

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

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WHOLE NO. 338.

THE SPIRITUAL TELEGRAPH.

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tained, the second is gold, inclosed in letters. Our friends abroad can have this paper as regular as those around us, by giving full address and prompt remit lances, and we respectfully solicit their patronage,

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PHILANTHROPIC CONVENTION,

HELD IN UTICA, ON THE 10th, 11th, and 12th Sept., 1858.

ADDRESS OF A. E. NEWTON.

[This address should have been printed in the afternoon proceedings. of the last day, but we did not get the copy in time to lay it before our upon the rights and welfare of others, including all actual de- that if others answer truthfully, they will for the greater part, readers. Even this is only a part of Mr. N.'s address. ED.1

The problem which engages our attention to-day is no novel one. Rivers of ink have been shed-immeasurable quantities of breath have been expended—unnumbered brains have been racked and exhausted upon it-but perhaps it is no nearer a solution which will be satisfactory to all minds to day, than it was when Zoronster retired to the solitary mountain, or Hindoo sages meditated among the primeval forests of the Central

Land. It can hardly be expected, therefore, that anything novel will now be uttered-that any marvellously new light will break upon the world on the present occasion. It is a problem to be solved by each individual for himself; and the solution of each will depend of necessity on the degree of insight and experience which the inquirer as an individual has attained. The best that any of us can do is to tell how the question looks to us to-day. Very likely some will give a quite different report from what they would have given one year ago -quite different from what they will give one year hence. Our statements, therefore, will be little else than simply an index to our present individual growth, and may none of them do more than approximate to the absolute, the truly real. Let us patiently and teachably hear all sides, and then become fully persuaded in our own minds, if we can.

DEFINITIONS.

ing and deduction on the subject before us.

all are agreed a though some disagreement exists, at least in our may be metely of the head, not of the beart statements, as to their nature and sources, and the means requisite to their removal or cure.

righteous laws, quarrels between nations, etc.

domestic discords, petty neighborhood quarrels, scandal-monger-, controversy may be estilled by the auswer to a single plain sing, frauds in trade, and the like.

There are physical evils, as malformation, impotency, and positive discase.

There are mental evils, as the constitutional lack or excess of some one or more of the mental faculties, producing eccentricity then all man's errors are solely of ignorance, and to be treated and insanity, or incapacitating the subject for the ordinary re- accordingly. If, however, it is answered in the negative, then aponsibilities of life.

vidual ungrowth or inexperience. Thus, the could is helpless might know." For if it be concelled that men do wrong because and ignorant—liable to numberless accidents— a state which is they do not fully know the consequences of wrong doing, the in a sense reil, as compared with the vigor, experience and wise question would still remain. What is the cause of their ignodom of manhood, though good, as compared with a still earlier rance? And this question would not be fully sucked it by say-256 stage. All evils of this class are comparative, or are lesser ing that they are born ignorant, and beace it is "organic." The

There are again evils pertaining to external nature, as earth- when they might be better informed quakes, destrictive storms, injurious extremes and changes of . For my own part, and from my own consciousness as an indiclimate, sterility of soil, defliculties in obtaining the necessaries vidual, I am compelled to my humiliating as is the confession -of life, obstacles to easy locomotion, communication, etc.

tions from the absolute right, I whatever that may be, I will at least answer the same way. injuries inflicted upon on a own moral nature, as well as kill. But why? What was the cause of my doing that which I others.

for the present purpose.

fact. The questions arising are-

undesirable thing < ? How far does their existence and perpetuation depend upon

How far is he blumable?

How best can we promote their removal? CAUSE AND NATURE.

In order to proceed understandingly, it is necessary to have sterility of soil, extremes of climate, destructive tempests, etc. and subjection of the will to the love of self and of pleasure is clear definitions of terms before the mind. Half our differences may be overcome and removed whenever may knows enough postire end. But it is a condition-- not a substance nor an are more in the use of terms, than in the essential ideas we in- [to do it. These, then, have their source in the nature of things, contry. tend to express by them. I have as yet heard in this Convens and are inseparable from a system of progress, which begins in | But, to go a step farther back: Why is all this? How can tion no sufficient discriminative analysis of the various distinct | the lower, and ascends to the higher. Lower, in this sense, is an intelligent being be thus disabiliary houself, and ask clases or kinds of evils to answer as a basis for correct reason-synonymous with imperfection, without which there could be no knowlegly against her own best interest?

or city, in its collective expacity, such as bad governments, un- standing, and from which a large share of the latter, in lack proceed.

There are social evils, which mur the harmony of the neight. The greatest truths are the simplest, and the simplest exborhood, the family, and all the nearer relationships of life—as pression of them is the best. It seems to me that the whole

> Do all men, at all times, perform the very best they know, or might know (

It this question can be answered truthfully in the affirmative, there are evils of the will which must be dealt with according There are evils, or undesirable conditions, incident to indi- to their peculiar nature. Please observe that I say, "know, or fact would still stare us in the fare, that some remain ignormat

that I have not at all times, through my whole life, done the Lastly, there are moral evils, such as crimes or infringements, best I knew, or might have known; and hence I may judge,

neglects or failures to do what might be done for the good of knew was not in accordance with absolute right, or was injurious to myself, or an infringement on the rights of another? The This analysis, if not entirely exhaustive, is deemed sufficient immediate and practical cause (whatever the remote and thesretical may have been was simply end plainly this -a desire The existence of these several classes of evil is a conceded for some present selfish gratification or so ming good overpowered the love of right, the since of justice, and regard for What is the source, or what the sources and nature of the... the good of others; and therefore I did not will or determine to do the right, but did practically do the wrong

Is not this the simple and obvious story of all conscious arong doing? Let every one look holdly and honestly into This or her own consciousness, and say if this is not "holding

the mirror up to Nature."

Let it be carefully noted, however, that this weakness or Causes may be immediate or remote, simple or complex. | degradation, or depravity of the will, while it does not consist To us, standing on the external plane of things, in the realm of in ignorance on the one hand, on the other dies not by any effects, only the more numediate or proximate causes of things means necessarily imply, as some have imagined, a love or are apparent. We penetrate toward remote or primal causes choice of wrong because it is wrong. Instead of this, the only in proportion to the clearness and depth of our in-ight ... depravity may consist merely in a love of wrong, because it to A large share of the evils which have been specified are agreeable. Nor does it indicate that t'e love of happines in clearly incident to a condition of ungrowth -- or at least to a not a prime principle in the human constitution; but it does lack of that wisdom which may be (not always ic) derived from evince that the love of present pleasure oftentimes overpowers observation and experience. Doubtless all diseases which flesh, the regard for right, though the latter may at the same time be is heir to, and most if not all the evils of external nature, as felt to be the sole condition of true happiness. This yielding

progress, no ascension. Evd of this kind is simply comparative, ! The plain solution of the whole problem lies in the obvious That various uncomfortable and undesirable things or condi- not positive. So far as it has to do with man, it may have re- fact that man is not a simple hat a complex being -he forcetions vist, both around and within us, which are termed evils, lation to his understanding, or knowledge, not to his will. It stituted of at least two-I believe three -in some sense distimet but confideed and emediag natures, or departments of the But it is alleged by some, and dented by others, that there some nature, if any prefer that phrase. One is the outer, or are also moral evil, of a different nature and source -- more animal nature; the other the inner or agentual nature. By There are what are termed political or car levils -- causes and deeply wated, bracket, and difficult to crudicate -- animal nature, I do not mean merely the visible, ponderable conditions adverse to the pence and prosperity of a nation, state levils of the will, or the heart, beside those of the under-besty, which has no life in itself; but also the speed, animus, or

, as well as its healy; though unimal-spirit, I con- himself surrounded. B33 (ten. have not clied immortality as an organized entity. with a higher nature, which is divine and im-**€**aga <u>C</u>U E2:377.1

serious despite of man being derived from, and a part the lattice like that of the back, possesses the same example the same that is, it is governed by the same laws, moved to a line by the same desires and just nots as is the a call ate died; that is, they have no perception of and the second only gratification. The ox has to prove of the uses, or ultimate goods, of what is about The grass, the flowers, the herboge, the trees, the beautithis is a specially tarther than they minister to the gratificabut of the animal desires. He is therefore blind as regards make and perception, or any conception of use and good. So of the wire and all world. And so of man in so for as he is an Animal I, a newl nature in him exhibits the some blind, The targent rapidles to sensual gratification, having in themwives an perception of use, and no limit but satisfy. They Don't the refere to be checked—to be bounded and directed by some antiligence and power above themselves-in order that they me facilities on is of use and good.

The spiritual nature of man, on the contrary-which, please decree, should not be confounded with what is commonly called his spirit-nature, or animal-spirit, as just described—has as an mential attribute of its constitution (at least in its unperverted) state, the per eption and love of use; and, in its superior or celestral degree the perception and love of good. This spiritmakeck stial nature is so conjoined in man with the animal, as to be in some sense, within and above the latter; and to act, or be expable of acting, in and through the animal man. When, therefore, the spiritual in man is in the a cendant, the animal is in subjection; its impulses are restrained and guided in all things to the which is pure, useful and good.

The animal knows nothing of moral evil or moral good. Man would know nothing of such distinctions, were he only an

The origin of evil in man's individual consciousness, then, is just reten he becomes sensible of a conflict letween animal diverse or selfiel, supplies and the some of right; and when he yields to We to more meteod of the latter.

I am fully aware that in this I am stating nothing new. It is only just what every body knows and feels to be true, when plainly stated-wife I altogether mistake the universal experien e of humanity.

But if this statement be correct, then the truth of the proposition contained in the resolution I have offered, follows mevitably, namely: That the practical cause of evil in human actions is to be found, not in ignorance alone, but in an ever of blind communities, which includes both ignorance of the understanding and depravity of the will; hence its practical cure is to be found in an increase of culightened spirituality.

But the question is apt to be somewhat complicated by serwal other considerations, some of which I will briefly notice.

It is supposed by some that the superior or spiritual-celestial nature of which I have spoken-whose perceptions and prompting are always pure and good -- is no part of the man proper, but is a distinct and superhuman presence, as "God," or "Chr. ." or the "Holy Spirit," acting in and through him. This question involves inquiries of the most ale truse and recondite character, reaching into a profound abyse of which few are qualified to speak with profit. All I have to say now is, that a. a matter of common experience in most, if not all persons, there are e-pontaneous desires and promptings toward that . b. h. i. wreig, and equally spoutaneous impulses to that which Fig. 1800, Lencheent, unselfish. So far as man's consciousme second and de leas much the originator of the one as of Richard Control of the doctrine Commended for sity," as generally understood. But no modest to reason to remain that he did not originate a single power or cape, as of his own being - who can not claim an exclusive It's an array of me and some his own thoughts-will be disposed to put on any of paids and self-righteousness on account of his was greature. And if God is the author of all good in man, (which properly interpreted, I concode, ; it is evident that He so provent in main's manost, and the two are organically so involved, that practically no obvious line of distinction can be drawn between the divine nature in mun, and the Universal Divine Spare In all things.

On the other hand it is asked, do evil thoughts and desires, there which are confeed dly adverse to the highest good of man, ar approved to ab late right and justice -- do these originate . to confine evil-door him elf, or are they tracrable to remoter Car . . . I and behind him?

to refuntarily partakes of them by consent of will, 11.11 to sectain clement or qualities in his constitu-Low who has consider and strongth to sport mean evil desired he cartiers to the a democratification to the power of temples. The wield read wir almost a moral certainty that he will yield to the who have had before him; and the circumstance interiors against the before of wishon from the negetic and co- wi has, or retard our progress, their effect is not the had an analytic and a second our progress, their effect is not the had an analytic and a second our progress, their effect is not the had an analytic and a second our progress, their effect is not the had an analytic and a second our progress, their effect is not the had an analytic and a second our progress, their effect is not the had an analytic and a second our progress, their effect is not the had an analytic and a second our progress, their effect is not the had an analytic and a second our progress, their effect is not the had an analytic and a second our progress, their effect is not the had an analytic and a second our progress, their effect is not the had an analytic and a second our progress, their effect is not the had an analytic and a second our progress, their effect is not the had an analytic and a second our progress, their effect is not the had a second our progress, their effect is not the had a second our progress, the second our progress our progress our progress which appeal to, and excite these desires, are found in the ob- lestial spheres - to ay nothing of what it may learn from earthly portant because imperceptible.

Man inherits seeds of evil from his progenitors. This is uniwith immertality, only by virtue of its versally conceded. The question whence came the first germs, though one of great interest theoretically, it may be impossible to answer with absolute certainty with our present knowledge. My little boy came running in the other morning from the garden, where he had been witnessing Nature's great mystery of ripening seeds in their bolls. He had observed that they were the same in kited as these planted months before in the springtime, and his mind had seized upon a great problem. Said he, with almost breathless curnestness, "Pather, where did they get the first seeds from, that were planted?" I could only reply, " My son, many an older head than yours has asked that question, but has received no answer. When I find out to my own satisfaction, I shall be most happy to tell you."

No one can dispute that seeds of evil have been sown from generation to generation, by hereditary transmission, and that they are propagated by all wrong doers under the laws of influence by word, and act, and silent magnetism. But whether the first wrong-doer, the original sinner, was Adam, Eve, or Lucifer, my present knowledge does not comble me to venture an opinion. Seers who can look further into the Arcana of the Universe than myself-angels, in comparison with whom I may be more of a child than my boy is to me-these may believe and affirm as they can. And so may dogmatists of every

carths? Or is it confined solely to this and a neighboring orb from the "peculiar institution," and supply its place by the love -a "lost world" whose inhabitants have been led into revolt of justice and beneficence, and there would be no evils left worth by the defection of a single angel at the first—as affirmed by calling a Convention about. The same applies with equal force one of our modern seers! An interesting question, indeed, but, to the northern employer, who grinds the face of his paid laborer. like the former one, which I have no ability to answer. Neither | And why does not the outraged moral sense of the nation rouse is it of any present practical consequence.

is to cure him if possible, and to put all others on their guard of the nation are overborne and paralyzed by the love of gain, against it. Then at our leisure we can inquire where first the of case, and of pleasure. Self-not Right-is King, and Cominfection originated, who was the first victim, and over what merce is its Prime Minister. districts it has spread. Hereditary and transmitted evil began! Again, why does the man steal his neighbor's horse, as has somewhere—that is certain—and, for aught 1 know, just as | been instanced, or why over-reach him in a bargain? Not belikely to be on Mr. Harris' "lost orb" as anywhere else.

The a priori argument sometimes adduced on this point, is a to attain some present gratification by it. very plausible one-and it once for a time came near bewildering my own mind. It is this that as God is perfect, infinitely | reney, or the speculator gamble in the necessaries of life? Begood, and everywhere present in the universe, there is no possible | causo these are supposed to be easier ways of meeting their own place for evil to get in! This would be perfectly conclusive but wants and gratifying their selfish desires than by hard producfor one thing, evil is in! It is thus in that defiance of the facts, tive toil. To come in conflict with so crushing a theory may be very bad for the facts, I allow; nevertheless, they are "stubborn things," and my own epinion is that the theory gets the greatest share of the damage. Whatever is, is possible!

I see not how it would be any easier for physical evil to get its "infernal hoof" into the universe under this theory, than for moral. Yet, as a matter of fact, both are here, and we must consequence of the indulgence of unbridled passions, without a shape our theories and our acts accordingly.

and consequent suffering have invaded a part of the universe, " God's body," than in believing that the same have invaded my own body, which is an epitome and image of that; nor that there are falses and evils to be shunned, on the alternative of fearfully painful consequences in the realm of spirit, than that there are pitfalls and poisons and dangers numberless to be shunned in the natural world.

It seems plain, then, that any theory of God, any system of theology, which does not leave man, in this world or any other, an ability to choose what is wrong instead of what is right, and thus to debase himself and aid in debasing others, wants mend-

ing. It does not conform to facts. True, so mixed up and interwoven are natural evils, evil: of ignorance and evils of will, that it is often difficult to distinguish reckless appetites of the animal body. them, and to pass righteous judgment upon a given act. But to do this may be no part of our legitimate business. "Judge not, lest ye be judged," is a wile maxim, that the world has hardly yet begun to reduce to practice. And it is easy to so by the mind on the former classes of evils as to shut out all cognizance of the latter. But the mind that seeks the honest truth or evils, but will use all possible efforts to overcome evil with will become as a little child, and take things as they are, however humiliating, rather than as it would be most agreeable to have them.

A state of things is clearly conceivable in which the spiritual would so predominate in all persons from birth, that they would be disposed to listen to the voice of interior wisdom, rather than to the impulses of external desire; or would spontaneously desize nothing but what would be for the good of all and in accord with absolute right. This would be a condition of natural harmony or proper balancement. Some examples of this, or of something nearly approximating to it, our world has had; and it is the testimony of seer that in some other worlds they are and have chosen otherwise, they are plainly his, and the rule and not the exception. The only evils in such case would be those of external nature and of an undeveloped undemondation of the is denied to more. We consider a mercase derstanding. And the would be greatly mitigated from what they are in a turd camb life, for the reason that when even the self-emblaces, and eller such unlovely traits, which close up the influence a vessel, and whether they speed a on the war of car

1 3 3 5 hk or animating principle. Every animal jeets and beings with which he, from no choice of his own, finds teachers even the inexperienced child would by its pure into ritions be saved from those errors which are most hurtful to human weal.

But such, unhappily, is not the state of things in our world. The remote and occult cause or causes we may be unable satisfactorily to explain. But the immediate and evident cause is an undue and often inborn strength of animal device, with a weakness, paralysis or depravity of the will, in consequence of which human beings do not always act up to their best knowledgeto the highest promptings of their better natures.

I have endeavored thus to make a careful and conscientions statement of the origin and nature of evil, avoiding the extremes of total depravity on the one hand, and of total undepravity on the other. I trust it comes somewhere near the "golden menn" of absolute truth.

And does it not plainly cover the whole ground of the problem before us? To refer to several of the specific evils which lave been so much discussed:

Why does a man enslave his fellow-man, deny him his natural rights, and despoil him of the fruits of his toil? Not because, in the abstract, he does not know this is wrong. I never knew a slaveholder to deny this, when the case was calmly put to his better nature. Ask him to change places with his slave, to become himself the chattel of another, and he at once demurs. He is not willing to be done by, as he does. It is simply because his selfish nature loves to dominate over others, and to enjoy the ease, luxuries and sensual gratifications that may be thus Is evil confined to this globe, or does it pertain equally to all [procured. At least, take away this sensual and selfish element itself in its might, and throw off the incubus of slavery, and every If a man has the plague, or the small-pox, our first business other political and social wrong? Because the spiritual forces

cause he does not know this is all wrong, but because he expects

Why does the shrewd financier issue his fictitious paper cur-

Why do men and women enter so unwisely the marriage relation? Too often on the one side or the other, or both, in obedience to merely animal impulses, or other base and unworthy motives.

Why are so many malformed, diseased, unwelcome, unloved and unlovely children introduced into existence? Mainly in thought of use or good. To be ushered into life without a I find no greater logical difficulty in conceding that discase joyous welcome, even under the sanction of Church and State. is the worst form of illegitimacy.

What is this "Free Love" (most vile misnomer) which has doubtless been instrumental in mystifying and debauching a few carnest minds, but which Press, Pulpit and People have conspired fulsely and foully to brand upon all progressive movements—what is it in its objectionable sense but blind spontaneous animal attraction given a loose rein—in other words, lust Tunbridled, but deified by the all-holy name of Love?

And lastly, why does the miscrable inebriate still drink of that intoxicating cup which he knows poisons his every vein, and kindles the fires of hell in each nerve of his body and sense of his soul? Simply because the spiritual energies of his inner being have become dominated and repressed by the wild and

The man or woman in whom the spontaneities of the lower nature are all subordinated to the intuitions and prompting, of the higher—or what is better, so purified and regenerated as to be no longer disorderly—in other words, the truly summer. man or woman will have no participancy in any of these wrongs

The classification and exhortation on this subject, given by an early Caristian writer, can hardly be improved. Said Paul, " The works of the flesh [the animal man] are these; adultery, | formestion, uncleanues; idolatry, witcheraft, hatred, variance, emulation, wrath, strife, seditions, here ins, envyings, murders, drunkenness, revelings, and such like." " But the truit of the spirit [the spiritual man] is love, joy, peace, long-suffering, gentlenes, gooducs, faith, meekness, temperance." "Walk in the spirit, and ye shall not fulfill the last of the flesh."

[Discourse concluded next wee...]

We can not all of us be beautiful, but the pleasurmes of a and strengthen the family affectiers and thed . Mant loure,

Hamis influence the character pretty maches undercurrents

SPIRITUAL LYCEUM AND CONFERENCE.

TWENTY-EIGHTH BESSION.

Tim question adopted for discussion was: "What are the causes and conditions of Spirit Manifestations?"

Mr. Parrimag hoped that the speakers would not confine their arguments exclusively to the spiritual causes of these manifestations, but that the mandane side, if possible, should be freely discussed. A gentleman proposed that Mr. Partridge should speak upoa the latter side of the question, and show earthly cause for the phenomena. Mr. Partridge declined doing so, for the reason that he could not conscientlously advocate that side; and if he should undertake to do so, he might he misuaderstood, and his mere argument be taken for his belief.

Mr. Colles offered to do justice to the earthly powers, which he thought be could do without compromising his conscience, and proposed following Mr. Partridge, after that gentleman should have concluded his testimony in behalf of the Spirits. Mr. Panthipog said: It has often been stated that the proper conditions for Inducing Spirit manifestations were passivity, harmony, and a general observance of the rules of order; but in my investigations I have witnessed many excellent and powerful manifestations, when none of these conditions have been observed when, in fact, the very reverse of harmony and passivity have obtained. As far as my observations have extended, I have no ticed that the most valuable condition regulaite to the production of satisfactory demonstrations, has been the need of the inquirer. When an honest investigator was in a condition to positively need a manifestation to remove his doubts or to settle his convictions, he has generally obtained it in spite of conflicting elements. A man's needs will be m t, though his wants may be unattended to. I believe the causes of the manifestations to be in the Spirit-world, when they can not be accounted for by any human laws. In all mental phenomena, although they may appear to be produced by human means alone, it strikes me that the real causes lie in the Spirit-world. I have seen experiments in paychology, in which the operator would for a time seem to have control of his subject, and to will him to do whatsoever he would; but suddealy the subject would be snatched from his grasp by some unseen refractory subject to obey his command. Such facts prove to me that | time to the study of causes. the Spirits stand behind all the efforts of the human operator, and only allow him to use the subject until they see proper to assume control. has seen London, impresses her with the fact.

Mr. Cours said: In taking my stand on the earthly side of causes, I wish it understood that I speak only of what I have witnessed in my own experience, which extends over five years of time, several thousand miles of space, and manifestations through several hundred different mediums. I have seen nearly all the phenomena that have bout Spirit hand. It is my present, deliberate conviction that all of these manifestations that were of a purely physical character were produced by human means. Many of them I know to have been thus produced. two years' investigation, I firmly believed all the manifestations I witnessed were spiritual, and simply because I took certain things for grantal, which were not proved. As for instance: When I have seen a table move "without contact," I have taken it for granted that the feet invertigations I had grown more cautious, and placed myself in a posiremained unmoved, or, being moved, betrayed the human means of its impossible for mortals to do the thing the thing was never done. I a mortal to accomplish. The moving of a straw will answer as well as exattered wits, and starting them upon the scent of Inquiry, soon turned up the cause in the shape of a sharp-tood boot as a tablemorer, a phosphorous pill as a Spirit-light, or a stuffed glove as a feet! And, by the way, in this manifestation, we have a phenomenon | Spirits. which the spiritual philosophy itself with all its expansiveness, can not account for. Hitherto the presence of a medium was considered indispensable to the production of a manifestation. It has never been asnamed that a medium can stand in Brooklyn, while a table moves in powerful, pervading Spirit whose presence fills the entire universe

understand how a stout Irishman inlight be able to drop a load alone, that he could not raise without help, but I can not perceive how he could rule alone that which he can not drop without avistance. Steing there are a few houses left in Hartford, it would be a good test, if during the transit of the next instalment, the Spirits would halt over Clinton Hall, and drop one or two into our Conference Room, in sight of the whole company,

Horace Dressen Deq. which Mr. Coles to explain certain eccentric manifestations through his own (Mr. C.'s) medium-hip, which occurred at Mr. Day's house some three yest ago, in which the Spirit of an Indian purported to control Mr. Coles.

Mr. Cores replied, that at that time he was what is called a medium and often supposed himself to be under the control of an Indian. Some year or two previous, he had been told at a circle that an Indian Spirit would take possession of him, and by a sort of self-induced ballucination, had afterward supposed himself to be thus possessed. When sit ting in circles in a passive state, his organs of marvelousness and imitation, and other incentives, would put him into the state of Indian manifestation, as it probably would into an frish manifestation, if he had been told in the outset that an Irish Spirit would possess him. It continued: I was honest then in my belief as I am now in my dishelief Even now I can, by putting myrelf in the same conditions, go through with the same manifestations. Notwithstanding my skepticism on there points, I am still a Spiritualist so far as belief in immortality -the individualized existence of Spirits after death, and their ability under certain, but very rare conditions, to manifest themselves to mortals, are concerned. I have no doubt that Spirits do often impress us and control us, sometimes with, and sometimes without, our own knowledge. But in the great majority of cases, when we think Spirits are talking to us through mediums, and fancy we are holding communication with Shakepeare, Byron, Swedenborg, Bacon and Black Hawk, we are only listening to the modium's self induced, intensified speculations, or are having our own thoughts, opinions and desires harled back upon us either rarified or densified, as conditions direct. I say that we are lamentably ignorant of the laws which produce these manpower, and no amount of will force or vocal bellowing would move his lifestations. We are running forever after the phenomena, but give no made by any mortal. It sound it very much like an .E day harp, and

At the close of Mr. Coles remarks, several enthusiastic friends, who appeared to be shocked at the freedom with which their favorite pillars In clairvoyance it seems more natural and philosophical that a Spirit of falth had been disposed of by the skeptical brother, arose simultashould impress a view of distant scenes upon the subject's mind, than incously and pitched into him with terrible oratorical energy, when Dr. that the mind of the subject should leave the body and take a journey [Gray came to the rescue, and insisted that Bro. Coles should be let evidence the more just and sound will be the verdick

Dr. Hallock said: This matter can be reduced to a common sense remarks cover only his own experience. This subject is not to be spoken of in this Conference, from the tipping of tables up to the battles of the past have been fought on faith alone, and for this reason the field is still open, and undecided, and ever will be until faith is then related a very interesting manifestation which he witnessed in them either for protection or instruction. Adjourned, Rochester, two years ago, through the mediumship of Miss Mary Comstock, an account of which was published in the Telkoraru at the of persons present did not apply the force. But when in subsequent time. While the Doctor and others were sitting at table with the medium, some unseen power produced upon the surface of her arm tion to see and know how the feel were bestowed, the table either rising up in clear, bold outlines, a rese bush, upon which was dependent a well defined rose, accompanied with a written communication of motion. And so of Spirit-lights, writing under the table, speaking eight or ten words. While the company were considering this manithrough trumpets, and the show of the Spirit hand. That each and all festation, a lady entered, and soon after being meated. Mr. Hammond, of these manifestations which I have witnessed have been made by a medium, became entranced, and described a vision in which was repearthly means. I can not positively aver; but this I can unequivocally [resented a tree, upon the lower branches of which the lady visitor assert, that in all cases where preclutions were taken to render it seemed to be seated, while her eyes and arms were extended upward. as though she were aspiring to reach a higher and more developed have traveled far, and paid much, and am willing to travel farther. | condition. The Doctor, never losing night of the medium, soon left the and pay more, to see one physical manifestation that it is impossible for table, and with her walked out to the pizzza, which had hardly been reached, when the wind blowing, the medium's loose sleeve from her a mountain. It is true that I have in times past testified to having arm, disclosed another wonderful manifestation to the Doctor's plain seen wonderful manifestations which I could not account for. Neither and unmistakable sight. The rose bush had disappeared and in its could I at that time. But a subsequent gathering together of my stead was seen a clearly-written sentence, extremely appropriate to the condition of the before-mentioned lady, while between the lines. was portrayed a tree with its outspreading branches corresponding with Mr. Hammond's vision, while on the other arm appeared an equally ! Spirit-hand. I do not a k too much in requesting a table to move well defined rose-twig. As Dr. Hallock kept his eyes upon the m diam one inch without a possibility of human contact, when my friend, from the commencement of the sitting until the final manifestation, he Dr. Onton, is favored with a shower of nearly two hundred human is positive that by no human means could it have been produced. bones, which were brought one hundred miles, and deposited at his Hence he argued that it must of necessity have been the work of

Dr. Masser asked if It is wise or logical for Dr Hallock to ascribe New York; but in this case, Spirits are presumed to take up a load of why not ascribe to him all works of such a character, instead of refer bones in Hartford, where there is no medium, and to convey them one ring them to inferior delegated powers? He agreed with Mr. Coles, hundred miles, to drop them only in the house where there is a medium; that it is a lamentable truth that we are too much engreesed in the voting medium for rapping, writing and took has tak . " As at is for, be it remembered, these homes have been dropped only in Dr. R. d. pursuit of facts to bestow proper attention to the study of the state of the study of the state of the

man's house, or in places where Dr. Redman was present. Now I can | play by which there facts may be accounted for. A crekless missue of words his resulted in theoxing our max of evidence luto coofactor Communication and communicative often need as symmis terms when their difference is an great as that between the sun and the moon P-yehology, which simply means on all concess on the human sout," in made to express all kinds of mental phenomena. He wished to ma more order and method in the investigation of these great entoand advocated a deeper and more thorough search into their philesophical causes.

> Mr and Mrs D. G. Tarton perrated several instances of Spiritmentional which, if they could believe the clear evidence of their season, were of unmitakable spiritual origin.

> Mr. Lakor Stankham, from Bodon, being present, was loudly called upon by the and ence to give his viens upon the question at leans, to which he briefly responded as follows: I suppose I may have even more of the spiritual phenomena than any person living having studied its philosophy closely and patiently for ten years. Much that but been said of the humbag of medium: I know to be true. I have -carcely seen one medium in all my experience has what was nordiable, even these through whom I have with west a variety of a henomous which I know the media did not make and for which I could not ascount by any laws that appertain to the world, as far as I know, But, the lateness of the bour (10 P m) leaves it deshtfol as to what I should now altempt to say on a subject so complicated. As to the spiritual world, I assume nothing; nor as to what Spirits can do or can but de. I know nothing really, of that world, as I was never there; and yet I I have, indeed, witnes of the different varieties of spiritual manifestations, re-called. I do not profess to know what, a Spirit in although I have seen what purported to be a departed Apirt: and have had innumerable manifestations for which I am unable to account addressed to each of my external season. And yet I do not profess to know what a Spirit can or can not do; I only know that what parperts to have been Spirits have promised to do numerous things which they never aid.

> When in Autorn, in 1850, with only two other persons in the beams with me, I heard sweet and beautiful music, which I am sure was not was continued for the space of ten or fifteen minutes. This was done in the presence of Mrs. Tamlin, the medium, and another lady, who was present with me.

Mr. Sunderland proceeded to give a philosophical account of his own case. His own children were media, and he had for years had these phenomena for breakfast and dinner and supper. He commenced of a thousand miles, and know nothing of its travels on awaking from alone. He said: Mr. Coles should not be regarded as an opponent, but his p-ychological experience more than forty years ago, in revisals of the trance. If a clairvoyant sits by my side in New York, and tells as a contributor of facts. We need such remarks as have been made religion, so called, and he finds it cary to account for the trance, vision, me what she sees in London, I can not believe that she is in both cities to keep us in a proper state of equilibrium. The love of conquest and numerous other nervous phenomens, which are often attributed to at the same time, but rather that some familiar attendant Spirit, who should not mislend us. We want to hear all sides, and the closer the Spirite out of the human body. He thinks it is a safe role to hold all mortals responsible for all that mortals do.

> One beautiful morning in September, 1850 his daughter, had spread level. We have no sect to defend, and no party to advocate. Mr. upon his large dining table a dezen dablias, and while standing around Coles testifies for himself that he has had no good evidence. His the table, without touching it, the Spirits were requested to move the flowers which they loved the best, and a number of them were distinctly received by what wadeless, but by what we know, All the theological moved several times. He had even his center table moved a distance of fifty feet, while no one was touching it.

In answer to Mr. Coles, he said he did not suppose that the "form" left to itself, and broad, plain, palpable facts shall become the bases he saw purporting to be a Spirit, was a real Spirit, as a Spirit can act, of action. What another man has not seen does not in the least effect in the nature of things, by seen by the human eyes. On the whole, he and the rest I know might have been thus produced. During my first what I have seen. I have witnessed in hundreds of cases tables moved is compelled to say, be can not consider these Spirit, which come in without human contact, and this to me is proof of Spirits. The Doctor contact with mediums, as his guardian angels, nor does he rely upon

FEAR.

MY THE UNKNOWN BARD

A child bent low o'er the streamlet's flow, Where flowers in clusters bung And thought she spied beneath the tide. A writerit, and backward spring; Twas the 0-b's glesin that its the stream Yet gratefully the saw That the branch whereon she leaned may go. And her faint work crept with awe.

The ambuers in was wisely laid. The enemy had come. And the soldier his prey at his feet could lay. At the tapping of a drum; But a ghost all bite, shope through the olight? The trumpet lay nablown, Twas peace, next day, and glad were they They had no murder done.

Through life 'tie so same far off fee. Pa'e ghost or hidden sop. Exertes our fear, while dangers near With careless hand we grass. Thus few there be that care a ca-If heavenly virtues spura them. Though likelier this to doma their blies. Then bell's hot there to barn them

Healing by the Laying on of Hands.

By a noting in our adverthing columns it will be seen that to the Spirits of mortals what can evidently be referred to the great Wilmin has resumed his labore with the affect at his in the Na Father of Spirits. Admitting as we do that there is one great, wise, 211 Stath as core. Bio Wilson will a sweet calls to lead a contract of his services may be required

Sphiltual Medlum.

Alexander N. Redman, brother of Dr. C. A. Redman, a promising

PHILOSOPHICAL AND MORAL DEPARTMENT.

LIES AND ERRORS.

WHAT IS THEIR NATURE? HOW IS ERROR CAUSED? A lie is a falsity or untruth, uttered with an intention to have it pass for more or less than it really is.

And what is an untruth? Something or nothing. If nothing, then there is nothing to discuss or analyze. It must be a something. It is, perhaps, an idea or mental seal whose impression upon the mind does not correspond with its apparent origiginal. A truth being a true mental reflection of any event or object placed before the mirror of the soul, an untruth must be simply an incorrect or misinterpreted image of a real object.

But how is it possible for a true thing to cast an untrue reflection? I answer, it can not. So far as the character of a reflection is fixed by the thing reflected, it is always truthful or exact. Its untruthfulness, therefore, must be caused by some malformation or wrong action of the receiving mind, or else by the intervention of incongruous objects or disturbing media. The sun, e. g., sends forth a truthful image of himself on the wings of his light or rays; but it requires the concurrent action of them all to impress his perfect image upon any eye or mind. Consequently to see the sun as he is, one must be able to insphere him-must be greater than the sun, and must be able to sense all his rays at once. He who overlooks this fact, and allows himself to fancy that he sees the sun when he only receives an infinitesimal portion of his emanations, necessarily derives from his fancy (not from the sun) a very false idea of the sun, its extent, and its superfices. What we call seeing the sun is but sensing of so much of his radiance as may strike upon the optic nerve at a distance of ninety-five millions of miles-thsun, or object reflected, being in reality one million times larger than the earth we stand on, while the idea we form of him is based on so much only of his emanations as can be caught on the pupil of the eye, minus all abstractions therefrom by the earth's atmosphere and other intervening diffusers and absorbents of his rays.

All human perceptions and conceptions, whatever their excitant or origin, must be governed by the same or analogous laws. There are three elements to every idea, and a true appreciation of each and all of them is essential to the formation of a true idea. These elements are, 1st. The form or entity whose image is mirrored in the consciousness; 2d. The modifications of its influence that are caused by distance, or clouds, or other intervening entities; 3d. The size, state and sensibility of the receiving vital mirror, or consciousness. As the latter two of these elements are constantly changing, while it is doubtful if alsolute fixity is predicable of any material form, it follows that no idea can be perfectly true to any other mind than the one that forms it, nor perfectly understood any farther than we understand to what extent it has been modified by these elementary causes, in other words, there can be no absolutely truthful communication of ideas from one mind to another, or from one Spirit to another, except as the imparting mind and the receiving mind can bring themselves into a harmonious state, and each make due allowance for its own and the other's idiosyncracies and surroundings.

It follows from the above, that when there is a very great disparity between the imparting and the receiving mind, the superior mind is under a necessity of assuming, or exaggerating, or biding, certain qualities and appearances, in order to adapt itself to the state and capacity of the receiving mind. Thus, the Spirit who communicated with Joan of Arc. in order to establish a complete rapport, had to present himself as the Angel Gabriel -committing a literal falsehood in order to imbue her with an intrinsic truth; for, no doubt, he saw that he could ifestations I find, published in the Telegraph, very many in- perform the manipulations, is nothing to wonder at. But call bunself by no other name that would give her so true an | teresting reports. I am tempted, also, to report a case which, that the dream-predicted bleeding should actually take place, ides of his real nature and powers as the name he assumed. It seems to me, should be added to the already long, and still accu- and subsequent returning health as the result, is quite another That this kind of falsehood (if falsehood it be) is unavoidable mulating, list of cases in which Spirits have rendered aid in healwhenever great mind-speak to little ones upon things far above ing disease. Should you think it worthy the attention of your the latter's level, is proved by the example of Christ himself, numerous, intelligent readers, you are at liberty to publish it. who not only "spake in parables" or Literal falsehoods, but said things of Solomon's temple which were wholly untrue, except year, and having long suffered from the effects of a troubleas applied to the temple of his body. Thus, we see that Spirits some cough, improdently exposed herself to the son in the garof the greatest powers and the most undoubted purity have ever den and took cold, which was followed by fever of the typhoid been prope to deviations from literal fact, and have made them- type. She was soon confined to her hed, and notwith-tanding mives liable to be branded as "lying Spirits" by all who judge the unremitting attention of two of our sors, who are practicing them from a lower stand-point than that from which they acted physicians of the celectic whool, she dily grew worse. The

understand each other, but a perfect medium or language. Un- when I made a more scrutinizing examination of her case than less writer and reader, or speaker and hearer, attach precisely I had done before; I found the pulse very feeble, frequent and the same idea to each word and sentence, even the most truth- irregular, breathing spasmodic and difficult, upper lip contracted, ful utterance in the whole Bible can convey only a partially true nose peaked, and the eyes only half closed; she appeared to be

what the mind is, and how its ideas are excited. In the absence not very soon checked, she could not survive exceeding two or of positive knowledge, we are measurably compelled to use the three days. I retired to my room for the purpose of trying to best hypothesis we can get—that which is, or which seems to think of some remedial agent that would have power to control us, truest and best sustained by all known facts. I will there- her disease; I am myself old-near seventy-but healthy; and fore assume that every man is a microcosm—a universe in little being fatigued, for I am a laboring man, and to give my mind are to be, including all their tendencies or unmanifested proper- I had not counted many of the beads in my medical resary, ties and relations. In other words, the human soul contains before I sank, unconsciously, to sleep; when at the moment of within itself the spiritual image or miniature of every form, thing sinking into the unconscious state, I was suddenly aroused by and power, with all their possibilities and derivations, that exists the firm, clear, musical tones of my father's voice, (he left the within itself. The process of sensation, with that of thought or excitatation of ideas, may be defined as a vivification or awak- mesmerize Sally, and let her lungs bleed?" ening of these internal germs through a kind of spiritual impregnation, effected by the action of their co-forms or counterparts in the great universe, or macrocosm. Such I understood to be the theory of Swedenborg and the best clairvoyants, though, very possibly, my understanding of them may be quite pices and the like; and my mind again resumed its labors in defective.

This hypothesis, it must be owned, renders the organism and relations of every human being inconceivably complex; but, if man is an embodiment of infinite wisdom, and formed in the likeness of a Being who is omnipresent and cognizant of all things, the vastness and grandeur of the theory rather establish than disprove its correctness. I know of no other hypothesis that can cover all the phenomena of normal and diseased sensation, including elairvoyance and sympathy. According to it, all our ideas must be very incomplete at the start, the same as our bodies. Their first step must be, from unconscious germ-existence to visible germ-life or gestation; then, expression or birth then, infancy; then, the discovery or formation of new relation ships—the acquisition of accordant, and resistance of discordant forces from within and from without—an eternal growth in strength and truth, without ever attaining to perfect power or exhaustive knowledge.

This hypothesis also accounts for, and shows the truth con cerning, those mental abortions termed "illusions of the senses, though, in fact, they are only misinterpretations of the senses As a forced separation of the soul from the body by drowning causes the memory to bring forth all its records, however remote their date or trivial their value, so does the forced disintegration of the nervous system by alcohol, fever, etc., cause abortive germ-births from the Spirit, i. e., ideas, Spirit-forms, or fantasms, that have not been duly begotten by their natural counterparts. The character of these fautasins, I suppose, correctly indicates what portion of the brain or nervous system is being decomposed; and though they may fill the diseased and misinterpreting mind with errors the most irrational and grotesque, they are as solid sources of truth to the physiologist who understands them, as are the formula of Euclid or the four Gospels. Hence I come to the conclusion, that as this universe was begun and is continued by the God of truth, every portion of it speaks truth, and truth only, to those who can understand it; and that if ignorance would never assume to know more than it does know, the soul of man would know no such thing as error, or none of much practical importance.

CURATIVE ADVICE IN A DREAM.

LONG POINT, TEXAS, Sept 15.

About the first of July last, my wife, who is in her sixty-third the land amenination in leaseh was extremely harra sing, which, together with the fever,

any instance, we must not only have minds perfectly fitted to soon reduced her to a helpless condition. It was about 10 P. M. idea. Words can only indicate truth; they can not express it. in a kind of disturbed, muttering sleep. Shocked at so many un-To have a perfect standard of truth, we must know truly favorable symptoms, my conclusions were, that if the disease was -a spiritual continent of all spiritual germs that are, or that the fairest chance for serious action, I lay down on the bed; but form in 1840) which distinctly articulated, "Gid, why don't you

I was instantly wide awake, and although the voice seemed to be still sounding on my startled senses, on reflection I put it up with what has often happened to me at the instant of sinking to sleep before—such as seeming to be falling from great hights, precisearch of a remedy that might arrest the progress of the malady under which my afflicted companion was so rapidly declining. But my old, time-worn, physical system soon gave way under the heavy demands of the mental, and dropped again into unconscious sleep—the deep, sound sleep of the tired laborer. At twenty minutes after twelve at night, the same voice, still louder and more authoritative, repeated again, "Gid, why don't you go and mesmerize Sally, and let her lungs bleed?"

This second command, so completely aroused me that by the time the sentence was concluded, I was up and on my feet by the bedside. Barefooted, and just as I came out of the bed, I immediately moved off and glided into the sick chamber. From the dim light of the untrimmed lamps, I could discern that the patient occupied the same position in which I had left her two hours previously; indeed, she could not rest in any other posture. The watchers were all sleeping on their seats, and all was silence. Without speaking, I commenced making the passes from head to foot, very near to, but not touching even, the bedclothes. I had not continued the manipulations exceeding two minutes, when the patient, without moving a muscle, or seeming to awake, very feebly but distinctly articulated, "it feels very pleasant." I continued the passes until I felt that I had obeyed the command of my father's voice, when I returned as I came, and no one seemed to be apprised of my noiseless visit.

On approaching the sick room, at early dawn, I heard the suppressed, sobbing grief of the nursing daughters. I found all in confusion, the patient weeping, and profusely blealing from the lungs! I felt confident that it would result favorably, and so I expressed myself to the distressed ones; instructing them at the same time to quiet their grief, give the patient proper attention, and she would soon be well again. I then proceeded to examine the case; I found the symptoms were all abatingpulse less frequent, volume better and more steady-the cough less troublesome. I made a few more mesmeric passes and left the room. The hemorrhage gradually ceased: she continued to improve, without medicine. She is now in as good health as she was previous to the attack.

That any one while in mental distress, should dream that his father's voice commanded him to mesmerize a patient with whom he deeply sympathized; that such mesmerizing would let the CHARLES PARTRIDGE: To your call for facts in spiritual man-lings bleed, and that he should feel impressed to, and does,

> The case which I have stated, and many nore of like character which I might state, are facts, and, as I think, worthy of our most serious and philosophic consideration.

> From my boyhood up to date, I have percefully sustained the character of what is by the sectarian priests denominated an "Infidel." And as regards their creeds and their self constituted authority, their ceremonies and stultifying preachings, I am of the opinion, from present indications, it is very likely that my infidelity will accompany me to my grave - uve, and beyond, if Very re pecifully thine, there be any beyond.

GIDKON LINCK! I'M

PHYSICAL AND MENTAL TESTS.

Crown Point, Ind., October 3, 1858.

should you deem the same worthy, the following demonstration, the correctness of which I can vouch for, although I was not an eye-witness to the same.

An uneducated girl, fourteen years old, employed in the family of Mr. L. W. Pierce, a mile or two east of Merrillsville, in this county, was what is known as a rapping or physical medium. The family had often sat in circle, and had received many convincing tests. A sick old gentleman, a stranger, had been hospitably received and cared for by Mr. Pierce, and had died a few days previous to the demonstration I am about to relate; but just before his death, he promised this girl (to whom he had been considerably attached in consequence of her having afforded him the gratification of conversing with Spirit friends, and thereby obtaining new faith in spiritual life and spiritual existence) that, were it possible, he in his spiritual state would give her and the family an unmistakable demonstration; and consequently it is supposed that this demonstration was by and through him.

On the first day of March last, this girl was in the kitchen doing the work, after supper, the family sitting in an adjoining room The girl came out of the kitchen, and said she saw the face of a man passing before the window, by which she was at work, and that she would not stay there any longer alone. The girl appeared to be a good deal frightened. Mrs. Pierce sent her little boy into the kitchen with the girl. While she was wiping her dish-pan, the door was torn from its place and fastenings, in the twinkling of an eye, tearing off strips of wood ten inches long, with the butts or hinges; the door was moved about midway from its place to the girl, and there remained standing in its proper upright position until the girl pushed it over against the wall with her own hand. There was no person nearer than three feet of the door at the time; the door was strongly fastened, as evinced by the tearing off of strips of wood with the fastenings. The question is, if this was not Spirit-power, as it purports to be, what is it?

While I am writing, I will give you, as briefly as I can, another test, which came under my own observation. William Clark, an old and respected resident of this town, a soldier in northern New York in the war of 1812, was applied to by the attorney of a widow Barlow, now of New York, for an affidavit to enable her to obtain a land warrant. Her husband was in the same service, at the same time and at the same place with Mr. Clark, and they were also intimate friends and neighbors before enlisting. Mr. Clark had made one affidavit which had proved insufficient, and was applied to for another one, calling for additional facts, which he was unable to give. In his anxiety to benefit the widow of his old and respected neighbor and fellow soldier, he applied to me to submit the matter to a spiritual investigation, through Mrs. Farley, a trance medium in our town, whose developments are -visiting the Spirit-world to find and describe persons who have gone there, making examinations of, and prescribing remedies for, the sick, and answering socially any questions properly asked by any member of the circle, etc Lobtained a sitting, and invited Mr. Clark to attend. Mrs. Farley got in communication with the Spirit of Mr. Barlow, and our wants were made known. Mr. Clark questioned, and he was surprised to hear the first names of officers, and the numbers of companies, that he had entirely forgotten, given readily and familiarly. But still he was not satisfied; he requested his friend Barlow, if it was his intelligence, to mention some circumstance that happened between them before his death, by which be might know that it was truly him. After a little reflection, the answer came that he recollected one trivial occurrence which might be satisfactory. He said, "Perhaps you recollect that upon a certain occasion, you and a companion had been out on a hard tramp all day, until late in the evening, with but little to eat. When you came in, you called at my tent, and said you were ray tired and hungry, and wished me to give you something to est. I told you I was glad you had come, and gave you some polato somp, of which you are very heartily." Mr. Clark had no finally tion of the circumstance at that time, and we thought it A mi-take. The next morning, however, he said he recollected the coremetative well, just as related, and said the reason of the map relishing to well, was that they had but no vegetables for m long that they were longing for such food, and that potatoes but her brought into camp that day, during his absence.

believing, when facts were told him which he had long lines forgotten, and of which he well knew no person present could have Enron Triegram: By request 1 send you for publication, had any idea. He recollected many incidents of triendship, the relation of which, however, would not have convinced his skeptical mind, for he was a hard skeptic, which shows the perceptive powers of Spirit-life, enabling them to select such firts and tests as are best calculated to convince the sincere inquirer after truth

PROGRESS OF SPIRITUALISM IN OWEGO. Owego, Tioda Co., N. Y., Oct. 11, 1855.

MR. PARTRIBLE:

Dear Sirin Owego we are experiencing a happy change in the por at things in the light of reason, and evince a prevailing desire and the angelic purity of the inner sanctuary of the soul is responding with glad shouts of praise and rejoicing to the angelic! communications from Spirits of a higher and holier sphere! cover, as a garment, every son and daughter of Adam.

from Miss N. M. Serague, of Plymouth, Vi., a trance-medium. She is a lively, soul stirring speaker; beautiful, casy, elequent gence of the Mighty Father of light and truth, whose particular and loving child she seems to be.

On Sunday afternoon, the 3d in t., she spoke at the Village the evening, to an overwhelming andience. The subject was elucidated with remarkable clearness and perspicuity, and with a power and eloquence that was perfectly entrancing

to gain admittance. As a test of her piritual power, a she entered into the trance state, Mr. N. W. Davis announced the subject for the hymn-as she always sings before she commences; her subject-which was the Court. Without any hesitancy, she commenced and went through several stanzas of most beautiful poetry upon that abject. Her lecture upon Inspiration was a masterly effort, and a perfect gem in the way of a let rary come sand. It is a I that the month his of the percent months are

On Friday evening last, she spoke again (by perticular re.) quest of the citizens of the village rat the Valage Hell vious to her entering the hall. Dr. Champlin took the stand and of equation sate ingence, are from being a tell been of consultsaid that it was his desire, in order that the public might be sate ing the Spirit isfied that she spoke entirely without preparation or for thought, I that a committee of three he appointed to select a subject his the evening's a ldress; at o, that one gentlem in he applies at to select a hymn for the evening. The committee on the Beers. The gentlemen to select the hyana was Mr. T Clark

As the lady rose in the trance state, Mr. Clark amount of houses to find quat and safety chembers his subject, and requested that the Spirit court office the me from would favor the audience with a hymn upon the " Bun ay or the Austric." She immediately commenced in beaut foi strains, full of poetry and pathos, upon the theme suggeted, which was very impressive indeed.

The chairman of the committee, Mr Ripley, here announced the subject of the " Resurrection," and the commenced it, and went through with it, evincing her man I power and cloquence very essence of genuine religion, and a high and hely conception. speakers. Respectfully yours, S C itting

CHINESU IDEAS RESPECTING SPIRITS.

Ideas reporting spirite occupy a prominent place among Chinese super titions, and have an important practical bearing up a domestic and social life.

TAMILIAR SITELF4.

Of all the superstitions of this kind, there is special a class of Spicits called Sushin, have perhaps the greatest inflaence upon the minds of the people. Surica equifying a Spirit in the lady. defignates a familiar Spirit, by the assistance of which persons are supposed to be able to tell fortunes, and converse with the dead. They are supposed to be the Spirits of these who are not permitted to reassume a body, on account of obligations in urred Here in a forcer state, from which they have not been almoised. They Tropay their debts of money or gratitude by maxing the r beneular sentiment of the people. They are beginning to look factor who have provid them in coming ugain rate the weald, in enabling them to acquire wealth by fortune telling. Per on regarded as belonging to this class are visited by multo investigate spiritual promulgations and manife tations, districts, particularly by those who have recently let rein ives by vested of the garb of bigotry and the shackles of sectariani m. death, and with to converse with them through a medium The human mind is beginning to proclaim its own independence; The fortune-teller, after a conversation with the applicant, calls the Spirit, whose approach and entrance into the "medium" is signalized by sandry a intertions of the body, and a spasmodic jerk of the neck. The Spirit is then directed either to gain the desired information respecting the future, or to find and bring All hall to the happy day when truth and righte amore shall reports from some classes I friend, whose natur, age, place of forial, etc., are given. As is the case in other lands, the Spirit During the last week we have been favored with three les tures deigns or refuses a response, according to committation. Some of these fortunest fiers, and the most moterlof them, who have no indebted Spirit to offer his services, are obliged to devise means to some the assistance of a Spirit. With this end in view they and profound. Her ideas are chaste and complete; and her, first obtained a little image made of the word of the willow, for far-reaching mind seems to grasp hold of the ever-living intelli- which they obtain a Spirit in one of the following way a Some go to a grave yard, and after fearing the ghosts of the dead, make an arrangement with one to reside in the make increase is then a constitued for several weeks continuously and left out of doors during the night, to be not with the dewe of houvers, Hall, upon the subject of infidelity, which was also continued in and drink in virtue from the mount one; ther which it is revarded as an oracle, from which the Speak speaker establity. Another method of obtaining a Spirit, or a stell with the outbe little image the characters representing the love sage of some elever living person whose Spirit is desired, and then worthining On Tue-day evening following, she spoke again at the Ahnren' the image, and leaving it out of doors until this per-on dies and Hall, upon the subject of Inspiration. The hall, which is large, the Spirit enters the image, which, it is wid, with surely take was packed to its atmost capacity, and handreds were unable placting very short time. In consequence of the superstition, there where to found power of of the same desired to continued to death, being regarded as guilty of murder.

WHITE'S COME STRATIONS FROM ENGINE.

Written communications from Spires or too enjoymently sought for in the following manner: Two persons sitted with the r hands some object to which a principle attained in a verthat position, and extending to a table tone, convert with as far as the persons holding it a come cond. ballene medicinate describe cortain characters which are casil discipliered and which often being to hight configurate dis-Providence and revelations. Many was regard the reserves persons

There is dell meetier kind of Spirit called the severing prioripolly noted for its propensity to steed, and to fraction people 11 and to have its favorites among dwelless in the first, as well as object of the keep and that it secretly testables must read departed sof value from the latter to the former. It is also supject were John Ripley, Esq., Samuel Archibald, and Courter proceed to produce species tappings in and about house, and to come burning there's to be seen, that frightening the unoffending inhisterial so that they not indeequestly by from their

SCIENTIFIC PARADOXES.

The water which drown us as a floor stand of the salked upon as see. The lattet, which, when Light and a member, carries death, will be harmless if grown to dust before her g bred. The cry stalized part of the ortofr as so grateful atte tragrance a solid at ordinary temperatures, though readily volatile -- is a compound substance, continuing exactly the saver clements, and mexicity the same proportions, as the gas with which we promulgating ideas that were startling and beautiful, and that light our streets. The tea which we dolly dome, as he berefit at once suggested themselves to every impuriable I mind as the and pleasure, presinces polyetations, nervous treations, and even partys , if taken to exercit ver the poster organic of Deity. She goes from here to Baighampton, and from taken by itself fes to line, not as teal, without any a pre-india there to O wego. The field is open here now for fit reduce effect. The water which will allow our bullet. The hater which will allow our bullet. The dispersion of the field is open here now for fit reduces effect. The water which will allow our bullets. thought at when a wear'ed into show, so the tight at B and declear the rations of the Arctic region "pather coming the Man's essential parity is one thing, and the outward develop, out more extraorts of that a rather than attempt to account it by ment of it another. The developm at may be imperied, parted, extression . Yet, if the most be noted, it becomes drinkinadequate, or perverted. It can be repressed, obstructed con "able water, and it is a be miled in the taouth. Neverstrained, modificated, or wholly inserted. There to such a thing their quith evenil to be become ring the mouth of a source as being unjust, tyrannie, or wofully wrong have such a thene that take offer water; when notted in the menth of has the as distorting, dwarfing, deforming, or wholly inserting man in opposite effect. To conder was paradex more strik or we have This muste Mr. Clark a Spiritualist. How could be avoid tions.



CHARLES PARTRIDGE.

MEW YORK, SATURDAY, OCTOBER 23, 1858.

THE MATERIAL AND THE SPIRITUAL.

A service of the said skeptically disposed minds in this Ti, are demand : I re-ejightestion of the experimentum crave was reference to all alleged merely physical manifestations of table or a chair, may be able to the visible manner was not a more man-magnetizer, but was God incarnate; that mission predisposition to review supposed evel without the contact of physical habits, or any outward or be found it necessary to so appear among men to a rave their discover on this point, it is said has been stimulated by certain mechanical estimatores? of frank well or in founded, on the part of particular Of course this only priori argument; but hells, and to point them to Heaven. He spoke of his dirac and by the new that have lately been prepareded, who it is we think it should have no small inflance in remore power in restoring Lazaras to life after lying four days dead, Expenditor of the phonomena which occur in their preserve. In face a priori deprivion, and that it should at least predispose the and said this symbolical his mission to humanity, which was the practing doubles mon this subject, we see no good reason to mind to all dor openness, fairness and sand to then dead and haried in tresposed and sin. They could be perturbate, and should probably see none even should a large trace of a 'na! for exting them with a final and un- aroused only through the dynamic power of God through the Proportion of existing medium be convicted of practicing fraud. And the wife obtained. It would be an great marvel if the crime of requirer feiting should | The anomaly against physical demonstrations by applied that he wought wholly in books, but in that Book of eightern perm, for the to frequently secur in the production of phenomena, is the term studied, the most final and unarraw rathe, is, "I and whose pages are centuries. Goal imparted his dynamic poses The water are sufficiently frequent and conjunctionable to describe of the foregoing consider to men through Christ and the Apostles, and by virtue of this at mi a basis of distributed instation; but the constraint to active of the way on dent by the it. Wherein consist power they were enabled to perform many wonderful works. we invalidate the sterling or notes that make that make exists in intrins one with land in compatibility with the known We hope, to we ver, that all desvices who has the mature of "line! However, to simply refreques "I don't be like of " apostotic succession." To them the power of God was make of the finity been worsh probability them in the most in a state of the first of the first of the first of the first of the most convenient way to get rel imparted, and through them it flowed out to humanity convenient, were world, and must wish the second and counted interests of the question. the house were will be described to the capacity to Beignie.

be passed for the time seem off an April to Turbe, will selly least to a many record . Anatom and although of in the on which the theory of fit with reports manifemations may imprographly to: When Company or a min Entering report of the Bear thereseld to me, book - America and Passer in the that they may, without for prospering, claim to saver. It is not prayer. purpose at present to exactly cases the a considered one. ali in The displain distant and animproving considerer, may there is considered as within the circle of positive horseledge The seast which is fer as it yet made in he diese, or rather de le le le colore le colore to do ; les le may el rethe sea who the said and shopping projections of the The second berg with a remark of 100 & prior

Entry meterial object, prest or medit emple or complex, has and the sea interior, pervating in a enveloping library Link to the specific despree, and who very it is comme ted the factorial world. It is only by virtue of a fact of this but a set make as to enable the former to act upon and the inter lig the researches of Barrio Birilicolard and the product and of the form.

Bo effers, wheels live is placed, by he divers and multiplied the sector of the managed in correspond-The state of the state of the state of the state of the prophenol of see him crystalizing all around them; as in the dawn of Christwith at larger, the sea, more, stars etc., be feated to be a time coming when the people would have the anisotic to critic anity the Courches diverged outwardly, so in charity, in the con-The name with the force or sars called a small magnet rise the priest, and the estimate of his sermon. "Then," said he, ing time, will they converge to Catholicity and unity. sould which our process are physically or quitably upon where our prime are pagencent is quintent upon presenting will be a list of the light and historylypha, to his Spirit. Men who live in consonance with God's will have maker of another Burhanan also proved that medipartial spirmed atmosphere, the sign which they and they permisely get along very well. This intelerably senses exhibited merchants to give to the Lord's Church the process. The shorter beauty of an open the alterna of more and the beauty bold them in their bears, and without knowing Local and of setting apart our most stopped children to make He amount those who would do this that Christ would be with the state in their bearin, and with est and and of setting apart our most require to make the amount three would write their editorials on the state of the state designed action to employ it on them; produce of the local supported them in bileness, it werens dealers their knees, with the Bible in their left band, and pen and and completely residual by psychloric and, her he sector for the intellectual office of our people, and pre- paper in their right, they would be more pregnant with truth that the whole qualitative psychical brand were likely to have been being been.

payential wint are atel one with the great sealor of Through erroral forgrism. Let modern Spiritualists take werning that these at was in the time hand, the human wall and the third out fall into the same error, and secribe the raise in ignest scales in the i, in some which he abilities result upon all combines to a hired principles. A few plain worth custodying material to as a trial upon the great outer world as a wards, to aghe from a larning soul, are more potent for good Tuneral these piritant suras, therefore, the will spiritant than broke of studied, classic recipies. were is a reported with the whole material world as the indivainal to whi is conserved with the leaft; and us to me in all to halter commercion the body is morred, in whole and By invitation of this truly tolerant and reformatory Caristian in its specific parts, who shall say that the whole spiritual world 'Association, Rev. T. L. Harris addressed them in the Univerof this stoke, commeted with the stoke in a similar manner, sits Chapel on Toesday evening 12th inst., his subject according micht wa, by a united auch concentrated relition, shake it to its to his obsertisement, being "The Christianity demanded by the foundations, or even read it in's four a site? And who, then, times." He said, in substance, as nearly as we can report him, can dispute the probability to say the least, that a small part of that the times demand that Christianity be stripped of its phythe Spirit world, amber for mable conditions of Party commented factories, and presented in its simplicity and printy, that mea with my small a part of the material world as is represented by a may perceive and live its divine precepts. He said that Christ

CLERICAL BOMBAST.

We can from the Provinces Journal the following extract The expenses of any protestion and normalistic that may from a serious preached by there. Mr. Grigg, in the Memorial arrows around persons. Men are placed on earth as tabernades Chartel, New York, and entitled "The Telegraph Cable bein en Earth and Heaven." One of its former opens that:

> When the sulphuric acid of true repentance correlas the continuicheeteral force of property and actual metalesses, and the fervice world. bir Traphic office of the atoning cross, and touch the wire of penitestral

" Sulparation acid of repentance corrodor the contaminating Limit of instate depravit, I etc. This seems to us a perfect incobereasy of words, and total depearity of one; and yet this is called prise ! . And strained we be supprised that people all the brooks that were ever printed, against the Bible, and it who are principly will from such exhibitions should be inclined to shall exact. The gates of hell shall not prevail against it. In in the 1 " il di the tity of some men at least of their jurgrity or setter? But we must not forget that the man in heater than he takes; that he has trained himself to these parexverue of wordy a necess; that he is worthle on other subjects; and is me really and ustally depresed, in any department vor of life unto life, and unto others, a vasur of death unto that the wal is connected whis the grow matter of the tenil and cred done so to prically anti-vity, to believe there of his bring. This is simply a trick of the trade to induce death; but it also informs on that this is altogether dependent is competiting with a timey can not un leveraged, and need a priest spheres or embodies itself in excietion—in visible obserbes on De 3 R Hechanis, the smiles connection of the rand tengths count to an understanding of it, or he demand. Through this the second continue of the great formal least private mode and parallel and metalical. We the various experience and emperies is brought to think they are channel already with a most unfortunate one are churchen in a more enlarged sense. It is not true that mea

> When our grandfather was a prescher on the stage of earthly of the people, and the Church can not rise higher than the spirexistence, criticisms of a sermon were not allowable, and he used itual states of its collective heaty. As men live Christ, they will "preaching will be a nard on host." He never dreamed that | There is no limit to the power of Christ in him who is logal

tan mit afford to teter any new river, if he has any. The very but they should tell their people of their own sine, however the seed of their details of their fact of their being new is evidence that they would offend some much they may be covered up with grangame, or discounted by have their approximately in extendly epictual out; -perhaps one who pays largely to support the proximer, so time! with the button one we he keeps to the crad, and makes no innovation on come. We confer we were somewhat disapprended a Bre Harrist &

THE YOUNG MEN'S CHRISTIAN UNION.

dormant natures, to arrest their tendency downward toward the perwin of Jesus Christ. The evidence of this, said he, is not to

He thought there was an important truth contained in the engelanting self-love by the impartation of a divine life to all those who were willing to become its recipients. This pentecostal spirit may be seen or felt flowing out of, or forming so for the Spirit of God. He said the present Church, Press and People grown maler the involves of materiality. They have not the divine Spirit to raise them above the material things of the

Prayer is the only means by which sooks are opened for God to come in and take preservion. Men who stop praying stop communicating with God. He asked if any had tried it and failed to receive God's Spirit, and failed to hear God's voice calling, "Come up higher," "Come up higher?" Pat, said be, moments of dep trial, it is more potent to give strength and consolation than all the philosophies and merely homan teachingo the world has ever known. Men say Christianity is a fallare. It may be so to some. The Bible sage it is to some a seupon mea's me or abuse of it. * * * The Church invisible inearth. The first Courch is the regenerate individual man, who is a Church in its least form. A number of such men seek can not be free in churches. Churches are forms of expression

and potent for good. He sa I we and not preather who are in the best into be actograph in the act of Cinter san evetern of histogram thing done, the preaches magnetual by their congregations, and who preach no they with,

______ exert. We had been led to hope, from the peritual connections at his residence at Meximon, a few noises from Lyons after a be of that a copy, and the advertisements in the papers, that he long sickness. He saw the lady referred to having their light is the only care for darkness. The whole positional well to the on the "Chel limity be would by the lima," that marted by him as his executivity, was obliged to remain some time and commercial would be in darkness and countries, and these min the in want practical would be tall and we have with at Merchien. " Finally," says the write, "returning a few days who dwell therein were almost without hope, or everyth, or sation expenses to catch the world which should expense or anothe expensed to me a rome that the half bet a lock of her virtue. How shall we improve the condition of the human impire more practical and efficient. Caristian endoarous: but stocks hair " of My wife," in enterograph, " being put to shop 'race, and redeem it from quarkery and error? How a all we when a ultimated in a with the want, and the ell exhomation that men must believe my apartments, it me branch i chelves? that were factored to and position? I shower, by each loves of high differing the and were the last the forest the first or he then; that their places were the sea down, and replaced for the most part light be has, whether it be most or little. Let no one wait mer in the first appropriate all the employ of their hard carne, without being tomobal. have a port a hired principled; and, finally, that we go home. My wife felt rappings on her arms, and all over her body blands ont of the depths of the ma, by each one doing a lattle; them," he did not mean that we should feed men to magnify his before her mode was buried. * * * der Hoggest heart was in sympathy with the sufferings of But this is not all: My wife had, several days previously, souls to God and to all wais-a true religion-will work a his fellow-ment his claimtoyant perceptions can down through lost an earthing, and quite of all her resourches the had not been "change of heart" in our whole some and pultical systems. manity year it outo me."

SPIRITUALISM IN EUROPE.

We make the following survivery, and translation of various statements of fact, from the Rose Spiritualiste, one of the three Spiritualistic journals published in Paris:

A correspondent known and roughed for by the editor of the Rome, makes the following statement of what he had witnessed at Moscow, Russia: "After a number of conversations with the Spirits by means of the board and the alphabet," says he, " one of the Spirits told as to place a paper, with writing upon it, on the best of a certain marble best, and we would see somethere we had never before men. I hastened to conform to the side. What was my myrie, when I took up the paper again, to find all the writing offer it! The Spirit had made it as white as show. At another time this states turned upon the land during the last seven or eight years, and pole tall in my presence, and in the presence of a friend who wall arms the fact, were it necessary. A Spirit of a personage a tree portrait is in my cabinet, manife-ted himself several the in a remarkable manner. One day he told me he would write directly with a pencil on the wall behind the frame which outsined his portrait. To my great surprise, this was done. I form which the portrait lines which no terrestrial hand could ere have traced. They revealed to me a excet of the family of which I range guized the truth. This fact was witnessed by two of the friends. Another time we found behind the portrait the word " proy." Having asked the Spirit if he did not desire a Man said for his sine he answered in the affirmative, and designate the Church of Morcow as the place where be desired the Man to be said, and which was eccordingly done. To see tain our faith, the same Spirit manifested himself several timeby writing his name upon slips of paper which we had laid down for the empires. The name written was that of my maternal Marshall mil.

Ta came writer mentions the following demonstration which, with a friend, he solvequently received at Paris :

"One day, wishing to obtain direct writing from Spirits as formerly, we placed a piece of blank paper under a pendulum. What was our suspense and admiration when, in afterward withdrawing the paper, we found traced in the middle of it a paragraph from the hymns of Lather! This paragraph was printed in terretain characters, and in exactly the and typestraphic justhe stion in which it is found in a collection of the works of that Lastinia reformer.

to Tomerre, commanmentes to the Remie the following case: To tremely radical in many of his notions, presented of considerable, after one mental trees for for over that years condense the argument, the uncle of a certain buly, which more cloquines as a speaker; and in him the socialists have lost one particularly designated), had died about three weeks previously, lof the most efficient advocates of their ductrines.

and professional mainty's eight een ha old of year prayer, our heart. At old to lace part her to sleep. She had been in the some and borest men can redeem the world by Laterally acting out said in saine a within us. We a ked ourselves, is this the Chris named a state about five minutes, when, all as once, she many the same principle. We can do a lady, every day, noward potimity lem and of by the times? Must industry remain upder feets great feat, saffing, "No, I will not I and seemed to be rifting over minds of unworthy desires and nature or necessarily the to appear the non-productive, priestly host, or he contra-repelling something with her hands. The little girl of the lady filess; and we can speak the traths that we know for the head but I have a ? To the times longer dominal that portions of in question, who was with me, said. "Min Dien! Mr. Pierre, est of others. We can also bring light from the approprietal. the people he at a ide, educated, and enquerted simply to make the has her hard full of hair!" This hair seemed to wick from by a patient estimation of our epistual powers, in sufficient not Christ before them? The Christ nemator self-eterification to her hard, for she had well shaken her hard, and it did not arranged to make the immortality of the wall or taken and the at such an improve to including, to human brotherhood, to fall. I mok it away from her, and she then became calm, and way to heaven "as plain as the way to market." We can human comforts, with destitution and starration all around us? told in that the hair had been given her by the under Alexis came the God of the universe to appear to m m be in a large of the content of We think he would be i more home if by his professed disciples to replace that which the lady had bet. After these comes together lovely -instead of a rigardic scarcerou, which the if the would turn their attention to humanity needs, and no to renew, the lady having come to rejoin her daughter, reorgained the preachers of Divice Favorities to frighten timed and out well and relieve human suffering. When he said " Fred my the hair perfectly as a lock which she had desired to cut of of their penales, and temps extertioners with the hope of how

the ages and he saw the inflering which humanity was exclude to find it. Southly morning, on awaking she said, "Mon It will by the foundations of a new order of things, and bring provides and would endure, the probable providence of his life diea! what is this in my hand? I looked, and judge of my sur- on the long-predicted Millennium; not heatily, perhaps, but and precepts, for will-h purposes and to his personal glorificar price when I found that it was her ear-ring, which had been most effectually. tion, and he retaiked them, saying, "Go and heal the sick, clothe brought by an invisible being! She accessed me of having: As one means of helping on this consummation, I would sugthe naked, feel the hongry, and inamuch as ye do ruis to be just it into her hand. How could I have done that, seeing that gest that every subscriber for the Tailman's should make his I was even ignorant that she had lost it?"

The Christian Spiritualist.

bearing the above title, published at Macon, Ga., and pro-idertake to sway his judgment, but let him exercise is after his posed to be issued bi-monthly, by the Rev. L. F. W. Amirews, own fashion, and draw just as much or as little antiment from editor and proprietor—editor also of the Georgia Citizen, the dish as his directive organs may crave or he able to manwhich latter we have heretofore noticed as taking, of late, a mewhat active part in the discussion of questions relating Spiritualism. Many years ago the writer of this was personally acquainted with Mr. Andrews as a talented preacher and writer in the Universalist denomination. Possessing a mind open to new truth, and unwarped by sectarian projudice, he has not failed to bestow a respectful attention upon the new phenomena of spiritual intercourse which have exhibited themselves the result has been a converse or their remark and present plans for the conducting of the maintaine, it would which the frankness of his nature and his zeal for truth will not permit him to conceal. Hence his project in publishing this paper, which he supposes will supply a want existing at the! South that is not otherwise adequately provided for. We have no doubt that with his extensive acquaintance with the northern mind, and the experience he has heretofore enjoyed as a jour- no doubt it will obtain it. nalist, he may make this proposed organ efficient in spreading the truth where otherwise it would not go; and we wish him abundant success in his enterprise. Terms of the Chaitian Spiritualist fisched twice a month, \$1.50 per annua, invariably in whymice.

Death of John Allen.

We learn that Mr. John Allen, of Patriot, Ia. has just departed to the Spirit-world, at the age of 43, the discuss which occarioneri his death being congestive fever. Mr. A will be re- mend you, who indexes me of a severe chrone complaint. membered by many Spiritualists of New York, as baring taken! last winter and spring, and also at other Spiritualist and reformatory meetings in this city and elsewhere. Mr. A, at the beginalog of his public life, was a minister of the Universalist denomination, but for many years has been an ardent propagandist of the socialistic philosophy, beside being latterly an almost equally realous spiritualist. He was commend with the social- compassed with a bad fever size. istic experiment that was made at Brook Farm, Rossbury, Mass. some ten or twelve years ago; but on the fallare of that enterprise, he removed to Patriot, Ia., and engaged in the only M. Another Pierre, an employee on the railroad from Lyons of his death. Mr. A was a man of indomitable energy, ex-

CIRCULATE THE TELEGRAPH

for the power to do steat thises. The excel insects build begs ing leaves. A true perception of the teletions of our own

paper tell on other minds as well as his own. Every number contains something exactly saids to one or more of your friends. Take the trouble to read it to him, or had it to him. We have before us the first number of a medium folio sheet, and so do an eary yet immertal good to his mind. Do not unage. Every such little act of kindness or attention, when modestly rendered, is sure to be well received; the dung and receiving of such acis will, in many cases, become habitual; and habit governs the world AN OLD STREETSTE

The People's College at Havana, N. Y.

We have received a pumphles of fifty-ext octave pages containing a report of the exercises at the laying of the current stone of the People's Cologe, at Harana, N. Y., Sept 2 1:13. A splendid college edifice is to be erected at that place, and the seem could scarcely full to give it popularity. The courses of andy proposited, in ancies; and modern learnages, mathematics, and other stimules, are as thorough as those smal in other enflects; and is soldition to these, the plea adopted progress to elerate labor and develop the physical system by requires each student to work upon the farm or in the shop a position of five days in each week. We wish the institution motion and have

DR. JOHN SCOTT.

We obserfully publish the following testimous in favor of the beating sewers of Dr. Scott, for the remon that we consider the best evidence of a physician's skill to be such as comes the rectly from the experience of his patients. Mr. Bartlett gives testimony without solicitation, and as he feranches his full name and address, we have every confidence in his relation.

DR. SIMIT: New York, Wader & 18th. [her Sir-] have been requested by a reader of postress to give a certificate in farry of a well known medican; but I prefer to recom-

I suppose it is not necessary to detail all the circumstances of my case. suffice it to say that four years ago I made a visit of some weeks an active part in the discussions at the Spiritualist Conferences to the Work where I cought a wrote coul fees expense to one of the cold demy malana free that provail there, and the result was typhoid fever; and from maltreatment of a bomes, pathod I had a look cope of it, which ended in meanings as was expressed. I could not enter the New Royland climate, therefore I wan obliged to mak a southern clime, which beardted me some

A year since, in August, I was attacked with billions fever and unfortunately anderwen, maltreatment again under the scheece system, which required in moving neuralize point, and weakness in my logs. At

This summer I was furturate enough to fall into your company with a friend not intend by to armi mould of your professional skill, when you were induced to exam no my case, and you propose and my whole irrable mercurial ilinary with apparances that you could core me. I gistly submitted menult to their treatment, and by the "lating on

ture of the grape, in which business he continued up to the time of hands, in it were, the me of the magnetic battery, chemical batter, and an insignificant quantity of modicines. I am happy to my I am comprocess count, and have not been in the congruent of so good beatth I curently with all affected to arail thousands of your great power

and skill as a magnetic physician and healing medium.

Am. mest well. A. P. BARTLETT EDITOR OF THE CLARION HAS THE PLOOR.

We hold that every men and woman has a right to be fairly reported before the public if at all and if any body feels that their austiments are not richily apprehensed, or are mis-stated, they have a right to state themselves. It can not be expected that every word speken in such convenient will be published and in gathering up the mineral because of a speaker, the reporters may miss the thread of remark, and make an matair report. We do not suppose there was any insention of "alarriag" or of missepresenting any speaker. We publish the report as formished as by the Commune, and do not take the responsibility of liberal and enlightened process its correctness, but trust that it is generally satisfactory, since the complaint of Brother Clark is the first and only one we have have

FEERED PARTEDOES: Mrs. Clark and miself, together with many of our friends, were pained and surprised at the Sharrat THERMAR'S report of the hamble part we took in the late Ution limits of the township. In such a community, we have a sample Convention. In the report we gave in our own paper, the Sporwest Carnon we endeavored to give every speaker due credit : and these who belonged to the cultorial fraternity, like yourself and Bro. Newton, received whatever benefit or a mirror might! be that, from being reported as editors of such and such publicathus; and in your own report, you and Mr. Newton are both, will candidly tell you law is not justice; the peace-loving miniand acted as editors of your respective papers. But your reporter gives the names and residence of Mrs. Clark and myself, yet can not afferd to say we edit and publish the Sparitaal Clinion, for themselves, while they are silly enough to hire him to do how, for hard or worthily, or otherwise, we may be labouring in the cause of spiritual reform.

The, however is an omission of little moment, compared with the summary and regenteel meaner in which allusion is made to my few remarks at the Convention. No idea whatever is given of what I arright to say, and the report intimates that what I did say was cluthed in language unfit for only a small "portion" of the as hence! In regard to the use of language, perhaps your reporter may be prepared to give me lessons and the Medical Faculty, and other human institutions, were always, illustrations, though after occupying promuent city pulpits in New England and New York for over ten years, and the itinerant quratual field as an extempore talker some five years more, i a few of my hearers as well as my off had failten into the conces that I was able, now and then, to patch up a seatence or two of decent Erglish, whatever slips of the triogram might occasionally ensue in common with what is incidental to all off-hand speakers. In order that justice may be done before your unto reour readers, will you please affew the following brief report from my own paper:

Mrs. A. J. Davis read an hour's essay on We similar topica. It was an elegant complete at with some fee tilestrations. A zentleman from Charle wasted to offer a resolution after Man Davis concluded, but it woice was too frence; and amid the calls the Clark of from I would the new from I have been been water two days with 140 or three Mandred other Spiritualists where faces be recognized in the authence, to hear some spiritual idea of the owner him forget the cause he had espoused. In not very courteous and care of evol. Many had come from a deseasce, under the impresion that this was a spiritual Coursestion; it would be out as ency to the world: and all through Central New York the agriculation would be teld responsible for the alteged extrataging assertances of some few reducate from abroad, who had consumed most of the time, and crowded. from the positions these which the majority of the meeting came to hour, and had a made to home. He deprecated the b undertone method of murely denouncing. While the mass of the Convention might up inst, but finish to rejentation. Yet only a work last Sunday, Periods in the mile the section of expression is a section flarsuge, par all all ele be f and the month public form, arity on them detect topic might tend to mornid entiresy, create diseased imagin within the precincus of his bricks and mortar, delivered a very Before and a far among the continued of nature as to make men this to the termination in

right to enthere what had been mid by either speakers. But the and I shelp earthly tubermarks, were carried by appointed at role into was wied " go on go on," and on by went. He insided on the right of taking up the Ment which had been attered on that platform : somest every other speaker had done the same thing. Owing to the anweated interruption benever, the Riche and d but little more, and made have human at that He come, the the platform was not on his nor did be mention anything more about the arms of desus; but Place, and was good to drop down at the ead of bus tweaty mounted.

The first be to Mr. Helebouch, the chairman, it may be elated that he made a respect apolicy chem explanations to the Editor; he feared we must imprine them (the artis, of colossal proportions to the critic amount the Edmon would provoke far her outburets from Brow. Forcer, Wright and Pulmbury. The andience was spared this merciles. inflation, but at the expense of the male department of the Spiritual and to the inclinations passions, and even the evil tendencies of Charter; and he may hope to wear the crown of a marrier bestowed by the apprintable part of the Couvents and

Now, when this report is read in contrast with that given in the Tribunary, the anglessant thought occurs that your reporter might have belonged to these in the Convention who consciered themselves criticised by my teamless, well-intended remarks, and preterral to juit me into insignificance with a single slor rather tion point a moral in another direction. Br., Partraige, you and your readers will parties me for not expecting about a thing from a Reform reporter of a Free-Reform Convention; and it my larger. has are missirected in this applearant chartel, I shall be me -t mappy to stund corrected, entertaining not the best unhind: Ingressed the responsible party. It were well for the common cases of humanity, could all professilly progressive minute so for practice the daily of self-reform as to suspend all man, not only with respect to the re-uscitation of the spiritual feeling of rivery or projective arising from posty differences in being but also as to its future desting. As he denies their understood, they can not be opposed, except by such as are more or opinion, plane and presency, and stand on one platform of the person from sphere to others, sections he will one day less rectarian. operation fraternity above the contemptible jealousies which

to at I do not charge the Thermann with any responsibility in whether from inward conviction of the cruin, or from a falling have outgrown my boyhood and now, if possible, I would be glad to the air our stages I are come that had row revised the re- off in the number of his and one, and of the help others along in the great work of incellectual and moral culture, port, this per est of mine we all have been unnecessary.

Years to spiritual a experition, WHAT CLASE. Acres, N. Y., October 11, 1858.

COMING. BOYS." "THERE'S A WAUKFOAN, Ital. Sept. 30, 1858.

C. Pattirties, Esq.: It is a good sign of the times, and for the amelicration of the moral world, when stubbern orthodoxy departs ever so little from its old, standard degrees of superstition and falselies d, and begins to adopt (though with some additions and subtractions) the great facts and truths or glar- vinced of the communication of Spirits with this globe. I have ingly presented to its notice, and so freely promulgated by a

Wherever we chance to be located, in any community numbering a few thousand souls, we may fairly say we live in a little world of our own, without extending our view beyond the of what ingredients constitute a world. Every character there portrayed; high and low, rich and poor; the good, quiet and honest litizen, and the lazy rowdy: the plows lawyer that will do any dirty work for a fee, and the liberal lawyer who ter who wishes to see harmony in his church, and the proucher who sends to damnation and hell all scale who presume to think that easy work for them; the pompous physician who sneers at your dislike of calomel, and the disciple of cold-water applications internal and external. I have been a traveler all my lifetime, but have found all places alike. I therefore now look around my present location, and repeat, "Then's a good time coming, boys." The well-known historical fact that the Church, not only a century behind in adopting any newly-discovered truth, but were also strenuous in their endeavors to extinguish any new light held up before their doubting sight, need not be enlarged upon. It is a fact so well corroborated that every schoolbey learns that lesson before he becomes acquainted with his multiplication table. But I am in hopes that the Church at heast is beginning to open her eyes, and though slowly, and perhaps maxillingly, is trying to shake off the opprobrium of this popular veriliet.

Not many months since, we had a minister in this place whose zeal for his "peculiar institution," especially during the palmy days of the great revival, ran so high that the presence of a Spiritualist in his church quite overcame his reason, and made Linguage, he ordered him away. Now, had he really consulted his Master's policy and exhortations, he would have been pleased to see an infidel mingle with his congregation, especially at such a time: for Jesus emphatically said, "I came not to call the this same prescitt who bristled at the sight of a Spiritualist appropriate sermon, in which he declared, among many good The bunder on all the Eless to order on the ground of his having no Sayings, that the Spirits of the dead, immediately on Carring of the arms of Jesus. It is true, he omitted to quote the chapter and verse from which he obtained this startling intelligence : be able to hold up -a many beings without a moment of rest; The life continue in the next until progression evaluates them, no little - offe may i supposed to ensue among these newlyarrived Spirits for pre-eminence, until it can be ascertained by the infinite hall division of time, which did actually leave this world before the other, and thus became, by seniority, entitled to be first laid in the arms of Jesus. But let this pass. It is a step in the right direction, when orthodox preaches aflow the herciolore, cond-mucd to abble for an indefinite time, include in the tomb with the decaying material body.

I am in hopes that more light may reach the reverence gentleare a little to his bearers as to the destination and occupation of the Knowing your a form friends and freedom to render justice to a prepared to say why this subton change of opinioneffect, without presenting to assert a cause. It is hard to make more or less characteristic of sectarian revivals. a stubborn, opinionated man confess himself in facility more difficility Boston, Mass. 191. 17, 1858.

cu't still to make an orthodox or sectarian minister relinques his cherished idels that have hitherto so largely conflicted w fill his larder with bread and butter. But it is a long road that has no turning, and we may be prepared to find the different churches approximation by degrees to the spiritual teachings. without any confession on their part of change of opinion, but with perhaps the hold assertion that they have ever been conbeard of several similar doings in other surrounding locations, and therefore have some reason to say, "There's a good time Yours faithfully, coming, boys W. H. H.

MY OWN SWEET FLOWER.

When my beautiful boy died, a friend came and laid flowers on his breast. I was struck at seeing con-picuous among them the Gardenia, or Cape jessamine—a rare plant in this climate, but one that I ad loved so much when a girl, that I once wrote some line- to it, and tried in vain to cultivate it in a northern climate.

> There is a flower-a white, sweet flower. That grow- in southern climes: Tis large and queenly. like the rese. With breath like the wering limes.

I tried the plant in colder soils. But soon it drooped and died: It miseed an air of genial glow To our rude land denied.

That flower for me had mystic charms; Of some great want it told. It wakened more of holy love Than this world's heart would hold.

I knew not what its meaning was. Till be, my gentle boy, Lay strewed with flowers for the grave, With mocking buds of joy.

When, 'mid the bursting sweets that lay, Spread o'er my darling's breast, I saw the one, of all the flowers. That I had loved the best,

I knew it for an emblem cent-Of mine—so pure, to die: The blighted bad, the faded form. Fitly together lie.

He was indeed my own white flower. That I had loved so well. Because I saw an angel's soul In his fair form did dwell.

But what meant all that gushing love, That I had ever known. At finding those sweet bade had ope'd. And all their fullness blown?

That dreamy joy was emblem still Of all I vet shall know, My bod of promise well will bleem In Heaven's resplendent glow.

Though be, my boy, was laid in death. With those tresh flowers to fade, Yet thoughts of him, a silver cord. To gu de to Heaven, le made.

There is a land-a Loly land. Where none can love too well: Where, tenched by no concuming blight, My angel boy can dwell.

Uncrieving now, I'm borne along On wave- of soft perfume. To where my leads of warm carth-love-In Eden's bowers can blocm.

J. L. 東東下空

"WAR UPON THE CHURCHES."

DEAR PARTSIDGE: In the report of remarks made at the twentyseventh session of the Spiritual Conference held in your city and pubas many hundreds and then and are hourly having this earth, Ushed in the Terroraru of October 16.1 perceive that the opinion was expressed in that Conference that my "object" in lecturing on the "Philosophy of Secturian Revivals" is "to make war up n the Churches."

Now, if you will allow me to explain, I would state that my "olifect" is not "to make wer," strictly speaking, upon anything except " we arianism." My object is to explain what I conceive to be the true philosophy of MENTAL EPIDEMICA: to trace, as far as possible, all mental, nervous and spiritual phenomera, to their appropriate eauses. And this, I suppose, one may be permitted to do, without justly exposing himself to the charge fin any offensive sense, of making war upon men, or anything else that is good. I look upon the "charches" as I do upon Spiritualism, as a part of the nature and Spirit to become immediately resumitated, instead of being, an constitution of thing —a mixture of truth and error. But what I understand by "ecclarishism" is an evil; it hinders the great world of human progression. And bence I can but suppose that all judicious and wise efforts made to explain the philosophy of Mental Estremical e-pecially when such "revivals" lead chieff into sectarization-I say. I suppose all such efforts should be encouraged; and when lacy and

Forty three years ago, I was free interested in a section in revival, cred, with beheatth a show of dignity and character principality principality of the best from his arms. I am (among Baptism) and during the first years of my machood. I was myself, a sectariam. But I have outgrown sectarianum proceeds as I call them tack by come posed attraction. I do but state the without involving them in those culture embled I know to be LA KOT STITEMAND

THE MOVING MENTAL WORLD—THE NEWS.

LUMBER BY LOLE MONTES-On Widgesday evening of last week, Madame Lo. a Month's gave a lecture at Hope Chapel, in aid of the reball gief the Rev. Rulph Hopt's Church, which was blown down to a tornado 'ast Mir. Her subject wir the Koman Catholic Church which she treated with much philosophic acum no though in a not very complimentary manner. Despite of the notion per of the weather, the house was well filled, and the torse and finely articulated souteness. of the speaker sailed forth frequent bursts of appliance. At the close of the biture, she had off ber mitten-, and fi-ticuff if certain of the New York clergy after the following style:

"Larges and Gentlemen: The advertisement, have informed you that the proceeds of this lecture are to be given to the Rev. Italph furnet up an anti-Buchanan and anti-Lecompton major ty of some High to aid him in rebuilding his free church for the poor. The twenty thousand. If risew Legislature will be strong apposition in papers have also apprised you that some of the clergy have cut reflect the house (meanly these to one), though it is believed the Democrate to a upon the worthy rector for his willingness to receive the sum will mill have one major ty in the Senate. Her delegates elect to Con. he had not told Piers what he had he were Man Angelo then which your patronage of this lecture yields, which is certainly a piece gressalso show a decoded reversal of the last year's election; and it is of bigotry, intolerance cruelty to the poor, and modifico se impertic estimated that she will give fileen majority for an anti-Bichanan that he took courage and with they are out of the Caregia neace, which I have never before withressed, even in the most littberal speaker in the next bodie. Catholic countries of the old world. [Applau-a.] Who are these men should be blessed by a hand which will not be moved by their dictation! [Loud applause] How man churches will be built, and how many poor will be fed, by money which they will give? [App'ance. A raix: Not one in a thousand] It is reserved for me to read these Opposition Congressmen. blied bigots a lesson, and to tell them that they are not Caristians, but Pharisess. They belong to the same class of hypocrites who condemned the Savier, because he ate and drank with publicans and sinners [applanse), and they appear to be just as full of the h adstrong devil of intolerance as they were in the old time. They are certainly very impadent and very bold devils when they enter into the breast of procourse of lectures to raise a fund to send mission tries to Caristianize selected. the elerical l'harieees [loud laughter aud applause], who had rather [the poor and desolate should not have the Gospel preached to them. than that the means should be furnished by your parrouage of your humble servant. I entreat the prayers of this congregation for all such benighted and miserable sinners." [Applause]

Had the compilers of the Litary prophetically anticipated the future | He is said to have had the large of congregation for worship with rise of a Lola Montes, they would probably have added to it this one more sentence: "From all mental rawhides wielded by the hand of

woman good Lord, deliver us?

their maintenance.

THE ATLANTIC CABLE.—Mr. Varley, one of the consulting electricians of the Atlantic Telegraph Company, writes to the London Times (brought by the Africa, which arrived on the 14 h it -t.), in response to an article calling in question his estimate of the distance of the faults in the cable. He states that his means of testing are not wholly dependent upon the resistance offered by the cable, and that he searched diligently for indications of a fault nearer shore, but without | writes that the match between Grindle the New-Yorker, and Kenasuccess. He also says that by the modes of testing adopted by him. the estimated distances are seldom more than five per clut. in error, and then only in cases of difficulty. In testing the Atlantic cable, he; adopted four distinct modes.

AMr. Rowett had offered to lay a rope-covered electric wire between | would win. Hurra's for "Long Ranner." with the long name. Valentia and Newfoundland for the sum of £182,000.

FORTI-TWO OF THE AUSTRIA'S PASSENORIS ARRIVED.—The British steam frigate Valorous, Capt. Oldham, arrived at the port on Thursday evening the 14th inst., from Faval, bring ng for y-two of the passeagers of the steamship A series, saved by the French bark Misrice. The Valorous left England on the 16th of September, for New York, whither she was bound to take Sir W. Gore Ousely, Special Minister, already his many engagements to lecture in different puris of the counto Greytown, but meeting with head winds, she was obliged to put into Payal on the 25th for coal. The bark Maurice had already reached Faral with the rescued passengers of the Awtrus, and Mr. Darte, the about making arrangements for placing the stramships Atresse. Britise New York Capt. Oldham cheerfully agreed to take them, and Mr. Isthmus of Panama, to form a weekly line of communication. Lane the Hamburg Consul pat on board fourteen days' provisions for

A FEWALS HORRIBLY MANGLED.—The Albany E ming Journal, of! October 11th says: The wife of Charles Grocer, residing on the Shaker of the United States and Mr. Harrwitz of Birlin. The latter has been Road, about five miles from this city, was borrobly mangled in a grist wange shed." mill on Thursday last. During the absence of hir hu-hand from the mill, she was informed that the miller was -uddenly pro-trated by sicktees, that the mill was in operation with a quantity of wheat in the hopper, and no person to take charge of it. She immediately repaired ; yer, every other man virtually a panper, and all standing in leathers to the mill, and while adjusting the machinery her dress was caught in and unprefitable id en. se, except the police and constables. the wheel, and in an instant her head was drawn between two cog wheels, tearing her hair and a portion of the scalp off. In endeavoring to extricate herself, her right foot and left hand were smashed, and her arm above the elbow borribly mangled. When extracated she presented a borrible appearance, and although still alive this morning no hopeare entertained of her recovery. At the time of the sad occurrence her up equal in all respects to those imported. harband was several miles away from home on business.

For Librara .- About twenty heads of families and others in Cambridge, Mass., and that neighborhood, of Airican "extraction," feeling the disadvantages under which they labor here have determined to emigrate to Liberta. The whole party will number abuidred. A few erenings ago t'. y bell a meeting in Cambridge over which ex Gov. Washburn presided, for the purpose of awaking interest in the movement. The principal speaker was Judge James of Liberia, a rative of Monrovia, some 41 years old, and quite intelligent. Il: gave a detailed and interesting account of that country—its natural advantages, resources, population, history, etc. There were in the limits of Liberia about 12 000 Americans (including children of American parentage), i and the speaker thought 200,000 natives. There was excellent timber; and stone, and a fertite soil. On three acres of land 1 300 gallons of molares had been produced in a year-worth 5's cents per gallon there. the country was adapted to the raising of cutton and sugar cane.

their lead mines in Newfoundland to part to for \$ 200 000. Several cargues of the metal have arrived and are on their way to this port. It averages eighty per crut, and infrequently cut out in pure lumps, being ter dellars, when four handred and foresteur persons have topomes esteemed equal in richaese to say in the world.

Nashville. Tenn. on the 13th met., in which twelve or lifteen p-rions were engaged. condy Owen was killed; his brother dangerously Goras was mortally wounded; and others were serously injured.

CHIRLES PLATISTICS E-Q: Done Print, Or & 1458 lear by - line e print me to correct a statement concerning the have a comer during, which is published in some respected paper of Saturday Oct 9 No 24 under the boal of HEATERNITY CALIBITY." You stated but the translations of A. fre easted from Breme, which I am mort happer to ear, is not the care; for the during therer was in nor sailed from the Bremen barrior. The belonged to a company in the

Cir of Hamburgs and saded from the same part for New York.

the statement in the Telegraph without paring a remark of correc-

E zerrous — l'enceptrania, at her election on Theodor of last work.

that would ber you and me from doing a good not and would rather increased her anti-Buchanan majority from 4.00 last year to over the end related what he had seen and here in the and tellleck the doors of comfort and instruction on the poor, than that they 19,000 this, and elected fourteen Republicant to seven Democrate to long the attendant Card ero's suny, they make it as a series and

> Indiana.—The returns of the Indiana election indicate the choice of the Republican State ticket, an Opposition Legislature, and eight easo with best have or or you! If and eas would be said to said the said the said to said the said the said to said the said th

KANSIS ELECTIVE.-Leuvenworth City and County have elected the genuine over the bogu- Free-State Ticket, by a majority of one to two handred. This secures a majority in the new Territorian Legious are. St. Locis. Walanday, October 13 1850

Legislature. Leavenworth County gave the Republican ticket an williever came this prediction may be attributed a se happeard that it fessing Christians in such a free and enlightened land as America (average majority of two hundred. In Atchison County the Opposition ; was verticed; for the lam of the Medica, with all the maile, were defined Such big sted intolerance would be bad enough in Timbuctoo, or the were triumphant by eighty majority. In Jeffers a County the Repub from Florence, and arrives in Bosogas was a Meanel Angels was Larre, Fejee Islands, but in America it is like a foul spot upon the bright licans were deseated. In Doniphan County the Democratic ticket was and instead in the house del Rosse; was recognized in the house del Rosse; was recognized Ma. [Applause.] I am going to Europe in a few days, and when I elected. In Dongtas County the Republican ticket was elected by five to rioreace, but all reaffering a secretarial came to come back, which I certainly will do [applanse] may be I will give a handred majority. In Lykins County the Republican ticket was an a unity death "- Dappe's Life of Meant Angele

> Coorer Institute.-The Cooper Institute was thrown open on Sanday evening for Boy. Mr. Carler's services and over three thousand persons were present. An immense number left, una le to effect an entrance. Mr. Cayler preached on "The Mount of Templation, and announced that he would continue the services every Sunday evening or two possible exceptions) ever beld within doors in New York.

> THE WASHERERS - W. D. Washburn a rounger brigher of the famous three, is nominated to the Minnesota Legislature by the Republicans of Henepin county, and there is talk of alling him to the Washburns in Congress, next year. There is still another brother in California who was a candidate for Congress in 1856, and who yet intende to all his name to the catalogue.

> Indian Brain Page Face. A correspondent of the Boston Page tekenesta, the Iroquois Indian, cause off at Barington, Vi, a few days since, according to advertise mout, the Indical bearing the "American Champion four grands! Distance five miles. Time, 27 m.n. 43 e.c. and 27 min. 44 sec. I am thus to confirm your production that the red

ALTERED BILLS AFLOAT.—Some spurious \$10 bills, purporting to be sed by the Bank of Commerce at Carmel, N. Y., altered from the Bank of Commerce of new residents stores one day last week.

BATARD TATLOR -- Mr. Bayard Taylor is expected to arrive here with the Six mis, which was to sail from Southampton on the 4th inst. He try during the coming winter.

Panama Ricre.-It is stated that the Panama Railroad Company are British Vice-Consul solicited a passage for them on the Valorous to and Atlastic, upon the line between this port and him Francisco, via the

> THE CHESS CALMPION -The New York Course des Einte Unit contains a letter dated Paris, Sept. 23 the latest date received, which says:

"America has check mated Europe, in the duel between Mr. Morphy

paring its coldition to that of the dormed city of Jerusalem." They I The banquet in kenny of the laying of the Atlantic cable has taken bave creditors without and creditors within; every thir I man is a law-

AMERICAN CAMELS.—Forty-nine of the camels belonging to the United States are now at Compe Verde, eixig miles from Sea Antonia. Only one of those imported has died, while ten have been added by birth. These yrang American-born cam is thrive well, and promise to grow

Manually Repairs.—While some workmen were digging in a march on the land of Mr. John M. Elthorne, in Elienville, U eter county, they discovered some hage bones. One is a portion of a just hone, the others are evidently portions of a leg or thigh buses. They are all much decayed, having apparently been under the soft multiplicate. It the jaw is a mammoth tooth, in a state of almost perfect preservation. It length and three in width.

A Car Rack.-According to the Mose, of Liege (to be pronounced) Messe on this occasion), a match of this nature took place three nights previously to that town. Egitteen cats, belonging to families in the till he puts his tail between his less and how's with another till he puts his tail between the bow's with another till he puts his tail between the bow's with another till he puts his tail between the bow's with another till he puts his tail between the bow's with another till he puts his tail between the bow's with another till he puts his tail between the bow's with another till he puts his tail between the bow's with another till he puts his tail between the bow's with another till he puts his tail between the bow's with another till he puts his tail between the bow's with another till he puts his tail between the bow's with another till he puts his tail between the bow's with a bow's with quarter of the city called the Gatte-Means were taken a distance of a league, and let loose at midnight. In exactly half an hour one of the cats reached home, and carried away the print; and all the others arrived is rapid succession. Three toms what roving disposition triumphed over every sporting seatement did not however, make their appearance until after squeise. Their names have, consequently, been Navrous Diano Land -The Atlantic Tel graph Company have sold incressed out of all oth r subsequent racing engagements - a species

LARGE INCOME IN E.GLAND .- There are forty-six persons in England ranging from tifty to two busileed and biry monand dullars a year, and Desperate Appear at National desperate affray occurred at eight handred and eleven from themse fire to the thousand. In his and there is but one person who has an income of upward of two but fred Biry thousand declars.

INTERENTING MINCELLANY.

THE IMPROVISATORE'S PREDICTION

In the board of Point was a man of the come of Carliers, an imple-The world great at the most in the size of the great and in protuct to the lare in the exercises whose he was at any on. It is a a friend of The capitalise of Bremen vessels do not fum gate their vessels with a Monael Angela be to 4 h m of a rice on that a street homed; Lotressed - Miles of mad bed assessed to buy and your with his only I am a tratite of the city of Bremon, and therefore I cannot overlook; wrappe I in a black to, and now and o mention to be the big and that shop it he would be driven from his but every ragin to return. Michael Angela exported Cattlers to other; on the Laboratedge of Piero's dispression be was a'red and best to be and f

Another morning Messel & general grant of the parate. Cheerred Card ere terrised and ere when he take half b a lecenzo had again appeared to him that signi, o the same habit as before, and middenly muche him by a niap in the face demand of the remod why represed him for not having made the common about and and so much a villa beloaging to the Mother law it, about their at ica floor Vi anteres Outo also shows a decided gain on the Republican side, she having but before he was quite hill way, he most livery retaining. He samped expense : and his a control woo was a sero and Card call d. B Wilesan and to bim: You er out of your man War at 1 12 think Lorspreared to b m, this to any other person. If it had been becomes to Bitter at all?

Circliere, haring than discharged what he can dered his days, reture of home, and so for hear y depended the a magnetic te that Michael Anze a became persuaded the pres took was a take place and in a An election took place in Kannes on the 4th in-t. for memora of the ; ten days, with two companious, left Fi senser and west to Raingra. To

> PATERY INTUENE TO-BOARTING it to be increasing for the readeri of year variable paper to means on which beautifue of business act tile the intentor- of this county missing epoly their ingenity. I have sum out on the most numerous passents seem to make sand of inventions during one magic year, viz. from Angue 1507 to August of this year, and I so much to by you for these on It will be seen that agricultural implements from a principal subject for

Agreetment.	No. Aplantaria
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TELEGRAPHIC PROM AMERICA. - The following homorous him are from the Lacuar Para.

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(wing to the variation of clocks, and the martness of the citizens A Knokuk paper gives a distressing account of things in lows, com- | of the United States, it is now the medals of next week in New York, place, and we are exabled, by extending telegraph, to formula a life of some of the lears and stat ments.

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"To the memory of the immertal Franklin, as discovered the lightning and to Creat Field as greated it.

"Christiphar Columbia whose discovery readered possible the two great facts of the day-Statespeare and the United States." . The immercial changement raised in the Old Country, but appreci-

and carrie the test and we a tool be need in the present day, would certaining have been a free and enlighter it American crimen. "Success to the Aim. obly dellar and its kindred rights of free expec-

toration, assexa to and after an arrows a general "Hall to the American Engle! May be posse himself above the is the tooth of a graminiverus animal, and measures seven inches in broad Adaptic, with a wing apone on England and Columbia, and the brak and tail pointing to State and the Union yet to be."

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Il wars of by and our attempted outer and I to tempt be come botto. to die, and again wood to the Species Il came, thinking he would there reserve from the histor's prespect us all the attention he could at our attention of the piece, and in cit a move a house. He was correct from the heat to the way and a hetel and more dead than al er, placed in the commercial apartment be had between unsupered the che with day after his refuse, for i a sed that his betrotted this king ber lever could not service to discounting probably to how no time to her communical rotations had been meating the day previous to another persons more at either a loss metalistic then be it it it is reply at the streamed lower thought the their would, with Will a lone of prove total at tene to be the the new of braich best to the total of the Employee Bald were troper to be an enal med, to a week from the day of the car plant of the a perpendicular of a second from his best and Especie Facineted, and to less than a with h was as well as ever.

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I am glad to see that the present of a Ruttien Rank is being if sessons and hope it will lend to the adoption of a system of bank ag that will in the prevent and the expansion and the commercial interest of we are the treation, and thus remiering a continuance of specie payers at a mile certain. The failuring plan, in the opinion of the undersigned, will "". security all be beautiful offices of a bettern back without being there. libble to eleverane which will be urged aga and eith an institution

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If the tanks provedend that building my much only will interfere with their profits, it might enough to make the properties of spore one third you. becomed at our hant of the lintuities, but in the jungment of the writer in him to the latter proportion would be briter, and prodes mor backing aret. in materir states. A WENCHALT AND SECRETARIAN. the Ity Calle!

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BORN INTO THE SPIRIT-WORLD.

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PERSONAL AND SPECIAL MODICES.

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Me G C Sten off, of Newark & J. will leadure to the splittalists of Brooklyn in Clinton Hall, corner of Clinton and Adams of Seate as Sunday west, 24th inst, at three o'c'ock r u, and half par even r w Scale her

Randout.

Min A 1 Cole will feeture to the Spiritualists of Rondont, on Sun day it hite. In the afternoon and evening, at the usual hours Mrs. s. E. Vorrie. Two or three years' personal negathetaneo with Mrs of 1: Nords has

afferded me many opportunities of witnessing her powers as a clair-You and play leven, and I feel it a duty to bear testimony to the general correction of her diagnose, and the success of her prescriptions in curing d senses. I can conselentlously recommend her to all larallds who are desirous of puriling themselves under clairs ovant treatment She has taken apartments adjoining mine, at No. 271 C'mat street

Potaton ..

I merce the lectures Merces at \$1.75 per barrel, a prime arti ele for family u.e. large, and in ulce that heep, clean new barrile just received. We shall feel obliged to our friends in the dis and slein ity who ender trem us then supply. We will deliver them in the city at a moderate charge. The paratoes may be seen at our store, Na 125 Maden Lane Is tween Peatl and Water streets.

STATE OF NEW YORK,

clerte an time Packetant of Mining

ALBERT, Asgust & let

To the Surner of the Chest or Nan Loke:

SIR NOTICE IS HEREBY GIVEN, THAT AT THE first Monday in Nevertiler took the following officers are to be elected, to wit A times not, to the place of John 1 King;

A Lieutepant timethor, in the place of Henry I. Selden;

A Canal to mit teamber, in the place of Samuel It linggles, appointed in fixe of Samuel & Whallow, downword;

An Importor of State Prisons, in the place of William & Rus ell;

All whose formant office will expire on the last day of December wext A list presentative in the Thirty broth Considered of the United States for the Thirt Congressional Platetet, composed of the 1 lest, Second, Third, 1 ith and 1 abil Watch in the city of New York;

A lie presentative to the Thirty sixth Cheurem of the l'atted Mates for the Fourth Congressional Platrick composed of the Fourth, Sixth, Tenth and Fourteenth Wards, A liepe a matter in the Thirty with Congress of the United States, for the 1 C.

Congressional District composed of the Seventh and Thirteenth Wards in the tite of New York, and the Intriouth, Fourteenth, littleenth and Mistouth Warde of A linguagementation in the Thirty bigth Congress of the I nited States, for the State

Congression at Institut, configured of the Lieventh, l'threnth and becomes ath Waris in the tite of New York; A Kiprom matter to the Thirty winth thingrees of the United States for the bes costs Canaramie and Itlatife t, com, each of the Ninth, Stateouth and I wentleth Wards

in the title of hen lock; And aler, a hepresentative in the Thirty Stath Congre a of the I sited States, & the Lighth a majerate nat that the composed of the Unellin, Lighteenth, Studenath,

I wenty First and I wenty second Water in the City of New York COUNTY OFFICERS ALSO TO BE THE PPD FOR SAID COUNTY

Seventre a Members of tesemble :

A street in the place of Jan cot' Willett; A there's there, in the peace of litchard It tonnolls;

Fourter to the Parouf Frederick W. Perry, Edward D Conners Wilest Candle and ba and the teller All w . . on terms of office will explor on the last day of December mat.

The attention of Properties of I botton and towner tank are in directed to op . . The fire a many of which is printed becomits, for inchange wells treated to their duties under said an, "onbuilting the question of ealthy at mealimb to reader the Constitution and amend the same to the people of the rease."

AN ACT "to submit the question of calling a tomornion to review the except of the and are not the same, to the people of the State."

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The Private of the State of New York, experienced on Sounds and accountly do course as historia Es. too ! The Desectors of el etten in each town ward and election district in This rate at the annual election to be held in November next, shall provide a proper to a feere a less the bailton of the ottle heaf the take only ed to rate for thembers of the Lean atom at such ele tion, the much ballet abalt to mitten or printed, or partly written and promod by theme refers who are in target of a transcale of the words " "har there be a tours billion to restor the t'established and amount the rates! I do " And a thom valors who are opposed thereto, the words . 'what there he a three to be a three the contract the countries and are not the source.' No " And all enters and the countries. to so as at result should be allewed to vote by ballet as aforesald, in the election the where to be to others, and but place minter

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Now of the most consenient, beautiful and healthy buttle BEPIETELLAS building in the city of Non-Lock, eight dame obt of Friend

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JOHN SCOTT. SPIRIT AND MAGNETIC PHYSICIAN.

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