perpetual affirmation of the fact of Spirit-intercourse. Here is a basis of history by which he may compare the things of his own experience with the facts and experience of other men and past ages. The rule he has marked out for himself, is, never to take anything on trust. After a series of investigations, which finally put the fact beyond all peradventure in his mind, the next question with him was, Are communications coming from Spirits reliable? Here he found himself in trouble. He got about as much error as truth, which has convinced him that they are not; and he is glad of it, for the reason that it saves us from the folly of authoritarianism, and leaves the individual to the salutary discipline of normal growth.

Mr. PARTIDON said: In considering the question before us, it is proper, in the first place, to define what is meant by the term Spirit-manifestation. By some, it is contended that we are Spirits, manifesting while in the body. He does not deny that this is so; nor does he object, in this connection, to the doctrine that one person in the body may influence another; but these are not what he means by Spirit-manifestations. The inquiry is, What is the evidence that Spirits who once lived in the body still exist and communicate with us? The facts which have done the work for him are, first, raps, which could not be ascribed to any human being in the body, either directly or indirectly, these raps being intelligent responses to questions. Second, The movement of ponderable bodies without the known adequate physical means. But these are not wholly conclusive. Third, When the cause has been inquired for, the invariable answer is, *we are Spirits*. But this is not absolute proof; it is the thing rather to be proved. These facts, taken together; that is to say, raps conveying intelligence, the movement of heavy objects, and the universal claim on the part of the intelligence producing the phenomena, that it is Spirits who do these

things, certainly point in the direction of substantial proof. But this is not all; writing has been produced under circumstances which preclude the possibility of its having been done by a person in the body. These writings are in human language, which is presumptive evidence that they originated with human beings, though the authors were invisible. Next in order is the speaking in audible voices. Then comes seeing with the natural eyes, of the whole or parts of human forms not belonging to individuals in the body. He does not allude to psychoblogical or trance seeing; were it that alone, it would not be evidence to his mind; but of seeing, as he now sees the audience before him, and of hearing, as we hear each other when speaking, which facts are well known, having been witnessed by thousands. Now, when we collate these facts, and give to each its due weight, from their combined evidence, we may say of Spiritualism, that it is as well established as any other subject cognizable by the senses, or amenable to human reason. It is said by some, that Spiritualism is nothing but psychology; but how is a man to psychologize another with that of which he is wholly ignorant himself? How is it possible for one who never heard that Spirits rap, etc., to induce the psychological belief in another that they do? A man must first have a fact before he can use it either psychologically or in any other way. The truth is, when we come to sum up the wonderful variety of facts upon this subject within our knowledge, there is no escape from the conclusion that human beings divested of the earth-body exist and communicate with us. Added to our own experience, also, are the facts of history, which are not without their significance to the student of Spiritualism. The Spiritualist, he it remembered, has had no mere superficial task in the collection of his cabinet of facts which constitute the evidence of immortality. He has had far other work than the easy exercise of an indolent or unreasoning faith he has contended every step, and has been driven at last to acceptance of the truth of immortality, from the necessity of sheer inability to withstand its facts.

Dr. GRAY said: The insufficiency in the items of evidence taken separately, as alluded to by Mr. Partridge, may be helped by the reflection that there are but two kinds of wisdom known to us—the Divine and the Human. By wisdom, he means an adaptation of means to ends, from a knowledge of relations. So far as we know, this wisdom belongs exclusively to the Divine and Human planes. It is supposed by some, that there is yet a third plane of wisdom; to wit, the angelic and demontiac, but this latter plane rests upon no evidence that he is aware of, and hence should be excluded for want of proof. The other two are clearly manifest; that is to say, we call that Divine wisdom which is exhibited in creation. It transcends the human. No human being can construct a molecule, or prescribe the path of a comet.

Now we know, that the spirit manifestations exhibit wisdom, or an adaptation of means to ends, on the human plane; hence the intelligent use of the raps, proves the existence of an intelligent spirit. Nothing below the human is adequate to the solution of the fact, and no intelligence above the human is necessary to its explanation; therefore, its ascription to the human plane manifesting from above the earth-life, is a rational necessity. Indeed we need not go beyond the raps, to confound the philosophy and science of the whole world. The philosopher has no consistent ground from which to attack Spiritualism, until he has first solved that problem. It will be time enough for him to enrich the literary reviews and magazines with his airy and verbiage on the evil tendency of Spiritualism, when he has demonstrated the mundane origin of this single phenomenon, among the myriads of others of daily occurrence in spiritual manifestation.

Dr. GOULD expressed himself at loss how to proceed. Mr. Benning takes the inside track, and makes the evidence of Spiritualism an internal work; but that is coming on Christian ground, which is not admissible in the New York Conference. He is altogether inclined to Mr. Benning's view, that the evidence of Spiritualism is within ourselves. He considers inside feeling to be more reliable than outside manifestation. He will not say that the latter has done no good, but there is a wide margin for deception in that direction which does not obtain with the interior method. The doctor recited an instance of deception on the authority of Mr. Coles, and then subsided into his weekly lamentation over the partial freedom and all pervading infidelity of the New York Conference, in the midst of which he had an impressive and highly interesting internal manifestation from the very exalted spirit of—OPPOSITION—to the lugging of his stereotyped indictment of infidelity with respect to dogmatic faith, into the scientific discussion of a question of fact, and suddenly took his seat, apparently, under "strong influence."

Mr. BENNING thought Dr. Gould had misapprehended him. The idea he meant to convey was, that the external manifestations must address themselves to each individual. As in his own case, he could not have accepted them as evidence on the testimony of another, so of all. They must speak to the personal experience of each. This is what he means by an internal conviction of the truths of Spiritualism.

Mr. BENNING then recited a very interesting personal experience of recent occurrence, which he said would soon be published, which was followed by statements of facts from Dr. Orton and others.

Adjourned.

R. T. HALLOCK.

AN EXTRAORDINARY CHILD.—The *Quebec Mercury* of Tuesday says that the extraordinary phenomenon, of the child (from Three Rivers) with four legs, two bodies and three arms, advertised as an exhibition adjoining the Mercury office, is attracting much attention. The infant is not quite six weeks old, and is to all appearance healthy, lively, and as intelligent as any child of the size can be, its pretty little eyes not flinching every movement of any person near it. Apart from the small extra or twin body, and limbs proceeding from it, and which is connected with the child from above the right hip, the infant is well formed and has besides a most pleasant face. Our astonishment at such an unusual freak of nature is increased, when we are assured by the highest medical authorities that there is every prospect of the child living.

PHILANTHROPIC CONVENTION.

HELD IN SYDNEY ON THE 10th, 11th, AND 12th SEPTEMBER, 1858,

TO CONSIDER THE

"CAUSE AND CURE OF EVIL"

AUTHENTIC REPORT

PREPARED BY THE BUSINESS COMMITTEE.

(Friday afternoon session continued from our last.)

C. W. BENTLEY, of Rochester, moved that Henry C. Wright be added to the Business Committee, in place of Dr. Caroline Brown, who declined serving.

Miss LUMME HERRICK, of Chicago, then sang "Oh scorn not thy brother," with fine effect.

S. S. FOSTER, of Worcester, Mass., proposed the publication of Mr. Plumb's address, and said he would, if practicable, wish it offered to the American Tract Society for publication. He wished the Convention might be a Tract Society to spread light through printed pages. He finally moved that the sentiments of the address be indorsed by the Convention, which was carried, when Parker Pillsbury moved that a copy be furnished the daily papers of the city, and that they be induced to publish it. Carried.

Mr. SMOLENSKY, a German, once a Catholic priest, next spoke, but owing to a broken accent his remarks were little understood.

Mr. MONTROSE, of Plymouth, Mass., thought this the most important Convention ever held. He spoke of man's wish for happiness, and of ignorance as the cause of evil, and the need of man's knowing himself as a being under law, and thus using wisely all his faculties.

CHARLES PATTENBERG spoke briefly in favor of equitable commerce, as a cure for many existing evils. He maintained that humanity came from a state or sphere of divine love and benevolence, and that there was no evil *per se* in man's nature. This he affirmed was evident from the fact that the malformations of body and mind are corrected in the course of a few generations, showing that nature ever strives toward its own perfection. Mr. P. thought evil, so called, grew out of man's necessities primarily, and that it was perpetuated in humanity by constant infringements by one man on the inalienable rights of another man. He thought man inherited the means of an earthly existence; that his physical necessities called forth effort, and that each man and woman has an inalienable right to the product of his or her legitimate energy put forth. Mr. P. illustrated his views by supposing a hundred families landed on a rude, uncultivated island, and that each person by force of his or her necessities put forth their energies to acquire a supply for their needs.

Some occupied ~~the~~ dwellings; others tilled the earth; others gathered larks, and skins for clothing. But some of these persons raised more corn than was necessary for their needs, and the surplus they wished to exchange. The carpenter needed the corn, but his house had cost him too much labor to be the exact equivalent for the corn he needed, and therefore it is found necessary to agree on a medium of exchange which shall represent labor. Gold and silver are determined on as mediums of exchange, because of their scarcity, and that it requires a considerable amount of human labor to acquire a small quantity. A portion of these men go to digging in the mines to procure this mutually-agreed-upon representative of labor; but after a time, they come out of the mines and find men sitting in easy chairs, writing their names on small bits of paper, hundreds of them in a day, and that these are put into circulation, each of them as of equal value with a gold dollar, which has required an honest day's work to procure. Here, said he, is the root of all evil, namely, the infringement of the equality of rights and the reward of legitimate labor. The fraud—the paper dollar—which represents no labor comparatively—on the gold dollar, which is the true representative of labor, fairly represents most if not all our social evils. Under our present custom, laws and governments, no true humanity can exist in its integrity. Mr. P. recommended an entire modification of laws and social order to be in consonance with divine love and wisdom, and the existence of humanity in its integrity. He was not there to advocate the rights of slaves, or of women, but to demand human rights.

PARKER PILLSBURY, of Boston, then addressed the Convention, forcibly presenting the claims of a true generation. He thought, that if we should do nothing else than listen to the theory of reproduction, this Convention would not meet in vain. The begetting of a human soul was a greater event than the creating of a whole material universe. It is awful to commit a murder, but

It was not to be the author of an immortal life, than to be the author of the million murders of Pompeii. He believed there was more in the undoing of a human being than in the creation of a universe. He who reproduces an immortal life is doing a much greater work than to do a mortal mind to enter than matter in the Declaration of Independence. The rights of women are not acknowledged; her rights are not contemplated at all. Man has never investigated the source of his own rights, and until he does, he will never understand the rights of women. Everything which is said to the effect of the result of accident. Falling in love is as much an accident as falling into the canal, or into the most and often vastly more fatal in its consequences. He wonders how many there were who could say that their children are the result of reflection. The birth may be often set down to chance, chance, and, nine times out of ten, disaster. It was proper that this Convention should examine these questions. He knew of no subject around which clustered so many women's interests.

Mr. P. continued, saying he would not speak of the Press, though it is often in reference to the Rutland Convention, was deserving of the severest censure. But the Press is what the people require; the recklessness of both Press and People on this subject is without a parallel, and like Him who hung on Calvary, he could only exclaim, "Father, forgive them, for they know not what they do." He would rather see this community over on yonder hill dancing on the graves of their mothers, than to see them trifling with this Convention. This was no place for mirth; these are golden moments which we must improve.

Mrs. Mary F. Davis presented the following resolutions, to which she would at some time speak.

Resolved, That as Woman is the ball of a Republican nation, she should be invested with all the rights and privileges of American citizenship; among which are the elective franchise, the trial by a jury of her own peers, eligibility to office, the control of her children under age, and the protection of her person and property against aggression.

Resolved, That as Woman is the mother of the race, and is therefore more influential than any other being in giving character and direction to our great humanity, she should be protected and assisted by society in attaining the utmost perfection of development, physical, intellectual and moral. To this end, schools and colleges of every grade should be universally thrown open to Woman, that she may be educated in all departments side by side with her brother; while young girls should be released from the hopeless, protracted, wasting toil of unhealthy work here, or awakened from the lethargy of fashionable dissipation, and attracted into honorable and lucrative avocations of industry, where a just remuneration will enable them to gain not only this liberal and thorough education, but an elevated and independent character. Furthermore, as through industry, Woman is the world's greatest Artisan, as well as mother, and as she has the responsibility of guiding the young mind of her children for many years after birth, she should be free to select her own surroundings, and to spend her own time for a suitable and great artistic work of reproduction, with its ills, sufferings and responsibilities.

Mrs. C. W. Ware proceeded to speak to the last resolution. The popular idea taught the child, that God made him, he pronounced a lie. It was clearly shown that parents are responsible for the existence and organization of their children.

The talk about regeneration was pious Buncombe. But young men and women are more anxious to know the quality of their clothing than to understand the physical, intellectual and social condition of the companion they choose for life, and to be the parent of their children.

The importance of antenatal influences in fixing the character of the child, were clearly and faithfully presented, and a fitting tribute paid to woman, as the mother of humanity.

The Harmonist sang, "Gather the beautiful home to their rest," when the Convention adjourned.

DAY EVENING.

After a song by Miss Edith Higgins, of Chicago, Jason F. Walker of Glens Falls, for some years a Methodist preacher, after reading some resolves, said: Evil is organic. It is useless to spend time in going back to the cause. Let us do practical work. Church history is useless and endless, as Church history shows. Church at last reached the Devil in its hunt for cause of Evil. Devil is needed by the Church, not by humanity. The cause of the Church and of Humanity is one, as history shows.

As Evil is organic, it must be removed; good is to act in harmony with the laws of our being; Evil is not so to act, as history shows. Evil is to act in disharmony with law.

The Apostle teaches, "I speak not in authority but as truthfully." "Since the transgression of the law." No man consciously does evil. He may transgress the law, but it is because he does not deeply feel it is evil to do so, but hopes good may come of it. The thief knows the law "thou shalt not steal," but does not feel that he leaves his property behind when he takes your horse. All sin is grounded in ignorance, which is the great evil to be removed.

My knowledge, my good intention, in 1776, etc. too much makes me, and therefore I leave, but I live, don't cure me. The church that does not teach knowledge to alleviate evil, is not worthy of existence. The Church teaches that old sinners may repent, and not care to do so. That is a lie.

Simple and first convictions of duty to friend and neighbor, as Jesus taught, are the most binding form of religion. There is an unwritten history of human experience in the faces of those who have silently learned their true relation to their fellow.

Anti Slavery men have given us a fact—all honor to them for that; but their inflammatory words and plans have done harm. In marriage, a man is related to society, and it has a right to restrain him, and say he shall not live with twenty-five "affinities." This Convention must be practical, and is saying practical things.

S. S. Faxon, of Worcester, said, he hoped the people would find that we must unite the good in ourselves and others, and direct it against wrong in our hands as well as in others. We fail to use our knowledge intelligently. Slavery might be ended in a year peaceably by intelligent action. So woman could end intemperance. Mr. Walker speaks of inflammatory words and plans in Anti Slavery. The truth has simply been told, and men asked to live it. We must first decide that woman can have marriage at all, since one seventh in slavery are robbed of it, and then discuss what it is.

Ignorance is not the cause of evil, but want of a right education.

J. H. W. Thomey gave some striking facts to show the condition of parents influencing for good or ill, the health and character of children.

S. S. Faxon defined true education as culture of all parties. Our work is, to galvanize into life the torpid moral elements in our land, and thus abolish Slavery and other wrongs. Men and women must make each other lovable, instead of putting.

Moved to meet at 9 a. m., by W. Burtis. Carried. Song by club, and adjourned. A most interesting session.

SECOND DAY, MORNING SESSION.

The Convention was opened by a song from Miss Higgins.

Mr. Thomey took the floor, and enlarged upon his remarks of last evening, which had been quite misrepresented in a morning paper. He advised the editor, if of so marvelous modesty as to be, like Desdemona, shocked at the shadow of his own nudity, to go home and learn of his mother the first lessons of decency.

Dr. Brown, of Clarendon, Vt., commented upon the Rutland Convention, and spoke of a petition he was circulating through Vermont in favor of equal rights, based upon the principle of the Declaration. He was meeting with success, and gave reasons for encouragement in reference to that branch of reform.

Mrs. Jerry Bryson, of New York, was then introduced to the Convention. She said "She did not come to make a speech, but as it was expected of her, she had prepared some facts." Strong prejudices had arisen against her as the promulgator of horrible things. But she did not fear public opinion. The man or woman who fears to advocate his or her principles, is a coward, and does not know the meaning of Freedom. A man or woman is not fit to work thoroughly in our present condition of society until they have lost their reputation. The layers of the Cable buffeted the ocean waves; so this Convention was fighting with the mountain waves of popular prejudice, to lay a cable for humanity's benefit.

We are here to speak of evil and its cause. But evil is so glossed over by respectable society, it requires an age of experience to detect the subtilty which conceals its deformity. She had spoken against the marriage institution at Rutland as the cause of the slavery and degradation of woman, and she had nothing to take back, but rather to add to that institution two of the worst evils the world has to contend with as their originator and promulgator.

She alluded to prostitution and infanticide. Nearly all have been educated with notions of false modesty, and for a female to have knowledge of such subjects is to stamp her with doubt as to her own morals. But she had an interest in all humanity, not excepting the woman who had strayed from virtue. Dr. Sawyer of Blackwell's Island, says he found in the city of New York, between three and four hundred houses of noted ill fame, and with between seven and eight thousand inmates, and sixty thousand daily visitors, and expenses of between seven and eight millions of dollars a year. Of private prostitution he could make no estimate; but Acton, an English writer, estimates one woman in England and Wales in every fourteen to be of that class; but after an average of four years they marry with all grades of Society.

Five-sixths of the visitors to all such places are married men. The Mayor of Providence has declared such places to be necessary evils, and the Mayor of New Bedford declares that without them our wives and daughters would be liable to be insulted in every street. By whom? Who are they but husbands, fathers, brothers? Whose father, whose brother? Is it yours or mine? It is some of God's humanity—but who?

And the eight thousand women—what tender-hearted mother supposed that the little baby-girl she presented to the admiring gaze of her friends, should be tramping the dark streets, bedecked in crimson robes, and the glare of paste jewelry? The cause—where does it lie? In our present marriage institution, which binds men and women to live together until death, without either mental, moral or physical adaptation. Society should abolish all ties of incongruity as an outrage upon its morals, as a preventive of the accumulated evil in the shape of half-formed,

undeveloped and perverted children. This could not make any man worse. Child after child is being born daily, hourly, to fill our streets with paupers and our prisons with criminals. And do you ask, who would take care of the children? Do you suppose parental feeling would be destroyed by the net of espionage? If they are based on an unstable foundation as the laws of society, it is time they were utterly destroyed and something new established. The law allows the rite of marriage to the most depraved and unhealthy, with the knowledge that their children would be equally depraved and unhealthy, if not worse than their parents. An unhealthy beast is killed as not capable of reproducing a perfect specimen of its species.

But, said the speaker, it would else a license to immorality if the marriage institution was abolished, says one. "Would you have any more liberty?" "I can regulate myself; the law was not made to check me." "Who was it made for?" "Why, men of no principle." "Well, who are men of no principle?" "O, it is Mr. So and so, who neglects his wife; he would give all the world to have the privilege of loving somebody else, or get rid of her some way." "How old is his last child?" "Two or three months." Does not the heart sicken at the depraved picture, and even at every system of pollution which would choke off such evils?

The other evil, that of infanticide, Mrs. Branch traced to the same cause. She cited the report of Dr. Wynne, stating the premature births in New York in 1805, were one to 1612 inhabitants; in 1830, one to 356. The ratio to the whole number of births, was in 1805, one to 19; in 1850, one to 12. The ratio of still births in various parts of the country, was also cited. In New York the crime of infanticide had increased 115 per cent, since 1808. Mrs. B. said she traced the cause of this to the marriage institution. Both in and out of marriage, there is no hesitancy to destroy the life of a child before birth; out of marriage, for the fear of losing respectability; in marriage, because the troubles of maternity are confining, irksome and arduous. You are not aware to what extent this murder system is carried. Yet when compared to children that fill our prisons, we are almost willing to consider this murder a blessing. Do you wonder the next child born of that mother is hung for committing murder?

It is in you, mothers, that the only hope of the regeneration of the world lies. Mothers, think of it! Every son that you bring into existence, that is not conceived from the purest love, is imbued with all the elements that go to fill prisons and pauper-houses; every daughter is imbued with those qualities that fit them to enter houses of prostitution. What a weight of responsibility rests upon you. How necessary it is for you to have your absolute right to say when and where and how you shall bear children. How necessary it is that all arts and sciences, all trades, everything that is now in the hands of men, should be open for your benefit, in order to produce better children. I reject *in toto* the idea that it is bliss to remain in ignorance. Woman should know everything that man is capable of knowing, and there must be perfect freedom for the advancement of either the individual or nations. Every chain that is put about you retards your growth, and you should snuff it asunder, no matter whether it is placed there by Church or State, husband or friend, wife or child. Slavery is an evil, and the cause is ignorance. Get out of bondage by acquiring knowledge, and plant your foot on the rock of freedom. In the year 1852, in England and Wales, there were 55,000 illegitimate children born. The marriage institution has not certainly prevented children from being born under any circumstances; and now, in order to stay the frightful crime of infanticide, and that woman now looked upon as degraded who has departed from the so-called virtuous paths, may have a chance of becoming respectable, I offer the following resolution, hoping, too, that it will be the means, somewhat of making the next generation of children better and purer:

Resolved, That as the crime of infanticide has increased, and is increasing yearly under the existing false forms of marriage, all children born under any circumstances within any State, shall be declared by that State legitimate.

Mrs. U. Clark, of Auburn, followed. She alluded to existing evils, and sought to point out the true remedy. The animal nature controlled humanity, and it was necessary that spirituality should govern. All this talk against marriage, and in favor of "affinity" and personal attraction, is wrong. Men did not love purely; did they, their love would be eternal. Men were the greatest sinners. They confessed it, and she believed it; and man throws his arms about woman and drags her down.

Men should be taught to look upon woman as a pure, divine being, and not as a tool for them to gratify their selfish and animal propensities. When they kneel at the pure altar of a woman's affection, then the white banner of peace shall float over the world.

Mrs. F. Davis presented the following resolution:

Resolved, That as true marriages are eternal and productive of happiness, and false marriages are inevitably transient and productive of misery, there should be the greatest wisdom exercised by both sexes in choosing life companions, in order that this true and eternal union may be secured; while those who, through ignorance or any other cause, are so unfortunate as to contract false marriages, should be legally empowered to annul such contracts, and thus escape their disastrous consequences.

Mrs. Travis, of Canby, gave a brief view of the want of success by mankind in curing evil.

Mr. B. Foster moved that the resolutions relating to marriage be now taken up and acted upon.

Dr. HARRIS thought the convention at present unprepared to act upon them understandingly, and hoped action would not be urged.

Dr. C. W. Wainwright was of the same opinion: The object in the production of resolutions was to lead to discussion. He moved to amend, to close the discussion on the question of marriage by laying it on the table, and take up other topics.

Mr. Foster was satisfied if such disposition could be made of these resolutions. He did not wish to adopt or reject them; was unprepared to do either. He was a friend of marriage, and therefore in favor of discussing it, as the more it was discussed, the firmer it would stand. The evils alluded to have their origin out of the marriage relation, and their only cure is in it (applause). Marriage was one of nature's arrangements, and hence a necessity. No better could be invented.

Mrs. BRYANT said it was not marriage itself against which she spoke, but the *Institution* of marriage—the false relation.

Mr. Foster was glad to hear Mrs. Branch say this. He had thought all along this was what she was driving at (applause). It was the false marriage, that begins in fraud and ends in quarrel, to which we would direct our efforts.

He expressed the surprise he felt at the *Herald's* attack upon Mrs. Branch for her Ruthless speech. What, thought he, is the Devil divided against himself? or is Mrs. B. an angel from Heaven that Bennett should attack her? (a voice—hit the *Tribune* too!) Yes, said Mr. Foster, there is the *Tribune* too; cold water could clean that of a vast amount of filth.

It is as wrong, said he, to call the false matches in the world marriage, as to call the religions of the world Christianity.

In conclusion, he said that he would confess to the truth of the charge made by the Democrats against the *Tribune*—that that paper goes but one thing, and that a "nigger." He was married to the race of negroes, and did not expect to get a divorce till the last shackles have been struck from their limbs.

Mr. Wainwright amended his motion to lay the resolutions on the table, and close the discussion at the close of the session.

Richard GLAZIER, of Ann Arbor, Mich., expressed a wish to vote on the resolutions, and hoped they would be acted upon.

Dr. HARRIS objected to the proposed action on the ground that voting was too cheap, and quite too senseless. Colleges vote men D.D.'s, but it is mere farce. We want to take these resolutions home and consider them, not vote upon them.

Mr. H. C. Wainwright next addressed the convention, with his usual force and earnestness, upon the question of marriage. He concluded by a fine and glowing tribute to woman.

Mrs. BARR, of St. Louis, followed. She reviewed the various opinions that had been advanced, briefly noticed the several points connected with the questions of marriage, woman's claims, etc., and then passed to the causes of conjugal misdirection, faithfully pointing out the evils in modern society. She presented most affectingly the true source of human improvement, interior elevation and purification—and concluded by appealing to the convention to each accomplish the work for himself. No God can change us; we must change ourselves. Mrs. Barr was loudly applauded at the close.

After a song from Miss Higgins, the Convention adjourned to 2 P. M.

SECOND DAY. AFTERNOON SESSION.

The Harmonists opened with a song. Mr. Parker Pillsbury, of Boston, desired to give a somewhat new direction to the discussion, though not to preclude a farther discussion of subjects before introduced.

He expressed a wish to be heard by as many as possible, as it was evident to him after seeing the morning papers, that we could not expect a correct report from the press. He enlarged upon what he termed an acknowledged fact, that Reporters knowingly caricature and misrepresent all unpopular movements, because it pays—their readers like it.

He also stated that at the prayer meeting this morning in one of the city churches, it was strongly counselled that if nothing else would do it, violence should be employed to break up the Convention.

He then proposed the following resolutions, which he proceeded to support:

Resolved, That the great and overshadowing sin of this nation is its system of southern chattel slavery—which while it ruins its iron hall-storms of the first and "second death," on its immediate victims, subjugates also the whole people of the North—it explains and expounds the Constitution, determines the nominations of the Presidents, decides on the decisions of the Judiciary, dictates the diplomacy at foreign courts, shapes or modifies the Legislation, both State and Federal, tramples down freedom of speech and the press, at the South, and shreds it in the whole nation; colors or controls all the commercial, educational and social interests and institutions, and most emphatically molds the religion of the land, both by interpreting the Bible, regulating the missionary movements, and fixing the terms of sacramental communion and fellowship.

Resolved, That this institution of cruelty and crime, is extended and perpetuated, only by means of the unhallowed governmental and ecclesiastical union between the South and North.

Resolved, That the Union of these States is a crime that should not have been committed, and a curse that should no longer be continued—and loyalty to it is high treason to the government of God. And while it rolls its ponderous wheels over the liberties of millions of enslaved and dehumanized, but still immortal beings, and gives their masters the power to decide by votes of majorities, not only how long their bloody system may exist under it, but over what new territory it be extended, and by what means be replenished, whether by re-con-

quoting the Foreign Slave Trade, or increasing slave-labor and slave-laborers at home, we can not do it intelligently, but instead we should seek its complete dissolution, by every instrumentalities sanctioned by the dictates of justice and humanity—and should the slaves themselves in the true spirit of the American Revolution, rise in rebellion against their oppressors, our hearts, our hopes, and our prayers should be with them in their righteous struggle.

After supporting the resolutions at length, he concluded by alluding to the great Religious Revival of 1829, and the fact that Mexico without a revival abolished slavery, while not a slave was freed in this country as a result of it; but rather the Mexican war entered upon by which the area of slavery was extended, after which Christians thought that that Mexico was now open to the Protestant Religion.

In view of the results of that Revival, he was at a loss to conceive what to expect from the late Revival.

Mr. J. P. KERR, of the N. Y. Press, replied to the structure of Mr. Pillsbury upon the press. He complained at the universality of the charge—it was sweeping and general, when it should have been specific. He pronounced the attack sneaking and cowardly.

Mr. PILLSBURY said he could mention particular papers that were unfaithful in their reports of the Ruthless Convention. He could mention the *Herald*, *Tribune* and *Times*, and would include the N. Y. *Observer*, but he did not wish to class the three others in quite so bad company.

A New York reporter had once admitted to him that reporter were not expected to have any principles. He concluded by saying that the Republican press were a little more outrageous than the Democratic, but as they were.

Dr. HARRIS thought these personal matters below the dignity of the Convention.

Mr. WARREN CHASE, of Harmonia, Mich., was a new paper scribbler himself, but did not come here to take part in the attack upon newspaper reporters. He cared but little what new papers said about him, and hoped the subject would not again disturb the proceedings. His object in coming to the Convention was to join the great body of Alchemists who are searching in the world's laboratory for that philosopher's stone, the origin of evil. Thirty thousand chryseum are at present proclaiming in this country that evil has its existence in original depravity, and its cure in the atonement. But these alchemists have utterly failed upon their theory to bring about reform.

Others have discovered the origin of all evil in slavery; yet he believed that even Mr. Pillsbury, with all his faith in this creed, would send the slave-holders to heaven after the slaves have been there long enough to prepare the country to receive them. Mr. Wright has discovered the origin of evil in the present peculiar propagation of man, and would apply his elixir in a more proper manner of generation. But this theory, too, was a failure. Mrs. Branch finds the cause of evil in the institution of marriage, but she had also failed to show its true origin.

The speaker had been a diligent alchemist himself in the laboratory—had failed to find the philosopher's stone, and finally concluded that there was no evil in the universe as an absolute existence. Well he believed to be a conditional institution.

Who searched for it as a substantial existence, would fail to make the discovery. He then seconded the resolution of Mrs. Branch, declaring every child legitimate.

In the support of this resolution, the speaker said he was the offspring of illegitimacy; that he was born in New England, and at four years of age was sold by the over-crowds of the poor of one of the Eastern States, for a period of sixteen years, to a cruel master. It was time that the rights of children should be considered—children thrust into existence without their knowledge or choice. The Church never looks after these illegitimate children, because their souls are not worth saving, and they can add nothing to her coffers. Is it not time, he asked, that these helpless and deprived children are protected? Thousands are thrown upon the world destitute, like himself, and for that reason he would urge the resolution, and suggest measures to protect and shelter the weak and defenseless off-spring of illegitimacy.

Mr. S. S. FOSTER never had felt disposed to spend much time in ascertaining the cause of evil, but was only solicitous to cure it. There is no evil and no good absolutely. They are relative terms. He felt sad, because his friend Chase wanted to recall discussions from the character of the reports, to legitimizing children, or any other topic. Nothing could be more important than that a true impression should be given of this Convention to the public. He insisted the papers had uttered foul calumnies against it, and gave false reports, and concluded by offering the following resolutions:

Resolved, That personal freedom is the natural right of all men, and should be maintained at whatever cost of property, reputation, or even life itself, since, without it, life is of no essential value.

Resolved, That the four million slaves of this country are equally, with ourselves, endowed with this God-given right, and that they are bound, by every moral obligation, to burst their fetters at once, to assert their manhood, and exterminate the institution which entralls them, even should it be necessary to drown it out in the blood of the oppressor. "Resistance to tyrants is obedience to God," now, as well as in the days of our Revolutionary fathers.

Resolved, That in this struggle for their freedom, we are bound by every principle of consistency and honor to take sides with the oppressed, and to meet the oppressor, face to face, armed with such weapons as God or nature has placed in our hands for the protection of our own hearth-stones; and he who dwells or neglects to do this,

falls in! His is the highest public duty, and he is bound thereby to any course of action.

Resolved, That all the members of this Convention, tender to our countrymen, our warmest sympathy in their deep suffering, and pledge to them our cordial support of every well-directed measure for their redemption, whether put forth by their friends at the North or by the masters in a bold and manly defiance of the slave power.

Mrs. B. offered some concluding remarks upon the question of false reports, and also relative to slavery, saying, "fraternal love, instead of bitter denunciation. Let us 'overcome evil with good.' If reporters do us injustice, let it pass. They do not intend to deceive. They write as they understand it. (Cheers from the reporters table.) Let us then speak up, as to be much feared; and, above all, let us exercise charity toward all."

Mr. TOWNSEND offered the following resolutions, and asked them voted on:

Whereas, We, the members of the Anthropologic Convention, residing in and about the great manufacturing districts, consequent to the discussion of the marital relation;

Whereas, Marriage in our form or another is correlated with the present and prospective interests of society, therefore

Resolved, That so long as we have not the facts and information to suggest much less to authorize a final conclusion on the subject, but we recommend the discussion of marriage, as far as our fundamental principles and the practical situation that kindred Conventions may learn to construct the divine method by which the sacred marriage and personal interests of the individual will be harmonized with family harmony and social order.

Resolved, That while we recognize each individual to be the final interpreter of his or her fitness for and adaptation to married life, we recommend to reformers everywhere, the necessity of making an equitable but discretionary divorce a branch of the Civil Code, and a practical part of common law.

The *Press* reported that it would be better not to urge an expression of the Convention, but to let each man and judge for himself.

Dr. TOWNSEND wanted the Convention to adopt his resolution.

Dr. HARRIS did not want to stir up prejudice, and he thought the object would be better attained, by submitting resolutions, and not making a formal endorsement.

Mr. FOSTER said if there was to be a vote, there should be a roll; for he did not want the people of Utah, who were at the time, to have the responsibility of voting.

Dr. TOWNSEND said the question was simply, Are we willing to endorse the consequences of the discussion as given?

The Chairman thought the Convention had not sufficiently considered the subject to vote upon it.

Mr. PERRY moved Dr. TOWNSEND'S resolution to be laid on the table, and it was carried.

Mr. HENRY C. WAINWRIGHT said he had recently been studying the census of the United States, and he found that over one-half of the women in one section of the Union were Catholics; that over one-third of the children are born of parents uneducated in religion or law. They are outlawed—all of them. Have we any sympathy for them? Is there a woman present who could sneer at those women? If there was, he did not want to come into her presence. In South Carolina, two-thirds of the women are outlawed; in Virginia, one-third. The North protects the South in this. Northern layabouts sustain the South. We live in the center of the most polluting system that ever cursed any nation like a flood. Pollution sweeps over the nation like a flood. When you quote to me the Constitution as supporting slavery, I say such a Constitution is a covenant with death, and an agreement with hell. I say, away with such Gods, such Bibles, such Constitutions, and such Unions!

Mr. WARREN BROWN, of Rochester, took the stand with the *Tribune* in his hand. He read the report and proceedings at the Saturday morning prayer-meeting, and the announcement that Rev. J. G. Corey would preach at Westminster Church, Sunday evening, on the "Believer and the Infidel." He said he knew something of that man: Mr. Corey, and his antecedents, and he unhesitatingly declared that he did not possess one spark of the religion of the meek and lowly Jesus within his breast.

This declaration was greeted with loud and vehement hisses by the audience.

Mr. A. J. DAVIS said a course had been adopted here in regard to resolutions, intended as a new example to overcome some attendant evils of free Conventions. Resolutions were calculated to crystallize the sentiments of the speaker, to give form to his thoughts, nothing more. It appeared to him strictly absurd for a multitude of dissimilar minds to vote on a resolution in the heat of its discussion. It is not the time to vote on it. No man or woman can vote intelligently in the heat of debate. On such occasions, the inspiration is quite as likely to be from behind the ears as from the top of the head. He proposed that this talk about resolutions be dispensed with. Let each offer his resolution and speak to it—no one expects the Convention to pass upon it by vote.

He expressed his thanks to the friends for allowing things said which were totally opposed to all their organizational and educational predilections. Unless the principle "Overcome evil with good," control us, we shall get unhealthily excited under the remarks made by those who are momentarily forgetful of what they should say. "If man relied on Love to guide, the world would be the better for it." He was sorry Mr. Burtis had so spoken of another whose heart he could not judge, and he knew that now Mr. Burtis himself regretted having said what he did.

A song from Miss Lillie Higgins closed the session.



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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, SEPTEMBER 25, 1858.

THE CAUSE AND CURE OF EVIL.

We have just returned from the Convention held at Utica, to consider a question in which every man, woman and child of the present and future generations, is profoundly interested. Indeed it is the most important question ever propounded for solution by man, namely, "The Cause and Cure of Evil." So much thought having hitherto been expended on this question to no practical good, the movers in this Convention by no means anticipated a complete, practical and satisfactory solution of it by this first public endeavor, and therefore did not contemplate any decisive action on the question, nor did they think of disposing of it by a mere vote. They simply proposed to hold a Convention, and to consecrate it to the cure of Evil.

The Convention conceived it proper to adopt a *free* platform, —one on which the people might stand and interchange opinions and give to the multitude and to the world, their best thoughts on the "Cause and Cure of Evil," the question being left to the consideration of the masses; and this purpose was fully accomplished. The resolutions offered, *not passed*, were put in that form simply to give point to individuals' thought without compromising the Convention by a vote.

Probably there was never a Convention held which represented more active, earnest minds, a greater diversity of thought, a wider and deeper reflection, and a more sacred loyalty to the best interests of humanity, than the "Philanthropic Convention at Utica." Well may it be called "a Philanthropic Convention," since it was not held for the individual notoriety, fame, or benefit of any man, any woman, or class of men or women, or for that of any party, church, congregation or organization that is, or is to be, but for *Humanity's Good*; and therefore we trust this Convention may be the inauguration of a new era, one in which individuals will seek to do their neighbor good, for good-sake, without fear or favor, and outside of servile obligations to organizations. Indeed it is to be hoped that it may introduce a new social order, and a new and better generation of men and women on the earth. It certainly has *inspired* a new era of Conventions of men and women—an era in which the people will assemble in their majesty and individuality, to express their convictions on all matters of human interest, without let or hindrance, fear or favor, and without compromising, or being compromised by, others through speech, resolution or vote—an era in which the native dignity and inalienable rights of men and women shall be held sacred—an era in which men and women will be loyal to themselves, to nature, to human rights, to justice, to good and God—an era in which fidelity to the neighbor and to truth shall finally "pay better," and be more respected, than duplicity, slander or misrepresentation—an era in which the stern realities of human nature and its needs shall be studied and be understood, and the evils thereof be abolished.

It must be apparent to every observer that humanity is emerging from a state of deluding trust in the secrecy of sin, or in a vicarious atonement, to one of individual responsibility and integrity. It matters not that the Church holds up its hands in holy horror at the idea that the people should meet in Convention to consider the "cause and cure of evil," and to atone for their own delinquency; neither that a secular and servile Press, should publish popular prejudice. The pious denunciations of the one, and the hypocritical railery of the other, will never penetrate the panoply of human integrity.

The people have chosen to exercise their right to meet in Convention to interchange views as to the cause and cure of evil. True, the opportunity was seized upon by persons who attribute all evil to magic; and we are sorry to find that some of our contemporaries have disclosed their uncausal proclivities by magnifying some unguarded remarks on these topics, and publishing them as specimens of the general tone and sentiment of the Convention. If we have understood the question and

objects of the Convention, stereotyped speeches on negro slavery, woman's rights, and the marriage relation without reference to the question, "The Cause and Cure of Evil," were entirely out of order.

We concede that negro slavery is an evil, and so also are the abuses of the marriage relation, and the infringements of woman's rights; and we have no objection to the agitation of these questions by those who feel a deep interest in them; but we do not consider it exactly fair to force them on the attention of a Convention assembled for other purposes, and for the consideration of other questions. If these subjects had been used to illustrate a principle or custom from which the evils of society spring, they would so far have formed legitimate themes of remark; but we failed to perceive that they were so used; or at least such was not the use made of the slavery question.

We were glad to hear Mrs. Branch explain her remarks and position on the marriage question, but the report furnished by the Convention published in this paper does not do justice to Mrs. B.'s explanation as we understood her; which was, in substance, that she believed and advocated *true* marriage of one man to one woman, but objected to the deception used, and frequent haste, in making such contracts, and to holding the parties, against their wills, to such fraudulent and unwise contracts through life; and further, that she was at war only with the *abuses* of the marriage relation. If we have not rightly understood her, we hope she will correct us, and clearly state what she does mean; and if we have so understood her, we must think it unfortunate that she has not been better understood by others.

The sensitiveness manifested by the Press on the marriage question goes far to confirm the worst features of the case as presented by Mrs. Branch. But we trust it is what Mr. Wright calls "pious Buncomb"—a comparatively harmless speculation in the direction of virtue. We trust its conductors are really not so corrupt as their pretentious sensitiveness and unwarrantable interpretations and misrepresentations indicate. A person who is right is seldom disturbed by agitation or investigation.

We think a very hopeful beginning in reform has been commenced. The audience at the sessions of the Utica Convention numbered, we should estimate, from five hundred to two thousand intelligent persons, who are earnest in good works. Their patience and respectful toleration toward those who introduced foreign, exciting and odious subjects upon them, evinced their fitness to breast the storm of popular indignation and to carry steadily forward the work so nobly begun.

THE DEAD RECALLED TO LIFE.

The last issue (No. 9) of the *Revue Spiritualiste*, published at Paris, gives the following fact, which we deem worthy of putting into an English dress, and laying before our readers. This is not the only instance in which apparently dead persons have been recalled to life by similar means. Whether this particular instance of resuscitation is attributable to Spirit interposition, or merely to the extraordinary magnetic power of the operator, is a question which will be variously answered by different theorists; but our individual opinion is that both human and spirit conditions concurred in effecting the result. The story, which we condense as much as possible from the French, runs thus:

"Near the middle of May, 1854, Madame Kosent, a Russian lady of the court of the Emperor Nicholas, in consequence of a serious malady, set out for France, intending to take up her temporary abode at that delightful retreat, Hyeres, where, following the advice of her physician, she hoped to gain strength sufficient to terminate her convalescence. On arriving at the place of her destination, she found herself much fatigued by her long journey. She called a physician, who, by means of quinine and a multitude of other medicines, succeeded in greatly aggravating her symptoms. At the end of some months, Madame Kosent became confined to her bed, and died. At the time she placed her life in the hands of her physician, the latter was met by Dr. C. H. Fridlander, an English physician, who had some time previously arrived at Hyeres, accompanied by an English lady who was under his medical care. Dr. Fridlander is a powerful magnetizer, well versed in the processes and mysteries of that divine science. Beside this, he had a profound faith in it, as well as in the salutary agent which he had frequently called to his aid in the relief of maladies. He knew that there had been cases in which dead bodies, being re-warmed, and saturated with vital fluid at the hour of their decease, had been brought into such condi-

tion that the soul could be recalled at the will of a magnetizer. He recalled the resurrections operated by Elijah, Elisha, Apollonius of Tyanna, St. Philip of Neri, and many others. He recalled to mind the resurrection more recently operated by the princess de Ligne, upon her child; by Dr. Desprez, who, confirmed of the death of his wife by the declaration of several *confreres* of the faculty, but not being able to reconcile himself to the separation, had warmed his wife's body by his own animal heat, and succeeded by force of his will, in recalling her to life. The English doctor resolved to test the possibility of a similar prodigy. Confiding in the aid which God accords to those who invoke him in faith, he went to the bed of the diseased, and magnetized the body with all his force, for several hours. In the evening the dead lady breathed. The next day she opened her eyes, and the third day, moving her lips, she said in a very low voice, to this man of heart and faith, [who had not ceased to magnetize her, *Ah! you have saved me.* * * *

"Madame Vedeaux, (of the Chateau de Malbousquet, with whom the invalid subsequently sojourned,) finished the cure so miraculously commenced by the doctor. Six weeks after, the lady, restored to health, returned to St. Petersburg, whence she wrote to the proprietor of the Chateau (Madame Vedeaux) a letter of thanks, of which, says the editor, we have a copy in our hands. * * "We have," continues he, "these details from Madame Vedeaux herself."

The Revival being Revived.

The extraordinary religious excitement, influence, or whatever in may be called, which had one of its focal manifestations in this city during last winter and spring, came to a lull, as was to be expected, during the warm season. The mid-day Union prayer-meetings were kept up in the John-street church, and we believe, a few other places, during the summer, but were very thinly attended. We learn that there are now, however, indications of a return of a religious interest, but little inferior to that which prevailed during the past season. Separate meetings are being holden daily at twelve o'clock, in two of the session rooms of the old Dutch church in Fulton-street, which, we are told, are frequently crowded. The vestry room of the John-street church is also still open for meetings twice a day (at noon and at four p. m.), and we see, by the last number of the *Independent*, that arrangements have been completed to open another place, at No. 13 Old Slip, the hour of meeting being also fixed at twelve o'clock.

Protection against Burglars.

We have received a specimen of "Wright's door and window alarm," which is designed as a protective against burglars. It may be fastened to a door or window in any position in which the opening of the same by the entering burglar, would be sure to disturb it, and cause it to fall upon the floor. The concussion of its fall produces a startling explosion, loud enough to "wake up all the *natyves*." An essential part of the programme is, that Mr. Burglar, on hearing this terrible rumpus, shall take to his heels, and that the old man shall rush down stairs in his night cap, with revolver in hand, and shall reach the street door just in time to see the streaming skirts of the terrified thief as he disappears round the next corner. If every family in the city of New York would provide themselves with this simple contrivance, and use it nightly, it would soon be found that the business of house-breaking had ceased to pay. The contrivance is free from all danger, may be carried in the pocket without inconvenience, and may be instantly applied, without tools, to the door or window of our dwelling, or of any room of a hotel or boarding-house, where one may be sojourning. All this for the price of \$1. For sale by Southwick & D'homergue, 61 Chamber-street, New York.

"The Crisis."

The *Crisis*, edited by H. & J. S. Weller, and published at Laporte, Ia., has completed its seventh, and is just entering upon its eighth volume. It is devoted mainly to the philosophy and theology of Emanuel Swedenborg, but is characterized by a genial and commendable liberality, such as is not always exhibited in the pages of similar Swedenborgian publications. For years Mr. Weller has carried on a steady warfare against the spiritually-proud, domineering and bigoted spirit of the Swedenborgian "General Convention," which he characterizes as a "young dragon seeking to destroy the vitality of the Lord's New Church." Mr. W. frequently makes a thrust at the evils existing in modern Spiritualism (and it is now being suspected

in other quarters that Spiritualism is not quite immaculate), but he is not among those of his theological confrères who think that Spiritualism is one compact mass of devilry, from head to foot; and the common sense which he exercises on this point, has caused him to be suspected of heretical proclivities. The *Crisis*, a large super-royal octavo, is published semi-monthly, at \$1 per annum, in advance.

NEW PUBLICATION.

SHAHMAH IN PURSUIT OF FREEDOM; OR THE BRANDED HAND. Translated from the original Showmah, and edited by an American citizen. New York, Thatcher & Hutchinson: Pp. 599.

The plan and design of this work of fiction are somewhat singular. The hero, Shahmah, is of the ancient tribe of the Kabyles, a people who inhabit the mountainous regions of Algiers, and who amid the revolutions that have overrun and subdued the surrounding countries, have always remained unconquered, and preserved their freedom and comparative independence. Of a noble house, and of superior natural endowments, Shahmah was stolen from his parents when only six years old, and sold into slavery; but purchasing his freedom when still a boy, he returned to his own country, with some knowledge of the world, with a passionate love of Freedom and the pursuit of general information. Through the friendship and assistance of a worthy Jew of the city of Algiers, with whom, in the course of his manual employments, he had formed an intimate acquaintance, he was, with his brother, enabled to enter the Kabyle College in that city, where he acquired the rudiments of his future mental culture. Subsequent years of study and intercourse with mankind, gave Shahmah a strong desire to study the institutions of this country, concerning which he had conceived the most glowing ideal from the fond representations of those enthusiastic Americans with whom he had come in contact. He accordingly resolved to visit this country, and obtain a free passage on board of an American ship of the line, bound from Algiers to New Orleans. His brother, being prevented from accompanying him only by severe domestic affliction, remained at home, and to him Shahmah is supposed to address the results of his observations and reflections on American society in the series of letters which compose this book.

This plan, it will be perceived, affords facilities to the writer, in the general form of *narrative*, and from a supposed standpoint of no unfavorable prejudices, to work in any observations and criticisms on the institutions of our country, and to exhibit the general lights, shades, gossipings, virtues and foibles of American society. This is done with that easy and natural diction, and facility and versatility of penmanship and that interesting mixture of exacting incident, which will doubtless secure for the work its full share of appreciating readers. Portions of the book have something of an Uncle-Tom's-Cabin-ish aspect, and in an apparently shy and quiet way, the nature and practical workings of the "peculiar Institution" are bodied forth in lights which are anything but heavenly. Shahmah, in short, finds many things in the institutions, customs, virtues, vices religion and hypocrisies of this country, which greatly surprise him; and his naive remarks upon them in his familiar epistles to his brother are sometimes refreshing and amusing to a no small degree.

New Swedenborgian Publication.

Otis Clapp, 3 Albion building, Beacon-street, Boston, has issued a Prospectus for the publication of an exposition of the Four Gospels, according to the internal sense as unfolded by Emanuel Swedenborg, and classified and arranged by Rev. John Clowes, with additional notes and illustrations, critical and explanatory, by George Bush. It will be published in numbers of 64 pages, at 25 cents each. Eight of these numbers will comprise Matthew's Gospel, which the publisher offers for 25 cents per number. Those who will remit to the publisher \$2 in advance, will be furnished with these eight numbers, postage paid.

The Separation of Mr. and Mrs. Hatch.

It will be remembered that about two years ago, in July or August last, Dr. Hatch visited Buffalo, and made the acquaintance of Miss Cora L. V. Scott, a girl of about sixteen years, a trance-speaking medium. Her mother at the time was absent, and in four short weeks they married. It was considered at the time, by persons who knew them, an ill-adapted union, he being some forty or more years of age, and having had three wives. Beside this, their temperaments seemed ill-adapted for a union. They have lived together about two years, and separated she refusing to live with him longer. There are no indications or intimations that she takes this course to marry another, but for sheer dislike, and she says (as we are informed) for cause.

Philanthropic Convention.

Arrangements have been made to publish in full, in three columns, the speeches, letters and proceedings of this Convention as furnished by the Business Committee. It will be continued during three weeks' issue of this paper. We have struck off an extra edition of each number, which we will for 5 cents per copy, or we will receive subscriptions for a quarter of a year at our regular rate, 50 cents. Those wishing the report of the Convention, will oblige us by immediately sending their orders. Address CHARLES PARTRIDGE 125 Maiden Lane, New York.

REPLY OF DR. HALLOCK TO THE TRIBUNE.

EDITORS NEW YORK TRIBUNE:

In your issue of September 15, you say: "The Utica Philanthropist's Convention has proved a failure." Now, I will be thankful for the opportunity to say to your readers, that the justice of this verdict depends entirely upon what you consider to be the standard of success. If you had it in anticipation that the Convention was to be a *harvesting*, and that "Mr. Jackson Davis" and his friends were to return, "bearing their sheaves with them," the tares all burned, and the wheat ready for shipment to any port to which the dry fodder of the American Tract Society has heretofore been the staple export in the way of spiritual bread, then has it, indeed, been a failure.

In the same light, the Republican party, when it did not elect its nominee, was a *failure*. It held many Conventions, labored with all the zeal that honesty and intelligence could inspire, to eradicate the existing false notions of democracy, but did not succeed in making John C. Fremont President. Nevertheless, neither the *Tribune*, nor the writer of this article, is ready to admit the Republican party and its Conventions to be a failure. We hold in common, that much truth was told at those Conventions, and some of it received into soil that will not let it die. So of the "Philanthropist's Convention;" its object was, not to gather a harvest, but to sow the seed of a better crop, to be realized in due season. Time, and not the *Tribune*, therefore, must pronounce judgment upon the effort.

You say: "This problem of 'overcoming evil with good' seems to us to have been very fully solved more than eighteen hundred years ago." Very likely; but for all that, the question still remains: *What is good?*—what is the especial good which is to overcome the specific evil? The united voice of the Church and the State with respect to the good which is to overcome the evil of murder, for example, is the *gallows*. You and I think differently. Are you prepared to say, "*a priori*," that an earnest conference with those who hold the opposite opinion "is doomed to be a weariness in its progress, and an abortion in its result"? I am certain, had you attended the sessions of that Convention, and gathered your impressions from its living Spirit, instead of depending upon the representative of "the associated press" and your "*a priori* convictions" for its true character and prospective usefulness, you would have been less confident, to say the least, of the ground you take in the editorial under consideration. I attended that Convention for the purpose of hearing my neighbor's best thought upon the cause and cure of evil, and to give him mine. I succeeded, to my heart's content. I think nine-tenths of all who attended it, felt that it was a great success. I heard and saw for the first time, Mrs. Julia Branch; and whatever may have been "Mr. Davis's quasi promise" with respect to the "*Free Lovers*," certain it is, I remember no sentiment at war with common modesty or with every-day morality. What Julia Branch and others who spoke (not upon that subject at all, but upon the abuses of marriage), "*really mean*," I do not pretend to know. That Convention, and your strictures upon it, as it seems to me, have only to do with what they said. Whether they have in all things spoken wisely, I, who heard them, am not yet prepared to admit; but I am fully convinced that a dispassionate interchange of thoughts upon that matter is not "an abortion" by any means. An earnest and honest defense of error only makes the truth the clearer. No sophistry can maintain itself against a principle; it is not in the compass of power of the apostles of "*Free Love*," aided by the licentiousness of the many who affect to denounce it, to make successful head against the monogamous instincts of the race, any more than it is possible for the disciples of Charles Fourier to convert society into a "*phalanx*," in the face of the universal fact that man wants a home and a fireside of his own as instinctively as a bird wants a nest.

Yours for truth and freedom,

R. T. HALLOCK.

INFLUENCES.

BY MRS. J. L. WELSH.

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. They are here republished in consequence of an error in a previous edition.

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
Overwhelming influence must be given
To those transcendent lights of Heaven,
To form this earth-bred soul to be
A thing for immortality.
And yet I can conceive of such:
If Nature's beauties charm so much,
That they can sway our passion's power,
And lend to earth one heavenly hour—
How must the majesty of Heaven,
When to the soul its fully given,
Inspire, exalt, and from it take
Earth's gross alloy, and of it make
An angel—fixed, holy, secure,
Peneath the throne of God from whom he draws his power.

FUNERAL RITES.

BY J. A. WELSH, M. D.

Nations and tribes of all ages and climes honored the dead by ceremonies and observances, the refinement or rudeness of which may be considered as a fair indication of their advancement in religion and civilization. These ceremonies and observances consisted in embalming, interment, burning, sepulchral monuments, and mourning. Eighteen centuries before Christ, Abraham purchased of Ephron the cave of Macpelah, where he buried Sarah: Gen. 23: 19; and 25: 8. Sixteen hundred and eighty-nine years before Christ, Joseph carried Jacob from Egypt to Canaan, and buried him in the same cave: Gen. 50: 3. "So Uziah slept with his fathers, and they buried him with his fathers, in the field of the burial which belonged to the kings," etc.: Chron. 26: 23. "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury:" John 19: 40.

Herodotus (b. 2, c. 186) gives a minute account of the mode of embalming of the ancient Egyptians. It consisted in extracting from the dead body all the viscera, filling their place with odoriferous spices, rubbing the whole with natron, burying it for seventy days, wrapping it in linen, covering it all over with gum, and depositing it in the catacombs, in a wooden case. There were two shorter and cheaper modes of embalming for the poorer classes. They found bodies enveloped in silks and bandages of stained linen one thousand yards in length, ornamented with gilding and colored glass, imitative of the finest gems. Mummies of the ibis, dog, ape, cat and crocodile, have been discovered, embalmed and adorned in the same way.

Champollion, Letroune, Belzoni, Lepsius and Gliddon, are distinguished for their Egyptian researches.

The art of embalming was also practiced, to a certain degree, among the Jews, Greeks, Romans, and even among the early Christians, for St. Augustine says that mummies were made in his time, toward the end of the fifth century.

The present mode of embalming is much more simple. Modern mummies can be seen in the vaults of certain churches in France, especially at Strasburg, Toulouse, and Bordeaux. They are produced by peculiar conditions of soil and atmosphere, which permit the drying of the animal tissues to be effected with such rapidity, that the corpse is preserved.

The body of Napoleon, now in the Hotel des Invalides, was in good preservation when brought from St. Helena to Paris. M. Orre, a chemist and savant of Paris, has lately distinguished himself by a new method of embalming.

Incineration was frequent among the Greeks. This ceremony was performed in dressing a pile of wood in a certain manner, placing the corpse on it, setting it on fire, and then collecting and preserving the ashes of the deceased in an urn. The Romans also practiced incineration; but their belief that the souls of the unburied were obliged to wander for an hundred years on the banks of the Styx, before they could cross it, and enter the infernal regions, made them prefer interment to burning. See verse 325, book 6, of the *Æneid*.

The practice of the Hindoo widows, who jump on the funeral pile of their husbands, is familiar to almost everybody. The English government ordered an officer to be present at every *suttee*, in order to see that the sacrifice was voluntary on the part of the widow, as it was often owing to the influence and persuasion of their relatives. At last this unnatural and barbarous custom became so prevalent, that Lord Bentinck abolished it in 1829. This singular mode of honoring the dead, is called *suttee*, from the Sanscrit (*sati*, pure).

As early as three hundred and fifty-three years before Christ, we read of a striking example of Oriental conjugal devotion. When Mausolus, king of Halicarnassus, died, his queen, Artemisia, thought she could not honor him better than by taking his ashes in her beverage. She also erected to his memory the famous Mausoleum, which was counted one of the "Seven Wonders of the World." Hence every sepulchral monument of importance has been called Mausoleum. According to Pliny, it was one hundred and eleven feet in circumference, and one hundred and forty feet high, surrounded by thirty six columns, and adorned with magnificent sculpture. Poor Artemisia did not live to see this superb structure completed! She so pined for her consort, that he died within two years after his death.

In every age, and in every country, the arts have been employed to honor the memory of the dead. The rustic mound, with its modest rose-bush or violet; or the vast burying-ground,

ITALY.—The Maximilian organ, *Foras del Popolo*, published in Genoa and closed to appear. During the last three months, all its principal writers spent more time in jail than at their office.

INTERESTING MISCELLANY.

SHAVING BY GETTING SHAVED.

A man was lately brought before the Correctional Police of Paris, who made his living, it appeared, by shaving the barbers who daily shaved him. Without being very lucrative in proportion to the danger of detection, this branch of industry gave him a fair living—cleanliness of chin thrown in. What with an occasional nice comb or a valuable razor, it amounted—pots of soap, towels, tweezers and perfumes—to about thirty cents a day. But he was caught at last, and by a most diminutive little barber, whose very grandiloquent phraseology in giving his evidence, formed the interest of the trial.

"It was the fourth time," said the pompous *parapetier*, "that he had visited my institution. He was not of the class of my usual particular; and after each of his occupancies of my special divan, I missed something. Always observing that he had been operated upon the day before, and as it is only gentlemen of distinction who get shaved every day, I was impressed with the luck of harmony between these aristocratic punctualities and his very dirty shirt. So I kept an eye upon him.

"There arrived a certain day, however! I recognized my unwashed enigma. He took his seat, and in answer to my usual inquiry, said that his salubrity was objectionable. As he arranged the drapery under his chin, I affected to turn towards him my un-optical extremity as if for the sake of facing the wall whereon hung the strap of my favorite razor. I thus caught him in the act! With my eye over my shoulder, I saw him softly insinuate into his pocket the nearest cake of the soap exposed for sale near his elbow. But it was not quite the crisis for alarming him.

"You will please observe, Mr. President," continued the barber, stealing a timid look at the athletic culprit, "that he is somewhat terrific in his formidable stature and proportions. I was alone, sir. I had been for two years a widower, and my secretary had gone to shave a gentleman of the lamp-lighting profession who was about to be married to a chamber-maid.

"Omit these particulars," interrupted the President, "and come at once to the facts."

"Pardon me, Mr. President—I proceeded to soap him. Discreetly that my secretary did not arrive."

"Your apprentice, you mean?"

"Denominate him as you please, Mr. President—my vice-gerent, my sub-artist, my performing pupil, when not personally present myself. Till his return I must continue to soap. How otherwise do you wish my arch-depredator and sinner for the police?"

"He came, however?" urged on the President.

"He did; and I then took my customer safely by the nose. Carefully spreading my digits to obscure his perspective while I should make a sign, and squeezing, perhaps, a trifle painfully, to divert his attention, I communicated to my young man the necessary order. But I was overheard. The word 'police' caught the ear apprehensively attentive. Driven then, Mr. President, to extremity, and with my tolerably tight thumb and finger upon the guilty man's nasal protuberance, I brandished the naked razor which I held in the other hand."

"Stir up an inch of dirt," said I, and I will sever your throat."

"My soap purveyor, upon this began to tremble. Either a coward by the guilt in his pocket, or not naturally intrepid, he began to beg. I stuck to the nose. Enter two policemen, and I relaxed—and it was time! My beating heart began to fail me as I looked assurance at the possibility of his kick—large, Mr. President, like a rhinoceros, as you see."

The plundered barber proceeded with his duties, giving the confirmatory evidence, and enumerating the articles of personal goods found in the prisoner's possession.

No defense, and the convicted thief was sentenced to fifteen months' imprisonment.

DISCOVERY OF THIRTY THOUSAND NATIVE CHRISTIANS ON AN INDIAN ISLAND.—We are indebted upon what may be considered reliable authority, that 30,000 Christians have recently been found on an island north of Celebes. It has been rumored for a time that there were there a Christian people forgotten and almost unknown, yet possessed three Bibles, and confessed steadfast in the faith. When missionaries first landed on the island they met with a school teacher and his pupils, who repeated in the Malay language, the heart-panting after the war broke out, and I went with me to the island. The Bibles were found, but the most precious promises were written upon the bark of trees. They knew the Apostles' Creed, and the Heidelberg Catechism, and the Christian customs. Twenty churches and schools yet existed.

Through the instrumentality of Pastor Hellring, founder of the Maradon Asylum at Steinbock, and chief patron of Inner Missions in Holland, four missionaries who had been educated under the venerable Goerner, were sent out and three thousand persons baptized. This is certainly an interesting discovery. The island on which these Christians were found belongs to the East India Archipelago. The Dutch have for years had political rule in this region. This may account for the original introduction of Christianity among this people, and for the fact that the Heidelberg Catechism was still found in their possession. But still, the particular time and circumstance in which this introduction took place may well challenge special attention, and elicit investigation from those who have the leisure and facilities for prosecuting it.—[German Reformed Messenger.]

INDIAN SUMMERS OR LIVES.—In the life of the good man there is an Indian summer more beautiful than that of the season; richer, sunnier, and more sublime than any Indian summer the world ever knew—it is the Indian summer of the soul. When the glow of youth has departed, when the warmth of middle age is gone and the birds and blossoms of spring are changing to the rust and yellow leaf, then the mind of the good man, still ripe and vigorous, relaxes its labors, and the memories of a well spent life gush forth from their secret fountains, enriching, rejoicing and fertilizing; then the tranquil resignation of the Christian sheds around a sweet and holy warmth, and the soul ascending a heavenly ladder, is no longer restricted to the narrow confines of business, but soars beyond the sunset of earthly age, and dwells peacefully and happily upon that bright spring and summer which await him within the gates of Paradise. Let us strive for and look trustfully forward to an Indian summer like this.

MIRACLES IN FRANCE.—It has been stated that a young woman of Lourdes near Pau, some time ago, gave out that she had seen a vision of the Virgin in a grotto near the place. This is related such a sensation, it created, looked to the place as a shrine, and a spring up by the sale of wax to burn in the grotto, and of water carried in a jar, and at length the local authorities, deeming the charges vision money a delusion or an imposture, had the grotto closed. After the closing strange reports were spread about, and among them was one to the effect that the Emperor had written a letter, to request that prayers might be offered up in the grotto. As this report was circulated, in

the opinion of the local authorities, to be mischievous in its effect, it was resolved to prosecute three persons for having spread the false charge against them being the publication of false news. The prosecution took place before the Tribunal of Correctional Police of Lourdes, and it ended in the condemnation of one of the persons to 30 francs, and in the acquittal of the two others. The public prosecutor appealed to the Imperial Court of Pau against the decision, and insisted on the necessity of having three persons punished; but the Court, thinking that the law relative to the publication of false news was not meant to apply to such matters as that in question, quashed the condemnation to the fine, and dismissed the appeal.

ANOTHER MATHEMATICAL PHENOMENON.—The Dalston (Gay) Times says: "Last Sabbath, we met in this city, a man by the name of Meridith Holland, a native of Monroe County, Ky., who can certainly beat the world mathematically. He can answer any proposition which may be submitted to him, and do it without a moment's delay. We asked him how many seconds there were in four thousand years. Scarcely had the question been stated, when the answer was accurately given. This man looked like a country hewer, and if it were not for the extraordinary mathematical gift, with which he has been endowed, he would be regarded as almost an idiot. He has traveled in company with several gentlemen over a large portion of Europe, and is about starting on a tour through the United States. He declares that every answer is presented to his mind simultaneously with the question, and that therefore, he need make no mental effort in these mathematical exhibitions.

TRANSFER OF VITALITY.—The transference of vitality which seems to occur when young persons are habitually placed in contact with the aged, is well attested by very competent authorities. A distinguished author, Dr. James Copeland, says: "A not uncommon cause of depressed vitality is the young sleeping with the aged. This, however, explained, has been too long remarked. I have occasionally met with the counterpart of the following case. I was, a few years ago, consulted about a pale, sickly and thin boy, of about four or five years of age. He appeared to have no specific ailment, but there was a slow and remarkable decline of flesh and strength, and of the energy of the functions. After inquiring into the history of the case, it came out that he was a very robust and plethoric child up to his third year, when his grandmother, a very old person, took him to sleep with her; that he soon after lost his good looks, and that he continued to decline progressively, notwithstanding the medical treatment to which he was subjected.

AN ORGANIC DIFFICULTY.—A parish in the west of England, after much effort, lately purchased a self-acting organ, warranted to play twenty tunes, and a larger congregation than usual met to inaugurate it. The first psalm had been successfully brought to an end, when after a short pause, the organ chose to commence psalm tune number two. In vain the officiating person endeavored to stop it; in vain the church wardens left their own pews to stick it; still the organ, as though uncontrollably possessed with its own execution, kept on with the new air. What was to be done? The service was suspended, in the hope that the musical stranger might be content when the second tune was played out. Vain expectation! It commenced number three, and nothing remained but to carry the instrument into the churchyard, and there cover it with vestry carpet to choke its voice, for on and on it went till the number of twenty had been played out, much to the edification of the less attentive part of the congregation, who could only bear half-smothered melodies.—[Local Times.]

FIVE CENTS AND A KISS.—Some days ago we stated that a conductor upon the Sixth Street Railroad had kissed an attractive female passenger, the kiss being submitted to the car with all the naturalness of a kitten in pursuit of the tip of its own tail. The conductor who enjoyed this saccharine privilege, we will call Mr. Smith. Mr. Smith having received his fare, and kissed the cherry-checked passenger, graciously assisted her to alight from the vehicle. As he did this, he was seized by Mr. Brown, another conductor of the same line. Brown had a brother for whom he wanted to obtain a place and undertook to "show" down Mr. Smith for this purpose. Mr. Brown then lodged a complaint with the officers of the road, and waited for the result.

Mr. Smith was accordingly brought up before a tribunal of the Directors, while Brown was present as prosecutor in the case. Brown made a formidable charge against Smith, and allowed that kissing lady passenger was something altogether outside the regulations of the road. Smith being put upon the defense, brought in the kiss, a very pretty young lady, whom he hadn't seen before for some years, at least, and who happened to be his own sister. The tribunal at this exposition of the circumstance, acquitted Mr. Smith at once, and then discharged Mr. Brown for his meanness in reporting as an outrage that which was not only natural but commendable. Brown now wishes he had staid out of the shoveling business and acted like a man.—[Phd. Herald.]

Brooklyn.

Mrs. E. J. French will lecture to the Spiritualists of Brooklyn, at Clinton Hall, corner of Clinton and Atlantic streets, on Sunday, Sept. 26, at 3 and half past 7 o'clock, P. M. in the evening. A collection will be taken up at the close of the afternoon lecture, for the benefit of the poor and needy. The subject of the afternoon lecture will be in accordance with the above object. Free.

Mrs. French will answer calls to lecture week evening at points adjacent to New York, up to November.

Lamarine Hall.

Mrs. C. will lecture at Lamarine Hall, on Sunday, at 3 and half past 7 o'clock, P. M.

Dedworth's Academy.

Miss Emma Hardinge will lecture at Dedworth's Academy, next Sunday, morning and evening, and Rev. John Pierpont on the following Sunday.

"Honey in the Honey Comb."

Our correspondent H. B. is informed that very little new honey has come to market; and on enquiring the price will be demanded from six cents to twenty-five cents per pound, and has been named for first arrival in small glass jars or boxes. If you care to send your honey to us, we will sell it to the best advantage, and remit proceeds immediately.

Reformers' Meeting House.

Mr. Levy has moved into a new and commodious house, 231 West 14th-street. We are informed that Mr. Levy is a transient as well as permanent boarder. His accommodation is of a high and his terms very moderate.

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