SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND RELIGIOUS WELFARE OF MANKIND.

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

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

VOL. VII. -NO. 24. NEW YORK, SATURDAY, OCTOBER 9, 1858. WHOLE NO. 336.

THE SPIRITUAL TELEGRAPH.

[illegible]

CONTENTS OF THIS NUMBER.

SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

EVIL SPIRITS.

CLEVELAND, O., [illegible] 1858.

FRIEND PARTRIDGE—As you have expressed your willingness to publish the testimony of correspondents in relation to the existence of evil Spirits, and as I have been advised by Friend Collin in private correspondence to give publicity to my experience through your paper, I will proceed to the work.

About nineteen years ago, I had a remarkable spiritual manifestation in Philadelphia, where I resided. My business required my attention at an early hour in the morning. About nine o'clock A. M., I retired to bed in an upper room. The doors and windows were all closed, and no [illegible] of sleep had yet taken hold of me, when three persons, standing near each other, appeared before me. They were more beautiful than any mortal, whether female, I [illegible] I have ever seen, but their countenances [illegible] calculated to strike a load and mysterious [illegible] the whole time that I deliberately and calmly noticed their proceedings. They spoke in a low [illegible] to me. They were clothed in robes of [illegible] with long flowing locks of auburn hair hanging over their [illegible]. A powerful spiritual influence came upon me [illegible] during this manifestation, and it kept me in a perfectly calm state of mind, and in a still small voice informed me that these were evil spirits. Their eyes were intently fixed upon me, and when they passed away, it was through a closed window. Then my mind [illegible] that they would return again. I waited calmly [illegible] them return, and conduct towards me as before. Then they appeared the third time, with the same result. When they had disappeared the third time, I was informed that they would appear no more.

Then I went down stairs and commenced to tell what I had witnessed. The calm influence which had sustained me, left me, [illegible] I became [illegible] have [illegible] Spirit [illegible] I have [illegible] manifestations, has [illegible] I [illegible] spirits and when I hear a spirit [illegible] that doctrine that they may teach [illegible] rally in relation to the principles of the kingdom of God.

That many erroneous ideas are [illegible] spirit by many [illegible] Mormon sectarianism teaches that none of that class of spirits who are called evil spirits and devils in the Bible, have ever had an earthly existence; whereas, Jesus, speaking of Judas Iscariot, said: "Have not I chosen you twelve, and one of you is a devil?" (John 6: 70.)

[illegible] the creator of [illegible] spirits. It does not [illegible] be the creator of [illegible] Spirit [illegible] of Adam and Eve. We are [illegible] and man in the two images of the image of God created he him; male and female created he them." It is not the creation of their spirits that is spoken of, but the organization of the body and its union with a pre-existing spirit, that is spoken of. It is the earthly part of his organization which is called man, in Gen. 2: 7, where it says "the Lord God formed man of the dust of the ground." The union of his pre-existent and immortal spirit with his body, constituted him a living soul.

In further proof of the pre-existence of Spirits, I will refer to the record of the pre-existence of the spirit of John the Baptist, in John 1: 6, 7, which says "There was a man sent from God whose name was John. The same came for a witness." If he was sent from God, he must have had a pre-existence in the presence of God in some other part of the universe, distant from the location of the earth, or present, which was the place of his nativity. He could not have been sent from God if his spirit was made upon the earth in conjunction with his body. It would be folly to suppose that John and Jesus were distinguished from all mankind in regard to their pre-existence. If the Spirits of any had a pre-existence, the Spirits of all men, both good and bad men, had also.

To further illustrate this fact still further, I will quote Ecclesiastes 12: 7—"Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." Our Spirits can not return where they have never been; but just as our [illegible] spirit returns to [illegible] are [illegible] with God. That [illegible] A circle has neither beginning [illegible] Our [illegible] there it will have [illegible] they must have an [illegible] they must [illegible] and [illegible] be [illegible] of government by the laws of heaven. The [illegible] hated righteousness [illegible] and hated wickedness and [illegible] did not. Jesus loved righteousness [illegible] 45th Psalm, 7 [illegible] hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Much might be said on this subject, but as this time I forbear further remarks [illegible]

TIFFANY ON SPIRIT INFLUENCES.

MR. EDITOR:

Last evening Mr. Tiffany addressed the citizens of Painesville, giving his experience in Spiritualism. After giving some [illegible] statements in relation to his [illegible] and [illegible] he said, as far as he was acquainted with public mediums, and he knew a great many, who advertised and took a fee for their services, that they without any exception, would lie and cheat. He also said that, as a general thing, and with few exceptions, public trance-speaking mediums were much debased, and were on the downward road, being influenced generally by low spirits. He also said that mediums had told him that when they were under the influence, it was hard work to keep from stealing; and he also said that the influence of circles was generally debasing and bad, and that these things were known and acknowledged by nine-tenths of the Spiritualists in our country.

Now, Mr. Editor, these are grave and serious charges, and if true we want to know it. I, for one, am not believe it; it is contrary to my experience. I have found spiritual communion to be very elevating and purifying to my spiritual nature, leading me onward and upward in the beautiful path of peace and purity. I have also found this to be the case with all of those who have attended by Spirits which I have read; and I have read a great many volumes, some of which [illegible] the [illegible] to the [illegible] vagaries that [illegible]

In conclusion, I would call [illegible] time [illegible] our country to give us their experience. Have you [illegible] depraved and debased by communication with the spirits? I think you

have quite as good a right to judge of the influence on your own soul as Mr. Tiffany has. I would advise Mr. Tiffany to study the words of Christ: "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged."

Yours in the cause of justice and truth, AUGUSTUS PFERREAT.

PAWTUCKET, *September* 15.

AN APPARITION 200 YEARS AGO.

The following is a copy from Glanvil's *Saducismus Triumphatus* published in London in 1682.

WHICH IS A RELATION OF THOMAS GODDARD OF MARLBOROUGH, IN THE COUNTY OF WILTS, WEAVER, MADE THE 23 NOV. 1674.

Who saith, that on Monday the ninth of this instant, as he was going to Ogborn, at a style on the highway near Mr Goddard's ground, about nine o'clock in the morning, he met the apparition of his father-in-law, one Edward Avon of this town, glover; who died in May last, having on, to his appearance, the same clothes, hat, stockings and shoes, he did usually wear when he was living, standing by, and leaning over that style. Which when he came near, the apparition spake to him with an audible voice these words, "Are you afraid?" to which he answered, "I am thinking on one who is dead and buried, whom you are like." To which the apparition replyed with the like voice, I am he that you were thinking on; I am Edward Avon your father-in-law: come near to me, I will do you no harm." To which Goddard answered, "I trust in him who hath bought my soul with his precious blood you shall do me no harm." Then the apparition said, "how stand cases at home?" Goddard askt what cases? Then it askt him, "how do William and Mary?" meaning, as he conceived, his son William Avon, a shoemaker here, and Mary his daughter, the said Goddard's wife; then it said, "what! Taylor is dead!" meaning as he thought, one Taylor of London, who married his daughter Sarah, which Taylor dyed about Michelmas last. Then the apparition held out its hand, and in it as Goddard conceived, twenty or thirty shillings in silver, and then spake with a loud voice: "Take this money and send it to Sarah, for I shut up my bowels of compassion toward her in the time of my life, and now here is somewhat for her:" and then said, "Mary (meaning his, the said Goddard's wife, as he conceived) is troubled for me; but tell her God hath shewed mercy to me contrary to my deserts." But the said Goddard answered, "In the name of Jesus Christ I refuse all such money." Then the apparition said, "I perceive you are afraid, I will meet you some other time." And immediately it went up the lane to his appearance. So he went over the same style, but saw it no more that day.

He saith, "The next night about seven of the clock, it came and opened the shop window, and stood in the like clothes, looked him in the face, but said nothing to him. And the next night after, as Goddard went forth into his backside with a candle light in his hand, it appeared to him in the same shape, but he being in fear, ran into his house, and saw it no more then.

But he saith, that on Thursday, the twelfth instant, as he came from Chilton, riding down the hill between the manor-house and Axford-farm-field, he saw somewhat like a hare crossed his way, at which his horse frighted, threw him in the dirt and as soon as he could recover on his feet, the same apparition there met him again in the same habit, and there standing about eight foot directly before him in the way, spake again to him with a loud voice "Source, (a word he commonly used when living) you have staid long;" and then said to him, "Thomas, bid William Avon take the sword that he had of me, which is now in his house, and carry it to the wood as we go to Alton, to the upper end of the wood by the way side; for with that sword I did wrong above thirty years ago, and he never prospered since he had that sword. And bid William Avon give his sister Sarah twenty shillings of the money which he had of me. And do you talk with Edward Lawrence, for I borrowed twenty shillings of him several years ago, and did say I had paid him, but I did not pay it him; and I would desire you to pay him twenty shillings out of the money which you had from James Elliot at two payments." Which money the said Goddard now saith was five pounds, which James Elliot, a baker here owed the said Avon on bond, and which he, the said Goddard had received from the said Elliot since Michelmas, at two payments, viz: £3 at one, and £2, in at another payment. And it further said to him, "Tell Margaret (meaning his own wife, as he conceived) that I would desire her to deliver up the little white I gave to little Sarah Taylor to the child, or to any one she will trust for it. But if she will not, speak to Edward Lawrence to persuade her; but if she will not then, tell her that I will use her very suddenly. And see that this be done within a twelve-month and a day after my decease, and peace be with you." And so it went away over the rails into the wood there, in the like manner as any man would go over a style, to his appearance, and so he saw it no more at that time. And he saith, that he paid the twenty shillings to Edward Lawrence of this town, who being present, [illegible] he lent the said Avon twenty shillings about two years ago, which none knew but himself and wife, and Avon and his wife, and was never paid it again before now by the said Goddard.

Goddard further saith, that this very day, by [illegible] he went with his brother-in-law William Avon, [illegible] and about nine o'clock this morning, they laid down the sword in the copse near the place the apparition had appointed Goddard to carry it, and then coming away thence, Goddard looking back, saw the same apparition again in the like habit as before. Whereupon he called to his brother-in-law, and said, "Here is the apparition of our father;" who said "I see nothing;" then Goddard fell on his knees, and said, "Lord open his eyes that he may see it;" but he replyed, "Lord grant that I may not see it if it be thy blessed will." And then the apparition to Goddard's appearance, beckoned with his hand to him to come to it; and then Goddard said, "In the name of the Father, Son, and Holy Ghost, what would you have me to do?" Then the apparition said to him, "Thomas take up the sword and follow me." To which he said, "Should both of us come, or but one of us?" to which it answered, "Thomas, do you take up the sword." And so he took up the sword and followed the apparition about ten lugs (that is poles) further into the copse, and then turning back, he stood still about a lug and a half from it, his brother-in-law staying behind at the place where they first laid down the sword. Then Goddard laying down the sword upon the ground, saw something stand by the apparition like a mastiff dog of a brown color. Then the apparition coming toward Goddard, he stept back about two steps, and the apparition said to him, "I have a permission to you, and commission not to touch you;" and then it took up the sword, and went back to the place at which before it stood, with a mastiff dog by it as before, and pointed the top of the sword into the ground, and said, "In this place lies buried the body of him which I murdered in the year 1635, which is now rotten and turned to dust." Whereupon, Goddard said, "I do adjure you in the name of the Father, Son, and Holy Ghost, wherefore did you do this murder? And it said, "I took money from the man, and he contended with me, and so I murdered him." Then Goddard askt him, who was confederate with him in the said murder? and it said, "None but myself." Then Goddard said, "What would you have me do in this thing?" And the apparition said, "This is that the world may know that I murdered a man, and buried him in this place in the year 1635.

Then the Apparition laid down the sword on the bare ground there, whereon grew nothing, but seemed to Goddard to be as a Grave sunk in. And then the apparition rushing further into the copse vanished, and saw it now more. Whereupon Goddard and his brother-in-law Avon, leaving the sword there, and coming away together, Avon told Goddard he heard his voice, and understood what he said, and heard other words, distinct from his, but could not understand a word of it, nor saw any apparition at all. Which he, now also present affirmeth, and all which the said Goddard then attested under his hand, and affirmed he will depose the same when he shall thereto be required.

In the presence of Christ. Lypyatt, Major; Rolf Bayly, Town Clerk; Joshuah Sacheverell, Rector of St. Peter's in Marlborough.

Examined by me, WILL. BAYLY.

TRUST.

"Trust not, trust not;" the burden of this story
Is ringing evermore in youthful ears,
Repeated by each dame and grandsire hoary.—
"Trust not, my child, this is a vale of tears;
And friends who smile will smile but to deceive you.
At Fortune's changes ready to depart—
Will win your love, and win it but to leave you
To loneliness and weariness of heart."

This is a mournful tale that they are telling—
That friendship can be measured out by gold—
That love's a thing of buying and of selling
A heart, and hand, alike untrue and cold.
Remembering lessons that the past has taught us,
We feel that hopes oft perish in their birth,
Yet thinking of the joy dear friends have brought us,
We know that truth remaineth yet on earth.

And when we meet true friends, oh! must we darken
Their hearts and ours, by doubting, and distrust?—
To cold suspicion's whispers ever hearken
Too timid to be generous or just?
No, never—we would say, *love*, but trust slowly:
Clasp not each hand, believe not every smile;
Be sure the offering is sincere and holy,
Undimmed by selfishness, untainted by guile.

Then *trust*, believe no more the mocking story,
Which says all love deceives and then departs,
For there are richer and "exceeding glory"
In the affection of pure, earnest hearts.
A few true friends to love us, and to aid us,
And cordial hands to warmly clasp our own—
Oh! surely, surely God has never made us
To live distrusting, selfish and alone.

Forget them not the loving and true hearted,
Who all too early left the friendly band;
Forget them not, be sure the dear departed
Do not forget you in the Spirit land.
Fear not to leave their future in the keeping
Of that best Friend, "who doeth all things well."
Trust Him, trust them, and till the voice of weeping,
By thinking of the country where they dwell.

TIOGA CO., PA. VIRGINIA.

SPIRITUAL IMPRESSIONS.

Some friend with whom we are not acquainted and whose name we are requested to suppress, writes us respecting visions which he has experienced. From the letter we make the following extract and publish the statement of some of the phenomena experienced.

MR. PARTRIDGE:

For a year past, my brain has been a vast and ever-changing panorama of impressions grand and beautiful, sublime and terrible—more terrible than anything ever conceived in the brain of a Shakspeare. It is a year since I first noticed that I was a subject of impression. I know nothing about Spiritualism except from my own experience. I never conversed with a medium, and I never have read any spiritual works with the exception of the TELEGRAPH, for the last six months; for I was an unbeliever until circumstances forced me to believe that I was a medium. I now regard Spiritualism as one of the most beautiful doctrines ever advanced; you may be sure that the TELEGRAPH is highly prized by me. * * I think that the most of my impressions are better tests than those I read in the TELEGRAPH from week to week. * * To tell the truth, existence was a burden to me until I became a Spiritualist. Now nature is so much in harmony with my nature, that earth seems almost like a beautiful heaven.

IMPRESSION NUMBER ONE.

Six years ago I formed the acquaintance of an interesting young lady. The lady married and settled near my home. A few months since, I dreamed that I called at the lady's house, and found her in great distress. She said her ankles pained her; I advised her to send for a physician. The physician came, looked at her ankles, and said they must be cut open. He cut them open, and streaked snakes by the dozen glided from her ankles. The doctor sat and looked at them a moment and said to the woman, "those snakes are bred in your bones; they are a mark, and very often snakes will come from your ankles." A few weeks after this the lady and myself quarreled; her husband left her, and she herself has proved to be a fair fair one.

IMPRESSION NUMBER TWO.

A few months since, I had the impression that I was at a party at the house of one of my friends. A gentleman and myself were looking at the pictures in the room. We stopped before a large frame, and I distinctly saw, as natural as life, the portrait of my cousin. In the opposite corner of the frame was the portrait of a lady. The lady's name was distinctly written under her picture. Between the lady and gentleman in the same frame hung a small frame with a portrait in it. Last week my cousin and the lady who were in the frame, were married.

JUDGE NOT.

No man presumes to grasp the boundless Universe, with its nature, movements, and destiny, in his perceptions. He is an infinitesimal though an immortal, and his field of view must ever correspond with his particular condition and position in the line of destiny decreed him by universal destiny. And thus necessarily making his observations from his own particular stand, as the center of the Universe, he should ever remember that there are as many different views of things, as individuals in the Universe, multiplied by the number of changes experienced in the never-ending life of each. How utterly childish then, to sit in judgment on our neighbor, or condemn as *all wrong* the conduct of the past which has nevertheless landed us in the high position we now feel proud to occupy. R. D.

A SINGULAR RELIGIOUS KINGDOM IN AFRICA.—In the highlands of Ethiopia, Major Harris found a so called Christian kingdom a national establishment dating from the earliest ages. By this church, saints and angels are invoked, the Virgin and St. Michael are made scarcely subordinate deities, a crowded calendar of saints receive honor, and half the year is composed of fasts and festivals. It enjoins also confession to the priest, whose curse is dreaded by the people as the last calamity, while they confidently rely on the alms giving and penances he imposes as an expiation of sin. Its most extraordinary peculiarities are certain usages and ceremonies, either borrowed from the Jews or retained from the Ethiopic faith. Their churches, which generally are small and mean, resemble precisely the Jewish temple; they are divided into three parts; the innermost is the holy of holies, and may be entered by the priest alone. The service is in a dead language and dancing is one of the ceremonies. They keep in the same manner, and with equal strictness the seventh day and the first—the Sabbath of the Jews and Lord's day of the Christians. They observe the Levitical prohibitions as to unclean animals; they wash their cups and platters as a religious duty; they will not eat with Pagan or Moslem, nor taste of flesh that has not been slain in the name of the Trinity. They practise circumcision, not asserting it to be obligatory, yet rigorously imposing it on every Pagan convert to Christianity. They allow of concubinage. They are all baptized once every year, commemorating the baptism of Christ at the Jordan by a procession to the river, into which men, women, and children enter [illegible] and shameless proof. Fasts of extraordinary frequency are observed with unexampled strictness—two every week, on Wednesday and Friday; which, embracing all the holy days together, one entire half of the year is thus occupied.—*Irish Chronicle.*

SPIRITUAL LYCEUM AND CONFERENCE.

TWENTY-SIXTH SESSION.

Dr. Orton made some preliminary remarks on the tendency of the mind to accept the fact that spirits communicate more perfectly than hitherto. He said that the Church feels and public sentiment covers them, and they begin to turn a cly and listening ear to the Spirit world. The Bishop of London had recently preached a discourse in which he fully admitted the facts of spiritual intercourse, and a prominent preacher in this city had uttered himself, in a recent sermon, very respectfully toward modern spiritualism.

The topic for the evening was the same as at the last session

"WHAT IS EVIDENCE THAT SPIRITS COMMUNICATE?"

Dr. Orton said that he had before stated to the Conference remarkable facts which had occurred in his and Mr. Redman's (the medium's) office. A year or more since, Mr. Redman attended medical lectures in Philadelphia, and when he and other students were dissecting a body, and while Mr. R. was at work on one of the hands it grasped the knife, and the body otherwise moved. A spirit—claiming to be the one which used and animated that body—subsequently communicated, and, among other things, said he wanted Mr. R. to have his bones. The students, as usual, drew lots for the skeleton and Mr. R. drew it. Drs. Orton and Redman opened an office in this city about a year since, and Mr. R. brought a few of the bones of the skeleton to their office, and left the balance at the house of his father-in-law, in Hartford, packed in a box, and put away in the garret. The bones in the office were kept in a closet, and while Drs. O. and R. were sitting there on one occasion (Mr. R. with his back toward the closet), Dr. Orton saw one of these bones come out of the closet, and hit Mr. Redman on his back. On inquiry, the Spirit to whom the bone belonged said he did it as an experiment to see what he could do, and Dr. Orton then asked him if he could not bring the balance of his bones from Hartford. He said he would try; and since then, bones have been coming to them. Some were thrown in their windows; others have dropped before them from the ceiling, while others have fallen on the sidewalk as they were walking along the street. On one occasion, one was brought to them in an eating saloon, which they did not know until they passed out into the street, and were walking away, when suddenly Mr. Redman's hand was seized and shaken violently, as if to write. A pencil was handed him, and his hand wrote, saying that the Spirit had carried them one of his bones while they were eating, and placed it under his chair, and requested them to go back and get it, which they did, when they found it as the Spirit said.

But, said Dr. Orton, one week ago to night, when I went home to our office from this Conference, as Mr. Redman was about retiring, we heard a noise in one corner of the room, like that of a stick rattling about the floor. The Spirit of the bones, (Cornelius Winsy, as he called himself,) said he had brought them another bone. On going to where the noise appeared, they found one of the long bones of the leg. The window opening into the yard, was at the time a little down at the top, and another bone came whizzing in and fell on the floor, which was a bone of the arm. On looking in the yard no person was found and no seeming probability, and hardly possibility, that any person had been there, or had thrown the bones into their room. But last evening, said he, Dr. Redman, myself and others were standing on the piazza and in the course of half an hour, sixteen bones fell all around us. We gathered them up, and went into the office, the time having arrived for Dr. Redman to hold his usual circle. The Spirit said, "You had better not hold your circle this evening," and they did not. A statement of what had transpired was then written out, and all persons present subscribed to it. Other persons had then come in: and while they were examining the bones and conversing about what had transpired, bones began to fall again in the room all around them, and whizzing into the room from different directions. This shower of bones numbered thirty. To-day, said he, I went into the office about 10 o'clock in the forenoon, when Dr. Redman was engaged with a circle. About half past 11 o'clock, bones began to whiz across the piazza into the office, some twenty-five or thirty feet to the far side of the room. We picked them up and placed them on our table. About half past 12 o'clock, the whole company were standing around the table, examining the bones, when a bag of sixty one small bones fell on the table before us, in the back part of the room, apparently from the ceiling. This bag and bones were the same Mr. Redman had left in the garret of his father in law in Hartford. Subsequently, Dr. Orton went out and returned to the office about 3 o'clock; and as he had passed into the hall some twenty-five feet, and was about opening the office door, a large thigh bone fell, or seemed to be laid, in his arms, which he carried into the office and laid on the table with the others. He then said he heard a crash in or near the closet in the corner of the office; and on examination we found that a large bone had fallen on a violin case which was there. All the human bones received this week, number 109, and all evidently belonging to one human skeleton. The Spirit (Winsy) says the bones are his, and that he, with one hundred and two other Spirits, (twenty-three of whom chiefly) have assisted in bringing the bones from the garret of the house in Hartford.

Dr. Orton was searchingly cross examined by the audience, and his answers may be summed up substantially as follows: He said that during these showers of bones, they had used every possible means of discovering the origin of them, and the force which brought or threw them. Himself, Mr. Redman, the office boy and others, had all stood together in the back end of the office, and they had seen these bones come in through the window a number of them in, while others came in slowly, as if being brought by some invisible being; and on searching outside, they have never found any person, neither any appearance of a person, having been there or thrown them in. They have seen them come apparently from the ceiling over their heads, and they have seen a bone in a moment perceive by first to come in. They never saw them as if fastened to the ceiling or anything, but saw them six inches, eighteen, twenty-four inches and other distances from the ceiling, and dropping perpendicularly and angularly on the floor. The bag of sixty one bones dropped from over their heads on the table, which bag could not possibly have been there any length of time, because they had all been watching the bones coming in, and examining every part of the room, and particularly the ceiling, which caused no probe of bones. The table on which the bag of bones dropped, stood in the rear of the room, some fifteen feet from the window, or any other opening through which they could have been brought in. The office is some eight feet above the yard, with a piazza of about eight feet in width, over which the bones must have passed, and through the windows including the piazza and the window of our office from the yard, the distance from yard being some thirty feet, the course of the bones precludes the possibility of their having been thrown. Finally said Dr. Orton, I believe it is impossible that these phenomena could have been produced by mortals; and from the most complete examination and criticism of the facts and claims of the spirit, I firmly believe it to be a spiritual manifestation.

Dr. Gray related some facts which occurred in his house, which were in some respects analogous. He said mediums had been raised up eight feet or more from the floor nearly to the ceiling, and passed through his parlors; also that wooden blocks which his children played with, had been sent furiously about the room, striking persons beside, by some invisible power, but never hit any one. His furniture had been moved by invisible agents, and his large, heavy dining table had been lifted up and otherwise moved, sometimes with persons on it, and various other experiments had been successful in proving the presence of an intelligent force always claiming to be a Spirit, and which claim the facts forced him to concede.

Dr. Gray wished the report of his remarks in last week's paper corrected. He did not say as reported, that Zschokke, the German writer, had the power of delineating the incidents in the life of strangers, while in his normal state; but, on the contrary, he believes that he was in an abnormal, that is, in a degree of the trance state.

A lady present was influenced to speak a Poem which seemed to be a criticism of the popular skepticism to spiritual intercourse, and good, earnest endeavor. This Poem we could not report.

THE CHILD BITTEN BY A CAT.

A few weeks since, says the *Spiritual Age*, we published a statement in relation to a case of hydrophobia [illegible] by the bite of a cat, which occurred in Peoria, Ill., and [illegible] relieving the child by medicines prescribed to her by the spirit of her sister. Some additional particulars are contained in the following letter, written by the father of the child to Mr. William Barrett, of Berlin, Mass.:

"MOSS HAVEN, PEORIA CO., ILL., August 22, 1858.

"*Mr. Barrett*—Sir: [illegible] I have not had time to answer before.

"I would not now write merely to gratify idle curiosity, but I consider the circumstances connected with the death of my child of such a marvellous nature that I do not hesitate to give to the world its truth. In the first place, then, the child had three of the most horrid fits that were ever witnessed, and as she came out of the third one she exclaimed, "Oh! mother, sister has come, and will tell me what to take so that I shall have no more fits—let me get off the bed and fix the medicine." She then called for nitric acid, blood root, sweet oil, wintergreen, rose water, camphor and slippery elm. She mixed the medicine herself, in accordance with her sister's directions, and took it, and, strange to say, she had no more fits. She commenced taking the medicine about 7 o'clock in the evening, and died about three in the morning. She continued to say that her sister was with her up to the moment she died.

"One circumstance which is connected, is more strange than all the rest: Soon after taking the first dose of medicine, she said, "Pa, you must pull one of my teeth, for sister says the tooth is poison." I asked her to wait until morning, but the little innocent looked up with tears in her eyes and said, "Oh! Pa, sister says you are afraid I will bite you—but I won't bite nor scratch you, but if you will not pull it out sister says she will put something on it to eat it out." She was then standing upon the floor, with some five or six of the neighbors in the room; she placed her hand by her side, and stood in its place for two or three minutes, and one of her teeth dropped upon the floor. She exclaimed, "I told you sister would eat it out." She, not more than five minutes before she died, sat in my lap, put her arms around my neck and kissed me; wanted to lie on the bed with her mother; turned to her and laughed, and died without a struggle or a groan. Were I to write the history of the child's life, it would fill a volume, but I have given you a brief outline of her last hours. Yours, HENRY S. WOODWARD."

Many persons are drowned in the wine-cup than in the ocean. What a sad commentary on Christianity, and this boasted enlightened nineteenth century!

We paint our lives in fresco. The soft feeble plaster of the moment hardens under every stroke of the brush into eternal rock.

HOYT'S POEMS.

[illegible] By Rev. [illegible] New York, [illegible] 1858.

It [illegible] the upper part of [illegible] Mr. H[illegible] By the [illegible] Mr. H[illegible] author of the book was a man of [illegible] He had [illegible] ground and was in process of working upon it a [illegible] Professor Fowler, and which was near completion when in a moment, by the power of the raging [illegible] it was completely rent from its foundation and totally [illegible]. Mr. H[illegible] [illegible] for the purpose of selling them [illegible] of the war in [illegible] Mr. H[illegible] [illegible] and we hope that the sale of [illegible] will be adequate to the [illegible] on the ground of its [illegible] be sufficient [illegible] to the poor, in some good [illegible] Mr. H's poems are generally of a sweet, [illegible] character, often highly spiritual in their tone; as for instance, the poem entitled, "The Angel," and will be read with pleasure by all who appreciate what is pure [illegible]. We give the following specimen, which will not fail to awaken a chord of sympathy in the hearts of many readers, both old and young:

ESE.

A TALE OF LAST'NG LOVE.

In the days when I was young,
Just a ripple on life's sea
Ere the cords of manhood hung
Their dark mantles over me;
When my spirit was so light
As my youthful pulses ran
And my hopes were all so bright
As the sunbeams shining there.
Oh, how happy then I felt—
Full in love! and so would you
Had you seen our valley belle,
That sweet syneath, my Sue!

She was kind, but the one only,
And wherever I came near
Thought [illegible]
The wound [illegible] was soon healed:
And the look of her clear eye
Would in falling from dismay,
Like the fringe a cloud by sky,
When the evening shuts the day,
Ah, how she bewitched my heart!
And, (between myself and you,)
She would sometimes make it smart
[illegible] my Sue!

Oh, how often have I sat
All alone beside the brook,
And upon cast among my hat
With a dolefull look!
And I might have plunged me in,
Had not something whispered—nay
And preserved me from that sin,
To be happy there to day.
Ah! the drowning is a thing
I were sup'rior to do,
As I've often heard her sing:
That sweet nightingale, my Sue.

And how often have I strayed
With the lads along the lea,
With many a pretty maid,
Yet, ah, none of them for me!
For I ever, when I found
In the groups could [illegible]
No entertainment in my breast,
No delight upon the green,
But there was a gentle maid
With its tender form in view,
And still sought my heart and eye,
That sweet Sue there, my Sue.

One [illegible] eventide,
When the toils of day were o'er,
She was [illegible] at the side
[illegible] cottage door:
Then I proved my suit again
Like a pilgrim at a shrine,
Oh! it was not all in vain,
She consented to be mine:
In a moment, with a whirl,
For the priest away I flew,
And that gentle, joyous girl,
Was my sweet heart's-ease, my Sue.

And I love her all the more,
Now that she has come to be
Like the ivy twining o'er
This old gray-green turret, me!
Neither have I one regret,
As I mark the flying years,
For each [illegible] the closer yet
As the footer fall the [illegible]
And she looks with me [illegible]
With a clear and [illegible]
For an endless life of [illegible]
My sweet bya[illegible].

PHILANTHROPIC CONVENTION,

HELD IN UTICA ON THE 10TH, 11TH, AND 12TH, SEPT., 1858, TO CONSIDER

"THE CAUSE AND CURE OF EVIL."

AUTHENTIC REPORT

PREPARED BY THE BUSINESS COMMITTEE.

LAST DAY.—FORENOON SESSION.

[CONTINUED.]

Mr. G. B. STEBBINS, of Rochester, N. Y., said: He deemed it a great use of this Convention to send forth ideas which should aid in the work of man's growth. Ideas rule the world in the end. Looking at this life alone, we gain but an imperfect conception of human existence. An immortal life hereafter, a state of higher conditions, broader wisdom, and richer enjoyment, gives still greater preponderance to good. We must comprehend *principles* and *ideas*, as well as have knowledge of *facts*. Here is the great principle or law of progress; an instinct in nature and the soul of man; a Gospel preached in the slow yet sure development to higher beauty and richer use, of rock, and vegetable, and animal; in the great facts of human history; in the opening of man's soul to higher views of life and immortality—to-day in the Atlantic telegraph flashing the mandates of mind across the ocean, more eloquent and prophetic than the dull drone of a thousand pulpits. Progress is but growth toward harmony, health and wisdom. Good must ever be overcoming evil, to make it possible; and hence we gain a rational faith in the positive and superior power of good, its final triumph over every successive phase of error. How cheering such a faith to the reformer. He can well

"Learn to labor and to wait,"

conscious that the mightiest powers in the universe work with him, and must conquer at last. As we study the constantly-repeated lessons of nature and human history, we see error, suffering, discord, evil, imperfect development, slowly yet surely yielding, and passing away; and right, health, harmony, good, higher development, gaining ground. Thus we see that evil has no permanence. But all great principles and ideas are permanent, innate and instinct in nature and the soul of man, gaining in glory, taking stronger hold on life, more perfect in influence as time goes on.

For instance; in mechanism, the fact that, as the arm of the lever to which power is applied is long in proportion to the arm between the fulcrum and the weight to be moved, or the resistance to be overcome, the results of that power increase in a regular ratio, is a principle lasting and permanent. As it is known and skillfully applied, we recognize the power and beauty of mechanism

The idea of man's inalienable right to freedom has ever been innate in the soul, and has given power and earnestness to every protest or struggle against tyranny, making tyrants feel on many a battle-field

"The might that slumbers in a peasant's arm."

As it is more fully appreciated, we rejoice in the triumph of free principles, the upbuilding of free institutions, and the overthrow of oppression.

But where, within us or about us, can we find any *principle* of evil, or *idea* of wrong? As for the personality of evil, although the shade of such belief still lingers, the man who should fling his inkstand at the Devil, as did stout Martin Luther, would get laughed at for his pains, and told, perhaps, he had eaten too many cucumbers for supper. Knowledge and obedience of great principles and noble ideas—or, in other words, of the eternal laws by which the universe is governed—is wisdom, helping man to harmony within himself, with his fellow-man, with nature, and with God, the soul of nature—thus producing good.

Thus we find that evil is but imperfect development, ignorance, perversion, disobedience. To feel, to appreciate, to gladly obey those innate ideas, universal, everlasting, pointing *on* and *up*, to know and act with those great principles, also universal and eternal, which put man in harmony with Nature, and make him master of some of her great forces, is to "Overcome Evil with Good," and thus help humanity on its glad pathway.

Start from the inmost recesses of your own spiritual nature, and carry out this thought, and its bearings and relations are infinite. It is earnestly practical It teaches spiritual harmony and health, revealed in purity, beauty and symmetry of body. It reveals the laws of parentage, by which coming generations shall have *within themselves* inherent harmony and power. It says to woman, "Right is of no sex." Use freely for all noble purposes your high gifts. Transcend the narrow bounds of custom. Use the

"Mild arms of Truth and love,
Made mighty by the living God,"

to destroy the tyranny of evil and unequal laws. Enter the broad field of thought and action with thy brother man, each as mutual helpmeets, doing the work to which each soul prompts, and each heart and hand is fit It sheds light into the prison-house, inscribing on its walls, "Teach, develop, harmonize, but never punish vindictively; seek to reform the erring by wise guidance." It writes, in letters of gold, over every judicial tribunal, "Vengeance is crime." It reforms education. It humanizes commerce. It banishes the gloomy fictions of theology, and the devil departs, annihilated by a spell more potent than the priestly exorcism of "bell, book and candle," in by-gone days. It reaches beyond life to immortality, and sees the joy and glory of spiritual life as results of love, wisdom and higher development, such as we but faintly imagine here.

As the best gifts are liable to abuse, so men sometimes enter into abstract and barren speculation touching the "power of circumstances," until one comes almost to think of human beings as cogs in a wheel, moving blindly on, and gains no inspiration to a higher life of earnest practical effort.

This may be a fair matter of intellectual exercise; but Shakspeare truly says, "Instinct is a great matter," and in this life of ours not only intellect, but instinct and intuition are to be satisfied, so far as may be; and a certain quality of moral indignation against wrong is a wholesome stimulus to action when wisely guided. Men will realize the old statement of Pope, "Whatever is, is right," and declare that "bad men do the best they can under existing circumstances, and it is of no use to be fighting error and institutions that oppress mankind; they will disappear as you create better circumstances, and show a better way."

To say that "whatever is, is the best possible under existing circumstances of external condition, organization and internal light," is to speak the truth; and seeing all events as part of the general plan, tending toward higher conditions and a nobler fortune, we may hold that Infinite Wisdom "doeth all things well." But in *practical life* our instincts of freedom of choice in action, and our moral consciousness, will ever be the guides.

Absolute right, is that thought or action, in full harmony with the laws of the Universe; for each person, his right, thought or act is in harmony with his highest ideas of justice, love and wisdom. Do men always act thus? Every one's moral consciousness answers no. Better circumstances for men, are well and most desirable; but it often happens that we are compelled to expose, with searching power, the evils that exist, in order to show the need of their abolition. We have Slavery, with its awful tyranny and suppliant victims, its corruptions through Church and State, its pliant tools all over the land. Every instinct of humanity, as well as every dictate of wisdom, protests against cold inertness. Neither will abstract reasoning about "creating better circumstances," meet the case. It calls for the earnest expression of every right motive and native sympathy, of every sense of justice and power of intellect, in words and actions fraught with the weight of sincere and intense purpose. True, men must be taught better views, and influenced by better circumstances, but this can often best be done by making these foul misdeeds beacon-fires which shall not only warn of evil, but light the pathway to good.

But amidst most searching plainness of speech, and keen exposure of individual crime, let there be a pointing toward the beauty and safety of freedom—a spirit that would call to mind the adage, "Faithful are the wounds of a friend." Thus our words shall send no thrill of dread to the innocent soul, and shall make the guilty tremble only that his inward darkness may be disturbed, and light dawn in its place.

As in this, so in every reform; varying in method, as events may dictate, sinking into no sickly sentimentalism or empty abstractions that will weaken our efforts, losing nothing in strength of purpose, or power and directness of rebuke; but gaining in a spirit of charity, that shall *smite but to heal*, This is *waiting and working* for better circumstances; this is practical wisdom inspired by rational faith in man's capacity to overcome evil with good.

The important question is, "What can we reasonably expect from the spread of these views of the "cause and cure of evil," and of some kindred opinions among mankind? We should bear in mind that

"The nearer to the *practical* men keep,
The mightier their power; God writes his thoughts
In *facts*, in solid orbs, in living souls;
His revelation is the concrete world."

We want true theories which shall respond to the needs of humanity, and yield good deeds as their natural fruits. Surely we need a better life on this earth, full of beauty as it is. Well and truly did Gerald Massey—England's young and noble poet,—coming up from the din of the factory and the grime of the coal mine, with soul all aglow with genius, and heart throbbing for the poor, say, "God's world is worthy of better men!"

The Church has sown some seed-grains of truth, and then stinted and stopped their growth by its crushing bigotry. It has given us fruit bitter as that of the fabled Upas tree—War and Slavery—twin monsters baptized by its priests, and cherished by its powerful supporters. It fails to be the power "wise unto salvation" in the world.

We need a rational and world-wide charity which shall banish all vindictiveness toward the weak and wicked, and see in their faults the result of low development and want of culture; leading us to make such effort in their behalf as love and wisdom may dictate.

We want wisdom, perception of principles, and ideas of the fitness and relation of things; of the influences to be brought to bear to elevate man by obedience to the laws of his being, as they link him to earth and heaven, to the finite and the infinite, to his brother man, to nature and to God. We need that wisdom joined to the love, of which the life of Jesus gave such beautiful example, to redeem the world and "work out our own salvation" from error and crime.

The world needs better brains in better bodies. Freely and gladly must we seek for harmony and purity of soul and body by walking in the royal road of knowledge and obedience to the laws of our being; thus helping now, and still more in coming time, to alleviate pain and suffering, to increase moral and physical health and power.

Rational faith in the power of good to overcome evil, will inspire men with that moral courage we so much need. *Be yourself, bravely and serenely*, is the lesson for each man and woman. We must have freedom of speech, thoroughness of candid investigation, on all topics. Tyrants and cowards only fear it. Some truth is in every soul, and thus shall we widen and quicken our perception thereof.

We need better and higher religious ideas. Accepting as truth only what finds a response in our own souls, the assumptions of theology and the sway of authority will end. With reason, conscience and intuition free; with an insight of the great law of progress, as revealed in man's growth to wider knowledge; with the idea that evil is but perversion and imperfection, the dogma of total depravity, so full of gloom a despair; the doctrine of a vicarious atonement, so wickedly making the innocent suffer for the guilty, and setting aside those moral laws the violation of which must bring its penalty; the obedience to which must insure to each a sure reward; the mystery of the Trinity, that remnant of Hindoo mythology, and kindred doctrines, must pass away. In their place we shall have freedom of the soul's aspirations toward higher spiritual light, illustrated by lives of active and wise benevolence.

We need a view of life, so linked to immortality, that the instinctive call of the soul for "Light, more light!" shall still be heard in a higher sphere, where there shall be room for earnest work and helpful deeds, where growth of spiritual power and beauty shall go on more or less readily and joyfully as the work on earth may have been more or less truly done; but where, as here, good shall overcome evil, and the degraded, aided by higher influences and conditions, shall rise above their degradation, instead of being "plunged into a gulf of dark despair" forever, as unjust and cruel punishment for the misdeeds of a brief life of weakness and ignorance.

Facts responding to our interior instincts are giving this view; and a belief, too, that so intimate is the connection between life on earth and beyond it, that Spirits in higher spheres may commune with and aid those yet clad in flesh, and that the spiritual eye of man may, at times, be opened, and rich glimpses of the life to come gladden and strengthen the soul.

With a rational faith in the great law of progress, we open the way for a broad and just view of reform, as the constant process of progressive change by which evil is to pass away, and good take its place; applied to all institutions of Church and State, all laws and customs of social and domestic life, *here* and *now*: banishing the timid fear and moral cowardice of blind conservatism; making us feel that

"The outworn rite, the old abuse,
The pious fraud, transparent grown,
The good held captive to the use
Of wrong alone—
These wait their doom from that great law
Which makes the past time serve to day;
And fresher life the world shall draw
From their decay."

In the moral warfare ever waging against the old and powerful institutions behind which oppression, slavery and bigotry entrench themselves, we shall thus gain in power. We should ever seek to destroy the useless and evil in the old, that the new may rise in beauty on its ruins.

"For wisely taught the Hindoo seer—
Destroying Siva, forming Brahm,
Who wake by turns earth's love and fear,
Are one, the same."

We shall see the unity of truth, the oneness and concord of all real reform—each clear perception of truth in one direction making the sight clearer in all others—each vital growth in any branch of reform flinging back healthful sap through the whole tree, which might well be pictured like the tree *Igdrasil* of Scandinavian mythology, with its roots all through the earth, its branches filling the sky, and reaching even to the abodes of the gods. Thus must we be saved from that sectarian narrowness and devotion to *isms* which so belittles theology.

The advocate of the equal rights of woman need not protest against a fair hearing of the great question of marriage and parentage. The truth in each shall help the other; and how learn it, except by free and candid speech?

The friend of human liberty need not say: "Away with this spiritual delusion; I'm freeing the slave, and have no time to look at fine theories." Let it have a fair trial, rather, and what he finds true in it shall help his good work for humanity.

The Spiritualist, rejoicing in the blessed ministry of angels, cheered, as he believes, by messages from the Spirit-world, need not cry out: "I don't want this glad faith weighed down by extraneous topics; it must be kept pure, and not mixed up with Abolitionism." Better far give earnest heed to the glad Gospel of impartial freedom, and its truth shall make his spiritual

insight clearer, helping him to see that light from the free home of spiritual beings should shine into the dark places of the earth, and that it is his work to follow it, and smite down the barriers of oppression, which hide the brightness of its glory from the slave. So of all other movements in education, morals or social life. The moment we seek to build up any theory, however excellent, by ruling out of sight and hearing all other theories or practical works, or to carry on any one reform, however good, by ignoring all others, we defy Nature, grow weak in soul, poor in moral courage, and follow uselessly in the wake of all miserable bigots.

Suppose the inventor of the power-loom had said to the builder of the first locomotive, when both were struggling against the stupidity of dull conceit and the power of vested interest: "Don't sully my invention by talk of your dingy steam-horse; I don't want it mixed up with such things; it will save mankind, if left alone to do its blessed work."

How absurd! but far more so to man, by kindred narrowness in reform, the effort of others, since the practical development of true ideas is of more moment than the din and whirl of mechanism. From force of our natures, and of circumstances, some will be specially engaged in one branch of reform, some in another; of course, the examination of various subjects, the prosecution of different works, must be at such times and occasions as order and the fitness of things may dictate. *But let us ever feel the fraternity of all true reforms, and keep a healthful interest in all.* This must be a great help in the growth of the race.

We see the discoveries of science blessing the world in pratical benefits, and enlarging the scope of men's thoughts. Geology and Chemistry are improving the modes of agriculture. Charts of ocean currents and prevalent winds, in the past few years have done much to shorten sea voyages, and lessen "the perils of the deep."

This is the result of freedom of mind, seeking to know, to obey, and to gain the sure reward of obedience.

Lieut. Maury nobly says, in the introduction to his most useful and eloquent work on "The Geography of the Sea," "As may be supposed, facts are sometimes misinterpreted or misunderstood when first developed. Whenever subsequent research shows such to have been the case, I have not hesitated to tear down whatever of conjecture or theory may have been built on unstable foundations, and to reconstruct according to best light. Truth alone is my object."

This is the broad and fearless eclecticism of science. Carry it into the domain of man's religious and spiritual life, and what an overthrow of Superstition! what a rattling among the dry bones of theology! what blessed triumphs of truth! Carry it into reforms, and we "overcome evil with good," our efforts blooming out in higher freedom and happiness for humanity.

Truly does Longfellow say,

"Were half the wealth that fills the world with terror,
The treasures lavished upon camps and courts.
Given to redeem the human mind from error,
There were no need of arsenals or forts.

So of prisons and "criminal laws"—often criminal enough, putting one in mind of dame Partington's description of a court-house, as "the place where justice is dispensed with." The cost of courts and prisons, expended in education in accordance with an enlightened idea of the "cause and cure of evil," would banish both from the world.

Seek to raise men above the blind perversion of depraved appetite, by showing the joy of health and purity; and as we succeed, the hungry are fed, the naked clothed, and a wise self-reliance would banish want in coming time.

What millions are yearly spent, even in our country, to sustain the warring jargon of conflicting sects, and ring doleful changes from thousands of pulpits on old dogmas, that earnest men and women have long out-grown, and which should be buried beside the mouldering bones of their authors! Let but a part of this be expended in fostering and guiding freedom of thought and speech, and what good might be done!

We especially need to encourage and increase schools of various grades, in which education shall be conducted on the rational principle of healthful and harmonious development of every faculty of mind and body, and the young of both sexes, shall stand side by side as companions and mutual helpmeets.

We need look for no miracle by which wrong shall cease, and the world at once become a Paradise. Such is not the order of things. As a German has said, "The mill of God grinds slow, but it *grinds exceeding small.*" We are to remove the rubbish of conservatism which blocks the wheels that their motion may be more perfect and speedy.

Surely the advance of reforms, the realizing in home and school, and social life, and religion, of wiser plans, based on truer ideas of the "cause and cure of evil," are but reasonable conclusions men are even now beginning to draw from excellent premises. Helping them on by earnest word and work, is far better than to be the tools of tyranny, the servants of bigotry, the hirelings of perverted appetite, the abettors of war and slavery, which men and women may be and are, and yet stand as pillars in the Church, bulwarks of the State, and honored ornaments of our so called "best society."

But this field of thought and illustration is endless. I rejoice that these opinions are gaining ground. I trust they may go on, changing, reforming, developing and ennobling; and especially that men and women may through them, learn more of the joy and excellence of TRUE MARRIAGE—may see that,

"The harmonic man
From infancy unfolds a balanced brain,
In a well ordered form, which no excess
Has injured ere its birth.
He is the saint
Of nature, and the earth's angelic child,
And, as the Seasons grow, from each he draws
Its essenced ripeness; with a subtle sense
Of harmony and discord, he rejects
All opposites of harmony, and draws
His pure celestial happiness alone,
Through loving and bestowing."

And thus their children may owe their being to wisdom and love, not to ignorance and passion, and be so richly endowed with harmony of spirit, with purity and health of body, with golden temperaments—fit mediums to manifest the soul's high attributes—as to be better fitted than we are to "Overcome Evil with Good."

After commending the author as a man worthy of high fame, although little known, he closed by quoting a poem by M. H. COBB, of Wellsboro, Tioga Co., Pa., commencing,

"If men cared less for wealth and fame,
And less for battle fields and glory."

Mr. J. M. STERLING, of Cleveland, offered the following:

Resolved, That the great study of man should be to know himself, and to develop all his outer and inner faculties, and that when he has done this he has a key which shall unlock all mysteries; that to wisely attempt to reform others, he must first reform himself, become in body and spirit in harmony with the Divine; and then, and not till then can he see and feel that *whatever is, is right.*

Mr. LOWELL rose and said he felt impressed that if he said anything form the Spirit world he must say it now. [Laughter]

The PRESIDENT: Let the Spirit world keep in order as well as this! [Cheers].

Mr. RANDOLPH moved the printing of Dr Hallock's speech.

Mr. FOSTER moved to lay on the table. Lost.

After more discussion, the Convention adjourned to 2 P. M.

LAST DAY, AFTERNOON SESSION.

Miss HIGGINS favored the Convention with a song, when,

A. J. DAVIS acknowledged the receipt of a variety of letters and communications, (to be published or farther noticed hereafter.)

On motion of Mr. Stebbens, the following was adopted.

Resolved, That this Convention become an annual anniversary of all who seek wisdom to "overcome evil with good," and that the time, place and arrangements for the next meeting be left to a Committee consisting of Ira S. Hitchcock of Oneida, Dr. R. T. Hallock, and Andrew J. Davis of New York, and Amos Rodgers of Utica.

Mr. NEWTON, of Boston, delivered the opening address, prefacing it with the following resolution:

Resolved, That practically considered, the cause of evil in human actions is an excess of blind animalism, and hence its pratical cure is to be found in an increase of enlightened spirituality.

[We have not yet received a copy of Mr. Newton's speech, but hope to be able to give it in our next issue—ED. TEL.]

Mr. JOHN LANDON, of Rutland, Vt., offered the following:

Resolved, That as all taxes for the support of government, are a burden, the imposition and collection of all unnecessary taxes is a direct nuisance and insult.

Resolved, That, whereas, the expenses of war, and its appurtenances has reached the enormous sum of $40,000,000, for the past year, we recommend to the next Congress, their immediate attention to devising a more economical mode of killing men and destroying property.

Resolved That to bring this subject more directly before the attention of the American people, all moneys collected for war and its appliances should be done by military officers in full uniform accompanied in every instance by a file of soldiers, moving under martial music; and that for every tax collected a receipt should be given, stating the amount per head actually required for killing men under the present expensive system.

Resolved, That the earnest attention of the next Congress be called to this subject, and some new plans be immediately placed before the American people for serious consideration.

Miss RICHMOND, of Columbia county, presented the claims of the Report of the Rutland Convention, upon the audience.

The HARMONISTS next gave one of their most affecting songs.

Mr. RANDOLPH, said that his high Virginian blood would not allow him to remain longer quiet. He must set some of these gray-headed philosophers right. Single handed and alone, and black at that, he would tell these reformers they were wrong. the unwise action of the abolitionists had done more to degrade the slave than all the slave owners in existence. The printing press was his earthly god, and he denounced those who denounced the press. Some men on this platform, have blasphemed the God of the universe, in declaring that man and woman can create human souls; but I deny it, even if Andrew Jackson Davis does approve it. A woman (Mrs. Britt) said here last night that God, in creating man had made a mistake; that some souls would not be immortal. This the speaker denounced as a libel upon God and upon humanity. He would handle the free love question without gloves. Mrs. Branch's resolution that all children be declared legitimate, must not go out into the world uncontradicted, to encourage prostitution and profligacy. If the prejudices which now exist against illegitimacy were removed, a thousand evils would spring upon society. The evils we labor under are not to be swept away by patent specifics, conventions or Spiritualism, but by explaining to men their duties to themselves. Those who are trying to abolish slavery by means mentioned on the platform, will only rivet the slave's chains. People denounce the union between the North and South, forgetting that this union is the impregnable fortress against despotism, the only home of pure and liberal sentiments. Science alone, can not reform the world; the harmonial and all other philosophies can not do it. Religion, and nothing else, can reform the world. Yet men and women come up here, and ignore the existence of God. You may talk against Bible, religion and God, as much as you please, but it is the only power that can move the world. Pure, unadulterated religion is the only cure for evil.

Mrs. HYZER expressed the pleasure she had felt at witnessing the agitation of great questions here, and alluded in fitting terms to the interest felt by those in a higher state of being. She appealed to the audience to open their souls to the reception of influences from above.

Mrs. Dr. HALL offered a resolution, but failed to give a copy to the secretaries or reporters.

A portion of the audience at this time were inclined to interrupt the proceedings by noisy demonstrations.

Mr. LOVELAND obtained the floor, but gave way to a person in the gallery, to offer a resolution.

The person declined to give his name, but subsequently gave the reporters the name of George H. Heath, of Brooklyn, though his real name was understood to be HIGGINBOTTOM, of New York. The resolutions were long applauded by a portion of the audience.

Whereas, we judge of that which is good by that which is evil, and good and evil are relative terms, the one growing out of and depending for its existence, on the other, and the virtues of to day may be misdemeanors in a more perfect organization; therefore

Resolved, That it is simply absurd to talk of curing evils throughout the world: but as intelligent beings, we are, on a principle of self protection, bound to struggle against evil.

And whereas, intemperance in anything is one of the greatest infringements of the moral law, as leading to unnatural excitement and morbid sentiment: therefore

Resolved, That rum, sans-culotism intemperate temperance men, red mouthed abolitionists, disunionists, women's rights men and Philanthropic Conventions, deserve our unqualified condemnation.

Resolved, That mind dwelling on pet hobbies makes a rack of the brain, where harmony previously existed, and this is the source of all the eccentricities we have encountered in this Hall.

Resolved, That while there is sense and beauty in the bloomer costume, especially when it clothes the mover of the resolution offered in this behalf, (Mrs. Dr. Walker) still we can not think that through it mankind are to be regenerated, or reclaimed, by the fair votary.

Resolved, That Mr. Toobey's trouble with his wife is his own affair, and he exhibited great folly in asking the Convention to indorse his treatment of her; and we think it would be unwise to change the law of divorce so as to enable him to free himself. The world would be full of Toobeys wanting to leave their wives.

Resolved, that the Union ought not to be dissolved, Peter Peppercorn or Parker Pill-bury to the contrary notwithstanding.

Resolved, That women ought not to be jurors or generals: "her artistic procreative work" would seriously interfere with the performance of these duties.

Resolved, That there is nothing new under the sun, and the hobbies of this Convention have engrossed the eccentricities of all ages; Swedenborg, Volney, Voltaire, Tom Hobbs, Tom Paine, Hume, Goodwin, Betsey Gamp and Beckey Sharp, have discussed all these things to the final disgust of a once admiring audience.

Resolved, All that produces most happiness is best, and the true Christian enjoys more true and substantial happiness than any other faith can administer. While the man who attempts to fathom, or finally adopts the isms and vagaries of human philosophers, finds himself in a whirlpool of doubt, depression and misery.

Resolved, That ignorance is the cause of the greatest evils, and the only cause of evil that can be overcome, and that on adjourning, this Convention ought to go home and go to bed, and after a refreshing sleep, enter into the work of educating the masses.

Mrs. BRITT next took the floor, and pointed out the source of the opposition manifested by a part of the audience to the sentiments of the Convention. Very radical ideas had been advanced, and the opposers were as honest in their hisses and applause as was the Hindoo in defence of his faith (hisses). He who has the truth need not fear. All who can not appreciate the views of others, must of course reject them. How speedy the change in the feelings of the audience were the roof to fall in! Who then would be most calm and tranquil?

Mrs. B. then proceeded to give some of her personal experiences, of an interesting character, to which the audience listened with a good degree of attention. She closed with an appeal to those present to allow of any sentiments being expressed, whatever might be their opinion of them. [The disquietude of the assembly which was very great when Mrs. B. began, was gradually lessened by her persuasion, and soothing power, till at the hour of adjournment quiet was restored.] TO BE CONTINUED.

WHAT A PIN CAN DO.—Sometime ago an argument was started against the great *Leviathan* now being finished at the London docks, that it would be useless as a carrier of freight, on account of the enormous tonnage she would require, which could not be gathered in any port in time to render her voyage regular or frequent. This set an English mathematician to work to show what a pin could do in the way of freight. He made known the result of his calculation, which proved that by dropping one pin into the *Leviathan* to-day, two to-morrow, four next day, and so on for one year the aggregate would sink that monster to the bottom of the ocean. M. A. Breuerman, of Lancaster, Penn., having the statement, took pains to work it out, and the following is the result of his labor:

Allowing 200 pins to the ounce, one pin the first, 2 the second, 4 the third, and so on doubling for 365 days, or one year, would give 876,270,567,370,400 pins which at 200 per ounce, would amount to 4,384,852,836,852 ounces, or 274,053,302,303 pounds and 4 ounces; and allowing 2000 lbs. to the ton, would be 137,026,651 tons, 303 lbs. and 4 ounces. Only think of the enormous weight from the pin! Enough to sink not only the great *Leviathan* but the whole British Navy. It is a neat little question for boys to look at, and calculate how much they would be worth, suppose they can save in forty years, by laying up one penny the first week, two the second, four the third and so on. It is calculated to instruct them how great fortunes are made.—*Boston Express.*

SPIRITUAL TELEGRAPH.

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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, OCTOBER 9, 1858.

THE MARRIAGE QUESTION.

The law, or absence of law, governing the union of the sexes, or sexes to be, destined to become the most exciting topic of our time, and as such we shall earnestly and fearlessly discuss it. We hope to avoid shocking the most fastidious, but to instruct all, and especially the young, in the most sacred and important relation of human existence.

The enemies of Spiritualism seem to be intolerably unscrupulous as to the means they use to render our glorious cause unpopular, and to check its influence and progress. The last scheme of the opposers is to represent it, or rather to misrepresent it, to be the developing cause of the "Free Love Im," so called, of our day. This we deny, and challenge proof. The men who seek to attach all the odious sins of our time, and especially Free Love, to the skirts of Spiritualism, seem to be either consciously condemned for their sins, or wilfully ignorant of the subject. They have in no case, to our knowledge, made anything like a direct attempt to prove their accusations. They simply blab out as a parrot might do, "Free-love, Spiritualism, Spiritualism, Free love," etc., and this is the sum total of their knowledge, especially on the subject of Spiritualism, its teachings and influence.

The incoherency, irritability and recklessness manifested by the accusers of Spiritualism, are characteristic of states of mind induced by "Free Love" practices. But we have the charity to hope the cases are more hereditary than real to-day, though we must not overlook the fact that delinquents always seek to justify themselves by charging the more moral and respectable with the sins they are guilty of themselves, hoping to popularize their profligacy. We have a large acquaintance with Spiritualists, and have been in frequent communion with Spirits during the last eight years, and we have yet to learn that modern Spiritualism sanctions or tends to promote unchaste intercourse of the sexes.

The social teachings of Spirits, so far as we have learned them, and as we believe them to be, are that marriage is the most important and sacred relation of human existence; that through it there is an actual blending of the male and female element, each contributing to the other's life, and finally blending in perfect unity. Each individual has specialities of its own, and violations of the marriage relation introduce personal antagonisms, and engender discord, deception, irritability, incoherency, insanity, carelessness, lethargy, nakedness, and finally early death of the physical body, and these conditions do not end with the earth life, but flow on and become more fearful to the Spirit in retarding its progress, and determining its characteristics and degree of happiness, in the world beyond, if not throughout eternity. There is no one in which enters so deeply into individual constitutions, and involves so fearful consequences in time and eternity, as promiscuous intercourse between the sexes. Personal happiness and progress here and in the world to come, the best interest, progress and perfection of humanity are jeopardized by it, and Spirits constantly admonish mortals of the consequences of violations of natural and moral laws, and exhort them in all affection and earnestness, to be just, pure, holy and happy, and to strive with all diligence to recall the wanderer from the path of virtue back to moral rectitude.

This is, in brief, our feeble expression of the teachings of Spirits on the subject under consideration. So far as their teachings relate to the earth life, the conditions of mind and body of those who violate nature's laws in these particulars, attest their truth; and so far as inferences and conclusions can be drawn from communications with Spirits, they are also verified. There is no doubt that courtships are too often a mere farce of mutual deception; and marriage contracts growing out of these, are much to be deplored. The psychological element is also entering largely into the contracts, and producing most unfortunate results. All contracts thus formed are, in righteousness and in law, subjects of mutual concession and arbitration. But those who form marriage contracts through these influences should exercise much forbearance, and seek harmony and reconciliation, rather than hastily resort to the dangerous experiment of breaking up relations thus contracted.

It may be said that uncongenial marriage contracts are made and broken in accordance with the advice of Spirits. This we deny, and challenge the production of any unequivocal spirit communication to that effect. It will, we believe, be found that communications of the kind, if there are any, are the product of what is called psychology, or the transfer of the proclivities of one person or one mind to and through a psychological subject. Moses, for example, thought he had command from God to cut, slash and slay his neighbors; but who believes they came from the same source which engraved the Decalogue on stone? But even if they did, and if equally immoral precepts came from Spirits in our day, shall we allow the *ipse dixit* of an immoral God or Spirit (if you please), to swerve us from the path of virtue and known right? If it can be shown that such things come from Spirits, or from God, so much the worse for them, and so much the less respect should we have for their assumed authority. But what is verbal authority in any case in comparison with demonstrable scientific facts? We say it bears no respectable comparison, and that there should not be, and in *reality* is not, any authority for man *outside of himself*. The moral bane of our people is the theological teachings of authority, set up by Moses or somebody else, and the creation of depraved men and women to bow to it, or be damned. No amount of law or authority outside of man can longer hold him, as our quarantine operations, the lying, cheating and stealing by our public officers, and the growing profligacy of the people, show. All moral delinquencies have a common origin, and to say that modern Spiritualism has engendered them, is simply and profoundly foolish.

The people are merging from a state of childish submission to outside authority, to manhood wherein humanity seeks to govern itself, not as a slave, but as a man outwardly expressing an interior reality. In this transition state, we must expect some errors will be committed, which will not be corrected by simple complaints, but by instruction. Modern Spiritualism is the natural unfolding of a progressive providence, and it is folly to treat it as an enemy. Spirits are here of their own accord, communicating what, where, and with whomsoever, they please; and the phenomena and teachings should be examined and criticised like any other subject brought before the human intellect. It should be received for just what it is worth, and no more, but it is the crown of foolishness to stand aloof from it, and hope to bark it down, or to subvert its influence by misrepresentations, or charging it with inculcating immoralities which it repudiates. This treatment may for a time retard its progress, and circumscribe its influence but it will ultimately redound to the glory of a just and righteous cause, and to the shame and utter confusion of its wanton traducers.

"A Day's Shooting."

We were glad to meet the gentleman, Mr. Higginbottom, who read the sarcastic resolutions from the gallery of the Utica Convention, published in the report in this week's paper. We found him gentlemanly and a Democrat. He, with himself and two others, were out taking "a day's hooting" on John Brown's tract, and they stopped at Utica to make the first shot at the Convention. Mr. H. told us he was sorry immediately after he had read the resolutions to the Convention, and when his name was called for, he gave the name of one of his companions; but he consoled himself by the religion in which he had been educated, which allowed men to indulge in sin and transfer the punishment to an innocent party. The kindness and toleration of the Convention toward him, was not taught in his religion, and he felt it to be the unkindest cut he could have received, and at the same time favorably disposed him toward the Convention. He assured us that after his "day shooting" was over, and on his return to New York, he should come to our Spiritual Conference, and otherwise investigate the subject. We parted with him in a hopeful condition. We are thankful the Convention had the magnanimity to report these resolutions, which will stand as a perpetual record of the spirit of our adversaries and of the spirit in which their opposition is met.

The "Angel Movement."

We have received another communication from Mr. Jerome Vanderveer, of Williamsburgh, in respect to the allegorically furnished room which he is prompted to arrange, for the purpose of facilitating communications from what purport to be angelic messengers. We have not room for his communication entire, and can only give the following summary of its substance. Mr. V. is still deeply impressed with the importance of the knowledge that is about to be offered to the world, and which he represents as of such a nature, so far removed from the merely *external* device of the mind, that it can only be properly brought into externals by *correspondences* or hieroglyphic representations. The room and its furnishings, therefore, will be based on the same principle which gave rise to the Jewish Tabernacle, though in no wise resembling that in details. He thinks that the common views and teachings of Spiritualists are destined to be brought to some severe tests by this movement, and that its result, if successful, will be to establish the Kingdom of Heaven on earth. He still solicits aid from those who may feel disposed to contribute for the furtherance of his object, in which he has no pecuniary interest.

Polygamy and the Missionaries.

The *Christian Index*, published at Macon, Ga., and the organ of the Baptist Convention in that State, is occupying its columns with an animated discussion upon the question whether converted polygamists ought to be baptized and received into the Christian Church, without first being required to give up their supernumerary wives or husbands. One of the disputants, in entering the arena, says, "I stand ready to maintain . . . that converted polygamists and their wives, in heathen and Mohammedan countries where polygamy is permitted by the law of the land, ought to be baptized in obedience to the great commission." It is just to say that the negative side of this question is also maintained with much zeal. It comes out, in the course of this discussion, that "some of the eastern missionaries do baptize polygamists, and that all, or nearly all, missionaries baptize the wives of polygamists."

A Spiritualist at the Polls.

At Ypsilanti, Mich., it appears that the public sentiment in reference to Spiritualism has become so far mollified as to permit the mass of the inhabitants to justly regard, in some good degree, the personal merits and qualifications of one of their own spiritualistic citizens, who was recently a candidate for their suffrages. We are informed by a correspondent writing from that place, that Mr. E. Samson, a noted Spiritualist of that place, was recently elected to an office in the Board of Education, by a majority of votes over a Methodist man who ran against him.

Plymouth Church. New Building.

We see by the *Independent* of last week, that measures have just been instituted by Rev. Henry Ward Beecher's congregation, to erect a new church. Their present building, which will hold about three thousand persons, has for years been far too small, hundreds, and even thousands, having to go away on some occasions, unable to effect an entrance. The building proposed to be erected, is intended to be sufficiently capacious to seat six thousand persons.

MR. DAVIS'S MOVEMENTS.

Editor Telegraph: Manson, N. Y., *Sept. 29.*

We are now holding a meeting in this beautiful rural region, with good audiences.

Mr. Davis goes to Boston to-morrow to see about a pamphlet on "The Cause and Cure of Evil," which will soon be published. Mr. Davis goes to Utica to speak next Sunday. Our future, after again meeting, will *probably* be to Oswego, Tuesday, Oct. 19; to Fulton, Phenix, Syracuse, Auburn, Seneca Falls, Poltneyville, Holley, Lockport and Buffalo, leaving for Ohio early in November. This is not certain, but most probable. Truly your friend, O. S. STEARNS.

Whence This Intelligence?

THE NEW EDINBURGH REVIEW, the most conservative of the American literary standards in the course of a protracted article on Spiritualism put the above inquiry. The obvious implication is that, if such phenomena evince an intelligence not visible, and yet reliable. For a perfectly candid and reliable exhibit of these phenomena, visit 5 Great Jones street, New York City, Central Spiritual Publication Establishment. Hours 9 to 6 daily, (private); and from half past 7 to 10 P. M., Tuesday and Thursday, (public). CHAS. H. FOSTER, medium.

☞ In our News Items on another page, will be found a brief account of the burning of the steam packet *Austria*, and the loss of several hundred passengers. Just as we are preparing to go to press, a telegram comes from Quebec, stating that a vessel had just arrived at that port with twenty two more of the *Austria's* passengers on board. These swell the number of the saved to eighty nine in all.

WHAT'S THE GOOD OF IT?

When the question is asked in regard to any trifling thing, as a pin, or a needle, for instance, it admits of a short and satisfactory answer; but when applied to matters of larger scope and wider interest, any answer from a finite mind must be imperfect, and must exhibit the unavoidable lack of knowledge rather than the fulness of God's wisdom. Take light, or heat, or water, or attraction, or "the communion of the saints"—who among us can tell, except in a very imperfect manner, what is the good of either of these? Yet there are thousands of conceited fellows who, because they can not get an inventory of all the blessed results that flow from this latter source, at a minute's notice, draw the safe conclusion that it can have no good results whatever.

At an early stage of our investigations into the phenomena of modern Spiritualism, we remember saying to a co-investigator of considerable note in the political world, "If the fact that Spirits can communicate with men shall be fairly demonstrated to the world's senses, it will revolutionize not only the religious world, but the political and financial, and change the whole aspect of society." We felt this clearly, though we could not then have given the *rationale* of our conclusion. But we now begin to see how this result will be brought about. Experimental Spiritualism translates the verities of the soul's immortal life and growth from the domain of *authority* to that of *proof*. It transforms the possessors of the religious faculty, from blind swallowers of dogmatism, into mathematical investigators of spiritual phenomena and laws—from atoms of an unreasoning mass, into *individualized* thinkers and men. Is it not so? And has it not already begun to tell, with immense force, upon all our church members and churches, in spite of all manner of priestly opposition?

As yet, the investigators of Spiritualism have seldom got much beyond its religious bearings; but it can not be long before these individualized thinkers will subject their political authoritarians and usages to the same mathematical scrutiny. They will treat the demagogue's appeal to their party prejudice or passions as coolly as the note-shaver does all appeals to his sympathies, when he is reckoning up his usury. "Party managers" will find it no easy matter to regulate men's votes by the *drove*, as they have done hitherto; for each one will form his own ticket, according to the best light he can get, the same as he forms his own creed. As a consequence, the Peter Funks of party will find their occupation gone; none but men of honesty and virtuous industry will be thought of for any office: and we shall have "all things new."

We wish our readers to ponder and carry out the foregoing reflections. If they throw but an imperfect light upon the simple question as to *what good there is in Spiritualism*, they will yet explain the true cause of much of the opposition and slander which it has had to encounter, not only from our sectarian, but our political "managers," and from their presses or "organs."

RELIGIOUS ASPECTS OF THE AGE.

This is the title of a book of one hundred and eighty pages, just published by Messrs. Thatcher & Hutchinson, on good paper, with good binding. For sale at the office of this paper, 125 Maiden Lane.

This book contains a brief history of

THE YOUNG MEN'S CHRISTIAN UNION,

and a report of the proceedings of their first Anniversary, held in New York on the 13th and 14th days of May last, and the speeches made by the following gentlemen on the following subjects:

Samuel Osgood, D. D.: The Catholicity of the Church of the Future.

Rev. B. F. Barrett: The True Basis of Christian Union.

Rev. B. Peters: Worship—Its Necessity.

Hon. Horace Greeley: The Christian Spirit of Reform.

Rev. A. D. Mayo: The True Grounds of Christian Union.

Rev. T. W. Higginson: Woman in Christian Civilization.

Rev. C. Mead: Christian Union.

Henry W. Bellows, D. D.: Influence of Theological Theories upon the Practical Conduct of Life.

Rev. Henry Blanchard: The Religion of Fear and the Religion of Love.

Rev. O. B. Frothingham: Proper Treatment of the Infidel Tendencies of our Day.

T. J. Sawyer, D. D.: True and False Views of Evangelical Religion.

E. H. Chapin, D. D.: Tendencies of the Age Friendly to Larger Views of Christianity.

We are informed by the opening Address of the President, Richard Warren, Esq., that before the Union was formed, there was a Christian Union, but the majority of its members being self-styled evangelical Christians, created rules and regulations which excluded all persons who did not believe as they did, in the Trinity, total depravity, the [illegible] and religious tests. Those who held more respectful views of God, and more generous ideas of his works, of the soul of man, felt that the seed of free thought and expression formed the Union, with the design to call together men and women holding various shades of religious belief, and to afford them an opportunity to "sit down and reason together"—not as men with a view of propagating a more dogmatic or true Christianity itself—to make of every one to unite and strive to bring down the kingdom of heaven to earth—not in any merely visionary or theological sense, but really and truly, so that every man's life shall attest the truth of his profession." We make the following extracts from Dr. Osgood's remarks:

"We meet here, not as individuals, nor as members of certain denominations, but as Christians upon common Christian ground—as at Christ that should and be rare, and yet it is commonly assumed. We meet here as Christians upon common Christian ground, and what is very remarkable, is the fact that this ground of common Christianity does really put us in a true antagonism to the great majority of the Christian world. The great majority of Christian people we represented in New York last very week (Anniversary) do not seem to believe that there can be any religion common to all Christians. These views are so antagonistic to each other, that they can not meet as Christians to any large extent, upon any central platform, and the very organizations that aim to bring the sects together, prove by the very specialty of their purpose the want of those broad principles of Christian charity without which there can be no union.—*Page 17.*

"The rock of the Ancient Church was faith in God, a personal with true believers, and a close fellowship growing out of that faith. The essential Man that was accepted is to be always reverently regarded; and however much we may enlarge our ideas of the infinite relations of God, we can never slight the mighty revelation of this manifestation to men by the Ancient Church, in its progress through Abraham, Moses, David and Isaiah, and at last through Jesus Christ and his apostles to the communions of Jerusalem, Antioch, Ephesus, Alexandria, Rome, Constantinople and all the great cities of Christendom. The rock was of God, although the soil and culture may have been of men.—*Page 19.*

"Calvinism is now in the way of humanity, and they who profoundly wear its mantle are above all others the enemies of its expansion. It has our Gods, its arbitrary partiality and [illegible] the king of the elect in place of the Father of Spirits.—*Page 20.*

"I might say, adding another to the [illegible] of courses I have named, that there is another division in the Church, or party of individual liberty, which starts upon the idea of entire individuality, and believes, in popular phrase, in 'going upon its own road.' I suppose, if we take the representation of the High Church to be Hildebrand, and of the Low Church to be Calvin, there is no better type for what may be called the No Church than our own gifted Ralph Waldo Emerson. He may be fitly called the prophet of the first person singular."—*Page 21.*

"If we were to ask ourselves, where is the truest humanity, inside of exclusive churches or outside, the answer would be quite different. If we were asked where we would place our chance of salvation, with the great body of honest, unpretending worldlings who are outside of the Pharisaic Church, or with the [illegible] of exclusives who shut themselves up in their [illegible] and call the narrow circle of their people the elect of God, our choice might be as good with the worldlings although [illegible] Church of God.—*Page 21.*

"The Church of the Future, in its Catholicity, is to be progressive. It is to grow out of its own root; it is to branch up in its own liberty through every legitimate manifestation of its own power under the providential circumstances of its own position. The man who denies that the true catholicity is reverential, is like the man who maintains that there can be a growth without a root. The Apostle asserted the true principle of conservative reform when he maintained. 'Thou bearest not the root, but the root bearest thee.'"—*Pages 23 and 25.*

This book is worthy of perusal by every earnest progressive mind. We may make further extracts and remarks hereafter.

MADAME BELZONI.

As I have mentioned Belzoni's name in my article on "Funeral Rites," in the Spirit of Truth of September 25, I can not help relating the delightful intercourse I had with his aged widow:

During my sojourn in Brussels in 1849 and 1850, Madame Belzoni presented me with the right hand of the priestess her husband discovered in the tomb of Psammetichus, in 1818. This hand, together with sundry manuscripts and diplomas of Freemasonry in those remote ages are now in my possession. The body of the priestess is in the Brussels Museum, minus her hand. Among other pleasant recollections of this energetic and independent lady, I shall mention the delicate manner with which these articles were presented to me. The evening before our departure, she came and invited my wife and me to take tea with her. We went with infinite pleasure. We were the only guests. As she took a warm interest in the stirring events of 1848, 1849 and 1850, she conversed freely about them, but archæological discoveries and researches, and their kindred sciences and arts, such as geology, architecture, etc., were evidently her forte. She spoke of Mr. Gliddon and his writings on Egyptian antiquities. She observed that she traversed the Holy Land with only a guide. She was, for instance, lying at the [illegible] in Egypt, but that one, the last only she added, which was to visit America, in order to see Niagara, and those Indian tribes described by Irving and Cooper. From such conversations on the part of one nearly three score and ten, it can easily be inferred that she was still young in mind. You do fully enjoy and appreciate all that was going on in the world and the future. She used to have visions, but perceived, as I always did, her really vague. I saw her daily, under a strange, [illegible] excitement, which gave to her [illegible] and [illegible] from a healthy and cheerful look. She was very [illegible], and [illegible] deplored the weakness of her country [illegible] as her countrymen generally do, that there is [illegible] out of Belgium. The [illegible] impressed delightfully, and we were about to leave, when she [illegible] me in a most winning manner: "Therefore, will you do me a favor?" As I had previously given her mental advice, I thought her request was of a professional character. Certainly, Madam, I will do anything in my power for you." "Then you will arrange this hand: I have kept it about me for twenty-two years, in remembrance of my husband and his discoveries." "I am the last man to [illegible] you of so precious a relic." "But you just now said you would do anything in your power for me; it is certainly in your power to remove it as a memento of me." "As such, Madam, I will gratefully accept and keep it." So I took the hand, and the manuscripts, and we took an affectionate leave of one who had seen the world in all its pleasures and deep penetration, and was yet evidently willing to continue living in it as long as it might please Divine Providence. In 1851, the French Parliament voted her an annual pension of £100, a tardy award, to be sure, but, as the saying is: "Better late than never."

The good lady took [illegible] poor, she could not bear to be [illegible] publicly. To support herself, she had a large house, and occupied the best parts of it. She told me that she had spent twenty-two years in Brussels. When I [illegible] acquainted with her, she lived in the upper floor of a house near the *Boulevards de Waterloo*. Her only servants at home were two small Italian greyhounds, the most intelligent animals I ever saw. They not only understood human language, but even looks and intuitions. I always thought the most appropriate in their moral development would be in the shape of bright, intelligent children. It was disgraceful for a great country like England, that [illegible] upon an idle and over pampered heiress by and nobility, to have allowed one of our bravest and noblest daughters thus to pass away in a foreign land, while her national [illegible] with Holmesdale [illegible]!

But I must not omit here the interesting anecdote that was told me by the remarkable old lady. She said: In 1823, I was in Paris. I went to bed, and fell asleep, but was suddenly awakened by two or three very strong knocks at the head-board of my bed. It immediately flashed upon me that something must have happened to my husband, who was in Africa, and on his way to Timbuctoo. I saw the curtain of my bed move; I jumped out of bed, thinking I perceived a human figure; I felt as though something was going by me. The moon was shining very bright. I searched the room, walked all around the bed, and looked under it, but I saw nothing. I looked at my watch, it was two o'clock. I did not feel like going to sleep again; so I dressed myself, being very much agitated, and sure that Belzoni was dead. I sat down, wrote the day and hour, the circumstances under which I awoke, together with my feelings and impressions. Several months after, I received the sad news that my beloved husband had expired the very night and hour he had so vividly manifested himself to me in Paris. This was but a confirmation of what I knew. Twenty-six years have elapsed since that heart-rending event; and I recollect it as vividly as if it occurred last night. I shall never forget it." This was told me in Brussels in 1849, when neither Madame Belzoni nor I had heard anything of the Italian.

J. A. [illegible]

Dr. William Levington, the first magnetician of this city, has for some time past been practising in Poughkeepsie with great success, assisted by the powers of a young clairvoyant who is said to be a subject of great susceptibility, and whose prescriptions are [illegible] accurate. The Doctor has moved to this city, and has taken rooms at 367 Hudson-street, where persons desiring clairvoyant examinations can find him and his subject during the usual hours of business.

THE REMEDY OF EVIL.

[illegible]

[illegible] Rule [illegible] at any of the [illegible] the origin of evil.

[illegible] one must know [illegible] a creature of the present day [illegible] of them [illegible] By by [illegible] Are not all the laws by which the differ[illegible] are governed framed by selfish men for selfish purposes [illegible] the lawyers of every country [illegible] by a [illegible] black is white; and if they can by [illegible] equally shameful practices [illegible] obtain a verdict [illegible] their guilty clients [illegible] and jury? Do not priests incubate by their [illegible] ignorance and by the [illegible] perverseness of the Bible, [illegible] humanity? Are not slavery and its horrors upheld by [illegible] and the spirit of the sacred writings [illegible] perverted and [illegible] for the evil? Why [illegible] the means for the practice of every degrading vice.

[illegible] know that evil is to be met with in [illegible] degree everywhere, but in whatever shape it appears [illegible] be the parent [illegible] and the cure for [illegible] depravity, I repeat, is the Golden Rule of Jesus. It may be philanthropic in the movers of the Convention [illegible] to find a remedy for evil; yet the God-like Jesus failed to accomplish it. Have we men in the present era perfect as was Jesus? If the perfection of his character the practice of his virtues, his immense power over the very elements, and his unique [illegible] were sufficient to [illegible] answers, what can be expected from a miscellaneous meeting of persons, each [illegible] perhaps in [illegible] of the cure of Evil? To be able to reform others we must be [illegible] from the very chief evil we complain of [illegible] to take the beam from our own eye. No pure water [illegible] in an impure source [illegible] power of God through his [illegible] I verily believe a more [illegible] Christ must take place before the upper classes [illegible] their example, by the complete overthrow of their [illegible] by their absorption of [illegible] and by the [illegible] their [illegible] they have inherited [illegible] thereby have [illegible] every man, whether rich or poor, as [illegible] brother.

I have spoken [illegible] a class of men. I do not [illegible] to aver that here and there are to be found [illegible] exceptions to the general rule, and such may [illegible] amongst lawyers and ministers; so in describing the various [illegible] to be found in different parts of the world I would [illegible] to mention the favored spots, the sublime and cheering [illegible] that comfort the hearts of the pilgrims.

ENCOURAGEMENT TO BENEVOLENCE.—Good deeds are very fruitful; for out of one good action of ours God produces a thousand, the harvest whereof is perpetual. Even the faithful actions of the old patriarchs, the constant sufferings of ancient martyrs, live still, and do good to all succeeding ages, by their example. For public actions of virtue, besides that they are personally comfortable to the doer, are also examples to others; and so they are more beneficial to others, are more secretted in us.

MATTERS AT SARATOGA.

Rev. Professor [illegible] Saratoga Springs, Sept. 22, 1858.

[illegible] Will you admit a few lines into your columns in [illegible] a little discussion which came off in the large parlor of Dr. N. Beverley's Water Cure, in this village, a short time since. The speakers who took part in the discussion were the Rev. J. J. Slocum, of Michigan, of the Presbyterian order, and Dr. Beverley, on the one hand, who spoke against the claims of the spiritual philosophy, and General Vale, of Troy, and L. G. Atwood, the well-known healing-medium, who has recently become a resident of this village, who spoke in its favor. The ground taken by the opposition was that human departed Spirits could and did communicate by rapping, writing, tipping, and various other ways; but that these were all the Spirits of wicked men and women, and demons, devils and fallen Spirits. In the Bible, and also that all mediums were wizards, witches and necromancers. The Rev. gentleman particularly seemed to have a horror before his eyes when looking at modern Spiritualism, but dim as devils, witches and every other nightmare, horrible image that human imagination could paint and present to the troubled world; for certainly nothing but an extreme, if not a hopeless case of the nightmare could produce a vision of such horrible, yet groundless scarecrows. Yet there appeared to be some favorable symptoms in his case. I allude to his belief, that human Spirits did communicate to the people of earth in the above-named ways, and had done so in all ages of the world. Perhaps the cold bath and low diet which he is getting at the institution, will relieve him somewhat of his demonomania. I think it was plain to every unprejudiced mind present that the Physician was hard pushed if not completely used up, and that our clerical teacher rendered himself and also his demons and devils, very unpopular in this debate, in the view of every thinking person who heard him.

Near the close of this contest, the Rev. gentleman very imprudently aimed a few blows at animal magnetism, and attempted to point out some of its injurious effects and evil tendencies, especially when practiced upon females; but he betrayed such overwhelming ignorance of its nature and effects as to render it necessary for Dr. Beverley, a physician of the institution, who practices upon the magnetic and psychological system, to reply in a manner that I think will teach him a lesson he will not soon forget. This modern watchman who professes to occupy a high station as the appointed of God to look after the affairs of this world in things temporal as well as spiritual, predicted the downfall of the institution if Spiritualism was allowed to exist in it even as much as at present, and seemed to urge upon Dr. B. the necessity of putting a stop to the whole thing at once. But perhaps I think will teach the Doctor a different doctrine, for spiritualism seems to pour in thicker and faster, and many, I understand, are taking treatment of L. G. Atwood, the healing medium, who is now occupying rooms in the institution. What an eligible place this for a clergyman who professes the power to cast out demons! Could the leader in Israel have [illegible] at Gadara in a philosophical standpoint, he would have [illegible] and have [illegible] and [illegible] and [illegible] and [illegible] every [illegible] and everywhere else, who may be at [illegible] with the blue of devils and with the shape of black [illegible] to take a mild course and mind your [illegible]

I will say in conclusion that Spiritualism never stood more firmly [illegible] than at present. An invasion [illegible] Mr. A. and Mr. M. [illegible] we have in our weekly [illegible] our [illegible] and [illegible] spiritual strength. The little [illegible] with a [illegible] of [illegible] premature [illegible] Place to their [illegible] and [illegible] over their graves! GARVEY SLADE.

ARE GHOSTS INSTITUTIONS?

REV. JAMES FREEMAN CLARKE says in an article entitled "Good Men for Public Office," published in the Springfield Republican:

"Every living man is a most organic institution, which when ended is the [illegible] otherwise it has no visible form by which to act. It is like a good which has no visible means of communication."

We are willing Mr. Clark's postulate should be true, but we wish him to help us to comprehend how he could have got any idea of a ghost, if he has no means of communication! His fact is inconsistent with his postulate. According to the postulate, the fact that Mr. Clark says *good* is conclusive that a ghost is an institution which manifests itself. Will the Rev. gentleman please to help us out of our dilemma, and explain the institution of ghosts?—ED.

THE MOVING MENTAL WORLD—THE NEWS.

[illegible] Collision.—In a brief paragraph in our news items [illegible] was stated that a large Steamer had been seen on fire [illegible] between New Orleans and Europe. That [illegible] the Isaac Clipt. Hildmann from Bremen and [illegible] New York with nearly six hundred passengers aboard [illegible] One hundred of these, sad to say, were either [illegible] only between sixty and seventy so far as [illegible] escaped. The ship took fire on the 13th ult. [illegible] the steerage by bad tar. The boatswain's [illegible] to the order of the captain, heated a piece of chain [illegible] a bucket of tar to make a smoke; but the chain was [illegible] the tar on fire. At the same time the other end of [illegible] was not hot to hold, and the boatswain's mate let it fall, [illegible] the bucket of tar, which being already on fire, rapidly [illegible] over the deck in all directions. The flames from the tar immediately set [illegible] and mattresses in the steerage, and spread [illegible] incredible rapidity. In an instant it ran through [illegible] hatchways at the entrance of the first and second [illegible] blazing up through them like a blast furnace, [illegible] retreat for those who were below.

The confusion which immediately prevailed, was such as to defy [illegible]. The passengers crowded into the boats, which were launched and swamped, and many sank to rise no more. Others were burned to death outright, or were driven by the flames into the water and drowned. Happily the French barque *Marie* hove in sight, and came within three quarters of a mile of the burning vessel, when she was [illegible]; but sending out her boats she picked up some sixty seven, [illegible] of whom she carried to the Azores, and twelve being subsequently taken from the *Maurice* by the *Prince Albert*, were brought into this port.

The Cable.—The hopes of the public are very much dampened in respect to the utility of the cable as it now lies at the bottom of the ocean. We can not believe, however, that final failure will attend the effort to connect the two continents by a reliable telegraph, nor do our [illegible] place the complete success of such an enterprise far in the distance. The present state of the cable will be learned by the following of despatch to Mr. Field.

C. W. Field Esq. New York: Halifax Sept. 29, 1858.

The [illegible] and regulations for testing and working on certain days when Valentia will be particularly watchful for signals. It is [illegible] by combining a system of unison between the two stations, [illegible] The conductor is not broken; the defect is [illegible] two hundred and eighty miles from Valentia. It is possible by sending a certain kind of electricity, to improve the insulation and thus the difficulty may be overcome for a time. From the nature of the defect signals even at present, may be received at Valentia from Newfoundland, but not vice versa. Every thing will be done to secure communication. Mr. Brett thinks the cable can be lifted and repaired. C. W. Lundy.

Another Slave at Plymouth Church, Brooklyn.—At the close of the morning service at Plymouth Church, Sunday, Sept. 26, Mr. Beecher announced that his congregation, on going out, would find a colored man at the door, who would hold out his hat, to them for aid in the purchase of his children from slavery. The man had bought his own freedom, and had been voluntarily presented with that of his wife by a kind hearted master. Several children still remained in slavery, who could be purchased at so low a price as to hold out the hope, that with the assistance of friends, the necessary amount could be speedily obtained. "He modestly asked," said Mr. Beecher, "if he could stand at my church door, and I supply him with his hat. I told him in God's name to stand there and not to budge an inch. There you will find him; and as you pass out and witness his mute appeal, remember that image there appears only the dusky form of an uncultivated and lowly man, but there combined within it the unseen person of the Lord Jesus Christ, saying unto every one of you, 'Inasmuch as ye do it unto one of these ye do it unto me.'" He was a large, fine looking black man, and as the congregation gathered around him after dinner and poured their contributions into his hat, he thanked them with alternate smiles and tears. We are happy to say that the collection amounted to within a few cents of three hundred dollars.—*Independent*, Sept. 30.

Heavy Loss of a Wholesale Store.—On Tuesday evening of last week, about seven o'clock, the first floor of the building, 249 Water-street, occupied by the well known firm of Vanderpoel, Dickerson & Co., took down with a crash, carrying into the cellar about five thousand boxes of tin plates. Fortunately no one was in the building, and no one was hurt; nor was any damage done to the walls or the upper stories. The employees of the establishment had been busy in storing the tin on the lower floor as late as eight o'clock, when they went home.

Apprehending a Child.—A ragpicker named Elias Hedges was brought before Justice Voorhies on the 25th ult., on the charge of abducting a child of Mr. R. Mehaffey, who resides in the Second Ward. The child, a boy, was missing for some days and every effort was made to find him, but without success. They at last advertised, offering a reward. On this the woman brought the boy home, and claimed the reward. The boy's hair had been cut, and he was as much disguised in appearance as he could be. The woman stated that she had found him on the back, and took care of him; but her object evidently was to keep him until a reward was offered. She was committed to jail to await the action of the Grand Jury.

New Counterfeits.—Counterfeit two dollar bills purporting to be issued by the Farmers and Manufacturers' Bank of Poughkeepsie, N. Y., were on Thursday evening last offered in Grand street by two women, who effected their escape. Also counterfeit fives, on the Bank of Burlington, N. J. and the People's Bank of Roxbury, Mass., were put in circulation the same day.

Trial of a Dentist.—The trial of Dr. Webster, dentist, of Montreal, charged with committing a rape on a patient under the influence of chloroform, took place on the 25th ult. A verdict of not guilty on the capital charge, but guilty of an attempt was rendered. A new trial was moved. This case seems very similar to the case of Dr. Beal, of Philadelphia, some two or three years ago, and in which, although the accused party was pronounced guilty by a jury, and sentenced to imprisonment, there was little doubt left upon the minds of most intelligent persons, that the sufferer was psychologically fascinated by the effects of the chloroform, and was thus led to falsely believe that improper liberties had been taken with her.

Havana correspondents state that a secret circular has been issued calling upon the free colored people of Cuba to throw off the yoke of white oppression, and obtain the equal, social, and civil rights to which they are entitled.

The Dudley Observatory.—Mrs. Blandina Dudley threatens to revoke her offer to give $50,000 as "her share of the requisite endowment" of the Dudley Observatory at Albany, concerning which there has been so much controversy of late. On the 1st inst., she notified the Trustees that her nephew, Mr. Miller was authorized to confer with them on her behalf; on the third that gentleman addressed them on the subject; on the 6th Mr. O'Gott addressed his reply to those communications to Mrs. Dudley herself. In her rejoinder she styles this a "gratuitous note," requests Mr. O'Gott to address Mr. Miller in future, and suggests that the property and control of the Observatory be vested in the Regents of the University of New York, intimating that unless some such measures be adopted, she will withdraw her endowment. Mr. Miller has since submitted certain propositions to the Trustees.

New Barns Burned.—Within the nine days ending with the 13th ult., three well filled barns in the immediate vicinity of the village of Mendham, N. J., have been entirely destroyed by fire. One was insured for $1,000, and another for $1,000; upon the third there was no insurance. The aggregate loss is estimated from $6,000 to $8,000. In each instance the buildings were wilfully set on fire by a young servant girl in each family. Two of the girls were colored; the third a white girl. All three are now confined in the jail at Morristown.

A Vigilance Committee.—A Committee, with this title, has been established in Shelby county, Ky. They order white men and free negroes, who are concerned in evil deeds, to leave the county within three days. Any property belonging to a white man is to be appraised by three disinterested persons, and the price paid over, after such person has been directed to leave the county. Slaves who are vicious must be removed also from Shelby county by their masters.

More Slavers to be Caught.—From a letter received in Norfolk the *Day Book* learns that the United States steamer *Dispatch* is ordered by the Navy Department from her present place of rendezvous, Pensacola, to cruise on the north side of Cuba, for the purpose of intercepting two more slavers, daily expected to land their cargoes on that island. This action was the result of information gathered from some of the officers connected with the late capture of the brig *Putnam* by the *Dolphin*.

While the citizens of Lodi, Ill., were celebrating a town election victory, an old anvil, which they were charging and firing, exploded. One piece struck Dr. Wm. Kennedy, breaking his leg; another piece, weighing 6 or 8 pounds, struck George Brooks, smashing his hip and inflicting a mortal wound. One fragment of the iron struck a white oak post, about six inches in diameter, and cut it off as effectually as if hit by a twelve pound cannon ball.

Conspiracy.—Mary Willis, a slave belonging to a man in Lexington, Ky., lately escaped with her husband to Detroit, her master who was in financial difficulty, conniving at the escape. Since the woman arrived at Detroit, it is said that a plot has been discovered between her husband and two scoundrels named Brawdy and Reynolds, to deliver her up for $300 to the creditors of the estate of her former master.

Letters from Natchez, Miss., state that the yellow fever had broken out in what is called "Natchez under the Hill," and the Board of Health have pronounced it epidemic. There is a great deal of sickness in the swamps.

Since the commencement of the search for Mr Thurston, the missing servant, in the swamps at Michigan and Canada West, the bodies of two men have been discovered, but neither was identified as that of Mr. Thurston. The Detroit *Free Press* thinks it is established, beyond a doubt, that his body is in the marsh near the mouth of the River Thames.

A Change in Trade.—Norfolk, Virginia, the point from which so many cargoes of vegetables were shipped to New York last summer, is now receiving large supplies of cabbage from that city. The drouth in Lower Virginia is the cause.

Kansas.—Governor Denver, of Kansas, refuses to call an extra session of the Legislature of the Territory, and, in his letter conveying that information, takes occasion to inflict a scathing rebuke upon the members of that body for their past conduct, accusing them of violation of their pledges, and a disregard for the best interests of the Territory.

War Declared against Texas by Indians.—Washington, Wednesday, September 29, 1858.—Galveston papers of the 21st inst. are received via New Orleans. They state that the Northern Camanches, Kiowas, and a part of the Apaches numbering fourteen Indian bands in all, have declared war against Texas.

W. R. Mewin, of St. Louis, while travelling in Canada with a negro servant, was interrupted at Chatham, C. W., by a gang of negroes and white men, and his servant taken from him and borne away. The servant made every effort in his power to remain with his master.

The Navy Department is informed that Lieutenant Brook was at the Navy Yard, Mare Island, California, preparing for a scientific undertaking to ascertain the safest route from San Francisco to China, and to accurately note all dangerous points for the use of mariners. The schooner *Frances Caper* was detailed for the undertaking.

The Postmaster at Little Rock, Arkansas, recently caught a thief by placing a young man in a mail bag in the office, as a detector, in such a position that he could see any one who entered the office. When the thief came in, he was readily recognized, and soon after arrested.

Among the attractions at the Ohio State Fair was a steam plowing machine. Its weight is only seven tons, and its engineer declares that eight bushels of coal only is required to do a day's work, which will prove an economy of one hundred per cent over horse power.

The French have successfully tried the experiment of slicing and drying potatoes for future use. It is done by machinery. If this shall prove generally successful and economical, it will be a valuable discovery.

Another Asteroid.—A new asteroid was discovered at the Dudley Observatory with the Clark comet seeker on the night of Friday, Sept. 13, by Mr. George Searle, Assistant. The planet is of about the eleventh magnitude, and will soon be in opposition.

The Clay Monument.—Work upon the monument to Henry Clay, at Lexington, Ky., has been suspended, says the *Louisville Journal*, in consequence of a want of funds. The uncollected subscriptions amount to the sum of $11,991.

It is rumored that Mrs. Mowatt Ritchie intends returning to the stage, and devoting the proceeds of her efforts to the Mount Vernon Association.

The city of St. Louis has entirely abandoned the use of hard dry cisterns, and offer them all for sale low to the country towns of the neighborhood.

Thanks are due to a grandson of Gen. Seymour, our Minister to St. Petersburgh, for a copy of his grandfather's Diary.

Mr. William Cullen Bryant, literary legatee of the late Col. Benton, of Missouri, is now engaged in writing that distinguished statesman's biography.

THE REVIVAL OF THE SLAVE TRADE.

(From the Christian Union.)

In order to leave no further room for dissatisfaction or doubt, (some indications of which have reached us,) as to our course or views, we propose now to put on record the grounds of our uncompromising opposition to the revival of a traffic which the undivided sentiment of the civilized world, (our own country, and especially the Southern section taking the lead,) has long since stamped and stigmatized with utter reprobation and abhorrence.

Were the revival of the slave trade practicable, (which we hold it not to be under our existing Constitution and legislation and in the present state of public sentiment throughout the Union, and especially at the North, likely to be perpetual,) we set our faces against it for the following reasons:

1. The slave trade is inhuman and brutalizing, and we would not stain our national flag or our Southern reputation by reopening it. The recent arrival of a captured slaver in our port is full of evidence and speaks volumes on this point. Cupidity and avarice stow away and pack their human victims, by hundreds, upon fast sailing, in a single vessel, without regard to decency, morality, cleanliness, health or life; and numbers, in the midst of stench and filth, frequently if not necessarily, perish from disease. The poor Africans are not as well cared for as are dogs, horses or other brute freight; a certain per centage of mortality among them is counted on as matter of mercantile calculation; and, in case of storm or danger of shipwreck, or shortness of provisions or water, they are more lowly thrown overboard, and with less scruple than mere goods and chattels would, in like case, be committed to the deep. It is vain to say that, were the traffic licensed and regulated, these evils and atrocities would cease to characterize it; they are inherent in its very nature, and, for proof of this melancholy and revolting truth, we cite the historical and conclusive fact that all "the horrors of the middle passage" occurred, in their worst form, when the slave trade was licensed by every civilized nation. The recent disclosures of oppressions and outrages practiced in our great ships, illustrate the subject.

The fact is, that the slave traffic is, in itself, brutalizing and debasing. As a general rule the master and crew of a slaver, as is shown by those now in our port, are fit to become cut-throats or pirates. We have only to witness the effect on the subject of slavery. We hold slavery as an existing institution in our land, to be defensible, economically, morally and scripturally, and to be maintained with our life's blood; we believe, too, the condition of the enslaved Africans in this civilized and Christian country to be infinitely better than that in the native land; but still we say, God forbid that the slave trade should ever again be prosecuted under the flag of the Union or the flag of the South.

2. The revival of the slave trade would deteriorate, barbarize and heathenize, or supersede, our now civilized and Christian slaves, by an unceasing and ever increasing infusion of native Africans, and introduce the insurrectionary element among our now orderly and contented slave domestics and peasantry.

3. The revival of the slave trade would brutalize ourselves. Were it cheaper to import than to rear slaves, instead of multiplying and replenishing the earth, as our happy slaves now do, they would be annually decimated, as they were formerly in Jamaica and Brazil, and still are in Cuba, and the places of the dead supplied by new importations of the raw material, and *Uncle Toms* and *Legrees* would be no longer fabulous personages in the South. For proof of this, see the obsolete colonial legislation against cruelty to slaves, so revolting and disgusting to be specifically mentioned, yet unrepealed on our statute book. As a corollary, too, would cease the patriarchal character of the slave institution, compensated for its admitted evils by the wide spread relation of humane and attached masters and subordinate and attached servants.

4. The revival of the slave trade would speedily abolitionize the border Southern States, by rendering slaves of no value, and the institution an incubus among them.

5. The revival of the slave trade would ruinously impair the value of slaves, and destroy the culture of short staple cotton in the Atlantic Cotton States, and build up at their expense the prosperity of the southwestern States. The new and fertile lands of that region, cultivated by imported Africans, bought for a song, would render short cotton so cheap as to bar impossible production on the Atlantic border.

6. The revival of the slave trade would fill Northern pockets at the expense of Southern interests. Let the slave trade be reopened, and Northern capacity and Northern capital would at once seize on it for Northern enrichment, and certainly not for Southern good. New York and Boston, in spite of Northern fanaticism and hypocritical Abolitionism, are the great centers, from whence now semi-covertly fleetlines of slavers, in defiance of the laws of the Union and the cruisers of England and France; and, were the trade legalized, fleets of the like character would openly traverse the ocean.

7. The very agitation of the question is calculated to distract and divide the South, the harmony and unity of which is especially necessary in these adjusted and unadjusted times, when a large portion of the Northern people, faithless alike to the equity, the Constitution and their oaths, are waging fanatical war against their rights, interests and domestic peace of the conservative and the Conservative loving South. Its tendency, too, is to alienate friends and strengthen enemies, and to precipitate the downfall of the Republic, on the perpetuity of which, in its whole constitutional integrity, rest at once our own happiness, greatness and glory, and the hopes of our race.

8. Lastly we are happy to say that our views are in consonance with those of most of the leading men and minds of the State and the South.

Donati's Comet.—The comet seen in the north-west in the evening, and again in the morning before sunrise in the north-east, as Donati's, has first been discovered by this astronomer on the 3d of June last. The reason of its being seen now in the evening and again in the morning, is that it has now reached a part of its orbit so far north that in its diurnal revolutions it is only about five hours below our horizon, and consequently it is well seen in the west in the evening, and equally well in the east, in the morning, and with the naked eye.

The best view of the comet can be had in the morning, about 3½ or 4 o'clock. The direction of its tail points toward the north polar star. The velocity of the comet, when at its perihelion, is about 130,000 miles per hour. The distance from the Earth at this time, roughly estimated, is about 47,000,000 miles. Its tail is 40,000,000 miles in length.

As this comet is now rapidly approaching the Earth, it will increase in brightness for a few weeks to come, and will be seen later and later every night.—*Boston Traveller*.

Spiritual Miracles.—They have a negro at Mobile, Ala., who, if we may credit the press of that city, has a power of healing diseases equal to that recorded of the ancient miracle workers. Men are carried to him unable to walk from chronic rheumatism, and a few passes and a few prayers from the good old negro sends them home well and strong. Children epileptic from their birth are instantly cured, and in fact all diseases yield to the hands and the prayers of the good old negro. His hands gratuitously, and crowds flock to his cabin.

INTERESTING MISCELLANY.

CHILDREN.

BY H. W. LONGFELLOW.

Come to me, O ye children!
For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.

Ye open the eastern windows,
That look toward the sun,
Where thoughts are singing swallows
And the brooks of morning run.

In your hearts are birds and sunshine,
In your thoughts the brooklets flow,
But in mine is the wind of Autumn
And the first fall of the snow.

Ah! what would the world be to us,
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood—

That to the world are children;
Through them it feels the glow,
Of a brighter and sunnier climate
Than reaches the trunks below.

Come to me, O ye children!
And whisper in my ear,
What the birds and the winds are singing
In your sunny atmosphere.

For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses,
And the gladness of your looks?

Ye are better than all the ballads
That ever were sung or said:
For ye are living poems,
And all the rest are dead.

WHAT LITTLE WHITE HANDS CAN DO.

Children think they can do little good; and even their parents generally think the same. They can be obedient and affectionate, this all admit; but few think they are old enough to do anything for the salvation of the world. Now, children this is a very great error.

Can a child do as much as a worm? "Why, yes!" exclaims every little reader, "and more, too." Let us see. Imagine that you and I are sailing in a vessel upon the South Seas. How beautifully we glide along! The vessel skims the ocean like a swan. But what is that yonder, rising above the billows like a painted island? Now it sparkles in the rays of the sun like a rock of silver; and now it assumes different colors—red, gold, silvery hues all blended together in delightful richness. Nearer and nearer we come to the attractive object, all the while appearing more beautiful and brilliant than the Crystal Palace; when lo! we discover it is the splendid work of sea worms so small that we can not see them with the naked eye. Yes, the little coral worm threw up these many-colored reefs, a little at a time until we have this magnificent sight. And just over that line of reefs, you see that little island covered with tall palm-trees, so green and slender. The foundation of that island, now a fit habitation for men, was laid by the same little coral worm. Myriads of them lived and died there, and left their bodies to make the foundation of the coral island; then the soil accumulated, and the trees grew as they are now seen. Yes, coral is made of the skeletons of little sea-worms.

This is what the worms do toward making this world a habitation for mankind. They make islands. God did not make them to be useless in this world, where so much is to be done. Their works amount to something.

Would you not be as useful as the little coral worms? You can not build islands, but you can help the people who live upon them, and those who live in other parts of them. A penny is a small gift, but ten of them make a dime; a grain of sand is very minute, but enough of them will make a mountain. So the little which one child does for God may seem too small to be counted, but perhaps twenty of these little ones are equal to the work of one full grown man or woman. Do not forget that if you do nothing for God, you are not worth as much as the coral worm.

A STRANGE BUT TRUE STORY.

For a long time we have heard nothing stranger than the story we are about to relate. When Thomas Galloway was 24 years of age, he married a lady of about the same age in a village down in the State of Vermont. This lady had a daughter Mary by her first husband, who at the time of her second marriage, was two years of age. Just one year after Galloway's marriage, his wife died. Little Mary was sent to live with a family by the name of Plunkett in a neighboring village, and Galloway left upon a whaling expedition. He cruised and wandered from place to place, and finally settled in Dearborn Co., Ind., 20 years having elapsed since the death of his wife. He afterward thought of visiting his old Vermont home, but he had heard from good report that his only brother John had left the place soon after his departure, and that little Mary had grown up to womanhood, married and emigrated, he could not ascertain where. Having no other ties of affection to draw him to the place, he scarcely ever gave it a passing thought.

Shortly after settling in his new Indiana home, he became acquainted with a young widow, and, notwithstanding the disparity in their ages, married her. Some three weeks after his marriage, he discovered, by his wife's account of her early life, that she was no other than his step-child Mary. She had married five years before, and her husband, James Lacklan, met with a violent death in clearing, two years afterward.

About three years after Galloway's second marriage, he happened one day to be in Lawrenceburg, on the Ohio River, six miles from his residence, when a man by the name of Galloway was drowned off a steamer at the wharf. The body was discovered in Galloway's presence, and from the appearance of the features and corresponding name, he began to entertain a vague idea that he might be his only brother John. Information gained from the captain of the boat strengthened the suspicion he had formed, and ascertaining that the unfortunate man had a family in this vicinity, and at the time of his death was on his way to the West to enter land, Galloway resolved to find out the truth. He did so, and found his suspicions correct. His brother had left a tract of land, a large family of children for the most part grown, and a wife in ill health. After consulting with his deceased brother's wife he concluded to take charge of the farm. Accordingly he went to Indiana, sold his effects there, and in company with his young wife returned, and has been living within six miles of this city for a length of time now going on ten years. This story is literally true with the exception of the names. Verily truth is stranger than fiction.—*Wheeling (Va.) Intelligencer.*

THE HUMAN FACE.—In some shape or other, when manhood has been attained, time has begun to set its indelible stamp upon us all. In all who survive the period of life when, not consciousness but the almanac, tells us that fifty years are past and gone, every face of man and woman becomes more and more a book in which the life and thoughts are written in hieroglyphics to be deciphered by those who have acquired skill in such reading. Almost at a glance we discern the signs and quaint shapes of habitual thought, and occupations, of station and rank, of command or obedience, of conscious wealth, and all the varieties of broken down respectability; of intellectual greatness and calmness, or of vain assumption, or of brazen pretensions; and, indeed, of all the differential gradations of social and mental life down to the worn face of ignominious toil, and to the unmistakable abjectness of nature or position, from which the eyes even of the good and kind turn painfully away. In the meantime, old age keeps steadily advancing, although usually considered so distant that its voice startles those who find it close at hand, and who are unwarned by failing faculties, or even by the ever accumulating wrinkles which have curiously usurped all the face that was once so smooth and unruffled. Year after year the sculptor of age goes on. Friends who meet after forty years' separation do not recognize one another. Every subsequent twelvemonth has left the traces in some feature or another. The mouth, once a double arc, expressive of what medical prose can not convey, has perhaps become a stereotyped sorrow, with lines drawn down laterally from its corners. There are griefs written in the eyes which have never been expressed in words. Thousands of intersecting lines are scribbled over the cheeks, as if a thousand elves had been employed to vary them. The fairest and broadest, and loftiest forehead presents ugly lines, the shabby work of daily troubles and of those especially which fall on defenceless sensibility. Yet the eyes though grief-worn, long retain something of their immortal light, still remaining lustrous and noble, when a great and good soul shines through them, to the latest breath; but nevertheless twinkling, cunningly and ominously, in those whose mortal sight has been ever bent on the rich, base pavement of the world.

A CITY IN THE AIR—THE MIRAGE ON THE PLAINS.—Travelers across the Plains assert that they have seen on the Noble's Pass route, about thirty miles this side of the Humboldt river, the most wonderful phenomenon that they think could ever have been witnessed in any part of the world. It is no less a thing than a city in the air—complete in every aspect and concomitant. It is seen in the early morning, and stands self-poised above the dead level of a broad and airy plain, which is covered with a light white dust that rises in small clouds at the touch of a horse's hoof, or ascends in magnificent spiral towers in the breath of the little whirlwinds that are occasioned by the intense heat. The line of the base of the city forms an angle with the line of the plain, so that the city seems to lean over toward the earth, and a full view of its streets and buildings is presented. All the streets seem to tend to one point, where they concentrate, and whence, of course, they diverge.

The architectural beauty and splendor of this city in the air, are of a character unequaled by anything upon the face of the earth. The buildings rise one after another, in proud, palatial grandeur, and their tall towers glitter like molten silver in the sun. Clean and perfect was the work of the mysterious architect who framed those marble-looking wonders of the air. The apparent extent of the city is about six miles in circumference and the nearest approximation of the base to the earth is a distance of about fifty feet. Not having seen this phenomenon, of course we can not enter into any minute description of it: we can only give the general idea which we have presented. We are assured that the illusion is perfect—nothing wanting, whatever, to fill up the picture—a magnificent city, as [illegible] at the bottom of the [illegible] but glittering in the [illegible] of the sunshine, and self-sustained in the heavens.—*Marysville (Cal.) Express.*

PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy.

Rev. John Pierrepont will address the Spiritualists in Dodworth's Academy, next sunday, morning and evening.

Brooklyn.

G. C. Stewart, Esq., of Newark, N. J., will address the Spiritualists of Brooklyn on Sunday, Oct. 10 at 3 o'clock P. M. and half-past seven in the evening. Seats free.

Lamartine Hall.

Mrs. J. F. Coles will lecture in Lamartine Hall, corner of twenty-ninth street and Eighth Avenue, on Sunday evening, 10th inst., at seven o'clock.

Young Mens' Christian Association.

Rev. T. L. Harris will deliver an address before this Union, Tuesday evening, October 12. Subject: "The Christianity demanded by the Times." Clinton Hall, Eighth street, at 8 o'clock. Admission free.

Miss Hardinge's Movements.

Miss Emma Hardinge will lecture in Providence, on Wednesday, Oct. 6; in Boston every Sunday during October; at Salem, every Tuesday; at Woburn, every Wednesday; in Portland the two first Sundays in November; at Montreal, the 16th, 17th and 18th of November, and at Philadelphia the 28th. Miss Hardinge then proposes to spend the month of December in St. Louis and will be happy to receive applications from western cities for a part of January, February, and March. Address, during October, to the care of Dr. H. Gardner, Fountain House, Boston, Mass.; in November to 194 Grand-street, New York; and during December, to the care of A. Miltenberger, St. Louis, Mo.

Spiritual Medium.

Alexander N. Redman, brother of Dr. G. A. Redman, a promising young medium for rapping, writing and tests, has taken rooms at 100 Third Avenue for the reception of visitors.

DISSOLUTION OF COPARTNERSHIP.—The business copartnership heretofore existing between Dr. R. P. Wilson and Miss A. P. Ferguson, in the conduction of the "Fountain of Health," 323 Fourth avenue, has been dissolved by mutual consent. By card in another column it will be seen that the business will hereafter be conducted at the same place by Miss Ferguson (now Mrs. Towers).

"H. B." The cases of Honey you sent us, have been sold at eighteen cents per pound. If you choose to send us the balance you have, it will receive our best and prompt attention?

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Ashes—Duty 15 ₱ ct. ad val.

Pot, 1st sort, ₱ 100 lb.	— —	a	6 00
Pearl, 1st sort	[illegible]	a	5 00

Beeswax—Duty 15 ₱ ct. ad val.

American yellow ₱ lb	3[illegible]	a	33½

Bristles—Duty 4 ₱ ct. ad val.

American gray and white	30	a	70

Coffee—Duty 15 ₱ ct. ad val.

Java, white ₱ lb	— 14½	a	16
Mocha	— —	a	— —
Brazil	9¾	a	11½
Laguayra	11	a	11¾
Maracaibo	11	a	13
St. Domingo, cash	9	a	9½

Cotton.

Ordinary	— —	a	—
Middling	— —	a	—
Middling Fair	— —	a	—

Feathers—Duty 25 ₱ ct.

Live Geese ₱ lb	4[illegible]	a	5[illegible]
Tennessee	44	a	4[illegible]

Flax—Duty 15 ₱ ct. ad val.

American, ₱ lb	8	a	8½

Flour—Duty 15 ₱ c. ad val.

Rejected State	3 50	a	4 50
State, common brand	— —	a	5 00
Western mixed do	5 00	a	5 10
Mich. and Ind. state do.	— —	a	5 10
Do do clear	— —	a	10 00
State superfine	5 10	a	5 15
State extra brand	5 25	a	5 60
Ohio, Ind. & Ill. flat hoop	— —	a	— —
do. superfine	5 20	a	5 25
do. extra	5 65	a	6 49
do. round hoop	— —	a	— —
do superfine	5 65	a	6 00
do. extra	5 75	a	6 60
Ill. & St. Louis sup & fan.	5 60	a	6 00
do. extra	6 50	a	9 00
Mich. Wis. & Iowa extra	5 60	a	6 50
Southern Baltimore sup.	5 75	a	5 80
do. extra	5 80	a	6 25
Georgetown & Alex. sup	5 25	a	5 75
do. extra	6 00	a	6 50
Petersburg & Rich. sup.	5 90	a	6 00
do. extra	6 20	a	7 75
Tenn. & Georgia sup	6 50	a	7 50
do. extra	7 60	a	8 50

Grain—Duty, 15 ₱ ct. ad val.

Wheat—O. Ind. & Ill. w.	1 35	a	1 30
do. winter red	1 10	a	1 15
do. spring	90	a	1 00
Milwaukie club	1 05	a	1 10
Missouri white	none.		
do red	do.		
Tenn. and Kent. white	1 40	a	1 55
do. red	1 15	a	1 25
Canada white	1 40	a	1 50
do. red	— —	a	— —
Southern white	1 20	a	1 40
do red	1 10	a	1 25
Corn—Western mixed	69	a	73
Del. & Jer. yel.	96	a	9[illegible]
Southern white	63	a	66
do. yellow	96	a	98
Rye	—	a	86
Oats	25	a	52
Barley	1 00	a	1 10

Hay.

N. R. in bls. ₱ 100 lb	40	a	80

Hemp.

Russia cl. ₱ ton	1[illegible]0 00	a	2[illegible]0 00
Do. outshot	175 00	a	190 00
Manilla, ₱ lb	7⅜	a	7⅝
Sisal	6¾	a	7
Italian ₱ ton	— —	a	260 00
Jute	92 00	a	97 00
American dew r	130 00	a	130 00
Do. do dressed	150 00	a	196 00

Hides—Duty, 4 ₱ ct. ad val.

R. G. and B. Ayres, 20a 24lb., ₱ lb	— —	a	27½
Do. do gr. s. C.	— 12½	a	13
Orinoco	24½	a	25
San Juan	22	a	23
Savanilla, &c.	17	a	17½
Maracaibo, s. and d.	16½	a	21½
Maranh. ox, etc.	19½	a	19½
Matamoras	22	a	22½
P. Cab. [illegible]	21½	a	22
Vera Cruz	22	a	22
Dry South	14	a	16½
Calcutta, buff	12½	a	13
Do Kips ₱ piece	1 60	a	1 60
Do Dry salted	1 20	a	1 20
Black, do	1 10	a	1 20

Honey—Duty 24 ₱ ct. ad val.

Cuba ₱ gal	60	a	61
Comb	14	a	23

Hops—Duty 15 ₱ ct. ad val.

1857, Eastern & Western	4	a	6
1858, Eastern & Western	14	a	15

Horns—Duty 4 ₱ ct. ad val.

Ox, B. A. & R. G. & C.	6	a	11

Leather (Sole)—Duty 15 ₱ ct. ad val.

Oak, Sl. lt., ₱ lb	29	a	31
Do. middle	28	a	30
Do. Heavy	27	a	29
Do. dry hide	24	a	27
Do. Ohio	— 26	a	28
Do. Southern light	25	a	29
Do. all weights	— —	a	— —
Hemlock, b. a.	23	a	24
Do. middle	24½	a	25
Do. heavy	23½	a	24
Do. damaged	19	a	21
Do. poor do	13	a	14

Lime—Duty 10 ₱ ct. ad val.

Rockland com	— —	a	70
Lump	— —	a	1 50

Lumber—Duty 15 ₱ ct. ad val. Pr[illegible] du[illegible] of North American Colonies exe[illegible]

Wholesale Prices.

Timber, W. P. ₱ c. ft.	14	a	21
Do. oak ₱ c. ft.	22	a	31
Do. [illegible]	24	a	40
Do. [illegible] ₱ c. ft.	26	a	32
Eastern Spruce and [illegible]	10 00	a	11 00
[illegible]			
Shingles ₱ bunch	[illegible]	a	3 25
Cedar 3 ft. 1st qu. ₱ M	3[illegible]	a	37 00
Do. Cedar 3 ft. 2d qu.	30 00	a	35 00
Do. Company 3 ft.	40 00	a	— —
Do. Cypress 3 ft.	[illegible] 00	a	— —
Do. do. 2 ft.	10 00	a	20 00
Laths, E. ₱ M	— —	a	1 15
Staves, W. O. pipe	[illegible]	a	60 00
Do. W. O. hhd.	2[illegible]	a	75 00
Do. W. O. bbl.	30 00	a	50 00
Do. R. O. hhd.	— —	a	40 00
Heading, W. O.	[illegible]		— —

Molasses—Duty 24 ₱ ct. ad val.

New Orleans, ₱ gal	[illegible]	a	[illegible]
Porto Rico	36	a	43
Cuba Muscovado	27	a	34
Trinidad, Cuba	32	a	35
Card., etc., sweet	30	a	30

Nails—Duty 24 ₱ ct. ad val.

Cut, 4d and 6d, ₱ lb	3¼	a	3½
Wrought, American	7	a	7½

Oils—Duty, Palm, 4; Olive, 24; Linseed, Sperm (foreign fisheries) and Whale or other Fish (for.), 15 ₱ ct. ad val.

Flor 30 f.	— —	a	— —
Olive, 12b. b. & bx	2 57½	a	4 12½
Olive, in c., ₱ gal	95	a	1 10
Palm, ₱ lb	9	a	9½
Linseed, common, ₱ gal.	75	a	76
Linseed, English	75	a	76
Whale	47	a	52½
Do. Refined Winter	64	a	66
Do. Refined Spring	60	a	62
Sperm, crude	1 18	a	1 24
Do. Winter unbleached	1 25	a	1 27
Do. bleached	1 30	a	1 35
Elephant, refined blch'd	75	a	80
Lard Oil, S. and W.	75	a	86

Potatoes.

Bls	2 00	a	3 00
Potatoe Starch	5 00	a	5 50

Provisions—Duty, Cheese, 24; all others, 15 ₱ ct. ad val.

Pork, mess, ₱ bbl.	16 9[illegible]	a	17 00
Do. prime	14 55	a	15 00
Do. do. mess	— —	a	— —
Beef prime mess, ₱ tierce	— —	a	— —
Do mess west'n repacked	14 60	a	14 50
Do. do. ex do.	15 00	a	15 50
Do. mess country	— —	a	— —
Do prime	none.		
Beef Hams	— —	a	— —
Cut Meats Hams s'lt&p'ld	[illegible]	a	8½
Do. Shoulders	6¼	a	6½
Do Sides dry slt'd in csks	8½	a	—
Eng. Bacon, sh't mid. bxs.	none.		
Do. do long do.	none.		
Do. do. Cumberland	none		
Bacon Sides, W'n smk'd, csk	—		—
Lard, prime, in bbls & tcs	11	a	11¼
Do. do. in kegs	12¼	a	12½
Do No. 1 in bbls & tcs	10½	a	10¾
Do. grease	8	a	9
Tallow	10¼	a	10½
Lard Oil	80	a	90

Rice—Duty, 15 ₱ ct. ad val.

Ordinary to fair, ₱ cwt.	2 62	a	3 25
Good to prime	3 20	a	3 62½

Salt—Duty, 15 ₱ ct. ad val.

Turk's Island, ₱ bush	— —	a	20
St. Martin's	— —	a	19
Liverpool, gr. ₱ sack	— 65	a	67
Do fine	1 10	a	1 15
Do. do Ashton's	— —	a	1 30

Seeds—Duty, free.

Clover ₱ lb	8¾	a	9
Timothy, ₱ tierce	17 50	a	19 50
Flax, American rough	1 75	a	1 80

Sugars—Duty, 24 ₱ ct.

St. Croix ₱ lb	—	a	—
New Orleans	7	a	9
Cuba Muscovado	7	a	9
Porto Rico	6¾	a	9
Havana white	9½	a	10½
Havana, B. & Y.	8	a	9½
Manilla	—	a	7½
Stuarts' D. R. L.	— —	a	11½
Stuarts' do do. c	— —	a	11½
Stuarts' do do g	— —	a	11
Stuarts' A	— —	a	11¼
Stuarts' ground ex. sup.	— —	a	11

Teas—Duty, 15 ₱ ct. ad val.

Gunpowder	[illegible]	a	40
Hyson	25	a	60
Young Hyson, mixed	17	a	60
Hyson Skin	10	a	30
Twankay	10	a	32
Ning and Oolong	19	a	60
Powchong	19	a	30
Ankoi	23	a	30
Congou	26	a	70

Wool—Duty, 24 ₱ ct. ad val.

A. Saxony Fleece ₱ lb.	4[illegible]	a	60
A. F. B. Merino	40	a	43
A. ½ and ¾ Merino	36	a	40
A. ¼ and ½ Merino	30	a	34
Sup. Pulled Co.	27	a	30
No. 1 Pulled Co.	23	a	29
Extra Pulled Co.	30	a	40
Peruvian Wash	—	a	—
Valparaiso Unwashed	10	a	13
S. Am. Com. W.	10	a	13
S. A. E. R. W.	15	a	16
S. Am. Unwashed W.	—	a	—
S. A. Cord'a W.	20	a	22
E. I. Washed	18	a	30
African Unwashed	9	a	30
African Washed	16	a	30
Smyrna Unwashed	14	a	30
Smyrna Washed	20	a	30

TO THE PATRONS OF THIS PAPER.

[illegible]

One Year, strictly in Advance			[illegible]
Six Months			1 00
To City Subscribers, if Delivered			[illegible]
To Patrons in Canada, with Postage Prepaid			[illegible]
do.	Cuba,	do.	3 00
do.	Mexico,	do.	3 00
do.	South America,	do.	3 00
do.	Europe,	do.	3 00

The [illegible] countries of America [illegible] of gold [illegible] can have this paper as regular [illegible] by giving full address and prompt remittance [illegible] we respectfully solicit their patronage.

*** A [illegible] made to local and traveling Agents.

CHARLES PARTRIDGE'S AGENTS

[illegible]

Rochester, N. Y., D. M. Dewey; [illegible] N. Y., A. F. Chatfield, [illegible] broadway; Troy, N. Y., [illegible] 3 First-street; Buffalo, N. Y., T. S. Hawks, Post-Office Building; [illegible] N. T., Roberts & French, 172 Genesee-street; Boston, Mass., Bela Marsh, 14 Bromfield-street; Burnham, Federhern & Co., 9 and 13 Court-street; Hartford, Conn., A. Rose; Philadelphia, Pa., Barry & Henck, 836 Race-street; Baltimore, Md., H. Taylor, 111 Baltimore-street; William M. Lang; Nashville, Tenn., James M. Lyon; Purdy, Tenn., S. D. Pace; Cincinnati, O., M. Bly; Cleveland, O., Hawks & Brother, Post-Office Building; Anderson, Ind., J. W. Westerfield; Detroit, Mich., J. S. Fuller, 221 Jefferson-avenue; St. Louis, Mo., Woodward & Co., Northeast corner of Fourth and Chesnut-streets; Miss Sarah J. Irish, 45 [illegible]-street; Washington, Ia., E. J. Wooley; Oskaloosa, G. B. Nelson; Toronto, C. W., E. V. Wilson; San Bernardino, Cal., Horace Katz.

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

The following persons are authorized to receive Money for Subscriptions to the SPIRITUAL TELEGRAPH and for all Books contained in our Catalogue:—Batavia, N. Y., J. J. Denslow; Clymer, N. Y., N. B. Greeley; Earlville, N. Y., William Mudge; Smyrna, N. Y., J. O. Ransom; Morrisville, N. Y., T. Hecox; Morris, N. Y., N. Stevenson; Auburn, N. Y., J. H. Allen; Center Sherman, N. Y., A. E. Lyon; Southold, N. Y., J. H. Goldsmith; Winsted, Conn., Rodley Moore; Bridgeport, Conn., Benajah Mallory; Stepney, Conn., Gen. Judson Curtis; Hartford, Conn., Dr. J. R. Mettler; New Haven, Conn., H. N. Goodman; South Manchester, Conn., Ward Cheney; Thompsonville, Conn., Isaac T. Pease; Cascade, Wis., Seth Soule, Jr.; Carversville, Pa., William R. Evans; Meriden, Conn., R. L. Roys; Glendale, Mass., John H. Lynd; Springfield, Mass., Rufus Elmer; Worcester, Mass., A. P. Ware; Center Sandwich, N. H., C. C. Fellows; Woodstock, Vt., Austin E. Simmons; Morrisville, Pa., G. M. Allen; Reading, Pa., H. A. Lantz; Cleveland, O., S. E. Everett; Bellevue, O., F. A. Williams; Painesville, O., H. Steel; Coldwater, Mich., James M. Raymond; Pontiac, Mich., Candace L. Calvin; Cedar Rapids, Ia., W. Rathborn; Oregon City, F. S. Holland; Danville, Tex., C. B. Stuart; Farmersville, C. W., William W. King; Salem, Ia., J. M. Mendenhall; England, London, H. Bailliere, 219 Regent-street; John White, 31 Bloomsbury-street; France, Paris, J. B. Bailliere, 19 Rue Hautefeuille; Spain, Madrid, Ch. Bailly Bailliere, 11 Calle del Principe.

SCOTT'S HEALING INSTITUTE,

NO. 16 BOND STREET, NEW YORK,

one of the most convenient, beautiful and healthy locations in the city of New York, eight doors east of Broadway.

JOHN SCOTT, Proprietor.

JOHN SCOTT,

SPIRIT AND MAGNETIC PHYSICIAN.

This being an age when almost everything in the shape of an advertisement is considered humbug, we desire persons who may be afflicted to write to those who have been relieved or cured at the Scott Healing Institute, and satisfy themselves that we do not claim half what in justice to ourselves we could.

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

Hot and Cold Water Baths in the house; also Magnetic and Medicated Baths, adapted to peculiar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The immense success we have met with since last January prepares us to state unhesitatingly that all who may place themselves or friends under our treatment may depend upon great relief, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them.

EXAMINATIONS.

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

JOHN SCOTT.

Read the following, and judge for yourselves:

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

Mr. Tatum, New York city, cured of numbness and partial paralysis of limbs.

Mrs. Brown, Brooklyn, N. Y., cured of consumption. When this lady first called at the Scott Healing Institute, she was pronounced by her physicians incurable. She is now well and hearty.

Mr. Johnson, cured by one application of the hand and one box of Pile Salve, of chronic piles, and probably some two hundred more were cured of piles by using Scott's Pile Salve.

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

Mrs. Mary Ann Wilson, of Williamsburgh, N. Y., suppressed menstruation. She had suffered for years. Cured in two weeks.

Miss —— aged 12 years, Brooklyn, N. Y., cured of fits, which she had been troubled with from infancy. Cured in two weeks.

William P. Anderson, N. Y. city, troubled with rheumatism of back, hip and knees. Affected for nine years. Cured in five weeks.

Mrs. S. H. N——x, boarded in the Scott Healing Institute, cured in four weeks of dyspepsia and tendency to dropsy. A line addressed to us will be answered giving her full address.

I called at the "Scott Healing Institute," on the 23d day of April, to consult Dr. John Scott relative to a sore upon my lip, and the sore was pronounced CANCER by him, the same as it had been called by other Physicians. I determined to return to the city and [illegible] treatment at the "Scott Healing Institute." Upon the [illegible] day of May I placed myself in the hands of Dr. John [illegible] and on this [illegible] day of June, four weeks to the day, I [illegible] entirely cured of the cancer.

[illegible], New Britain, Conn.

New York, June [illegible]

Witness:

A. G. W[illegible], Mystic River, Conn.

[illegible] H. M[illegible], Griffin, Ga.

Lysander C. Burton, New Britain, Conn.

Dr. Scott: [illegible]

[illegible] for a long time [illegible] After [illegible] the [illegible] my [illegible] healthy [illegible]

[illegible] Isaac Gray.

Mrs. M[illegible] had been afflicted [illegible] years with the heart disease. [illegible] Mrs. [illegible] hardly [illegible] walking [illegible] perfect [illegible] Twenty [illegible] New York city. [illegible] placed his hands upon her three times.

Mrs. [illegible] late Mrs. Hall, residing at Mr. Levy's boarding house, [illegible] Broadway [illegible]

[illegible] the total amount of the Scott Healing Institute [illegible] not admit of an enumeration of [illegible] the patients treated at the Scott Healing Institute, but [illegible] not fully cured [illegible] want has received a remarkable [illegible] Office hours from [illegible]

Address, JOHN SCOTT,
16 Bond-street, New York.

SPIRIT PREPARATIONS.

GIVEN TO JOHN SCOTT, AND PREPARED BY HIM AT 16 BOND-STREET, NEW YORK.

COOSIANA, OR COUGH REMEDY.

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

PILE SALVE.

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

EYE WATER.

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

SPIRIT EMBROCATION.

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

CANCER SALVE.

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

RHEUMATIC REMEDY.

This preparation is guaranteed to cure all kinds of inflammatory rheumatism, and will leave the system in a condition that will positively forbid a return of the disease. Price $5 per bottle. For $10, a positive cure will be guaranteed.

ABSORBER.

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

BE PARTICULAR.

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

DR. JOHN SCOTT,
16 Bond-street, New York.

☞ liberal discount made to agents.

WOODMAN'S

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

CHARLES PARTRIDGE,
281 tf Office of the SPIRITUAL TELEGRAPH, 342 Broadway.

MRS. S. E. ROGERS,

44 DELANCY-STREET, SIGHT and PSYCHOLOGICALLY SYMPATHETIC HEALING MEDIUM. Treatment otherwise if necessary. Examination of persons physically, morally, mentally. Hours 10 to 12 A. M., 2 to 5, and 7 to 10 P. M., Wednesdays [illegible] and Sundays excepted, unless by engagement. Terms—$1 an hour. 260 tf

---

RELIEVE YOURSELVES.

SCOTT & CO'S PILE SALVE is a sure and positive CURE, affording instant relief. Price, $1 per box. For sale at the Scott Healing Institute, 16 Bond-st., New York, and by [illegible] General Agent for [illegible] Spirit Preparations, 5 Great Jones-st., N. Y. [illegible]

TO SPIRITUAL INVESTIGATORS.

MRS. BECK, RAPPING, TIPPING, SPELLING, SEEING, HEALING, PERSONATING, and TRANCE-SPEAKING MEDIUM, [illegible] consulted from 9 A. M. to 10 P. M., at [illegible] WEST SIXTEENTH STREET, between Seventh and Eighth avenues, New York City.

HEALING MEDIUMSHIP.

W. C. HUSSEY, has removed from 477 Broadway to 274 CANAL STREET, [illegible] doors east of Broadway. Mr. H. uses no [illegible] preparations in his practice, but [illegible] and [illegible] diseases, depends entirely upon Nature's potent agency—[illegible]

Office hours from 9 to 12 A. M. and from [illegible] P. M.

BOARDING.

BOARDING at Mr. LEVY'S, 231 WEST THIRTY-FIFTH STREET, where Spiritualists can live with comfort and economy, with people of their own sentiments. 213 3m

---

WHEELER & WILSON'S

MANUFACTURING COMPANY'S SEWING MACHINES.—[illegible]

[illegible]

The machine for family use.—[illegible]

Most celebrated in America.—[illegible]

We can not imagine anything more perfect.—[illegible]

Will give entire satisfaction.—[illegible]

The [illegible]

Is the favorite [illegible]

Admirably adapted for family use.—[illegible]

Indispensable to every family.—The Preacher.

We praise it with enthusiasm.—Christian Intelligencer.

Worthy of the highest award.—Sabbath Recorder.

A benefaction of the age.—Putnam's Monthly.

Magical in operation.—Mrs. Stephens' Monthly.

Beyond all question the machine.—Life Illustrated.

The stitch can not be unraveled.—American Agriculturalist.

They maintain the pre-eminence.—Express.

Saves the time and health of ten women.—[illegible]

Our household is in ecstasies with it.—Porter's Spirit.

Supply the fashionable world.—Daily News.

Are pronounced vastly superior.—Ladies' Visitor.

[illegible]

[illegible]

Pretty, useful, magical.—Leslie's Gazette.

Have no equal for family use.—Musical World.

A triumph of mechanical genius.—N. Y. Journal.

Combine every requirement.—Family Magazine.

Vastly superior to all others.—Golden Prize.

Are without a rival.—American Phrenological Journal.

We entirely prefer them.—Mother's Journal.

We can not tire in its praise.—New Yorker.

MOTHERS! MOTHERS!! MOTHERS!!!

AN OLD NURSE FOR CHILDREN. [illegible] Mrs. Winslow's [illegible]

[illegible]

[illegible] be estimated by dollars and cents, it is [illegible]

[illegible] every year in the United States [illegible]

☞ [illegible]

NOTICE TO SPIRITUAL LECTURERS AND MEDIUMS.

THE SUBSCRIBER HAS FITTED UP LAMARTINE HALL, corner of [illegible] and Eighth Avenue, New York, for the express purpose of [illegible] the cause of Spiritualism [illegible] of the city. Regular meetings are held every Sunday afternoon at 3 and [illegible] o'clock. The meeting at 3 o'clock will be [illegible] when they can be procured [illegible] to speak [illegible] in the evening [illegible] Lecturers or mediums who will [illegible] please to address a note a few days in advance, so that notice can appear in the papers. The free use of this Hall can be had for Spiritual Lectures on Thursday evenings of each week, to which an admission fee may be charged, by application to ASA SMITH,

12 Lamartine Place, [illegible] between 8th and 9th avenues.

J. B. CONKLIN, MEDIUM.

WILL receive visitors every day and evening at his rooms 469 BROADWAY. Hours morning from [illegible] afternoon [illegible] and evening from 7½ to 10 o'clock. Not [illegible] at their homes by appointment.

COURTNEY & PAYNE,

ATTORNEYS and COUNSELLORS at LAW. Offices 346 BROADWAY, New York, and [illegible] COURT-STREET, Brooklyn.

Messrs. COURTNEY & PAYNE [illegible] the Prosecution and Collection of [illegible] Brooklyn and New York, and the [illegible] prompt and undivided attention to business, they hope to deserve their share of the patronage of the Spiritualist P[illegible]

W[illegible] COURTNEY.
282 tf E. E. PAYNE.

A. C. STYLES, M. D.,

BRIDGEPORT, Conn., INDEPENDENT CLAIRVOYANT, guarantees a true diagnosis of the disease of the person before him, or no fee will be claimed.

TERMS TO BE STRICTLY OBSERVED.—For Clairvoyant Examination and Prescription, when the patient is present, $2; for Psychometric Delineation of Character, $2. To insure attention, the Fee and Postage stamp must in all cases be advanced.

Office, 196 MAIN STREET, Bridgeport, Conn. 278 tf

EVENING CIRCLES.

J. B. CONKLIN will hold Public Circles [illegible]

[illegible]

DISSOLUTION.

THE PARTNERSHIP heretofore existing [illegible] SCOTT.

DR. G. A. REDMAN,

TEST MEDIUM, has returned to the City of New York, and taken Rooms at No. 108 FOURTH AVENUE [illegible]

SPIRITUALISTS AND REFORMERS

BOARDING HOUSE.—Mr. LEVY has [illegible] 231 West Thirty-fifth street [illegible] as well as permanent boarders. His accommodations are good, and his terms very moderate.

Just Published—Fifth Edition.

THE MAGIC STAFF;

AN AUTOBIOGRAPHY

of

ANDREW JACKSON DAVIS.

[illegible] 552 pages. [illegible] Orders will be [illegible] by the Publishers.

[illegible] BROWN & CO., [illegible]-street, N. Y.

A. CLARK, HEALING MEDIUM,

HAS taken rooms on first floor at 115 [illegible] where [illegible] healing powers may [illegible]

[illegible]

ELECTRO-MAGNETIC BUFFTINE!

DR. J. BOVEE DODS has opened a [illegible] Brooklyn, N. Y. [illegible]

[illegible] all who have been afflicted for many [illegible]

[illegible]

S. T. MUNSON, PUBLISHER,

5 GREAT JONES-STREET, announces [illegible]

[illegible]

TRACTS [illegible]

[illegible]

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

D. W. EVANS & CO'S ORIGINAL GIFT BOOK STORE, 677 Broadway, New York. [illegible] Catalogue of Books embraces all the standard and popular publications of the day, consisting of History, Biography, Travels, Poems, Adventures, Tales, Travels, Voyages, [illegible] Albums, [illegible] Books, besides an assortment of Family, Pew and Pocket Bibles, in every style of binding.

☞ With every book sold the purchaser receives at the [illegible] one of the following

LIST OF PRESENTS.

[illegible] Watches	worth from $30 00 up to $100		
[illegible] Watches		25 00 –	[illegible]
[illegible]		2 50 –	12
[illegible] Gold Bracelets and Mosaic Sets			
Pins and Drops		2 50 –	[illegible]
[illegible] and Painted Pins and Drops		4 00 –	15
[illegible] Neck Guard and Chatelaine		10 00 –	[illegible]
[illegible] and [illegible] Chains		10 00 –	[illegible]
[illegible] and Painted [illegible] Buttons			
[illegible]		[illegible] –	[illegible]
[illegible] Pens		2 50 –	14
[illegible]		12 00 –	[illegible]

[illegible] assortment of Rings, [illegible] Gold Tooth[illegible] Watch Keys, etc.

[illegible] NEW AND [illegible] CATALOGUE, [illegible] to Agents, which will be mailed [illegible] No postage. Every book contains a Present. Agents wanted in all parts of the United States, to whom a liberal commission will be guaranteed.

Persons ordering Books from the Catalogue will have the same [illegible] if they were in our Gift Department. Gifts in all cases will accompany the Books, with a written certificate to the person sending in the order. [illegible] Address, D. W. EVANS & CO., [illegible] Broadway, New York City.

AN OUTSIDE VIEW OF

AMERICAN INSTITUTIONS AND [illegible]

[illegible]

[illegible] character and circumstance [illegible] in reconciling [illegible] the future [illegible]

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

SPIRITUAL PUBLICATIONS.

CHARLES PARTRIDGE'S CATALOGUE.

PUBLISHING OFFICE,

350 BROADWAY, NEW YORK.

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

Lyric of the Morning Land.

By Rev. Thomas L. Harris. A beautiful poem of 5,000 lines (383 pages) 12mo, dictated in thirty hours, printed on the finest paper and elegantly bound. Price, plain muslin, 75 cents, muslin gilt, $1; morocco gilt, $1 25. Charles Partridge, publisher.

Epic of the Starry Heaven.

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

Lyric of the Golden Age. A poem.

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

Spirit-Manifestations.

By Dr. Hare. Experimental investigation of the Spirit-manifestations, demonstrating the existence of Spirits and their communion with mortals; doctrine of the Spirit-world respecting Heaven, Hell, Morality and God. Price $1 75. Postage, 20 cents. Charles Partridge, publisher.

The Spiritual Telegraph.

Volume I, a few copies complete, bound in a substantial manner. Price $5. Charles Partridge, publisher.

The Spiritual Telegraph.

Volume V, complete. Price $3.

The Telegraph Papers.

Nine Volumes, 12mo, for the years 1853, '4 and '5, about 4,000 pages, with complete index to each volume, handsomely bound. These books contain all the more important articles from the weekly SPIRITUAL TELEGRAPH, and embrace nearly all the important spiritual facts which have been made public during the three years ending May, 1857. The price of these books is 75 cents per volume. Postage, 20 cents per volume. Charles Partridge, publisher.

The Shekinah, Vol. I.

By S. B. Brittan, Editor, and other writers, devoted chiefly to an inquiry into the spiritual nature and relations of Man. Bound in muslin, price $2; elegantly bound in morocco, lettered and gilt in a style suitable for a gift-book, price, $3. Postage, 24 cents. Charles Partridge, publisher.

Volumes II. and III.

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

Brittan and Richmond's Discussion.

480 pages, octavo. This work contains twenty-four letters from each of the parties above named, embodying a great number of facts and arguments, pro and con, designed to illustrate the spiritual phenomena of all ages, but especially the modern manifestations. Price $1. Postage, 20 cents. Charles Partridge, publisher.

Brittan's Review of Beecher's Report.

Wherein the conclusions of the latter are carefully examined and tested by a comparison with his premises, with reason and with the facts. Price 25 cents paper bound, and 50 cents in muslin. Postage, 3 and 6 cents. Charles Partridge, publisher.

The Tables Turned.

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

Spiritualism.

By Judge Edmonds and Dr. G. T. Dexter, with an appendix by Hon. N. P. Tallmadge and others. Price, $1 50. Postage, 30 cents. Charles Partridge, publisher.

Spiritualism, Volume II.

By Judge Edmonds and Dr. Dexter. "The truth against the world." Price, $1 50. Postage, 30 cents. Charles Partridge, publisher.

Physico-Physiological Researches

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

Discourses from the Spirit-World.

By Rev. R. P. Williams, Medium. Dictated by Stephen Olin. This is an interesting volume of 2[illegible] pages. Price, 63 cents. Postage, 10 cents. Charles Partridge, publisher.

The Lily Wreath.

By A. B. Child, M. D. Spiritual communications, received chiefly through the mediumship of Mrs. J. S. Adams. Price, 38 cents; $1 in [illegible]; $1 [illegible], according to the style of the binding. Postage, 18 cents.

Philosophy of the Spirit-World.

Rev. Charles Hammond, Medium. Price, 63 cents. Postage, 12 cents. Charles Partridge, publisher.

A Review of Dod's Involuntary Theory of the Spiritual Manifestations.

By W. S. Courtney. A most triumphant refutation of the only material theory, that deserves a respectful notice. Price, 25 cents. Postage, 3 cents. Charles Partridge, publisher.

Secrets of Prevorst.

By Justinus Kerner. A book of facts and revelations concerning the inner life of man, and a world of Spirits. New edition. Price, 88 cents. Postage, 5 cents. Charles Partridge, publisher.

Stilling's Pneumatology.

By Prof. George Bush. Being a reply to the questions, "What Origin and What Nature is to be Believed or Disbelieved in Modern Phenomena, Visions, and and Apparitions, according to nature, reason and Scripture?" translated from the German. Price, 75 cents. Postage, 18 cents. Charles Partridge, publisher.

The Approaching Crisis.

By C. J. Hexamer. Being a review of Dr. Bushnell's recent Lectures on Spiritualism. Price, 50 cents. Postage, 10 cents. Charles Partridge, publisher.

Light from the Spirit-world.

By Rev. Charles Hammond, Medium. Being written by the control of Spirits. Price, 75 cents; postage, 10 cents.

Nature's Divine Revelations.

By A. J. Davis. This large work, which may be considered the pioneer of the modern spiritual unfolding, is still in constant demand by the inquiring public, notwithstanding the numerous editions through which it has passed. It is the product of a series of dictations by Mr. Davis, while in the clairvoyant or spiritualized state, during the years 1845 and 1846, and in it the subsequent and more general spiritual manifestations are foreshadowed and distinctly predicted. It may be said to occupy generally the whole range of human thought on mundane and spiritual subjects, in a progressive and, for the most part, methodical way, and by discriminating minds has been found immensely fruitful of suggestions. Published by Charles Partridge, at the SPIRITUAL TELEGRAPH office, 125 Maiden Lane, New York. Price $2; postage 43 cents.

A Chart.

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

The Present Age and the Inner Life.

By Andrew Jackson Davis, being a sequel to Spiritual Intercourse. This is an elegant book of near 300 pages, octavo, illustrated. Price, $1. Postage, 23 cents. Charles Partridge, publisher.

The Celestial [illegible]legraph.

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

Scenes in the Spirit-World; or, Life in the Spheres.

By Hudson Tuttle, Medium. Price, muslin, 50 cents; paper, 25 cents. Postage, 7 cents.

The Pilgrimage of Thomas Paine.

By C. Hammond. Dictated by the Spirit of Thomas Paine. Paper, price, 50 cents; muslin, 75 cents. Postage, 15 cents. Charles Partridge, publisher.

The Clairvoyant Family Physician.

By Mrs. Tuttle. Price, muslin, $1. Postage, 10 cents. Charles Partridge, publisher.

Voices from Spirit-Land.

By Nathan Francis White, Medium. Price, 75 cents. Postage, 13 cents. Charles Partridge, publisher.

The Road to Spiritualism.

Being a series of Four Lectures delivered by Dr. R. T. Hallock, at the opening of the New York Conference. Price 15 cents; postage 3 cents.

The Worker and his Work.

A Discourse delivered before the Young Men's Christian Union, by Dr. R. T. Hallock. 24 pages. Price 6 cents.

Spiritualism; Its Phenomena and Significance.

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

Dr. Hare's Lecture at the Tabernacle.

Delivered in November, 1855, before an audience of 3,000, in the city of New York. Price 5 cents; postage 2 cents.

SPIRITUAL BOOKS BY OTHER PUBLISHERS.

The Great Harmonia, Vol. I. The Physician.

By A. J. Davis. Price $1 25. Postage, 20 cents.

The Great Harmonia, Vol. II. The Teacher.

By A. J. Davis. Price, $1. Postage, 19 cents.

The Great Harmonia, Vol. III. The Seer.

By A. J. Davis. Price, $1. Postage, 19 cents.

The Great Harmonia, Vol. IV. The Reformer.

By A. J. Davis. Concerning physiological vices and virtues, and the seven Spheres of Marriage. Price, $1. Postage, 19 cents.

The Harmonial Man.

By A. J. Davis. Price, 30 cents. Postage, 6 cents.

The Philosophy of Special Providence.

By A. J. Davis. A Vision. Price, 15 cts.; postage, 3 cts.

Free Thoughts on Religion.

By A. J. Davis. Price, 16 cents; postage, 3 cents.

The Magic Staff.

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

The Philosophy of Spiritual Intercourse.

By A. J. Davis. Price, 50 cents; postage, 9 cents.

The Penetralia. By A. J. Davis. Price, $1; postage, 22 cts.

The Macrocosm, or the Universe Without.

By William Fishbough. Paper, bound, price 50 cents; muslin, 75 cents; postage, 11 cents.

Hymns of Spiritual Devotion.

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

Compendium of the Theological and Spiritual Writings of Swedenborg.

Being a systematic and orderly epitome of all his religious writings. With an appropriate introduction. Prefaced by a full life of the author, with a brief view of all his works on Science, Philosophy and Theology. Price, $[illegible]; postage, 46 cents.

Biography of Swedenborg.

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

Heaven and its Wonders.

The World of Spirits, and Hell. By Emanuel Swedenborg. A fine 8vo of 514 pp. cloth. Price, 75 cts.; postage, 20 cts.

The Conflict of Ages Ended;

A Supplementum to Beecher's "Conflict of Ages." By Rev. Henry Weiser. Price 38 cents; postage, 17 cents.

Spiritualism Explained.

By Joel Tiffany. Twelve Lectures delivered in the city of New York, entitled The Demonstration of Truth. The Sphere of Law. The Second or Rational Sphere. Communications, Philosophy of Progression, Mediumship, Spiritual Healing, Conditions of the Spirit, Organization, Individualization, What Constitutes the Spirit, etc. Price $1; postage 17½ cents.

The Spiritual Reasoner.

By I. W. Lewis, M. D. A book of Facts, Reasonings, and Spiritual Communications. Price, 75 cts.; postage, 14 cts.

Philosophy of Mysterious Agents.

By F. Rogers. Human and Mundane; or the Dynamic Laws and Relations of Man. Bound, price, $1; postage, 24 cts.

The Bouquet of Spiritual Flowers;

By A. B. Child, M.D. Received chiefly through the mediumship of Mrs. J. S. Adams. Price, 40 cts.; postage, 14 cts.

Psalms of Life:

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

New Testament Miracles and Modern Miracles.

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

Natty, a Spirit.

Allan Putnam, Esq., Roxbury, Mass., is the author and compiler of this Narrative and Communication. The book contains an interesting narrative of the production of the Spirit's likeness, by an artist on canvas, through spiritual visions, communications, directions, etc. 175 pages. Price, muslin bound, 63 cts. Postage, 8 cents.

The Healing of the Nations.

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

A Synopsis of Spiritual Manifestations.

By J. S. Williams, Medium. Price, 5 cts.; postage, 1 cent.

Evangel of the Spheres.

By D. J. Mandell. Price, 30 cents; postage, 6 cents.

Mesmerism in India.

By Dr. Esdaile. Price, 75 cents; postage, 13 cents.

Modern Spiritualism.

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

The Bible; is it a Guide to Heaven?

By Geo. B. Smith. Price, 25 cents; postage, 3 cents.

Spiritual Experience of Mrs. Lorin L. Platt.

Price, 25 cents; postage, 3 cents.

Principles of the Human Mind.

By Alfred Smee. Deduced from Physical Laws. Price, 25 cents; postage, 3 cents.

Voltaire in the Spirit World.

Given through Mrs. Sweet. Price 10 cents; postage 2 cts.

Rivulet from the Ocean of Truth.

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

Answers to Seventeen Objections

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

Review of Beecher's Report.

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

Spirit-Intercourse.

By Herman Snow, late Unitarian Minister at Montague, Mass. Price, 50 cents; postage, 10 cents.

Astounding Facts from the Spirit-World.

Dr. Gridley. Witnessed at the house of J. A. Gridley, Southampton, Mass. Illustrated with colored diagrams. Price, 63 cents; postage, 9 cents.

The Child and The Man.

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

Rymer's Lecture on Spirit Manifestations.

By John Smith Rymer. A most interesting London pamphlet of 42 pages. Price, 16 cents; postage, 2 cents.

Improvisations from the Spirit.

By Dr. J. J. Garth Wilkinson. A London printed 32mo of 408 pages, bound in cloth. Price, $1 25; postage, 9 cents.

Spiritual Instructions.

Containing the Facts and Philosophy of Spiritual Intercourse. Price, 35 cents, postage, 6 cents.

Spirit-Manifestations.

By Rev. Adin Ballou. Being an exposition of facts, principles, etc. Price 75 cents; postage, 10 cents.

Philosophy of Creation.

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

Millennium Dawn.

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

Library of Mesmerism.

By Newman, Snell, Dr. Dodd, Williams, and others. Price $1 50 per volume; postage, 20 cents.

Harmonead and Sacred Melodist.

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

What's O'Clock?

Modern Spiritual Manifestations; are they in accordance with Reason and Revelation? Price, 15 cts.; postage, 3 c.

Messages from the Superior State.

By J. M. Spear, Medium. Communicated by John Murray. Price, 50 cents; postage, 8 cents.

Epitome of Spirit Intercourse.

By Alfred Cridge. Being a condensed view of Spiritualism in its Scriptural, Historical, Actual and Scientific Aspects. Price, 38 cents; postage, 6 cents.

Spirit-works Real, but not Miraculous.

By Allan Putnam. Price 25 cents; postage, 3 cents.

Phenomena of Modern Spiritualism.

By William B. Hayden. Price, 63 cents; postage, 10 cents.

Spirit-Voices—Odes.

By E. C. Henck, Medium. Dictated by Spirits for the use of Circles. Price, muslin, 38 cents; postage, 6 cents.

Fascination;

By J. B. Newman, M. D. Or the Philosophy of Charming. Price, 50 cents; postage, 10 cents.

The Sacred Circle.

By Judge Edmonds, Dr. Dexter, and O. C. Warren. A fine bound octavo volume of 492 pages, with portrait of Edmonds. Price, $1 50; postage, 24 cents.

Home Advice.

A Receipt Book by a Lady; with Notes for Dyspeptics by a Physician. This neatly bound volume is in three parts. The Epicure, The Economist, and the Physician. It is a treasure for mothers, house-keepers and invalids. Price 75 cents; postage 3 cents.