

SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND.

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

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THE SPIRITUAL TELEGRAPH.

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

MANIFESTATIONS AT MUNSON'S ROOMS.

Dear Munson—The following contains the description, by my son, of the phenomena as they occurred at your rooms, on the 4th and 6th inst., as nearly as the memory of my son is capable of giving them. That he has overstated the facts, I do not believe—he may have forgotten to mention all. I feel, as my son states, to rest my hope of a future existence on what I have seen and read of this matter, and await, for a change of belief, for further developments. Like Dr. Hare, I confess it makes me feel to be more resigned to my fate. With sentiments of high esteem, I remain, etc.

Friend Munson—I promised you on my return home, I would send you a brief statement of what occurred at your rooms, on the 4th and 6th instant—Foster medium. Suffer me, however, previous to making this statement, to say to you, that I visited New York almost wholly for the purpose of obtaining, were it possible, some tangible evidence of the soul's conscious future existence—in other words, its conscious self-existence—when the body is dead.

Death, a little over three years ago, entered our peaceful and happy family, and took from us a most attractive and lovely daughter, of nearly twenty-three years of age, single. A little over two months since, we were again visited by death, and another, married, and all the daughter we had, of about the same age with the first when she died, was taken from us and laid by the side of her sister, in the cold and silent grave. Here they both repose, and for aught I knew from the teachings of nature or the pulpit, this sleep was perpetual, deep and never to be disturbed. The truth is, that up to the time of my visit to you, I was the most profound skeptic; the removal by death, of these two (half of my children), the most lovely, confiding ones, at this peculiar and interesting period of their lives, was a blow that shook my mind to the last extremity. The loss of the first, had confined me in the State lunatic asylum for six months or more, and when about to resume business again, to lose the other, and all the daughter I had, without any sure or satisfactory evidence that the grave was not the common receptacle of both the affections and the body, bewildered me.

I appealed to nature, as I had done before, for an answer concerning my dear loving ones, and as usual she bade me look downward. I appealed to revelation, but as usual, the matter revealed was too remote for my senses, and too inexplicit for my faith. Where now, I asked myself, shall I appeal? I knew in Spiritualism others more learnedly skeptical than I was, had found tangible proof of the mind's immortality. If so, why could not I?

Dr. Hare I knew had published a work on the subject, and I was aware that on all subjects coming under his observation he was good authority. I obtained the work, and carefully read it. I believed Dr. Hare, yet I am so mentally constituted that on such new and strange phenomena, it required personal or ocular evidence, to lodge a satisfactory faith in my mind. My son, who accompanied me, will now relate what took place at your rooms, on the 4th and 6th inst., as we have named.

Dear Mr. Munson—My mother and I had been staying awhile on Long Island, when my father came to the city to accompany us home, at the time he alluded to. My father proposed to visit you, with me and my mother, and learn whatever we could of the truth of Spiritualism. We made an appointment with you and the medium, Mr. Foster, who had just returned from Havana, Cuba, to meet at your rooms, at 5 o'clock P. M.; we so met.

We did not expect at this interview to see the "Temple rent," or the cross in the heavens that Constantine saw, but whatever we might see we intended to keep to ourselves. We did not intend you to be put in possession of our names, nor were you, till they were revealed by the alphabet. We went to your place incog.; we came away, introduced by the raps.

In giving a description of the phenomena which passed before us while at the table, I write nought in malice, nor in anything extenuate. I intend to be brief and as exact, as my memory will allow.

We set ourselves down at a four feet table, with four legs and a small drawer. The legs were at a very respectable distance. The table would weigh perhaps ninety or one hundred pounds. The medium faced my father, and I faced my mother.

The medium held in his hand a lead pencil—there was paper on the table. He commenced by speaking of his visit to the Island, and that many had been converted to Spiritualism through his mediumship.

Our names were to be announced by the Spirits, or clairvoyance, or trance, or in some way or other aside from any agency of ours. There were a plenty of rappings, and the first question asked was, "Are there any Spirits present who wish to communicate?" There were three distinct raps, which we were told meant "yes." My father first took the alphabet, but not succeeding very satisfactorily, it was given to my mother, who made worse work of it than my father. The medium requested me to take it. The Spirit present rapped out her name, "Ada Hoyt," and her relation to us. She first rapped out "Ada," then "Hoyt." She rapped out my name, "Erner," and my

relation to her, "Erner, my brother." The medium remarked, he had seldom, if ever, witnessed such strong sympathy.

If in putting down the letter on which the rap came, I made a mistake, which I frequently did, I was told so by a quick rap. If it were correct, and I asked, "am I right?" then came three raps. In this way I got at my sister's name, and our relation to them.

The medium now addressed my sister Ada, by saying, "Ada, your parents want some physical test; will you raise this table?" The table rocked, and at one time, when a combined effort was made (we joining hands) the table rose clear from the floor. The raps seemed to be gratified, or indicated as much, that an opportunity had occurred to make this manifestation. The table began to tremble, and gradually uprose to the height of ten or twelve inches, and then with a gentle undulatory motion, it went down to its place again. This it did several times.

"Now, Ada, will you take hold of your parent's and your brother's hand?" Soon after our hands were placed under the table, mine and my father's hand were taken hold of by another hand, feeling like that of a person about the size of my sisters.

Many times did this hand take hold of my pantaloons and the pantaloons of my father. My mother failed to get the hand, or her dress touched.

"Now, Ada, will you take this pencil and write?" The pencil was held perpendicularly by the medium in a circle made by his thumb and forefinger; the pencil did move, and marked the first branch of the letter A., but it seemed to be an effort too great, and the medium desisted.

"Now Ada, I want you and Mary,"—for my sister Mary's name had been given through the alphabet—"to take this piece of paper and write your names on it, in blue, or red, or whatever color you can extract from the atmosphere. Will you do it?" Rap, rap, rap. I took up the paper from off the floor when the signal came that the writing was accomplished. Sure enough, there were their names, and written in blue. This was done twice or more times.

Our time to leave had arrived, and we left by saying, if we staid over Monday, we should be pleased to make a second visit and learn more of this matter.

Monday, my father not having got ready to leave, he and I, (my mother was suffering too severely with the headache to go,) made another visit. We placed ourselves in nearly or quite the same position as at our first interview; as on the first, so now, there were abundance of rappings.

I began with the alphabet, as I did at our first sitting, to ascertain whom we were corresponding with. It proved to be my sister Ada; yet both my sisters were present. I commenced by asking a mental question—my mother requested me to ask it. The rappings soon told me that it was William McKeige, an uncle of mine, who died many years ago, in Mexico, of Asiatic cholera.

The table at this sitting was raised clean and clear from the floor several times, by request; it rose once thirteen or four

teen inches, I should judge, and was let down with an undulatory motion. The medium always addressed my Spirit sisters in a mild, sympathetic manner, and it appeared to me that this was one reason why they tried to do all in their power, to convey to us their presence, state and condition. It was "Do what you can, Ada, but do not exhaust your powers."

The writing under the table of their names, was performed in blue ink, as before. My clothes were handled, and once my pants pulled so stoutly that I did not know but I should have to go under the table.

Now came what *logicians* call, "an argument to the man," *argumentum ad hominem*. It was the one that worked conviction in my father's mind of the immortality of the soul, and the spiritual presence of our departed loved ones. I know my father feels that the raps themselves, being intelligent, ought to satisfy the most skeptical, yet his mind is so constituted that it takes more evidence to satisfy him than what it does others.

It was: "Now, Ada, we want you to take this cap and this hat, (my cap and my father's hat) and hand them, the one to your brother, the other to your father, will you?" *Rap, rap, rap*. Soon the cap was handed to me, and the hat to my father; the articles were handed, they were not thrown. My father failed to hold his hat; it was, as well as my cap, handed several times, but the power that raised them was suddenly, like electricity, suspended, and the hat fell before it could be taken hold of. After this, my cap was seen at the back part of the room; but before we saw it, the medium wrote, "There, Erner, where is your cap now?" We looked, and behold, it had flown some how, unperceived, to the back of the medium, or nearly in that direction, some two feet, may be. I went and got it, placed it again under the table, and soon I looked and saw it at another place in the room; so it skipped about for some time. While the cap was being thrown about in this manner, I had my pantaloons taken hold of, and so strong was the pull, it seemed as if I should have to go under the table; at this moment the medium caught the pencil and wrote, "It was I, Erner, that pulled you—Ada." I looked at the clock, and said, "Father we must go." The medium arose from his seat, and I also arose from mine. At this moment my father received his hat from under the table, saying, "Mr. Foster, why, my hat has been given me!" It was most kindly handed to my father, and in the manner to be placed on the head. My father remarked, "This will do; I am satisfied."

I have omitted to mention one test at this sitting; my father did not place much faith in it, as he named it to me. There was a principle in physiology, that if you irritate a part you will draw the humors to that; *ubi irritatio ibi humor*. The test consisted in the slow development on the skin of the medium's arm, in a crimson color, of the initials of my sister Ada's name, "A. N." It was done by the request of the medium. The raps themselves, aside, and the handling of the hat and cap, my father thinks, transcend all phenomena of tricksters, clairvoyants, trance, or the "will power" of the medium, or any other power he is acquainted with or has ever read about. It was not the act of the medium, unless he is endowed with superhuman powers; it was not my act, and to tell us we were *psychologized*, is perfectly ridiculous. My father says, till more is known of the laws of the human mind, he had rather take his chances, in believing what the raps say of this matter, than what the objectors say. He believes it to have been "Spirit power," and not "will power." On this ground his hopes settle, of a future, self-conscious existence.

Yours very respectfully, E. C. HOYT.

THE PHILOSOPHY OF THE SUCCESS OF ORTHODOXY.

By the success of orthodoxy, we mean nothing more nor less than the partial success it has attained; a sway confined mainly to the simpler class of minds, and the less intelligent portions of the people of Christendom. For it can not be denied, and is daily admitted by the most prominent orthodox divines, that skepticism and liberalism are, to a fearful extent, the characteristics of the bold, energetic and profound minds who lead and have led the literary and scientific worlds. The candid historian of the present age could almost write of the popular faith in the same terms as were applied to that of the Greeks and Romans, as equally believed by the people, upheld by the statesman, and despised by the learned and philosophical; nor is the reason of this a mystery. It is the peculiarity of all theories that strike the common mind successfully, that their first or fundamental propositions must be simple, no matter to how compli-

cated or inconsistent propositions they may logically carry us. For only the learned who reason logically are ever troubled by those absurd consequences. Thus in astronomy the natural, vulgar idea of the relative motions of the earth and sun are simple, and readily received, viz.: that the earth stands still, and the sun moves around it. But what to him seems simple, appears to one who is acquainted with the relative size of the two bodies, and the phenomena of the planets and of the fixed stars, to involve inextricable absurdities and confusion, and yielding to the *reductio ad absurdum* which his greater knowledge compels him to make, he embraces the reverse of the popular theory. So in theology—the primary or fundamental propositions of orthodoxy (using that word in the sense of the popular belief) are so simple that a short creed will express them with elaborate fullness, while ponderous volumes have accumulated to express the inconsistent deductions and conflicting consequences drawn from them by their friends and enemies, and still the field is green and ready for the scythe.

While we deny, therefore, that orthodoxy has ever been, or ever will be, the religion of the learned and refined as a class, it still remains for us to determine why it has been, and is so extensively, the religion of the people; or rather, since this would be a mere inquiry why the popular faith is the popular faith, it remains for us to inquire why the following notions are more generally received by the people than others, viz.:

1. The total depravity of man, thus denying the possibility of virtue.
2. An endless hell for all but the orthodox.
3. One heaven for the orthodox, making heaven depend not on virtue, but belief.
4. The Godhood of Christ.
5. The vicarious atonement; and
6. The plenary inspiration of the Scriptures.

That the above theories have not been reasoned or proved into the popular mind, is evident from the two facts that reasoners and philosophers generally reject or distrust them, because contrary to reason; and those who embrace them, reject and distrust the faculty of reason, because its teachings are inconsistent with these doctrines. In every other respect, they listen and yield to reason.

What have they, then, on their side to compensate for the absence of reason? They must appeal to the feelings, the strongest of which in man are the aversion to pain, and the desire of pleasure. This they do in saying, happiness and torment, heaven and hell, are before you. But were a religion to hold out a billion of years of woe as a penalty, the prophet who should rise up and preach endless woe would sway the most fears, and hence popular theology must, in obedience to its own fears, be satisfied with nothing less than an endless hell of infinite torment.

But upon what is this endless bliss or woe to depend? Upon virtue. The inherent justice of making happiness depend on goodness, and misery on vice, is so apparent, that it would not do to say plainly that heaven and hell do not depend upon them. Yet virtue is of so mixed a nature, existing somewhat in all men, and entirely in none, and upon its test all men being entitled to some reward, and deserving of some punishment, it would be impossible to threaten them with an endless hell, or an infinite heaven, in recompense for their virtues or vices, for none are infinitely and entirely virtuous or vicious. Beside, men generally would never rest satisfied under the tremendous possibility of hell, unless made perfectly certain that they, individually, would never be punished in it, which assurance they could never have while heaven and hell respectively depend upon the good or bad nature of the man, for none are wholly good or wholly bad.

In justice to our sense of right, punishment and reward must seem to depend on our good or evil deeds, and yet our comfort requires that they shall depend upon something, in view of which we can be well assured of our own safety, whoever else may be damned—which we can not be on our superior virtues. The principle of fear requires that the punishment must be infinite; and our characters are neither infinitely good nor evil. The orthodox theory is so framed as to carry water on both shoulders. It denounces punishment as the consequence of sin. At the same time, it says all mankind are equally sinful and deserving of punishment. But salvation depends on belief, which is something so certain that the believer can always feel an assurance of his own safety, and so definite as to draw a perfect line between

those who are to be saved and those that are to be damned. True, it follows that if salvation depends on belief, damnation depends on unbelief and not on sin; but this is a consequence into which few will follow them. There was, perhaps, no better way of making heaven seem to depend on virtues, and hell to appear the punishment of sin, and yet to have the power to threaten mankind with the terrors of endless punishment, or to induce them with the promises of boundless bliss—than by making, as orthodoxy has practically done, belief the only virtue, and unbelief the only sin, of which we are capable, or which can affect our welfare. Hence, instead of "Be good and be saved, be evil and be damned," Orthodoxy says, "Believe and be saved, doubt and be damned."

And here is the first and greatest secret of the success of orthodoxy, viz., it appeals more strongly to the selfish hopes and fears of the unconverted man (not the sinner, for all are, in the orthodox eye, equally sinners before and after conversion) than any other faith can possibly do. Orthodoxy, or selfish and sensual religion (as we regard it), has the same predominance over philosophy and intellectual religion, as the sensual always has over the intellectual, and for the same reason, viz., it appeals more strongly to man's love of pleasure, and aversion to pain. What forms the burden of all orthodox sermons is, "Secure your safety from hell. How? by a virtuous life? No: that will never gain you heaven, nor will your faults, follies or besetting sins lose it. But lay 'hold on Christ'—that is, believe what we believe with reference to Christ, and make a public profession of your faith; i. e., join our Church, and be happy here and hereafter. If we question the truth of orthodox doctrines, we are told that questioning is sin—that our search for light is the instigation of doubt by the devil, and that reason is not to be trusted. Thus we surrender our reason to the bullyings of fear, and can be persuaded that every throb of the soul against the shackles imposed on it is sin. What wonder that a religion which appeals so strongly to our fears, should succeed with the vulgar, repel the refined, and incur the contempt of the learned—to further prove which will be the object of another number.

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PROGRESS.

FRIEND PARTIDGE—You have probably by this time seen a report of the proceedings which transpired at Binghampton, on the occasion of the laying of the corner-stone of the State Inebriate Asylum.

These ceremonies were no doubt very interesting to the "Accepted Masons," whose Grand Master presided thereat, and perhaps to others, who contemplated a splendid edifice crowning one of the hills of this spirited young city. The speaking was creditable to the occasion, and an honor to the speakers—severely logical, and directly to the point. The learned and venerable Dr. Francis first, and followed by the truly liberal, not to say unruly, Dr. Bellows, of both whom your city may be justly proud. Said Bellows did not "blow hot and cold" to suit the prejudice or conservatism of any man or party, in law, morals or philosophy. He is an intrepid innovator; and though boldly taking positions which threw him straight into the teeth and jaws of venerated judicial orthodoxy, and moral foggyism, he wrung assenting nods from reverend heads, which, methinks, had never nodded to such truths before. He uprooted the hitherto inhuman system of treating erring humanity, and prospectively instituted instead, a system springing from the principle, that nothing less than love to man can be love to God, and the legitimate fruit of which is, effort to redeem and restore, and not vindictively to punish. His address would, Sir, I most humbly suggest, grace the columns of even so radical a paper as the SPIRITUAL TELEGRAPH.

But, Sir, the feature of the whole affair, as it strikes me, is the principle that underlies this first institution of the kind in the world, to wit, that "inebriety is a disease, hereditary or self-induced"—in the language of Dr. B.—and this is sanctioned by authority of the State! Thanks to the God of Progress! I say the principle, for if the fact is admitted in this case, may it not prove the entering wedge to the laying in the dust the hoary-headed and world-wide institutions of error, perpetuated well nigh to the opening of the twentieth century, that "strong is crime," and must be visited with commensurate vindictive punishment? "Inebriety a disease!" Yes, God's truth for once. Now, gentlemen, drive on, and may heaven speed the right. If a state can have a heart soft enough to institute a hospital for the

especial purpose of treating such a disease as inebriety, may we not hopefully look for the time when at least legislation shall cease to sustain the diseases of avarice, licentiousness and the thousand and one other forms that infest inverted human nature. Ah, Sir, is it not Mercy in these last days, assuming her *imperative* mood, and in the language of the eloquent speaker aforementioned, "demanding justice at the hands of authority?" E. D.

SPIRITUAL LYCEUM AND CONFERENCE.

TWENTY-SEVENTH SESSION.

Mr. BOOLE read an essay on *Valor*. [For this essay we have not room this week, it being somewhat lengthy. We will endeavor to insert it in our next.]

Dr. GRAY said: He had invited the essayist to read the paper before the Conference, and it is proper to remark that Mr. Boole is a stranger to the facts of Spiritualism, though the history of its production as narrated to him by the author, is indicative of spiritual aid. The essay is an exemplification of what is going on beneath the surface of popular thought—the lever constantly at work. The experience of Mr. Boole in the production of this and other papers in his possession, is analogous to that of our own impressibles, and the essay is full of the car-marks of inspiration.

Dr. ORTON stated that the question before the Conference was that of the last session which, as near as he could recollect, is—WHAT IS EVIDENCE THAT SPIRITS COMMUNICATE?

Mr. R. P. WILSON said: Before entering upon the question, he would state that he met with Leroy Sunderland in Philadelphia, Last Sunday, who informed him of his willingness to address a New York audience on the current phenomena, and the philosophy of revivals. Mr. Sunderland had been a revival preacher, and considered himself well posted in the matter. His theory is, that the effects produced have a psychological origin; and he proposes, if we will furnish him with a passive audience, to reproduce, by his own agency, all the glory, hallelujah, and other fervid manifestations of our popular religious epidemics, usually ascribed to superhuman power.

Dr. ORTON said: Mr. Sunderland had sent him as he presumed he had others, his manifesto. So far as he could divine his object, it appears to be to make war upon the churches; but he did not feel that we were called upon to go into that battle. He had alluded, on a former occasion, to the Bishop of London, who had fairly taken the ground that Spiritualism is canonical. So of the Rev. Mr. Jackson. In a recent discourse preached before his own ministerial brethren, and published in the current *Churchman*, though the term *modern Spiritualism* does not occur, it manifestly forms the basis of the homily, and is earnestly commended to their favorable consideration. This movement on the part of Episcopacy, looks like a determination to take the bull by the horns; and indicates a desire to form amicable relations with existing facts, which no distempered zeal on our part should oppose. He looked upon the incident just stated as an entering wedge, destined ere long to sunder the guarley incrustations of sect, which would lead to the speedy emancipation of many imprisoned souls, and a broader fraternization than the world has yet known.

Dr. GOULD considered Mr. Sunderland as an eccentric comet, or rather, to speak as a Christian Spiritualist, a *morale feast*, difficult to say when it would turn up, or what dishes would prove to be orthodox when it did.

Dr. MASSEY suggested that Mr. Sunderland was not the question before the Conference.

Dr. GOULD said: He was aware of that fact, and was just about to return to it. The evidences of Spiritualism are so striking, that the churches are beginning to think about it. This is true of one clergyman to his certain knowledge. He had heard the Lord's anointed spoken against here, but if we have not gotten beyond the question as to whether or not Spirits communicate, it is not to be expected that the clergy will abandon their "forms of sound doctrine" for the rapping Spirits of this Conference. It would be unwise for them to abandon a certainty for an uncertainty.

Dr. GRAY said: That had nothing to do with the question; we should either confine our remarks to the subject before us, or select another, or adjourn. We are not met to speculate upon the attitude of the clergy, but to consider what evidence there is, aside from that which men in the body can produce, that Spirits communicate with us.

Mr. PARTRIDGE said: He could cite many additional proofs on that point, to what had been offered on former occasions, but he thinks there have been facts enough stated to demonstrate it, so far as the senses can be demonstrable of anything; that is to say, the evidence that Spirits communicate with mortals is as reliable as the fact that we communicate with each other. What seemed to him to be the most needed at the present juncture is, a thorough sifting of the evidence.

He thinks some reputed Spiritualists are of too easy faith, and hence put forth conclusions which rest on a sandy foundation. Now, we had better enter into a rigid analysis of the accepted proofs of Spiritualism, than to go on piling up mistake after mistake until some benevolent outsider, in sheer compassion, undertakes the job for us; because, firstly, it may save us from much mortification and error; and, secondly, because we can do it better than any other, for the reason that no man is wholly competent to criticize a matter that he has never investigated. We claim to have made some progress in mental science and spiritual phenomena, and ought to be able to throw a clearer light upon this intricate problem than the world has yet had. We should be able to determine whether psychology (so called) and

thought-reading as between mortals has any independent earthly human basis; and if so, how much, and what kind of alleged spiritual phenomena are referable to that source? In these days we have husbands and wives separating by authority of heaven, as it is claimed; the devil getting into one, and an angel possessing the other; and within a month, we have had a Convention assembled, as we are gravely informed, by especial command and direction of the heavenly hosts. Now, there are three causes to which these things are ascribed: one is, to the prurient desires of certain parties who find Spiritualism a very comfortable cloak for their concupiscence; another is, the devilish propensities of evil Spirits, while the parties themselves are rich in faith (though rather poverty-stricken in the marketable commodity of proof), that they are acting under the direction of very high and holy Spirits. It is high time these claims were submitted to the ordeal of rigid criticism by those who set them forth, and by Spiritualists generally.

Dr. GRAY asked Mr. Partridge if he knew a single fact going to establish the claim that the Kiantone Convention was called by any higher authority than that of persons in the earth-life?

Mr. PARTRIDGE professed himself minus any such proof. It was the very thing he was inquiring for; but lest he might be considered as wandering from the question, he would repeat a portion of his earlier experience. He then recited the first fact, which seemed to him conclusive that Spirits communicate. It was a statement, through the raps, purporting to be from a brother who had died in California. The evidence he relies upon in that case is the fact that a minute and truthful statement was made to him of personal matters not at that time known to any mortal on this side of the continent. Mr. Partridge further stated many facts of physical power which could by no possibility be ascribed to persons in the body.

Dr. GRAY also testified to similar facts, and corroborated the statements of Mr. Partridge.

Mr. BAKER desired to testify to two facts occurring in broad daylight, under his own observation. One, in this city, where Mrs. Scriber was the medium, the table raised under their hands, and vibrated in time to music; and the other in Baltimore, at the house of Mr. Laning. A small child sitting in a high chair was the medium, and the chair, with the child sitting in it, was drawn by invisible power away from the table and toward the door. Presently the door-bell rang, and the child got down from the chair, when, at their request, the empty chair by the same invisible means was returned to the table as before.

At the request of Mr. Bruce and others, the same topic is continued, and the reporter feels himself warranted in adding that facts on this important theme, within the knowledge of friends who can not be with us in person, will be gladly received and faithfully recorded for the benefit of whomsoever has an eye to see and an ear to hear.

Adjourned.

R. T. HALLOCK.

ANCIENT METHOD OF WORSHIP.

[NOTES OF THE DISCOURSE OF REV. J. CORBIN, OF MONTREAL.]

When the Christians first assembled in congregation, their organization and service were formed on the model of the synagogue. The apostles and first converts of Christianity were synagogue worshippers. They had prayed with Jesus in the synagogue, and had heard many of his discourses delivered there. See Luke iv. 15, 16, and elsewhere. Now, the Jews from the earliest times had recognized the obligation of joining in the common worship of the congregation, and of joining in it audibly. It is a saying among them to this day, that no man should say *Amen* to his own blessing; and by the requirement of his ritual the Jewish minister can not do so—he is prohibited—this utterance or solemn confirmation of the prayer, being left to the congregation. It is a rule laid down by authority, that if an unworthy person should read the prayers, the congregation should not respond *Amen*—the lack of such response in such a case being a sentence of unworthiness on the person officiating.

The writings of the Old Testament—both the Law and the Psalms—show us how ancient the custom is. See Dent. xxvii. 15, &c., Psalm cvi. 48, and elsewhere. A reference to the Psalms will show us, also, a responsive element in their songs of praise. We find some of the Psalms constructed on the plan of a repeating hemistich—that is, where the verses are each divided into two parts, and the latter made to repeat the former, as in Psalm xxiv., and elsewhere. We find some constructed also with what seems to be a common chorus alternating, as in Psalm cviii., and elsewhere.

Competent and reliable scholars affirm that a "regular formula of prayer for the Jewish nation must be dated from the Babylonian captivity and the time of Ezra." It is also affirmed by competent scholars, Hebrew and Christian, that certain formulas still included in the Jewish Liturgies of the present day, were in use during the time of the second Temple. "They are all composed in the plural number, and use general expressions as being intended chiefly for joint worship." In these Liturgies, then, are prayers to which, possibly, our Saviour and his apostles once said *Amen* in the synagogues of Judea and Galilee.

From the "Church and House-book of the Ancient Christians," which has been brought tolerably clear to light by the patient and laborious industry of modern scholars, we are furnished with a picture of the congregational worship of the early believers.

Justin Martyr [2d century] gives this account of the worship of his time:

"On the day of the Sun, as it is called (Sunday), there is a

meeting together in one place, of all who dwell in the city, in the country, and the memoirs of the Apostles, or writings of the Prophets, are read for a sufficient time. Then, when the reader has finished, the person presiding makes an exhortation to an imitation of these good things. All then, we all rise together, and pray. Then prayer being ended, bread and wine and water are brought, and in like manner, the president offers prayer and thanks, according to his ability, and the people express their assent by saying *Amen*."

The simple Liturgies of these early Christians became in the course of time very much complicated and grossly corrupted, and mainly through this, says an eminent Christian scholar, the service "was changed from a congregational act in which the people took an integral part, into a clerical one with low prayers and mumblings." So grossly were the Liturgies corrupted, and so far was their primitive meaning destroyed, and such was the intolerance resorted to in enforcing them, that, after the Reformation, a large section of the Protestants were led in the course of time to set aside the use of fixed forms altogether, and throw themselves entirely on the spontaneous and unaided utterance of the individual minister, so far as the expression of prayer is concerned.

The most important Liturgy after the Reformation was that of the Church of England, with which we are all more or less acquainted. It still preserves for modern Protestant worship some of the richest devotional language of the ancient church, but it also preserves many of the corruptions of the Christian doctrine. Its compilation was a matter of compromise. The English Church and nation being at the time but imperfectly Protestantized, much was conceded to the Papal notions and prepossessions of a large portion both of clergy and people. Hence the widely different parties now in the Anglican Church—some so close to the Papacy that they require little more than a formal recognition of the Pope to render it complete; and some, again, so thoroughly Protestant as to resist the authority of both their rubric and their bishop. The length and rigidity of the Anglican ritual caused much offence in England, and it brought forth much suffering there to multitudes eminent for their piety and learning. Its universal imposition in its entire strictness drove large numbers of the most worthy ministers from their parishes and people, and created a feeling of hostility to the national Church, which has not wholly been got rid of to this day. Notwithstanding its many faults, it is undeniably a compilation of great and signal excellence, and it is the deservedly valued Church and House-book of several millions of Protestant Christians.

The Anglican Liturgy aims to include the whole congregation in the public act of worship—permitting and requiring them to participate in the audible expression and confirmation of the prayer. The fatal objection to it, taken as a whole, is its rigidity—allowing no free and spontaneous expression. The Church in Scotland, after the death of John Knox, permitted his Liturgy to fall into disuse, and the General Assembly, about the middle of the seventeenth century, accepted the *Formulary drawn up by the Westminster Divines*, called "the Directory for the Public Worship of God." This it required to be printed, and a copy "provided and kept for use in every kirk in the kingdom." This *Formulary*, which is still in authority in the Scottish Church, prescribes the mode of the congregation's assembling, the manner and matter of reading, the matter and method of prayer, the method and substance of preaching, the manner and kind of singing, and the mode of administering the ordinances and other services, such as marriage, visiting the sick, and burial of the dead. The Scottish *Formulary* has an advantage over the English one in not binding the minister constantly to the use of its precise form of words. It aims rather at giving him a framework which he may fill up with words of his own, as he is moved, and according to his gifts. The only part of it which appears to include all the people in any audible expression is that which relates to the singing of the Psalms. Here it prescribes that where the congregation can not read, the Psalm is to be given out line by line, so that all may be enabled to join in it.

* * * Suggestions for liturgical services have been made by some even among the Congregationalists and Baptists of the United States. I do not think it desirable to fix rigid formularies of prayer on any congregation of people. In such a case, where a devoted and faithful man serves, I am sure much devout and helpful utterance of the free spirit is checked. For my own part, I do not think I could minister to my own satisfaction under such restrictions.

N. F. WHITE, SPEAKING MEDIUM.

MR. PARTRIDGE: JANESVILLE, WIS. Oct. 4, 1858.

Dear Sir—Permit me, through your paper, to say a few words in behalf of Mr. N. F. White, formerly of Troy, N. Y., now resident near Beloit, in this State.

It will be remembered that Mr. W. has long been one of the best test-mediums in the country, having to deliver his lectures from manuscripts written by impression. He has, however, been recently developed to speak while entranced, and in this condition his few equals. His thoughts are clothed with the purest language, his gestures are most pleasing, and I feel fully justified in saying that he is the most eloquent trance-speaking medium I have yet heard.

Mr. W. will leave home for an Eastern tour about the 15th inst. and may be addressed at Troy, N. Y., by all who may desire his services.

Truthfully yours,

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.—EVENING SESSION.

The session, which was largely attended, opened by a chant from the "Harmonists."

Mr. A. J. DAVIS took the floor, but gave way for Mr. G. W. BUNGAY, of the Utica *Tetotaller*, who said that the impression prevailed to a considerable extent that the Resolutions offered from the gallery originated from the reporters' table. In behalf of the reporters he desired to correct the impression. It was false.

Mr. Bloom was also permitted to say a few words. He had made the cause of evil quite a study, and had sought an opportunity to speak; but he was one of the audience, unheralded by a great name. He hoped after the opening address he might be heard.

Mr. J. M. SHERLINE gave notice of a Spiritual Convention at Kiantone, commencing Sept. 17th.

Mr. DAVIS then proceeded, proposing to occupy but little time. He referred to the allusions of the last speaker (Mr. Bloom) and said he was also one of the people—was not at all supernatural, but entirely human, and he was thankful it was so.

He then pointed out, briefly, the benefits that would result from the Convention. It brought together many of various sentiments who would return to their homes benefited by having come in contact. It would do away with much prejudice; again, it was useful as a volcanic expression of the sentiments of minds in community, and as volcanoes in the natural world are great purifiers, so were these conventions. No bad result need be feared from the explosions naturally occurring; for those who sought only to do good, would triumph. Harmony did not necessarily require unanimity of sentiment; others were as honest as ourselves. The benefit of the comparison of views here enjoyed, would be great upon the community.

The question of evil is too intricate to be fully presented in one evening. Evil is not the result of the transgression of any law, nor the consequence of any suspension or interruption of any law of Deity. Laws are like the Divine Center itself, immutable and eternal. Again, sin is not an invention of any supernatural being; it is attributable to natural causes. It can not originate from the spirit of any man, for the innermost of all human beings is alike. Nor is the body the cause of evil, for it is an inanimate mass, with no power in itself; it is but the receptacle—a casket. According to his investigations, evil originates with the connection of body and spirit, in the intermediate essence that links the body to the soul. Here is the battle field for the passions.

All the disturbing influences arise in this intermediate essence. When this essence is in a state of discord, the man is evil. Evil is simply and only this condition of discord. Evil, therefore, attaches to the present condition of man. It adheres, but does not *inhere* to man. Evil is not a substance, not a devil, not any *thing*, but a condition or state. This condition originally arose from the ignorance of parents centuries ago, and is called by theologians "original sin." Our ancestors were ignorant of the principle of begetting harmonious progeny. Mankind began their existence as children, ignorant—and thence progress to the condition of youth, grow to perfect manhood, and finally to the maturity of spiritual science. Evil arises not from transgression, but from defects of organization arising from the ignorance of our early ancestors. Ignorance, in the first place, begets persons without the moral organization to carry out what their judgment tells them is right. The world calls that depravity—original sin. But it will be seen that a man's character depends on his temperament, birth and antecedents.

From ignorance comes error, from error, evil, which approaches nearer to the individual, and from evil comes sin, which consists of personal acts. Why were we ignorant at first? We discover that the entire system of nature exemplifies a progressive law. All works onward and upward toward perfection. First productions are imperfect, angular. Man must begin at the foot of that endless Jacob's Ladder whose top reaches the floor of heaven. Man begins a baby, because designed to grow up to manhood. He could not be wise at first; it would be out of harmony with all the Universe. The universe is in a progressive scale. We must have relations, must be children, and then by growth, put away childish things, as a race the same as individually, and subjugate all that is earthly to secure the triumph of the god-like spirit. The career is admirable; who can fail to adore his Mother, Nature, or obey any law of his Father, God?

Evil is incident to our development; the way to overcome it with good, is to apply our wisdom to give direction to whatever is best within us.

The source of evil is three-fold—1st, Organization; 2d, Situation; 3d, Education. The means of overcoming it are—1st, Education; 2d, Palliation; 3d, Reform. What we can not present by education, we must palliate by hospitals, asylums, etc., and what we can not palliate, we must seek to reform, by efforts in Church and State.

It is quite worth while to look over the expenditure in this

country for the cure of evil. By the census of 1855, it appears that the pulpits of the State of New York alone cost annually four million six hundred thousand dollars. This expenditure is made in good faith; it comes from conscientious men and women; yet the evils in society are not overcome by it. There is a great expense incurred, and still a failure. We desire to inaugurate a more economical mode of reform, that shall also be more effectual.

The district called the Five Points in New York, was not reformed until Mr. Pease gave his attention to the physical well-being of its inhabitants—adopted a different method from that of the churches. He only adopted the plan which was here believed to be effectual—improve men's spiritual condition by making their physical situation better first. A few men in New York met together, and resolved upon the introduction of the Croton water. Christians thanked God for that work and its consequent benefits. But reformers know it was done through the efforts of practical men.

The religious world has reached a period when there are but two great forces.

1st. That wonderful organization of skill, the Roman Catholic Church—which is more powerful than the Protestant, which only approximates to the other. The Catholic Church is despotic, though beautiful in some of its features. There is a partial recognition of women; while in the Protestant Church, there is solely a masculine development less human than the Catholic.

2d. The exact antipode of the Catholic power is that of true Individualism. This has new propositions that are startling. It has new evangelists, which the world will not receive as yet. It recognizes woman, and gives her a position side by side with her brother. This is a harmonious era—a revolutionary period. There would soon be efforts at concentration to secure greater success in overcoming evil with good.

Miss JOHNSON, of Boston, next addressed the Convention in behalf of a Spirit.

Mr. STOKER, of New Haven said, as evil affected individuals, we were all interested in the question. He, as an individual, had always been contending with evils. It would have been pleasant to pump—great physical power; but he was placed under physiological limits or restraints. So he would have gladly promised greater mental power, but all he could now do was to improve upon that he had. Evils are corrective in their nature. He was willing to assume the responsibility of all his acts. He did not find God against him, nor the Devil, but many little devils, which he labored to overcome. And when there is nothing to overcome, what will existence be worth? Conflict is essential to happiness. He concluded by urging the obligation upon each individual to meet and overcome the evils in his path. Effort, not prayer, can accomplish it. Boldly meet, and strive to overcome, the evils of life, and in every day's work shall we find our good.

Mr. Bloom here obtained the floor, and said: I want you to hear me with the ears of your understanding. Young men in the gallery, keep quiet. I invoke the oil of love to flow over this assemblage. There is an aristocracy of reformers, as well as anything else—if I had been a Davis or a Hallock, I would have been heard before. I am going to give you a leaf from the book of my life. At the age of sixteen, I entered into physiological reform. I wanted to be good, and I tried to purify my body by not eating much. I left that, however, and found that physiological reformers were as selfish as anybody else. Then I read the works of Swedenborg, and wept over the doctrines of heaven and hell, especially the hell. (Laughter.) I next attended a Presbyterian Sunday School, but the doctrines were not agreeable to my heart. Then I read A. J. Davis' works, and the Fowlers'. As I had means, my table was covered with books and pamphlets. But I found something wanting. I went into Wall-street. (Applause.) I went in with a broker there; but I began to see the tricks of trade, and left in disgust. Then I became impressed with the idea that I must reform the world. I delivered two lectures on physical ignorance and fashionable dress, and, above all, fashionable religion. Next, I engaged to go to Europe with a minister, on a philanthropic expedition. (Laughter.) I was disappointed; I supposed a minister must be good. I was told by my uncle, who had retired from business wealthy, that I would be deceived. I was almost ruined—left in London without a cent in my pocket. Mr. Webb relieved me until I got a remittance from home. While there, I looked into the unfortunate condition of women. Upon examination, I found eighteen thousand prostitutes in London. I began to examine their condition. I found that in most cases their confidence had been betrayed, while some could not earn a living by sewing. From that day to this, I have been interested in women—I mean in their elevation. Upon my return to this country, I read the Bible six months (cheers), and went through all the various reforms. I corresponded with the New York *Tribune*.

Here Mr. Bloom read an extract from his correspondence. He was enthusiastically cheered, but was not allowed to go on after his time had expired.

Mr. TOOMEY offered a series of resolutions, as follows:

Whereas, We have been admonished to make the schoolmaster the true type of the natural teacher, and his purpose the true end to be effected in all Conventional and Reformatory labor; and

Whereas, It is now conceded by the Churchman, the Scientist, and the Reformer, and painfully obvious to all observers of life and society that HEALTH, strength of system, and physical organic harmony, is the one thing altogether needed, and the chiefest among their ends for the "Healing of the Nations." Therefore,

Resolved, That we recommend the study of the facts and principles of Physiology as suggestive of primary truths and educational practices.

Resolved, That while we accept the advent of Spiritualism as a new manifestation of the love and wisdom that shape the ends of progress, and brings harmony to society; that we cheerfully acknowledge our appreciation of its beautiful teachings in cultivating the body; that it may be, indeed, a beautiful casket for the jewel soul.

Resolved, That the better to make this general appreciation practical, and productive of the greatest good to the individual and society, we encourage, and, so far as possible, patronize all reform schools and spiritual papers, that the culture of the body may be in harmony with the development of the mind.

Resolved, That as cheerfulness, like cleanliness, is near akin to godliness, we cultivate mirth, and make laughter a more prominent element in our social intercourse and spiritual reunions.

Resolved, That the organ of imitation and the mimic art, now so generally used for "Jim Crow" purposes and burlesque exhibitions, be redeemed from these vulgar associations, by recognizing in fact and practice, as well as in theory, that mirthfulness and mimicry are legitimate branches of human culture, and necessary to the cheerfulness and social health of society.

Resolved, Therefore, that the theater can and should become a temple where the harmony of art and the divinity of beauty should minister to our spiritual and æsthetic needs; and that we recommend the drama, and vindicate its artists, in proportion as they live up to, and inspire in us admiration for, the True, the Beautiful and the Good.

Mr. WARREN CHASE offered the following:

Whereas, Every nation or government whose military, civil, political, social and religious institutions have been controlled by Christianity in any of its sectarian forms, has been destroyed, enslaved, degraded, and weakened, or rendered more cruel, malignant, tyrannical, arrogant, selfish and corrupt by such control; therefore,

Resolved, That we will steadily oppose every effort of religious organizations and societies to control or direct the government of any nation, state, county, town or precinct in its military, civil, political, social, Religious or Educational departments.

Whereas, History and observation fully prove that the religious organizations and societies under the general head of Christianity, have uniformly grown cruel, tyrannical, arrogant, proud, selfish, exclusive, and often more ignorant and superstitious as they increased in numbers, wealth, influence and power; and

Whereas, These societies have not removed or abated the greater or the lesser causes of suffering, misery or crime in the community where they exist, nor among themselves, where such causes were tolerated by the civil institutions or public sentiment; therefore,

Resolved, That we will steadily resist the power and increase of existing religious societies, and the formation of all new ones on a similar, or any basis, that excludes any part of the human family from all its benefits and advantages of membership, and that we will steadily and persistently use our influence to relieve the social and educational institutions of our country from the influence and control of these societies, and to establish in these institutions natural law, intellectual discipline and scientific truth instead of records and sectarian discipline.

Whereas, The history of the past and the testimony of the present establish the fact that members of religious societies are not better citizens, better neighbors, better fathers, better mothers, better brothers, better sisters, better husbands, better wives, better companions or better friends—that they are not more honest, more charitable, more affectionate, more moral, or more virtuous, than other persons who never belong to such societies, and live in the same communities, and that such societies are of no advantage to individuals or communities that we can perceive; therefore,

Resolved, That we will labor for the dissolution of existing organizations, that the immense expense of sustaining them may be saved and otherwise appropriated, and that we will endeavor to avoid and prevent all similar organizations among reformers, and labor cordially and heartily for the universal elevation of man as a member of the one great family, including the whole human race.

Whereas, The testimony of hundreds of infidels and members of Christian societies now living in the Spirit-world, given to us by themselves from their present homes, show that no advantage in that life is derived from membership in the religious societies in this—that such societies are entirely useless in saving individuals from suffering and ignorance in that life, as in this, and that each person in that life is dependent entirely on personal merits and individual harmony and development for happiness and society; therefore,

Resolved, That as religious organizations have failed to save nations, societies, or members in this life or the next, and are sustained at very great expense, we will steadily resist all efforts to build up such institutions among reformers for the future.

Also the following:

Whereas, We have no reliable evidence that there ever was an especial revelation by written or spoken word from God to man, on any subject conveying a truth in science, in history, in prophecy, in moral or civil government, or in religion; and

Whereas, All truths with which we are acquainted have come to us through general (not partial) laws, in the phenomena of Nature, the demonstrations of science, the conclusions of intellect, the intuitions of the mind, and the inspirations of the feelings, none of which are supernatural, miraculous or especial; therefore,

Resolved, That we deny the Divine origin, the infallible record, and the religious authority of each and every book revealed by portions of the human race as sacred or holy, and that we will carefully criticize all such books as we do the works of modern authors, giving them the same credit or condemnation as they present truth or error, and that we will look to the phenomena of Nature, which we recognize as the alphabet of God, to the power of our own intellect, the intuitions of our own minds, the inspirations of our own feelings, and the demonstrations of science, for the truths to save us from suffering, to harmonize us with Nature and one another, and to reconcile us to God.

HENRY C. WRIGHT expressed the surprise he had felt since in Utica, at the opposition manifested to the principles of the Convention. We had met to overcome evil with good—a principle declared as sound by every pulpit in the city—and what do the papers say of us? The practical application of the principle is not the common plan of operation. The illustration of the common course of returning evil for evil, or the apparent interest of all.

He blamed no one for manifestations of dissatisfaction. We look from different stand-points; let each be true to himself; he should worship God as he understood him, let others do the same. No two individuals have precisely the same idea of Deity; if the various conceptions could be transferred to canvas, what a diversified picture it would give!

He belonged to no country, to no church; and he thanked God he did not. He was a man, and a true man he hoped to be. If we can not come together in love and kindness, and compare views, what are we good for?

Let each seek to embody his highest idea of truth and right, and the world will be the better for it. He who says he believes in Jesus, and recklessly repudiates his most important teachings, is not true to himself.

The evils of this world can never be overcome but by good. Jesus gave the true remedy eighteen hundred years ago. It is a law that will stand.

They say, said he, that I am an infidel, a blasphemer. They do—for what? Does any one accuse me of blaspheming against my brother?

I do not believe in being better one day than another. Do not believe in holy days or holy books, but in holy men and women, in holy children. Who would knock out his brains to save a hat purchased to protect his head. Who would kill and enslave men to save an institution designed for man's use? Let us reverence man, not institutions; let us respect ourselves. My destiny for time or eternity depends on the good opinion of Henry C. Wright! The good opinion of all the universe outside myself is nothing, compared with my own opinion. If I have my own approbation, God can not make me miserable; without it he could not make me happy. Do thyself no harm, is my motto; God will take care of himself. Man owes no duty to God but what he owes to his brother. True worship of God consists of right action.

Mr. Wright concluded his remarks by illustrating his idea of the principle of overcoming evil with good, by the story of "a kiss for a blow," most affectingly told. A kiss for a blow—it is the salvation of the world!

Mr. A. J. Davis said the deliberations of the Convention had resulted in the presentation of a variety of views respecting the causes of evil, without any definite plan having been proposed for its cure. Respecting the causes of evil, the following might be given as a brief synopsis:

First. We repudiate the Infant, or Ante-human theory of evil—that it was originally premeditated and sent among men by the Divine Mystery; and yet there is a truth within this proposition which no mind can reject.

Second. We repudiate the Childhood or Inter-human theory of evil—that it is the hopeless fatality of the physical universe; and yet there is also a truth in this doctrine which all men should accept.

Third. We repudiate the Youthful or Superhuman theory of evil—that man is individually capable of violating and trampling beneath his feet any or all of God's otherwise unapproachable and immutable laws; and yet, in this doctrine there is an approximation to a reality, which we admit.

Fourth. We repudiate the Manhood or Spiritual theory of evil—that man's willful or self-derived affections rule his thoughts and attract corresponding controlling influences from the Spirit land; and yet we do not close our eyes to the solid validity of its fundamental law.

Fifth, and finally, we publicly accept the Mature or Harmonious theory of evil, (which includes the several truths of its predecessors,) that man is designed for a career of endless progression, to which process all evils and sufferings are incidental, conditional, temporal and educational—working out, when not abused, "a far more exceeding and eternal weight of glory!"

Mr. Davis moved the following Resolution, which was adopted.

Resolved, That the thanks of this Convention be heartily tendered to the citizens of Utica, for the cordial reception and hospitable entertainment so freely extended.

The Convention then adjourned, *sine die*.

Note.—Through the different sessions the members present ranged from four hundred to twelve hundred, most of them highly intelligent, and deeply interested men and women; among whom were persons from Wisconsin, Illinois, Michigan, Indiana, Ohio, Massachusetts, Vermont, New-Hampshire, Connecticut, Pennsylvania, Virginia, Missouri and Louisiana. The feeling seemed prevalent at the close that the way had been opened for a still better meeting at the next anniversary of this effort to "overcome evil with good."

C. M. PLUMB,
G. B. STEBBINS,
R. T. HALLOCK, } Secretaries.

THE INFINITE VALUE OF TRUTH.

The duties which we owe to our own moral being are the ground and condition of all other duties; and to set our nature at strife with itself for a good purpose implies the same sort of prudence as a priest of Diana would have manifested, who should have proposed to dig up the celebrated charcoal foundations of the mighty Temple of Ephesus, in order to furnish fuel for the burnt offerings on its altars. Truth, virtue, and happiness may be distinguished from each other, but cannot be divided; they subsist by a mutual co-inherence, which gives a shadow of divinity even to our human nature.—Coleridge.

CONVINCING DEMONSTRATIONS.

In our issue of Sept. 11, we noticed the recently published little book, by Washington A. Danskin, of Baltimore, entitled "How and Why I became a Spiritualist." (For sale at this office.) We extract the following interesting little narrative from its pages. It should be premised that Mr. Danskin was gloomily brooding over the loss of an interesting medium who had been dissuaded from sitting any more for manifestations. After describing his despondency, he says:

Thus feeling and thinking, as I sat alone one afternoon at the table, with paper and pencil before me, I earnestly prayed that some avenue might be opened through which I could satisfy the deeply cherished wish of my heart. Suddenly, I felt an irresistible impulse to, and did, write the following words: "Rest satisfied; you will soon meet with one who is reliable and true."

Strange as this appeared to me, emanating, as I supposed it must, from my own mental organism, yet it calmed the tumult of my soul.

Had an Angel of Light appeared and assured me of the realization of my wish, I could not have felt more entirely satisfied. That the promise would be fulfilled. The clouds had suddenly disappeared, the sun once more cast his effulgence round about me, and all nature, so lately shrouded in gloom, now wore the bright mantle of the genial spring-time.

A day had passed, another nearly waned, and still no prospect of the promised blessing. My confidence was nevertheless undiminished. I felt assured that my ardent desire was about to be gratified. The sequel proved that I had not been deceived.

Late in the afternoon of the second day, we received the welcome information, that a youthful "medium," the daughter of a member of the Society of Friends, had learned of our interest in the subject, and had proffered her aid to re-establish our interrupted communion with our Spirit friends.

On the following eve we made our first visit to the kind family with whom we afterward passed many pleasant hours, and who, by their cheerful manner and genial welcome on this occasion, soon made us feel at home within their domestic circle.

The young lady who was usually controlled by the Spirits as an *impressions writing* medium, was still pursuing her studies at one of our Female Collegiate Institutions, and had been deterred from the prosecution of her investigations, by the ridicule of her companions and the denunciations of her preceptors. Being young and sensitive, this estimable girl had been diverted from the beautiful path which leads to truth and wisdom, by the jeers and scoffs of those who knew not what they did. Consequently, for some months previous to the date of which I now write, she had, in a great degree, abstained from intercourse with the denizens of the Spirit home. But hearing how deeply I was interested in the subject, she had kindly proffered, through our mutual friend, to afford us an opportunity to resume our investigations.

During the first evening that we passed with our newly-found friend, the manifestations were principally of a physical or mechanical character. The medium, my wife and myself were seated around a small table made of hard wood, weighing, I should judge, some twelve or fifteen pounds. Assembled within, and seated around the room, were the father, mother and sister of the medium, my mother and the mother and sister of my wife, making nine of us. After sitting a few moments in quiet, there came gentle sounds, such as would be produced by the leather-covered hammer of a piano striking against a solid substance. Rap after rap was heard on different portions of the table; sometimes in the center, then directly under our hands, then running, as it were, across. After this had continued sometime, the table rose a short distance and turned completely over, the top of it resting upon the floor; presently it rose again some two feet in the air, and passing across the room approached a larger table, upon which vases, musical instruments, books, and nick-nacks of various sorts, were lying. This movement seemed to indicate a desire on the part of the Spirit, that we should remove some article among the many upon the table. I therefore selected one and another until nearly all had been named, without having found the right one, when, finally, I took up the card-receiver, and the movement of the table seemed to indicate great pleasure on the part of the Spirit, at my having discovered the desired object. Wondering what could be meant by this singularly expressed wish, I laid the basket on the table, and immediately it moved to the other side of the parlor, and striking against the door with considerable force, plainly showed the desire to pass into the hall beyond. The door was opened, and approaching a secretary which stood within the hall, the table again rose several feet and struck gently against one of the smaller drawers. We had no idea of what could be intended by this very curious manifestation, but it was soon explained by the sister of the medium, who exclaimed, "I know what is wanted; I removed to-day from the card-receiver a note of invitation to the funeral of William Ridgeway, fearing that the sight of it might cause pain to his mother and sisters, who were to spend the evening with us." The mysterious movement was now understood. The note was taken from the drawer, placed again in the basket, and, by swinging and rocking the table in the air, the Spirit seemed to express satisfaction at having been able to convey to us its thought.

Returning to the parlor, the table approached the mother of

the deceased and gave signs of joy, such as can scarcely be conceived of by those who have not witnessed such manifestations. The legs of the table were laid upon the shoulders of it with the desire to embrace her; the under side of the table top was pressed against her lips, and other movements, indicative of great pleasure, were made while the table remained in proximity to one so much beloved by the communicating Spirit. Passing from the mother, the sisters were approached, and a lesser degree of affection was manifested; then others who were present received, as it were, a hearty shake of the hand. Some half hour or more had been passed in this manner, when the table approached one of the young ladies, and with the extremity of one of the legs touched her gently upon the lip. I supposed it to be the expression of a wish that she should sing, and so remarked, urging compliance on the part of our friend, with the request so delicately made; but she begged to be excused, saying that, although she sometimes sang when alone, she did not feel equal to the effort before others. The intelligence controlling the movements of the table seemed unsatisfied with this apology, and repeated some five or six times, with much rapidity, the gentle touch upon the lip—insisting, as it were, upon the gratification of his desire. Refusing no longer, the young lady sang very sweetly some simple melody, while the table waived back and forth through the air, keeping time with the music. After this, a desire for a tune on the accordion was indicated in like manner, and given with similar accompaniments; the table was then elevated until it reached nearly to the ceiling; the end of one leg was used to write the names of deceased persons upon the wall, and various other manifestations were given, alike in character, but varying in detail.

I desire it to be understood, that during all these manifestations through the table, the hands of the medium, my wife, and myself were in contact with it, but at no other time, in such position as would have enabled either one or all of us to control its movement.

After the physical manifestations had ceased, we seated ourselves again at the table. The hand of the young medium was controlled and a communication written purporting to come from the Spirit of Mr. Ridgeway, the same who had been with us all the evening. If the previous manifestations had been surprising, this was not less so, for the chirography corresponded with his, and the signature was almost a *fac-simile* of that which I had so often seen him write.

To me this manifestation was the more satisfactory, from the fact that Mr. Ridgeway's writing when he dwelt upon the earth was almost illegible. Few could read it with facility; indeed, I knew of no one but myself who could readily decipher his hastily penned paragraphs. The idea that this young lady was capable, even had she been willing, to practice an imposture of such writing, was preposterous, and not to be for a moment entertained. In what manner, then, could I account, under any other than the spiritual hypothesis, for this written communication purporting to be the veritable thoughts of my departed friend, conveyed through the instrumentality of another hand?

THE PROBLEM OF IDENTITY.

MR. PARTRIDGE:

Dear Sir—I am pleased to see that the Conference has taken hold of this question with an expressed determination to pursue it with impartiality and vigor. It is, after all, the question that vitally concerns Spiritualism, and therefore can not be submitted to too searching an examination. It has for a long time occupied my mind; and could it now be entirely cleared up, I should feel that we indeed stood upon firm ground, and henceforth might go forward with increasing confidence in the future.

The greatest relief I have found for my doubt, has resulted from reading history and biography, particularly those written in remote times. These furnish such incidental and undesigned facts, as naturally lead the mind away from suspicion of deception, because they are the physicians call *sporadic cases*, and were not given, as they might now be, to sustain a system or prevalent delusion. Mrs. Crowe's book, "Nightside of Nature," contains many of these. Hence I have been disposed to conclude that it is only by comparing these with one another, by considering their purpose or motive, and the circumstances under which they occurred—that we could arrive at any satisfactory opinion of their truth. We find that in all times and in all countries, these manifestations take place, and to such an extent as to be entitled to be considered as the order of nature.

Another fact in favor of the doctrine of their human origin, is the uniform expression they give to human ideas and affections; the fleeting earthly attachments and interests that are manifested in their communications, and especially the often imperfect quality of their language. These denote a human origin; and yet it is not to be denied that we are sometimes purposely deceived, even where the object is a good one. For instance, nobody will suppose that God sent any messages, that Jesus Christ gave out messages. When Colonel Ingersoll converted to Christianity, it is not easy to believe that he was deceived, thought he did, Christ hanging upon the cross.

In the case of malignant or evil Spirit—those who are said to dispute—we see only that which is possible to human nature. And these reflections give rise to another question quite as pertinent, and reasonable to believe that there are, surrounding and visiting our earth, any Spirits which are not the Spirits of deceased men and women. Do we not take for granted that such Spirits exist as well as the others?



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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, OCTOBER 16, 1858.

UNITARIAN BIGOTRY.

Under this head, we made some remarks in our issue of September 4, on some untruthful statements made in the *Christian Inquirer*, the Unitarian organ, respecting the degenerating influence of Spiritualism on the human intellect, accompanied with ungenerous comments on Mrs. Hatch's lectures, and on "The Road to Spiritualism," by Dr. Hallock. In the article referred to, we asked the conductors of the Unitarian organ to do us the justice of publishing "the dreariest" portion of Dr. Hallock's book, and letting their readers judge of the fairness and candor of the reviewer, and of the loyalty of their ecclesiasticism and sectarian organ to truth. But instead thereof, they publish an article in their issue of September 25, under the above title, and we trust they will excuse us for not following their example in giving to our readers a prejudiced statement of their remarks, but in making copious extracts, that our readers may have the means of forming *their own conclusions*. This course, we have reasons for believing, is just to the neighbors, and essential to that unrestricted culture and freedom of opinion which our times eminently demand. They say:

"Our ears are saluted by an animated cry arising on every side of us, at what is called the bigotry and illiberality of the Unitarians. It comes from the Spiritualists, because some of us happened to say what many feel, that it is not a wholesome habit of mind to be engaged too much in prying into the matters of the Spirit-world; and because a vivacious correspondent questioned somewhat the claims put forth by Mrs. Cora Hatch and her friends for high intellectual power and real spirituality. It comes from the friends of Mr. Coolidge, on account of the criticisms which our journals have made upon his course, and upon the heavy charges which he has laid at the doors of Unitarianism, as tending to irreverence, unbelief, and infidelity. It comes from journals which have discovered that certain books compiled by Mr. Cleveland and by Mr. Hillard contain more extracts from Unitarian authors than it is thought they are justly entitled to, considering their small number compared with other religious communions. It comes from the *Boston Courier*, *New York Evangelist*, *Examiner*, *Observer*, *Boston Recorder*, and *Congregationalist*. 'Unitarian Bigotry' is getting to be a common heading to newspaper articles. The shot comes from before and behind, from friend and foe.

"The first impulse is to acknowledge the charge. General rumor must have some truth in it. What is in everybody's mouth, and on everybody's pen, must have some real foundation. Who are we, that we should obstinately stand it against the judgment of the whole world? Tried by our peers, brought in guilty by an all but unanimous verdict, pronounced bigots by Spiritualism, Swedenborgianism, and by some in our own communion inclining to Trinitarianism and Calvinism, much more by the current organs of the sacrificial theology, what can we do but bow our heads and confess that our sentence is righteous, and our condemnation just? Have we not been too severe, or harsh, or careless of the feelings of others? May we not have fallen ourselves into the error which we have condemned in others around us? 'To err is human.' . . . We do not confess, on more deliberate consideration, the justice at all of this hue and cry; we challenge the proofs. . . . We are not conscious in our heart of hearts of the truth of the accusation which has been sprung upon us by a concerted signal, and has been so stoutly maintained. We can not allow that we are blind zealots, or that we are irrationally devoted to a party creed or denomination—for such are the dictionary definitions of bigotry. It by no means follows that we are to give our suffrages to everybody, or confuse and sink all distinctions and landmarks in one general 'mush of concession.' This is not charity, is not love, any more than it is loyalty to truth, or reverence for absolute rectitude. We will suggest to those who criticize us so hard, certain texts by which, if we are tried and found wanting, we will yield the contest, and putting our hand to our mouth, and laying our mouth in the dust, will cry, 'Unclean, unclean.'

"If, then, we are caught denying to those who profess to respect Christ as their master and teacher, and try to live accordingly, the name of Christian, then and there stamp us as bigots with an indelible mark. If we set ourselves up as the special favorites of heaven and elect of God, and arrogate to ourselves any infallibility of opinion over others, let us stand condemned as usurpers and tyrants, who have the spirit, had we only the power, to wield again the terrors of the Inquisition. If we claim to be the chief heirs of hope hereafter, and that all who do not believe precisely according to our shibboleth of faith are in danger of everlasting exclusion from the presence of the Lord, however pure their lives may be, then score us down bigots in lurid capitals that all the world can read. If we wall up the blessed privileges and sanctities of our holy faith in narrower limits than the august Master marked out, and deny his table of widest fellowship, his title of discipleship, and the courtesies and charities of his blessed ministry of reconciliation to devout men, lovers of God, and lovers of mankind, and substitute for Jewish intolerance, an even narrower Christian communion; then, and not till then, let us fall from our noble position of liberal Christians, and be branded with this deep disgrace. If we are found to be growing sour and bitter, to be accusers of the brethren, and given to slander and abuse, ready to take up a charge of heresy, and bandy words of heaviest censure against whole

communions of believers, then the case is made out, and we will suffer in silence. But we do not think it fair or true to assert that we are bigots, and we shall not plead guilty to the bill of indictment, because we express one or two decided opinions on current topics, defend ourselves when attacked, refuse to continue to hear a preacher habitually who is representing quite a different phase and color of doctrine from our own, and because, by some not very inexplicable cause, half a dozen Unitarian writers happened to get into a reading-book where only one or two Trinitarian writers gained entrance. For the amount of proof is altogether disproportionate to the size of the accusation."

We are sorry to think that the Unitarians in New York, and their organ, are not invulnerable to the tests by which they propose to be tried. But we certainly do not object to our neighbor's expressing "decided opinions on current topics," or saying that Mrs. Hatch's lecture was "a prolonged school girl's essay, * * * vague, sentimental, and exceedingly weak," neither do we complain that their opinion is that the book by Dr. Hallock, entitled "The Road to Spiritualism," is "a dreary composition" to them; neither that it seems to them "that those who make Spiritualism a hobby" degenerate in "intellectuality." But what we justly complain of is, that our neighbors thrust these "decided opinions" of their own on their readers, without quoting one word from Mrs. Hatch's lecture, neither from "The Road to Spiritualism," to verify the correctness of their "decided opinions;" neither a particle of evidence that Spiritualists degenerate in intellect. We were not complaining that our neighbors were not loyal to Christ (for Christ's sake they seem willing to deny father, mother, and to traduce their neighbors). But our complaint is of their want of loyalty to truth—to that free inquiry of which they boast—to simple justice to the neighbor. We complain of the unwillingness of our neighbors to quote anything from Dr. Hallock's book, and thus give their readers the opportunity to judge of the value of their "decided opinions." It is these decidedly ecclesiastical opinions with which they stuff their readers and hearers, of which we complain. All we ask is, if they give these ecclesiastical opinions of Spiritualism, or of any book or lecture on the subject, that they quote sufficient for their readers to judge of the value of *their* judgment, whether it be honest and true, or simply a sectarian or ecclesiastical expression. It is to the people that we appeal. Your readers have had your "decided opinions," now please give them the facts. These alone can modify the force of what we have said. No potentate or Pope does more than give his decided opinion as truth or law, while he withholds from public scrutiny the *basis* or *reason* of that opinion.

THRONE OF DIVINE GRACE. IN FAR DISTANT SPACE.

During the delivery of a sermon in St. Patrick's Catholic Church, at Washington city, the speaker, Rev. Francis X. Boyle, made use of the following beautiful figure, in connection with the Atlantic Telegraph.

"What is it, after all, when compared with the instantaneous communication between the throne of Divine Grace and the heart of man? Offer up your silent petition for grace. It is transmitted through realms of unmeasured space more rapidly than the lightning's flash, and the answer reaches the soul ere the prayer has died away on the sinner's lips. Yet this telegraph, performing its saving functions ever since Christ died for us on Calvary, fills not the world with exultations and shouts of gladness, with illuminations and bonfires and booming of cannon. The reason is, one is the telegraph of this world, and may produce wonderful revolutions on earth; the other is the sweet communion between Christ and the Christian's soul, and will secure a glorious immortality in heaven."

"We clip the above from the *Walhalla Banner*. It sounds well, but we confess we can not understand it. "Petitions for grace are transmitted through realms of unmeasured space more rapidly than the lightning's flash, and the answer reaches the soul ere the prayer has died away on the sinner's lips!" Yes, it certainly sounds beautiful, but what does it mean? Are we to understand that realms of unmeasured space intervene between us and the throne of Divine grace? But if it is so far distant in unmeasured space, can we be quite sure it is there at all? What are the evidences? Are they tangible to the natural senses? We find it quite difficult for some minds to realize that Spirits exist in our midst—even with innumerable and constantly recurring demonstrations. Does the preacher want us to understand that in unmeasured space, somewhere away off in the corner, there is a *place*—a *chair*—with a *man*—a *despot*—sitting in it to receive and pronounce on human petitions? An embodied God at such indefinite and unmeasured distance is incomprehensible, and can not be worth much to our people. We recommend our clergy to petition that this throne be moved down a little, within *measurable* distance, that the people may see, feel, and comprehend something of it.

THE ANACALYSIS.

We have many inquiries by letter and otherwise, about the republication of this remarkable book by the learned George Higgins. These inquiries generally relate to the character and size of the book, and the time when it will be ready for delivery.

As to the character of the work, we must refer for the fullest analysis to the letter from Dr. Weiss, published in this paper under date of Sept. 4th. We can furnish a few copies of this paper to those who may desire. As to the size and shape of the book, we have to say that it will be very much like our large quarto Bibles; as to the *time* when it will be published, we are sorry to say that we have not as yet received a sufficient number of subscriptions to warrant our undertaking it; but subscriptions are slowly coming in, and we still entertain hope to be successful, though we can not say when it will be ready for delivery, if ever. The fulfillment of our proposition to re-publish the work, is dependent on the zeal and enterprise of the friends of human knowledge. If a sufficient number send in their subscriptions for copies of the work, to warrant the undertaking, we shall proceed with it. It will require several months time to republish the work. No mere personal consideration could induce us to undertake an enterprise of this magnitude and responsibility; but we are very desirous that the work shall be republished by somebody. The facts are too numerous and too well supported, as well as too important, to be allowed to pass into oblivion. The facts which form the basis of *all languages* and *all religions*, are in this work brought to light; and if our language, or religion especially, is worth anything, its chief corner-stones—its basis facts—are worth preserving.

Some of the popular religionists of our own time, would undoubtedly be shy of the work—would speak evil of it—simply because they have not built on the true foundation; yet *their* superstructure, which has cost them a life-labor, is as dear to them as it would be to us if true. Their life's labor is in it, notwithstanding it will ere long be burned up with other "wood, hay and stubble," and the sooner the better for them and for *posterity*. We think it best to have the Truth, even if it be not so popular as Error, nor pay so well.

The ANACALYSIS is too expensive a work to publish many more copies than are actually subscribed for, and therefore we hope that all persons who wish a copy of the book, will not delay sending in their subscriptions for it, to be paid for when delivered. Price \$12.

The ANACALYSIS is *not* a spiritual book, in the modern significance of the term; and we have not seen that any spiritual periodical has noticed it, or our proposition to republish it; but we are pleased that several of the secular papers have noticed it, and some of them have published Dr. Weiss's explanation of it entire. We are still hopeful of rejuvenating this great work, and to be enabled to transmit the treasure to posterity. *Help us to do so!*

MR. HUME IN RUSSIA.

Late European journals represent that Mr. Hume, the medium, recently gave an exhibition of the Spirit phenomena that occur in his presence, before the Czar at St. Petersburg, and that the Czarina was so delighted that she gave him a diamond ring worth six hundred dollars. It is also said that he was offered six hundred dollars a night at St. Petersburg to give sittings, but that he refused, having promised the friends of his Russian wife that he would cease to sit any longer as a medium for Spirit-manifestations. We know not to what extent this report may be credited, but if it is true in its last statement, the career of Mr. Hume as a man of wonders, is perhaps at an end.

Popular Religion Gone to Seed.

C. H. Spurgeon has the crown! He has expressed the great idea at last. Here it is in all its terrific glory. The mother's affection crushed out of heaven, and total depravity runs riot. He says:

"But now your mother says, 'Now my son, it is changed. I can weep no more now, for I am glorified. I can pray no more for you now, for prayers are useless here. You are justly lost. You are damned, and I must say amen to your condemnation.'"

Think, reader, of that beautiful "change," that "glorified" state in which mothers can not weep and pray for their children! that total depravity (oh, how glorious!) in which mother's complacently administer fiery torments to their children! Then ask yourselves the sober question: Can this be so, or are these the ravings of madmen?

REV. JOHN PIERREPONT ON SPIRITUALISM.

This venerable, talented, and devout Christian, responded, last Sunday, to an invitation of the Spiritualists, to occupy their desk in Dodworth's Academy. We had written out a report of his morning discussion for publication, when the *Tribune* came to us Monday morning, with the following report, which we publish in preference to our own, because it is tolerably full and fair, and because we love to give our neighbors credit for all the good things they do and say about our cause, as an offset for many untrue and unkind things they say, hoping their adverse proclivities may be overcome by good.

The Rev. Mr. Pierrepont said that he was not professedly a Spiritualist. He was not a medium in any form, speaking, writing, or by impression, that he knew of. He never had spoken, and he never expected to speak, in a trance. He had always endeavored to speak with his eyes open, and to understand what he said. They must not, therefore, expect anything superhuman from him—nothing of direct revelation. His first education had been for the bar, and he learned in his study of law that the best evidence that could be had was demanded to prove anything. He was brought up in the straightest sect of the orthodox. When he became of age, he took up the question of the Trinity and examined it as he would a question of law. After some years of investigation, he was obliged to accept the doctrine of the unity of the infinite, all-creating Spirit. He supposed that it would be very hard to shake that conviction now. Still his mind was open upon that subject, though he thought he could employ it better than in investigating it further. It had seemed becoming to him, as one interested in spiritual subjects, to look into Spiritualism. He had had rather abundant opportunities, and so far the result was that his mind was under a strong persuasion that this spiritual movement was of God, and that it formed a part of the great system of progression of which the whole visible creation bore witness. He believed in progression. He could nowhere find that God had ceased to work in the material creation, and he did not believe that he had ceased to work in the moral creation.

And in arriving at these conclusions, he had never found himself in a position where he was obliged to give up a single one of his convictions as a Unitarian Christian. Yet he supposed that when he came there, he shut himself out of the churches of his own denomination as a preacher. He did not see why this should be. He was pretty sure that, in the late remarkable religious revival, at the close of four-fifths of the meetings, the good deacon who closed the meeting with prayer prayed that God might give his angels charge of the souls of those present while they slept. Was it not wonderful that the moment you began to give that deacon evidence that there were angels who really did watch over him, he would say, "O, I didn't mean that!" "Well, what did you mean, friend?" "Why, I have found something like that in the Bible." "But what objection can you have to receiving evidence that God's angels do watch over you in your sleep, and guard you from all harm?" "I don't know what it might come to; perhaps I might be brought to believe in Spiritualism." He came not there to argue in defense of Spiritualism as a sect, but he believed that we all had a spiritual nature, and it became us all to cultivate it. If he was wrong, this was his misfortune, not his fault. If that shut him out of the pulpit where he had preached, he had this comfort—that he was an old man, and should not have to suffer long.

Within a few years, there had been a series of phenomena of a strange, and, as it seemed to him, a spiritual nature—phenomena which, it seemed to him, the philosophies of the world did not account for. We saw movements of ponderable bodies for which we could find no adequate and visible mechanical force. What moved those bodies? Audible sounds came to our ears unaccountable by acoustics. What produced them? We had the same testimony that they were real that we had, that anything else was real—the testimony of our senses. The phenomena were undeniable; whence did they come? Whence, for instance, the rapping? Mr. Burr told us from the snapping of the toe-joints of the medium. But even he had given that up now. Others told us that it was electricity, but the most delicate electrometer failed to detect it. A table which he had previously examined, to be sure that there was no machinery attached to it, and no room under it, not even a cellar, moved, no one touching it. He saw it move, no one touching it; no one near it. He saw it thrown over quicker than any two or three of the circle could have thrown it over; no one touching it all the while. The question arose: What did this? Electricity? There was no electric spark, no electric explosion. Galvanism? There was no galvanic battery. A very delicate electrometer showed no movement. Had it been electricity, it would have torn the electrometer to fragments.

Here were phenomena as indisputable as the sunshine to-day—phenomena to which tens of thousands of intelligent men and women were ready to give their testimony—the testimony of any two of whom would send him or anybody else to the gallows. True, some people said this was not so. One Professor of Greek said that it was a stupendous delusion. But it was a well-settled principle of law that positive evidence controlled negative. The fundamental dogma of Spiritualism was that Spirits who have once lived in the flesh, do in their spiritual state manifest themselves to us; that the Spirits of those who had left us could commune with us in some way. The Spiritualist held that they could and did; the anti-Spiritualist that they could not and did not, and had a right to call upon the Spiritualist to prove his position. The burden of proof rested upon the Spiritualist. The Spiritualist proved the existence of these facts; he could not refer them to any other cause than a spiritual one; if anybody else could they must. If anybody deemed that the cause was spiritual, let them explain it by some other, or hold his peace. A spiritual cause was adequate; none other had been found. They saw the creation, an infinite material result, and argued from it an infinite creator Spirit. And so, too, from these finite material results they argued by the same process, the existence of a finite spiritual cause. If an infinite Spirit could move an infinite universe, why could not a finite Spirit move a chair or a table? Indeed, how did we move our own hands, except by our Spirits? They had only to prove that the thing was done, not how it was done. No man could tell how anything was done; none of us can tell how we raise our arm.

He thought Spiritualism a fixed fact, and that the world had got one spiritual power, of which it had had but little advantage thus far. The world was far too material, too much governed by material calculations for material interests. The race must be advanced spiritually; the kingdom of Heaven, for which we pray, must come on earth a spiritual kingdom. Let no man or woman be afraid to investigate Spiritualism, thinking that he or she may thereby lose some other truth. All truth is in harmony with all other truth. Let love cast out fear. Men might lose socially by adopting the belief. He remarked that, when he gave

up the Trinity, they told him, "Why it will shut you out of ninety-nine out of every hundred pulpits in the country." He had only to answer them that he did not believe it. He used to tell the rum sellers that as long as he believed their business a bad one, he must tell them so; and, if they did not want him at their houses, he must stay at home. If they could not have both the higher and the lower life, let them take the higher. God would not see the righteous forsaken.

Dodworth's Hall, last Sunday, was crowded morning and evening, and so great was the interest manifested in Mr. Pierrepont's discourses, that he will remain for another Sabbath.

Miss Libbie Higgins, who culivened the Utica Convention with her songs, was present, and closed the exercises, morning and evening, singing in her usual happy style.

The Walhalla Banner.

Our former correspondent, Mr. Joel H. Clayton, has become the editor of this journal, published weekly at Walhalla, Pickens District, S. C., at \$1 per annum. It is devoted mainly to the current news and literature of the day, is liberal and unsectarian in its tone, often presenting spiritualistic articles, and the compositions of well known writers of a progressive and reformatory tendency. We wish the editor success in all his judicious efforts to do good and promote truth.

Hopedale Property.

Some two years ago, a change occurred in the proprietary tenures of the Hopedale Community, by which most of the landed property reverted back into the hands of Mr. E. D. Draper, its former owner. We see by the *Practical Christian* of Oct. 2., that Mr. Draper has now offered this land for sale in small parcels, for homesteads, to persons who sympathise with the fundamental objects of the Hopedale Community.

The same number of the *Practical Christian* from which we obtain the foregoing, contains the constitution of the Harmonial Colony Association, a convention of which, it will be recollected, was holden at Worcester a few weeks ago.

Is it a Proper Question?

A correspondent (T. W.) writes us from Fortville, Rock Co., Wisconsin, stating a fact, which he had previously learned from an advertisement, that a person of his family name had lately died in Ireland, leaving a large amount of property for which there were probably some heirs in the United States; and he wants to know whether the Spirits, through any medium, can inform him whether the deceased in Ireland (whence his family emigrated more than a hundred years ago,) was a connection of his by any manner which would make him an heir. He moreover seems in doubt whether it is really proper to ask such questions of Spirits, and wishes to be satisfied on that point.

As questions of this nature are still very frequently addressed to us, notwithstanding we have in times past given our views as to their pertinency, we will here answer again, that in our opinion, the only object which orderly Spirits can have in communicating with mortals is to benefit their souls or their physical health, having nothing to do with their external, pecuniary, or other selfish interests excepting, perhaps, as these may be, in rare cases, subordinately connected with the former objects. As a matter of fact we have never known any good, but frequently have known positive evil, to grow out of efforts to get from Spirits and clairvoyants, information relating to personal and external interests, and we would seriously advise all persons to abstain from such efforts.

Glenns Falls Institute.

Mr. Jason F. Walker, (the gentleman who presided at the late Utica Convention,) has opened a school, under the above title, for the education of children and youth of both sexes. The object of the Principal in the plans which he has adopted, is to "secure a thorough and wise development of both body and mind"—the first by means of "healthy food, calisthenics, gymnastics, and reasonable out-door exercise," and the latter by means of "mathematics, natural and moral sciences, languages, music, drawing and painting."

The price of board in the Principal's family, and tuition in English branches, will be \$3 50 per week, payable one half term in advance. For instruction in Ancient or Modern Languages, \$3 per term will be added. Music (including use of instrument) \$12 per term.

The Convention Report.

We had hoped to give this week, Mr. Newton's address to the Utica Convention, which we were obliged to omit from the serial order in consequence of not being furnished with the copy in time. The copy had not come to hand when our present number was made up, but we hope to give it next week. After the report of the regular proceedings, the finale of which we give this week, we shall publish several letters and essays, by distinguished Spiritualists and reformers, sent to the Convention in substitution for the personal presence of their authors. The full report of the Convention's matters, therefore, can not be given in less than two of our following numbers, if it does not extend to the third.

Sympathy for the Indians.

On the 24th ult., a meeting of the friends of the North American Indians was holden in Troy, N. Y. Mr. John Beeson made a statement of the objects of the Indian Aid Association (the essential points of which have been before frequently stated in our columns), and the Rev. Dr. Beman came forward, at the call of the audience, and addressed the meeting. He preceded his remarks by a series of resolutions, to the effect that the Indians are a noble race of men; that they are as susceptible of moral and religious cultivation as the other tribes of men; that we have done more for exterminating them than for teaching them; that our government may well afford to be magnanimous to the remnants of the Indian tribes, and that we are bound as a nation to try the full strength of moral, before we further resort to the sad alternative of military power to teach them to respect the rights of others; that the remnant of the warring tribes might be saved by the intervention of a wise and humane government; that an army is more needed upon our frontiers to chastise the unprincipled and lawless whites, and restrain them from depredations upon the Indians, than to restrain the latter from unprovoked hostility upon the former. Those who were present at the meeting say that Dr. Beman discussed the "platform" laid down, in a clear, vigorous and very able speech of more than an hour, in which he urged the claims of the Indians to humane and Christian consideration.

We learn from Mr. Beeson, in a recent personal interview, that an increased interest is being taken in the affairs of the Indians by philanthropists, and that several eminent clergymen and other influential persons have lately enlisted in their cause.

Comparative Progress in the Centuries.

Some statistician has raked up the fact, of which we find public statements, that "during the seventeenth century, the patents granted for inventions in England were 250; in the next hundred years they amounted to 2,500, and in the first fifty years of the present century they had exceeded 250,000." Remarkable as is this comparative statement, it is only one among the numerous evidences that general human mentality has been immensely and miraculously revived during the last hundred years, within which period have flashed out, as from the deep night of previous ages, all the great sciences, arts and improvements which constitute the chief glory of this age. It would be difficult, we think, to account for this ^{marked} lighting up of intellectual fires without having recourse to some hypothesis of a change and increased efficacy in the spiritual dynamics which have acted from the unseen world, upon the minds of men here below. Shall we be obliged, after all, to accept in full the statement of Swedenborg as to the "last judgment," which occurred in the "world of Spirits" (intermediate state) in the year 1757, whereby the cloud of perverted spiritual spheres, which had been gradually formed between this world and heaven, obstructing inspirations, was cleared away, and the light of heaven again permitted to descend to the world in greater purity?

Swedenborgianism in the English Church.

An English correspondent writing to the *Swedenborgian*, published in this city, states as among the signs in the ecclesiastical world, that there appeared recently, in one of the journals of the Established Church, an advertisement for a curate who was a reader of the writings of Swedenborg, who was wanted to take charge of a particular parish. A curate answering the description was found, and was duly inducted into his office, and no further notice was taken of the matter.

BORN INTO THE SPIRIT-WORLD.

Passed from earth to Spirit-life, on Thursday, September 9, after a brief but distressing illness, Mrs. MARY NOBLE, wife of Dr. A. E. Noble, of Port Huron, Michigan.

With a serene calmness and resignation, she bore her bodily sufferings, sustained by an unwavering faith in God, and the ministrations of his angels. She was a member in full fellowship, of the Methodist Church, yet for some years had been an ardent believer in the facts and philosophy of Spirit-communication; and in the light and strength of these truths, death was to her a pleasant opening of the door, that led to that beautiful morning land, the homes of the angels. She objected to having any of the orthodox clergy attend her funeral, considering their theology neither fit for life nor death. Mrs. Noble was endowed by Nature with superior mental and moral qualities of mind. True, gifted, as well as gentle and amiable, she was universally beloved by a numerous circle of acquaintances and friends. In short those who knew her the most intimately, prized and loved her the most devotedly. She is not dead, but has passed, conscious and immortalized, to her eternal habitation. Both her life and departure were eloquent sermons in favor of Spiritualism. We will not say to her, "Good night," but in that better clime, bid her "Good morning."

PROGRESS AND REFORM.

In order to confine myself to the necessary limits in the following article, I have given results chiefly, without attempting to do more than indicate the process of reasoning from which they are derived. This, however, is of less consequence, as I believe that my positions are nearly, or quite, all in agreement with the advanced philosophy of the day. If I succeed in throwing a gleam of light, however faint, on this difficult question, or induce a train of thought in others that may aid in its elucidation, my object will be attained.

It is a law of the universe, that all forms of being must be developed, and progress from the simplest and lowest germs, to the higher and more perfect condition. This law of progress and development extends to our future existence, and is eternal. Thus our present life may be viewed as the first step or round in the ladder of spiritual progression. We find it subject to the influence of two opposing conditions, that is, pleasure or good, and pain or evil, which are relative and sometimes convertible terms.

Good and evil are evidently conditions, not principles, and derive their quality from their action and consequences. Evil may be defined in general, as any action, event, circumstance, or condition, tending to produce pain or unhappiness, either to ourselves or others, by its present action, or by its antagonism to those principles of purity and harmony, on which human progress depends. Moral evil is the result of inharmonious relations in the exercise of our passional or affectional nature, thus becoming antagonistic to human development in its orderly progress towards infinite good.

All things in this life are subject to this general law, containing within themselves the elements of good and evil, or pleasure and pain, as they are more or less in harmony with the general system. Man is thus placed, subject to these conflicting conditions, as a necessary law of his rudimental state, for the unfolding and development of his powers and faculties. By its discipline he is trained to a better knowledge of purity and good, and thus fitted for a much higher and happier condition of intellectual and moral life than he could otherwise attain.

The action of physical ills and necessities, the avoidance of that which is injurious, and the acquirement of that which is beneficial or agreeable to his organization—impel man to industry, and to the exercise of his intellectual faculties—lead him to explore nature through all her departments, in search of that which is to relieve his wants and diseases, or gratify his tastes and desires. His wants and necessities have made man lord of creation.

As a moral being, happiness is the end of his existence. He is a free agent to this extent, that having reason for his guide, he can will to deny himself present gratification or advantage, for his own or the general good in the future, or for principles affecting the well-being of the race. He is thus taught self-government and the cultivation of an unselfish nature. Belief and desire being the motives to action, he is free to cultivate the desire for good, when we are made sensible that it is the true and only road to happiness. Our will or desires, then, become the impelling cause in that direction, and we are thus taught that it is chiefly in the exercise of our affectional nature, in our relations to the universe and to each other, we are to look for happiness. Justice and love, pity, charity and toleration, arise from this system, and we may thus reconcile the existence of pain and evil, with the attributes of an all-powerful and beneficent Deity.

Though pain and evil seem to be an essential condition of the present constitution of the world, we can conceive of a time in its future progress, when that condition may be entirely removed; but all that we can now hope for, or expect, is to diminish its influence to such degree that it may no longer have power to crush the Spirit and cause humanity to retrograde—that all may have an equal chance for moral, intellectual, and physical development.

It is evident that the human race, as a whole, has been improving from the first dawning of history, and is now moving in the path of progress, with a pace accelerated by the accumulated experience of past ages. The triumphs of modern science, in giving man the control of the powers of nature, which by the skillful application of machinery are made to labor for him in agriculture, and every other department of industry, have made the necessities and comforts of life both cheap and abundant. The effect of this would have been to remove at once much of

the misery and privation in which the laboring classes exist in some countries otherwise highly developed; but it has been in a great measure counteracted by the tendency of population to increase in proportion to the means of subsistence. This tendency must always be an embarrassing element in any plan of social reform, looking chiefly to physical amelioration. Neither can any such plan be successful, without first preparing the human mind by intellectual and moral culture.

The human mind has outgrown the old theological systems, with their incomprehensible and contradictory dogmas. We see this in the want of influence of orthodox religion on the conduct and actions of men. Doubtful and uncertain of the shadowy future, which they have been taught to believe in, and without any reasonable and satisfactory guide in life, they turn to the pursuit of material pleasures and objects as the chief, if not the only good, trusting blindly to chance, destiny, or some vague idea of repentance and atonement at the end of their career.

The great want has arisen, of a reasonable, natural system, in accordance with the desires, aspirations and intuition of humanity. This want is now being answered by such a system, easily understood, and presenting natural and tangible inducements to action; and it is in connection with this movement that we must unite our efforts for the improvement of the race.

All reform, to be useful or successful, must be the gradual result of increasing knowledge, virtue and purity. Let the friends of humanity, then, unite on the single object of disseminating the knowledge of the true objects of life. Teach man his true relations to the universe and Deity, that this life is but the portal or entrance to a higher condition of being; that he is destined to an immortal existence in the future, the end of which is happiness; that the harmonious development of his being is the true road to happiness, and that from the effects of crime, selfishness and impurity, there is no escape. Let this system become the ruling idea of the thinking and well-informed classes, and its influence will soon extend to the unthinking, ignorant and mischievous—thus contracting the sphere of evil, and preparing the way for social reform.

All history teaches that religious ideas have been all-powerful in developing the energies and forming the character and institutions of mankind. It is from their source in intuition that they give their force and vitality; it is the office of religion, with the aid of reason, to lead man from the material to the spiritual—from earth to Deity.

Rude and barbarous races are not receptive of a spiritualized religion. The efforts of missionaries to teach Christianity to the negro tribes of Africa have been entirely abortive, whilst Mohammedanism, more sensual, has been highly successful with them.

Modern Spiritualism, as suited to an advanced condition of the race, has been given us in answer to the aspirations of myriads of human beings, who, unable to find, either in nature or reason, sufficient evidence of a future state of existence, and doubtful of all former revelation as of any authority or proof, were thus without faith or hope beyond the present. To such as these it has indeed been a revelation, bringing hope and happiness, where despair and doubt of the love and justice of Deity formerly held full sway. The fact that the Spirits of men are immortal, and that they have returned to communicate this truth to us, with the light of nature and reason, is sufficient for us to lead to virtue and happiness—to the great First Cause, in whom we now recognize a kind and benevolent Father, whose perfections we aspire to imitate. Let us guard this new found treasure with vigilance, lest, like former revelations, it become perverted, and instead of light and truth, prove a fertile source of error and wrong.

It is evident that Spiritualism has already suffered, and the friends of truth been discouraged and made ashamed, by the admitting of every shade of fanaticism to ride into notice on the swelling wave of its success. Such is Free Love, the vile offspring of a prurient imagination and unbridled lust. Let those who in their morbid fears of organization and creeds, insist on fellowship with all that reason, experience and the general consent of mankind declare to be vile and hurtful, reflect on the certain consequences that must follow this compromise with folly and impurity.

It is not the mission of Spiritualism to weaken or remove all distinction between virtue and vice, but to aid us in the great contest of life, to overcome evil with good, and with the aid of reason, lead us from the tyranny of our passions and animal propensities to a higher and holier life, and aspirations for a nearer approach to the infinite source of all good and happiness.

GALVESTON, TEXAS, Sept. 15, 1858.

D. U. P.

SPIRITUALISTS AND CONVENTIONS.

MR. EDITOR—In noticing H.'s answer to my strictures on his former article, I shall be as brief as possible, and endeavor not to encumber your columns with useless matter. I am happy to see that your correspondent has even slightly modified his rather dogmatic assumptions, and is willing to admit that the social condition of the race may be at least ameliorated.

He avows himself willing that Spiritualists should meet in free Conventions, but still thinks that such action on their part will result in injury to the cause; but instead of showing in what way Spiritualism will sustain damage, he proceeds to attack certain things which are or may be discussed in such meetings. Now, I do not wish to be understood as meaning, when I advocate the participation of Spiritualists in Conventions, that they must assist in promoting every scheme for human redemption which may be offered, either ancient or modern, for I think that there is quite as much to be gained in some instances in tearing down as in building up, in composing as in sustaining. But before going farther, I will attend to the only paragraph in which he has manifested any inclination to combat my position. He says: "I confess that I do not understand what your correspondent means when he speaks of the danger of Spiritualism becoming sectarian. Spiritualism is a great Fact—a Philosophy—a Truth—now seeking exposition and development. There can be no sectarianism connected with it in any way." How H. can make such an assertion in the face of the experience of the past, which all goes to show that such has not been the case with all former developments claiming a spiritual origin, is entirely beyond my comprehension. Now, no one pretends to deny that the spiritual manifestations and communications of Christ's time, so far as the records present the history of them, are much the same as the modern developments; and how has it resulted with them? Is there no sectarianism connected with the "great Fact" which they claimed to establish? Has it no churches—no priesthood—no denominational character? I am well aware that a zealous defender of the use of the Bible in the public schools, in an article in the *Dispatch*, which was noticed, and, I believe, quoted in the *Telegraph*, endeavored to show that the Bible was not sectarian, a task which, in my humble opinion, he failed entirely of doing. He argues that although there may be a number of sects whose creeds and theories are sectarian, their concurrence in the fundamental principles and teachings of the Bible, and their acceptance of it as the basis and authority on which they build their creed, shows plainly that it is not sectarian. A very profound conclusion, indeed, that because the scattered and fragmentary factions of a sect, while disagreeing about minor affairs, acknowledge their common origin, and the principal features of the source from which they sprang—the great sect which is now broken up—make that sect or the Bible any less sectarian; and, moreover, the Bible is not accepted but by a comparatively small portion of the race, and makes certain beliefs, ceremonies and actions obligatory on man under pains and penalties. Now, I ask, is not this sectarian? and even if it is not, has not sectarianism of the most rampant kind resulted from all attempts to extend its influence? and what is there to prevent Spiritualism from travelling in the same channel? Indeed, have not sects been already formed, who are striving to drive others from platforms and arrogate to themselves the exclusive intercourse not only with the Spirits of men, but with God himself? It may not be that the mere fact of Spirit-intercourse is sectarian; but that does not preclude the possibility of Spiritualists becoming so; it does not guarantee that no priesthood will ever arise to urge their claims to a fat living and a superior sanctity, on the strength of the merits of Spiritualism. Far from it; and in seeming anticipation of such a state of things, there has already appeared numerous publications which, though claiming a purely spiritual origin, are little else than a reflex of the preconceived opinions of the writers, while others are manifesting their inclinations to sectarianism by counselling Spiritualists to hold themselves aloof from the various movements for fear of bringing condemnation and censure upon the cause. In my opinion, the meeting of Spiritualists with others in Conventions goes to disprove any one who is blessed with candor and common sense, of the idea that Spiritualism is responsible for everything of a sectarian or revolutionary character, from the fact that prominent Spiritualists may state and defend their views, and present them to the world, solely on the merit they possess. Is Spiritualism

going to be made responsible for the views of Abolitionists, because Parker Pillsbury, or Foster, stated their views on that subject in the Utica Convention, or for the actions of the Pro-Slavery party, if some slaveholder of South Carolina had defended his right to his slaves? As to the various schemes of reform, or even the need of reform at all, I shall say nothing, for the reason that it is entirely irrelevant to the question, and will also entail an endless discussion, in which it will be necessary to inquire into the nature and origin, and even the existence of evil. Therefore, I do not wish to intrude myself into the arena in which Brothers Bly, Hallock, Calkins and Coles are so valiantly combating, in view of my unfitness to mingle with such able champions, and will withdraw, unless further pressed.

THEODORE GLANCEY.

THE MOVING MENTAL WORLD—THE NEWS.

BURNING OF THE CRYSTAL PALACE.—The Crystal Palace, the pride and glory of New York architecture, on which millions have looked with admiration and pleasure, is in ashes! The yearly exhibition of the American Institute was at its height, with a great collection of objects for display, and about two thousand visitors were scattered in different parts of the building on Tuesday afternoon of last week, about five o'clock, when suddenly a cry of fire arose in the northern end, used as a lumber-room. The flames burst through the glass, and spread almost instantaneously to the center dome, which fell in fifteen minutes after the first alarm, and in less than half an hour the whole fabric, with its valuable contents, was but a mass of unsightly ruins. The people poured forth in terror, and not much was saved, except a case of medals belonging to the Institute. The fire is believed to be the work of an incendiary, but that theory of its origin still lacks proof. The loss of property is estimated variously at from half a million to a million of dollars. It is said there were many models of inventions, works of art and valuable curiosities, which can not be reproduced. No lives were lost, so far as had yet been learned.

The building was 455 feet in length by 415 in breadth, constructed mostly of iron and glass, and cost about \$700,000, which amount was all sunk, and the property was held in behalf of certain creditors.

THE CABLE.—Mr. C. F. Varley, the electrician of the International Telegraph Company, has made a series of careful experiments on the Atlantic Cable, at Valentia, from which he arrives at the conclusion not only that there is a serious leak in the gutta percha insulator some 270 miles from Valentia, but that there is at least one more at a remote distance, and that the *Agamemnon's* end of the cable had become, by some means, seriously damaged before it was laid down. Mr. Varley also thinks it was a serious mistake that the conducting wire of the cable should not have been made much larger, as in that case the current would have passed over with much more ease and certainty, requiring a much smaller power of battery, and that the danger of burning the gutta percha at any point where the least particle of water might happen to penetrate, would have been avoided. The next cable we have we hope will be the result of careful and thorough previous testing, and that it will be free from all these difficulties.

THE NEW YORK DIOCESAN CONVENTION.—The Seventy-Fifth Annual Convention of the Protestant Episcopal Church in the diocese of New York, met last week, at St. John's Chapel in Varick-street. The Provisional Bishop delivered his annual address, giving a statement of his labors during the past year. He said that during the year he had attended 215 services; held 183 confirmations, and preached 175 sermons. The number of persons confirmed was 3,897, which was nearly 1,700 more than during the preceding year, and nearly 1200 more than had been confirmed in any one year for a long period, even when Bishop Wainwright had collected the number of persons who had been awaiting confirmation for several years before his election to the episcopacy. The Rev. Mr. Jackson, of Westchester, delivered a sermon prepared for the occasion, which, though orthodox, was highly spiritualistic in its tone, recognizing, in most unequivocal terms, the connection between the Spirit world and this, and the influence of the former upon the latter. The Rev. gentleman asserted that this had always been a doctrine of the Church to which he belongs, and that it is "inwoven like a silver thread" in all the teachings of the book of Common Prayer, etc. The discourse appears to have been received without the slightest dissent from any quarter, and with evident marks of satisfaction.

A MYSTERY SOLVED.—It will be recollected that a few weeks ago, several sailors, mostly Portuguese, were seen to come ashore in boats on Long Island, not far from Montauk Point; that they hired a conveyance to Sag Harbor, being very free with their doubloons, and afterward came to this city; and that a mysterious vessel was seen in the direction from which the sailors came to land, and which soon after unaccountably disappeared. That vessel has proved to have been the *Huide*, which was fitted out at this port, ran to the coast of Africa, took in some eleven hundred slaves, and ran about nine hundred of them into a Cuban port, about two hundred of them having died on the voyage. She was there abandoned by her captain. The mate sailed her north, but having no papers by which he could enter any port without detection, he concluded to scuttle and sink her off Montauk Point, and the gentry who came to the beach, as above, were the mate and several of the crew. Some three or four of them have been arrested, from whom the above facts have been obtained.

HEALTH OF SENATOR SUMNER.—A letter from the Hon. Charles Sumner, dated at Aix, Sept. 11, says: "My life is devoted to my health. I wish that I could say that I am not still an invalid; but, except when attacked by the pain in my chest, I am now comfortable, and enjoy my baths, my walks, and the repose and incognito which I find here."

"I begin the day with *douches*, hot and cold, and when thoroughly exhausted, am wrapped in sheet and blanket, and conveyed to my hotel and laid on my bed. After my walk, I find myself obliged again to take to my bed for two hours before dinner. But this whole treatment is in pleasant contrast with the protracted sufferings from fire, which made my summer a torment. And yet I fear that I must return again to that treatment."

A NEW ISSUE IN THE CANVASS IN INDIANA.—The Lafayette (Ind.) *Courier* advises the electors to "vote for no man for Representative in either branch of the State Legislature, who is not in favor of the immediate repeal of the scandalous divorce laws, which have converted our fair State into an asylum for all the married prostitutes of the Union. See to it that the candidates are sound on this question."

THE FIRST SNOW OF THE SEASON.—HORNELLVILLE, N. Y., Thursday, Oct. 8, 1858.—Snow fell in this village last night to the depth of three inches. The storm, commencing at the lakes, extended east along the Erie Railroad as far as Great Bend, and snow fell at almost all the intermediate places.

TERRIBLE DISASTER AT HAVANA.—The steamship *Black Warrior*, from Havana, the 2d inst., had arrived at New Orleans on the 6th, and brought intelligence that a large magazine filled with powder, shells and rockets, exploded there on the night of the 29th ult., by which 28 persons were killed outright and 105 wounded, while many more were supposed to be under the ruins. Ninety new sugar-houses were totally destroyed. The gas works were rendered perfectly useless, and the city was left in darkness. The police and troops were guarding many of the buildings that were damaged. The entire city was affected by the shock. Gen. Concha was the first official on the ground, and did all in his power to aid the unfortunates. The cause of the explosion was unknown.

COUNTERFEIT TURKISH MONEY.—By an affidavit made on Thursday of last week, by J. Horsford Smith, Turkish Consul at this port, before Mayor Tiemann, it appears that a Mrs. Serastli, a Moldavian had arrived at Constantinople, from England, and had been subsequently convicted of passing a large amount of "caimes," Turkish bank notes of the value of 20 piastres each; and that 600,000 of those "caimes" had been found on her person. She testified to having had them printed in New York by one Harrison, a printer, at 82 Duane-street. Mr. Harrison was accordingly arrested, who admitted that he had printed for the woman above named, a large number of papers, in Arabic characters, which he supposed were nothing more than tables. He was, however, arrested, and placed under bonds of \$2000, to appear and answer the charge of counterfeiting. He has since been discharged.

THE FRASER RIVER MINES.—At the latest previous advices, the river was said to be falling and the miners to be rapidly getting to work. The Hudson's Bay Company's steamer *Otter* had brought to Victoria thirty thousand dollars in gold dust. A large body of miners were industriously at work, and were doing well, but the river does not seem to have fallen as rapidly or to the extent that was anticipated. The advices from the region, however, are more meagre than usual. On the upper Fraser River the Indians were troublesome. Several miners had been robbed and murdered. Governor Douglas had dispatched a commissioner to the scene of the disturbances.

MOVEMENT FOR A NEW STATE.—A meeting was held at Ontonagon on the 25th ult., composed of delegates from the Upper Peninsula of Michigan, and from those portions of Wisconsin and Minnesota bordering on Lake Superior, for the purpose of considering the propriety of the formation of a territory out of the Lake Superior region, belonging to the three states.

CROPS IN VERMONT.—The following is an extract from a letter to the *Tribune*, dated Ludlow, Windsor County, Vt., Oct. 4: "From a somewhat extensive observation, I am enabled to say the crops generally in this State are excellent. Indian corn was never better. Potatoes yield uncommonly well. In some parts there is a complaint of rot; if one half spoil there will be abundance. Wheat is very fine, and oats along the mountains are good—light on the rivers. Hay, though less than last year in bulk, will feed more stock. Apples are middling—not abundant. Heaven has dealt generously with the laborers in the Green Mountain State."

FISH.—The St. John (N. B.) *News* says: "From the 5th of August to the 31st, 58,415 quintals of fish were shipped from St. John's, N. B., to the West Indies and Brazil. In one week nine Spanish vessels cleared with cargoes of fish for European ports from the same place."

KANSAS GOLD.—The *Kansas City Journal of Commerce*, of the 29th of September, says that a Mr. John Houston had just arrived in that city, bringing important news from the gold mines of the Arkansas, Pike's Peak, and Cherry Creek. All the Indian traders about the fort, and in the vicinity of Deer Creek, were removing their goods to the mines. The greatest excitement existed at Fort Laramie.

WISCONSIN.—The survey of the railroad route from Hudson to Superior and Bufileld, Wisconsin, a distance of 164 miles, has been approved by the Secretary of the Interior, which secures to the company a large and valuable grant of land.

YALE COLLEGE.—The number of students in Yale College is now 555 of whom 415 are connected with the Academical, and 100 with the Professional Department. There is an increase of 8 in the former, and a decrease of eighteen in the latter, from last year. In the Academical department there are thirty-five students from the Southern States. The number of Professors and teachers is 42.

THE CABLE CONTROVERSY IN ENGLAND.—The conflict between the officials of the Atlantic Telegraph Company still continues. Mr. Brett has issued a second pamphlet, in answer to Mr. Whitehouse's statement. He charges the latter gentleman with ignorance of the facts of the case, and dispute the correctness of his deductions. Mr. Brett says that simple ropes of gutta percha covered cables have been proved to be useless, and hopes that the company will lay a cable of three electrical conductors next year.

Atlantic Telegraph shares were quoted at £390 to £330.

CABLE BETWEEN ENGLAND AND HOLLAND.—The new telegraph cable between England and Holland has been successfully laid down. It is the heaviest yet submerged, weighing 1,260 tons, although the distance is only 140 miles.

CITY MORTALITY.—There were 433 deaths in this city last week, eight less than the week previous. One death from yellow fever is reported. The deceased, a gentleman from Savannah, aged 22 years, arrived in the city on the 23d ult., sick with fever, and died four days after.

The colored people of Ohio intend holding a Convention at Cincinnati, in November, to consider the disabilities under which they labor, such as exclusion from the jury box, elective franchise, &c.

Vicksburg papers report the yellow fever to be steadily on the increase in that city, and no diminution is expected until the appearance of frost.

The Richmond, Texas, *Reporter*, of the 29th ult., says Phillips and Burt passed through Richmond a few days before, with the self-enraptured girl, Caroline, from New York, and that she seemed delighted with the change in her situation.

FRANKLIN'S EARLY HOME.—The Franklin House in Boston, at the corner of Harrison and Union streets, is to be destroyed. The land on which it stands has been taken by the city to widen the street. The windows of the house are already broken in, and the ball protruding from the corner of the house into the street with Josias Franklin upon it, the sign of that worthy soap boiler, has disappeared from the place where it hung for more than a century and a half.

A Havana correspondent states that the Spanish Government is about to take the proposed Submarine Telegraph cable into its own hands; giving out the providing and laying of the cable by contract.

The following advertisement appears in the St. Louis *Republican*: "Excuse—Miss Anna Gould to John Canaday, City Marshal, both of Leavenworth, K. T. From this time henceforth and forever—until Miss Anna Gould becomes a widow—all young gentlemen are requested to withdraw their particular attentions."

NEW COUNTERFEIT.—A new and very dangerous counterfeit \$20 bill on the Bank of the State of New York, has just been put in circulation. The following is a description forwarded to us by Gwyne & Day, No. 12 Wall-street: Vignette represents an Indian girl seated, leaning her arm on a rock, and looking at a sailing ship, with a city in the distance; on the right end is an oval picture of a locomotive and the figures 20 above it. It is unlike the genuine, which has two females for a vignette. The note is altered from the note of some broken bank, but is extremely well done.—*Tribune*.

ASTRONOMICAL.—The Astronomical Expedition, under Lieut. Gillis, sent out to observe the great solar eclipse of September 7th, was at Puyta, Peru, on the 30th of August, making a temporary sojourn at that point, before proceeding to a final station within the limits of totality.

THE GREATEST FREIGHT.—A few nights since, the steamer *New World* took from this city to Albany, the largest freight ever carried in one steamer on the Hudson river. It amounted to over 550 tons. She had, beside, a very large number of passengers.

THE MACKEREL FISHERY.—The Gloucester *Telegraph* says that though the vessels arriving are not bringing full fares, the mackerel are very fine—all large and fat.

ARCTIC RELIC.—The figure head of the *Adancer*, which was brought home by Dr. Kane after he had been compelled to abandon the vessel in the ice of the Arctic regions, has been presented by his relatives to the Masonic lodge in New York, named the Kane Lodge, and is now exhibited at the rooms of the Mercantile Library, Astor Place.

SERMONS WANTED.—A writer in the *True Southron*, published at Vicksburg, Miss., proposes that the Commercial Convention to assemble at Vicksburg, in May next, raise a fund to be distributed in premiums for the best sermons in favor of the re-opening of the African Slave-Trade.

SUB-MARINE CABLE TO CUBA.—Some time since it was announced that Mr. Samuel Kennedy had gone to Havana, in order to perfect arrangements with the limited joint stock company, under the style of A. M. Mora & Co., which had applied some two years since for this privilege. Mr. Kennedy has returned to New York, having been well received in Havana. It is stated that the full stock—\$800,000—has been subscribed, and ten per cent paid in. Mr. Kennedy having obtained charters from the States of Georgia and Florida, is now about to proceed South for the purpose of definitely locating the land connections of the line. Two routes are now under consideration—one from Macon, Georgia, to St. Marks in Florida, by way of Americus, Albany and Tallahassee; the other is from Savannah to Cedar Keys, crossing the Altamaha river and passing through Brunswick, Darien, and Fernandina. This company has a privilege for laying a cable to Cuba, granted by the Junta de Fomento there, which only requires the sanction of the Queen. It is said that the Captain General has given it strong assurances of his support for obtaining this.

INTERESTING MISCELLANY.

THE MAMMOTH CAVE.

FEARFUL ADVENTURE.

The hero of the exploit thus reported in the *Louisville Journal* of September 11th, is William C. Prentice, the son of George D. Prentice: At the supposed end of what has always been considered the longest avenue of the Mammoth Cave, nine miles from its entrance, there is a pit, dark, and deep, and terrible, known as the Maelstrom. Tens of thousands have gazed into it with awe whilst bengal-lights were thrown down it to make its fearful depths visible, but none ever had the daring to explore it. The celebrated guide Stephen, who was deemed insensible to fear, was offered six hundred dollars by the proprietors of the Cave if he would descend to the bottom of it, but he shrank from the peril. A few years ago a Tennessee Professor, a learned and bold man, resolved to do what no one before him had dared to do, and making his arrangements with great care and precaution, he had himself lowered down by a strong rope a hundred feet, but at that point his courage failed him, and he called aloud to be drawn out. No human power could ever have induced him to repeat the appalling experiment.

A couple of weeks ago, however, a young gentleman of Louisville, whose nerves never trembled at mortal peril, being at the Mammoth Cave with Professor Wright, of our city, and others, determined, no matter what the dangers and difficulties might be, to explore the depths of the Maelstrom. Mr. Proctor, the enterprising proprietor of the Cave, sent to Nashville and procured a lung rope of great strength, expressly for the purpose. The ropes and some necessary timbers were borne by the guides and others to the point of proposed exploration. The arrangements being soon completed, the rope, with a heavy fragment of rock affixed to it, was let down and swung to and fro to dislodge any loose rocks that would be likely to fall at the touch. Several were thus dislodged, and the long-continued reverberations, rising up like distant thunder from below, proclaimed the depth of the horrid chasm. Then the young hero of the occasion, with several hats drawn over his head to protect as far as possible against any masses falling from above, and with a light in his hand and the rope fastened around his body, took his place over the awful pit and directed one half dozen men, who held the end of the rope, to let him down into the Cimmerian gloom.

We have heard, from his own lips, an account of his descent. Occasionally masses of earth and rock went whizzing past, but none struck him. Thirty or forty feet from the top, he saw a ledge, from which, as he judged by appearances, two or three avenues led off in different directions. About a hundred feet from the top, a cataract from the side of the pit went rushing down the abyss, and, as he descended by the side of falling water, and in the midst of the spray, he felt some apprehension that his light would be extinguished, but his care prevented this. He was landed at the bottom of the pit, a hundred and ninety feet from the top. He found it almost perfectly circular, about eighteen feet in diameter, with a small opening at one point, leading to a fine chamber of no great extent. He found on the floor beautiful specimens of black siliceous of immense size, vastly larger than was ever discovered in any other part of the Mammoth Cave, and also a multitude of exquisite formations, as pure and white as virgin snow. Making himself heard, with great effort, by his friends, he at length asked them to pull him partly up, intending to stop on the way and explore a cave that he had observed opening about forty feet above the bottom of the pit. Reaching the mouth of the cave, he swung himself with much exertion into it, and holding the end of the rope in his hand, he incautiously let it go, and it swung out apparently beyond his reach. The situation was a fearful one, and his friends above could do nothing for him. Soon, however, he made a hook of the end of his lamp, and by extending himself as far over the verge as possible without falling, he succeeded in securing the end of the rope. Fastening it to a rock, he followed the avenue 150 or 200 yards to a point where he found it blocked up by an impassable avalanche of rock and earth. Returning

to the mouth of the avonue, he beheld an almost exactly similar mouth of another on the opposite side of the pit, but, not being able to swing himself into it, he fastened the rope around his body, suspended himself again over the abyss, and shout d to his friends to raise him to the top. The pull was an exceedingly severe one, and the rope being ill-adjusted around his body, gave him the most excruciating pain. But soon his pain was forgotten in a new and dreadful peril. When he was 90 feet from the mouth of the pit and 100 feet from the bottom, swaying and swinging in mid-air, he heard rapid and excited words of horror and alarm above, and soon learned that the rope by which he was upheld had taken fire from the friction of the timber over which it passed. Several moments of awful suspense to those above, and still to him below, ensued. To them and him a fatal and instant catastrophe seemed inevitable. But the fire was extinguished with a bottle of water belonging to himself, and then the party above, though almost exhausted by their labors, succeeded in drawing him to the top. He was as calm and self-possessed as upon his entrance into the pit, but all of his companions overcome by fatigue, sank down upon the ground, and his friend, Professor Wright, from over-exertion and excitement, fainted and remained for a time insensible.

The young adventurer left his name carved in the depths of the Maelstrom—the name of the first and only person that ever gazed upon its mysteries.

A VOICE FROM ASSYRIA.

EDITORS OF THE INDEPENDENT:

Gentlemen—The following facts were communicated to the Royal Society of Antiquarians under date of September 15th, 1858, and also, in brief, to the American Oriental Society, two days later.

But in this telegraphic age, when at any moment the Divine telegram may flash from continent to continent, "There is one YAHVEH, and and his name one," these great historic facts ought not to be confined to the circle of the few and the dust of the schools.

They belong of right to the press, to be brought home by its power to the understanding and the hearts of the people.

In Layard's Second Expedition to Assyria and Babylonia, in a Table of the Thirteen Great Gods of Assyria, the one marked No 6. is named YAV.

Sir Henry Rawlinson in his Herodotus, just out in London, calls this name IVA, or EVA, which is the same thing. The sign in the Assyrian or wedge-shape mode of writing—called the arrow-headed, or cuneiform character—having the same phonetic power—that is, the same power or back bone as a consonant, in either case.

The difference in vocalizing the Assyrian, or cuneiform symbol, depends upon the nearness to, or departure from, the Hebrew, as a standard, in sounding mere or less broadly the kindred Chaldean vowels.

Now YAV is one of the oldest gods of Assyria, appearing in the nineteenth century before Christ—as an element in the name of a son of Ismi-dagon, a King of UR of the CHALDEES.

YAV—GOD OF THE ATMOSPHERE, one of the very oldest and earliest names among the Assyrian deities yet found, and always regarded with reverence, enters as an element into the name of the son of the King of the city where Abraham was born; is found upon the very earliest cylinders and inscribed bricks of that city; and was thus entirely familiar to the patriarch, both in its use and its perversion through the elemental worship of the Chaldeans.

So much for Assyria. What do we find in Hebrew?

It is now ascertained and conceded, that the Assyrian arrow-headed, or middle-cuneiform writing, is merely a family language of the Hebrew—the Hebrew verb and the Assyrian verb interpreting each other.

We find YAHVEH and its contract YAH, being different and yet, kindred relations.

Bunsen, in his "Bibel-Werk," (his great work on the Bible, just coming out in Germany) makes the unqualified statement as one from which no scholar can dissent, that *Jehovah* is "no word" at all. It is simply a manufacture. The true Hebrew name for the Supreme God of Abraham, the patriarchs, and the Pentateuch, is YAHVEH—in its contract-form YAH.

It is likewise conceded by all who understand the subject, that the Book of Genesis, especially throughout the first eleven chapters, is made up of various documents. These documents antedate as much the Egyptian "Book of the Dead," found about the persons of all respectable mummies of fashion, (which in its present form at least, can hardly be placed earlier than Abram) as Abram and the "Book of the Dead" antedate Moses.

The documents are scientifically discriminated by Dr. Herman Hupfeld of Halle, in his "Die Quellen der Genesis," (The Source of Genesis) Berlin, 1853.

Those in the first eleven chapters of Genesis are well separated and set forth in Bunsen's "Bibel-Werk" above alluded to, Leipzig, 1858.

Of the explanation given to the documents in unfolding the archeology of Genesis, found in the volume "Yahveh Christ," it is unnecessary here to speak.

The documents with which Abraham was so familiar may be designated in a brief and popular way, as the two accounts of creation—the two accounts of the Flood—Records of the House of Noah, with records of the Abrahamic, or House of Abraham, etc. etc.,

All these appear in the first eleven chapters of Genesis, and may be read as separated in Bunsen.

We can thus determine at once, the first use of YAHVEH, among the Hebrews. It is the name of the Supreme Deity in the second account of Creation—in the second account of the Flood—in the mouth of Noah, and the invocations of Abraham.

So another, and a slightly older word, *Elohim*—implying the knowledge of the singular form *EL*, likewise appears as the name of the Supreme Deity of the Hebrews—in the first account of Creation—the first account of the Flood—the Records of the House of Noah, and in the mouth of Abraham.

It is further well known to all acquainted with the subject, that both the Phenicians and the late Chaldeans (family relatives of the Hebrews speaking branches of the same Semitic language) perverted the first and oldest name of the Supreme Deity, viz. *Elohim*, with its singular form *EL*, from its original monotheistic idea to a foreign and polytheistic use.

On the cylinders and inscribed bricks of *Ur of the Chaldees*, the birth-place of Abraham, and the land of his fathers, we find the earlier Chaldeans did the very same thing for YAHVEH and its contract YAH.

The deep historic interest of this hitherto lost determination of YAHVEH speaks for itself. The facts are their own commentary.—*Independent*.

Mr. J. W. MARTIN, a trance-speaking medium, formerly of Albany, is requested to send me his address, as I have an important communication to make him.

A. OSBORN, 852 Broadway.

HAVE YOU SEEN THE COMET?

Of course everybody, blessed with sight, has seen the eccentric stranger; but, probably, everybody is not acquainted with its history, and therefore the following facts which we throw together, may not be uninteresting:

There appears to be a difference of opinion among astronomers as to the period of its debut; some assert that it was first seen in 104, and re-appeared at intervals of about 202 years; one was seen in 395; in 608; in 975; in 1264; and in 1556. If this be the same, it is of peculiar interest, not only from having caused Charles V. to abdicate his throne, but in 1264 it was regarded as having presaged the sickness and death of Pope Urban IV. The Emperor (Charles V. of Spain) considered it an omen of his death, and abdicated; although he survived it some years. In 1264 it presented a terrific appearance, and approached the sun with a tail one hundred degrees in length. Its tail came streaming up in the morning several hours before its head; and when its nucleus was in the zenith, the train stretched below the western horizon. It is said to have disappeared October 3d, on the day of the death of Pope Urban IV.

Other astronomers say that the elements correspond with those of the first comet of 1827, and with those of 1764. This will make the period of revolution about 31 years. The period of 63 years comprehended between 1764 and 1827 will embrace two returns to its perihelion. The difference of half a year is within the limits of perturbation. This will make its return, previous to 1827, in 1795. If this be its true period, its next return may be expected about 1889 or 1890.

About the first of October, it is said, the comet will be of the most striking brightness, possibly the largest of the century, and at that time will be seen near Arcturus, perhaps even surpassing that brilliant star in splendor. It will be within 6,000,000 miles of the earth, having been traveling toward it at the rate of 150,000 miles an hour. One authority states its tail is 6,000,000 miles in length. As it disappears from the globe it will approach near the planet Venus, and doubtless create some alarm among the inhabitants about the middle of October. They will probably retain as lasting a remembrance of the comet of 1858, as some persons now alive, do of the famous comet of 1811.

THE BOOK OF RUTH.

It is said that Dr. Samuel Johnston on one occasion had gathered around him that select circle of literary friends who often met to hear the recitations of each other's productions of genius, or to listen to such results of literary discovery as any one might find among the unknown relics stored away in the corners of great libraries, or among restored fragments of ancient learning which were now and then brought to light. At this interview the celebrated critic and essayist read to his friends what he said was a pastoral in prose, or what they might call a Bucolic or a Georgic, if they could give it a name, and locate its author-ship and characters. After reading from some manuscripts or scattered leaves this entire book of Ruth, his literary associates were enraptured with admiration. They inquired where such an original and matchless production had originated; how it came to be known; and they declared that in all their classical readings they had never seen it, nor the like of it; and that such a relic of literature, was now destined to immortality. The reader at length told them that this literary gem could be found in their printed Bibles, far back among the unread records of the Jewish judges and kings; and that in neglecting these ancient chronicles for heathen classics and for modern literature, they had overlooked the fountain of the purest learning.

It is one of the peculiar excellences of these ancient Scripture narratives, that their portraits of character are true to the life, and are at once recognized by the lovers of what is genuine in nature, even in the remotest times and countries. Full three thousand years have passed since the events and persons of this narrative formed a part of the then acting age; and yet so fresh are these scenes, so tender are these strokes of nature, that artists have vied with each other in bringing out these features as the choicest subjects of their genius, whether in poetry, sculpture, or painting.—*Southern Baptist*.

RAPID GROWTH OF A WESTERN CITY.—Not four years since, according to the *Leavenworth Times*, the first house was built in that place. Yet at this time they have 1300 houses within their bounds, and a large number in process of building, or yet to be erected ere the season closes. It is little over three years, since the population of the city was estimated at 100. Now it is at least eight thousand. It has 9 hotels, 32 grocery stores, 11 banking houses, 22 dry goods do., 23 clothing and 13 tailoring establishments, besides other stores for every variety of goods to the number of about 125; four daily and four weekly papers, 22 real estate offices, 79 lawyers, 38 doctors, &c. &c.

PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy.

Rev. John Pierrepont will lecture at Dodworth's Academy, next Sunday, morning and evening.

Lamartine Hall.

Mrs. J. F. Coles will speak in Lamartine Hall, corner of 8th Avenue and 29th street, on Sunday evening, 17th inst.

Lectures by Mrs. Britt.

Mrs. Britt will lecture in Wapello (Louisa county), Iowa, from the 12th to the 17th inst.; at Peoria, Ill., from the 19th to the 24th. Letters addressed to her at LaSalle, Ill., will reach her.

Mrs. French's Movements.

Mrs. French will lecture in Burlington, Vt., Sunday, Oct. 17; in Montreal, on the 19th, 20th and 21st; in Providence, each Sunday in November. Mrs. French will receive calls to lecture, week evenings, during the month of November, at points in the vicinity of Providence. Address, No. 8 Fourth Avenue, N. Y.

Mrs. Hall.

The undersigned, who, from having been associated with the above named lady in the practice of healing during the past year is well qualified to judge of her merits, begs leave to adopt this method of attesting to her peculiar and extraordinary power over disease; and since circumstances beyond the control of either, have caused a separation, those desiring her services are hereby cordially recommended to her address, 50 Norfolk-street. Wm. C. HUSSEY, 274 Canal-street.

Mrs. Caroline E. Dorman, who is well known as being one of the oldest and best developed clairvoyants in the country, has established herself permanently in Newark, N. J., where, we are pleased to hear, she is enjoying a large practice, and performing many remarkable cures, some of which we hope soon to be enabled to publish in the *TELEGRAPH*. All medicines prescribed by Mrs. D., when in the clairvoyant condition, are put up by her husband, Dr. Dorman, whose long experience in such matters warrants strict compliance with the spiritual formulas.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Aches—Duty, 15 ct. ad val.		Timber, 15 ct. ad val.	
Port, 1st sort, 100lb.	6 00	Do. 1st sort, 100lb.	6 00
Port, 1st sort, 100lb.	6 00	Do. 1st sort, 100lb.	6 00
Beeswax—Duty, 16 ct. ad val.		Timber, 15 ct. ad val.	
American yellow, 1 lb.	32 a	Do. 1st sort, 100lb.	6 00
Bristles—Duty, 4 ct. ad val.		Timber, 15 ct. ad val.	
Amer. gray and white...	31 1/2 a	Do. 1st sort, 100lb.	6 00
Candles—Duty 15 ct. ct.		Timber, 15 ct. ad val.	
Spruce, 1 lb.	40 a	Do. 1st sort, 100lb.	6 00
Do. pt. Kingdams...	18 a	Do. 1st sort, 100lb.	6 00
Adamantine, city...	16 a	Do. 1st sort, 100lb.	6 00
Adamantine, Star...	16 a	Do. 1st sort, 100lb.	6 00
Coffee—Duty, 16 ct. ad val.		Timber, 15 ct. ad val.	
Java, white, 1 lb.	14 1/2 a	Do. 1st sort, 100lb.	6 00
Mocha...	9 1/2 a	Do. 1st sort, 100lb.	6 00
Brazil...	12 a	Do. 1st sort, 100lb.	6 00
Laguayra...	12 a	Do. 1st sort, 100lb.	6 00
Maracaibo...	11 1/2 a	Do. 1st sort, 100lb.	6 00
St. Domingo, cash...	9 1/2 a	Do. 1st sort, 100lb.	6 00
Cotton.		Timber, 15 ct. ad val.	
Ordinary...	— a	Do. 1st sort, 100lb.	6 00
Middling...	— a	Do. 1st sort, 100lb.	6 00
Middling Fair...	— a	Do. 1st sort, 100lb.	6 00
Feathers—Duty, 25 ct. ct.		Timber, 15 ct. ad val.	
Live Geese, 1 lb.	47 a	Do. 1st sort, 100lb.	6 00
Tennessee...	43 a	Do. 1st sort, 100lb.	6 00
Flax—Duty, 15 ct. ad val.		Timber, 15 ct. ad val.	
American, 1 lb.	8 a	Do. 1st sort, 100lb.	6 00
Flour—Duty, 15 ct. ad val.		Timber, 15 ct. ad val.	
Rejected State...	3 7/8 a	Do. 1st sort, 100lb.	6 00
State, superfine...	4 80 a	Do. 1st sort, 100lb.	6 00
State, extra brand...	5 00 a	Do. 1st sort, 100lb.	6 00
Ohio, Ind. & Ill. fl. h. sup.	6 00 a	Do. 1st sort, 100lb.	6 00
do. extra...	6 50 a	Do. 1st sort, 100lb.	6 00
do. r'd lip, sup.	6 00 a	Do. 1st sort, 100lb.	6 00
do. extra...	6 50 a	Do. 1st sort, 100lb.	6 00
Ill. & St. Louis sup. & fan.	6 75 a	Do. 1st sort, 100lb.	6 00
do. extra...	6 25 a	Do. 1st sort, 100lb.	6 00
Mich. Wis. & Iowa extra.	6 50 a	Do. 1st sort, 100lb.	6 00
Southern Baltimore sup.	6 50 a	Do. 1st sort, 100lb.	6 00
do. extra...	6 75 a	Do. 1st sort, 100lb.	6 00
Georgetown & Alex. sup.	6 75 a	Do. 1st sort, 100lb.	6 00
do. extra...	6 00 a	Do. 1st sort, 100lb.	6 00
Petersburg & Rich. sup.	6 75 a	Do. 1st sort, 100lb.	6 00
do. extra...	6 25 a	Do. 1st sort, 100lb.	6 00
Tenn. & Georgia sup.	6 00 a	Do. 1st sort, 100lb.	6 00
do. extra...	6 75 a	Do. 1st sort, 100lb.	6 00
Grain—Duty, 15 ct. ad val.		Timber, 15 ct. ad val.	
Wheat—O. Ind. & Ill. w. 1 lb.	1 15 a	Do. 1st sort, 100lb.	6 00
do. winter red 1 lb.	1 08 a	Do. 1st sort, 100lb.	6 00
do. spring...	80 a	Do. 1st sort, 100lb.	6 00
Milwaukee club...	1 03 a	Do. 1st sort, 100lb.	6 00
Missouri white...	none	Do. 1st sort, 100lb.	6 00
do. red...	1 80 a	Do. 1st sort, 100lb.	6 00
Tenn. and Kent. white...	1 25 a	Do. 1st sort, 100lb.	6 00
do. red...	1 10 a	Do. 1st sort, 100lb.	6 00
Canada white...	1 25 a	Do. 1st sort, 100lb.	6 00
do. red...	1 15 a	Do. 1st sort, 100lb.	6 00
Southern white...	1 10 a	Do. 1st sort, 100lb.	6 00
do. red...	1 10 a	Do. 1st sort, 100lb.	6 00
Cons. Western mixed...	70 a	Do. 1st sort, 100lb.	6 00
Do. & Jer. yel.	— a	Do. 1st sort, 100lb.	6 00
Southern white...	62 a	Do. 1st sort, 100lb.	6 00
do. yellow...	— a	Do. 1st sort, 100lb.	6 00
Rye...	75 a	Do. 1st sort, 100lb.	6 00
Oats...	37 a	Do. 1st sort, 100lb.	6 00
Barley...	1 08 a	Do. 1st sort, 100lb.	6 00
Hay.		Timber, 15 ct. ad val.	
N. H. in bla. 100 lb.	50 a	Do. 1st sort, 100lb.	6 00
Hemp.		Timber, 15 ct. ad val.	
Russia, ct. 1 ton...	180 00	Do. 1st sort, 100lb.	6 00
Do. outshot...	175 00	Do. 1st sort, 100lb.	6 00
Manilla, 1 lb.	7 1/4 a	Do. 1st sort, 100lb.	6 00
Sisal...	6 1/2 a	Do. 1st sort, 100lb.	6 00
Italian, 1 ton...	— a	Do. 1st sort, 100lb.	6 00
Do. do. dressed...	92 00	Do. 1st sort, 100lb.	6 00
American down...	120 00	Do. 1st sort, 100lb.	6 00
Do. do. dressed...	180 00	Do. 1st sort, 100lb.	6 00
Hides—Duty, 4 ct. ad val.		Timber, 15 ct. ad val.	
R. O. and B. Ayres, 20a	28 a	Do. 1st sort, 100lb.	6 00
24lb. 1 lb.	13 a	Do. 1st sort, 100lb.	6 00
Do. do. gr. & C.	23 a	Do. 1st sort, 100lb.	6 00
Orinoco...	21 a	Do. 1st sort, 100lb.	6 00
San Juan...	16 a	Do. 1st sort, 100lb.	6 00
Savannah, etc.	16 a	Do. 1st sort, 100lb.	6 00
Maracaibo s. and d.	18 1/2 a	Do. 1st sort, 100lb.	6 00
Naranch. s. etc.	21 1/2 a	Do. 1st sort, 100lb.	6 00
Matamoros...	21 1/2 a	Do. 1st sort, 100lb.	6 00
P. Cab. d. oct.	22 a	Do. 1st sort, 100lb.	6 00
Vera Cruz...	13 a	Do. 1st sort, 100lb.	6 00
Dry South...	12 1/2 a	Do. 1st sort, 100lb.	6 00
Calcutta d. f.	1 60 a	Do. 1st sort, 100lb.	6 00
Do. Kips, 1 piece...	1 20 a	Do. 1st sort, 100lb.	6 00
Do. Dry Salted...	1 10 a	Do. 1st sort, 100lb.	6 00
Black, dry...	1 10 a	Do. 1st sort, 100lb.	6 00
Honey—Duty, 24 ct. ad val.		Timber, 15 ct. ad val.	
Cuba, 1 gal.	64 a	Do. 1st sort, 100lb.	6 00
Comb...	14 a	Do. 1st sort, 100lb.	6 00
Hops—Duty, 15 ct. ad val.		Timber, 15 ct. ad val.	
1857, Eastern & Western...	6 a	Do. 1st sort, 100lb.	6 00
1858, Eastern & Western...	14 a	Do. 1st sort, 100lb.	6 00
Horns—Duty, 4 ct. ad val.		Timber, 15 ct. ad val.	
Ox, B. A. & R. G. & C.	6 a	Do. 1st sort, 100lb.	6 00
Leather (Solo)—Duty, 16 ct. ad val.		Timber, 15 ct. ad val.	
Oak, 1 lb.	28 a	Do. 1st sort, 100lb.	6 00
Do. middle...	28 a	Do. 1st sort, 100lb.	6 00
Do. Heavy...	27 a	Do. 1st sort, 100lb.	6 00
Do. dry hds...	24 a	Do. 1st sort, 100lb.	6 00
Do. Ohio...	26 a	Do. 1st sort, 100lb.	6 00
Do. Southern Light...	25 a	Do. 1st sort, 100lb.	6 00
Do. all weights...	— a	Do. 1st sort, 100lb.	6 00
Hemlock, light...	23 a	Do. 1st sort, 100lb.	6 00
Do. middle...	24 1/2 a	Do. 1st sort, 100lb.	6 00
Do. heavy...	23 1/2 a	Do. 1st sort, 100lb.	6 00
Do. damaged...	10 a	Do. 1st sort, 100lb.	6 00
Do. pr. do...	13 a	Do. 1st sort, 100lb.	6 00
Lime—Duty, 10 ct. ad val.		Timber, 15 ct. ad val.	
Rockland, com.	— a	Do. 1st sort, 100lb.	6 00
Lump...	— a	Do. 1st sort, 100lb.	6 00
Lumber—Duty, 15 ct. ad val.		Timber, 15 ct. ad val.	
Doct of North American Colonies, rns.	— a	Do. 1st sort, 100lb.	6 00
Wholesale Price.	— a	Do. 1st sort, 100lb.	6 00
Timber, W.P. 100 ft.	18 a	Do. 1st sort, 100lb.	6 00
Do. oak, 100 ft.	22 a	Do. 1st sort, 100lb.	6 00
Do. Gl. W.	36 a	Do. 1st sort, 100lb.	6 00
Do. Geo. Y.P. by car, 100 ft.	26 a	Do. 1st sort, 100lb.	6 00
Eastern Spruce and Pine.	10 00	Do. 1st sort, 100lb.	6 00
by cgo.	10 00	Do. 1st sort, 100lb.	6 00

THE SPIRITUAL TELEGRAPH.

WILKES HAYES, April 27, 1858.

TO THE PATRONS OF THIS PAPER.

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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.

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J. J. Andrews, New Britain, Conn.

New York, June 8, 1858.
Witness:
A. G. Wolf, Mystic River, Conn.
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LYSANDER C. BURTON, New Britain, Conn.

DR. SCOTT:—I had I shall want some more of your Cough medicine: it works like a charm. My daughter was very bad with a cough for a long time, and I was afraid she could not live long. After taking only two bottles, she is almost well. This is great medicine—people are astonished at its effects. No doubt I shall be the means of selling a large quantity of it, here in this section. Send it by Hoop's Express as you did before.

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

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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 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. This 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 \$6, 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.

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Mrs. S. H. N. —, 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 28th day of April, to consult Dr. John Scott relative to a sore upon my hip, 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 go under treatment at the "Scott Healing Institute." Upon the 8th day of May I placed myself in the hands of Dr. John Scott, and on this 3d day of June, four weeks to the day, I leave for home, entirely cured of the cancer.

R. J. ANDREWS, New Britain, Conn.

New York, June 8, 1858.

Witness:
A. G. Wolf, Myrtle River, Conn.
SAMUEL H. NIX, Griffin, Ga.
LEANDER C. BURTON, New Britain, Conn.

WILKIE BATES, April 27, 1858.

Dr. Scott:

Sir—I find I shall want some more of your Cough medicine: It works like a charm. My daughter was very bad with a cough for a long time, and I was afraid she could not live long. After taking only two bottles, she is almost well. This is great medicine—people are astonished at its effects. No doubt I shall be the means of selling a large quantity of it, here in this section. Send it by Hope's Express as you did before.

My best respects,

1858 GRAY.

Mrs. Mulligan had been afflicted, for years, with the heart disease. The physicians pronounced her incurable, and gave her up to die. Mrs. Lester persuaded her to come to the "Scott Healing Institute." After the third visit, she was able to do a hard day's scrubbing and washing. She is now enjoying perfect health. She resides number 106 Tenth-avenue, New York city. Dr. John Scott only placed his hands upon her three times.

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WOODMAN'S

REPLY to Dr. DWIGHT.—The THREE

LECTURES of J. C. WOODMAN, Esq. (a distinguished lawyer of Portland, Me.), in reply to the indiscriminate assaults of Rev. Dr. Dwight, on Spiritualism, will be on our counter for sale before this paper reaches our readers. It is a strong production, clear, direct, logical, and we heartily commend it to the attention of the friends of the cause. The divine, with his joy and glory 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 Bible, historical and philosophical grounds, which the New Dispensation has called forth. Price, 25 cents; postage, 6 cents. Address, CHARLES PARTRIDGE, 291 if Office of the Spiritual Telegraph, 390 Broadway.

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THE PARTNERSHIP heretofore existing under the name of SCOTT & CO., is dissolved this day. New York, Aug. 16, 1858. DR. JOHN SCOTT.

DR. G. A. REDMAN,

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