SPIRITUAL TELEGRAPH

[illegible]

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

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THE SPIRITUAL TELEGRAPH

TERMS.

One Year, strictly in advance [illegible] [illegible]

[illegible]

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[illegible]

PHILANTHROPIC CONVENTION.

Held at Utica, on the 10th, 11th, and 12th Sept., 1858.

ADDRESS OF A. E. NEWTON.

[illegible]

Concluded from our last.

In the light of the foregoing [illegible] we are able to see how far the existence and perpetuation of evil [illegible] upon man's will. If physical diseases, malformations, [illegible] births, etc., are to any extent the results of infringement of Nature's laws, which may be known and obeyed—if the evils of the outward world may be removed by the attainment of greater knowledge—and if the want of this knowledge is in any degree [illegible] the existence and perpetuation [illegible] are [illegible]

[illegible] to be blamed? The feeling [illegible] doing what he knows [illegible] may have [illegible] under [illegible] that of others [illegible]

What then? [illegible] to be punished? [illegible] The [illegible] and [illegible]

[illegible] The man who walks off a precipice [illegible] is quite as likely to be punished [illegible] the same [illegible] with open eyes. [illegible] physical, mental, social, individual or national welfare [illegible] committed knowingly or in ignorance, are sure to be followed by appropriate consequences, somewhere, sometime, or upon somebody. Thus [illegible] Nature's punishments are intended to be corrective, not vindictive. If vindictive, they would fall upon the transgressor only. By involving others also, they direct attention to causes, and suggest their removal.

[illegible]

Here I [illegible] legislation [illegible] is quite [illegible] interference he [illegible] to aggravate the [illegible]

How is this? [illegible] feeling, as instinctive as sense of ill-desert, that his fellow-men, equally fallible if not equally guilty with himself—have no right to inflict the penalty. He therefore [illegible] vindictive, [illegible] In [illegible] he is impervious to good influences—his [illegible] are closed up against all softening and elevating influence. If, on the contrary, he is left to feel himself in the grasp of a Power greater, wiser and more [illegible] can come to him from truly visible and [illegible] will become aroused toward the right—[illegible] by good.

[illegible] who are themselves without sin cast the stone of [illegible] any jar will be thrown from the hands of men.

[illegible] I will repeat each [illegible] and never [illegible] One [illegible] of punishment [illegible] They [illegible]

[illegible] to be allowed to go unrestrained? I [illegible] to prey upon community [illegible] By no means. They may be [illegible] but they are but madmen [illegible] of madness. The right of self-protection [illegible] the authority for such restraint [illegible] but let it be done with no vindictive feeling. [illegible] vindictive feeling, and vindictive action springing from [illegible] It begets its like [illegible] and while he is under its power, redemption is impossible.

Let, then, our prisons be converted into moral hospitals, [illegible] of [illegible] cells—where the sentiment, the prevailing spirit, shall be felt to be benevolent rather than vindictive—[illegible] whose [illegible] moral power, rather than [illegible] where all possible [illegible] shall be brought [illegible] the presence of the [illegible] shall be [illegible] every day [illegible] If the [illegible]

[illegible] Nor [illegible] become [illegible] as [illegible] But so far as they are [illegible] present [illegible] and gratifies [illegible]

[illegible] that better nature of which [illegible] Call this process "regeneration," "change of heart," [illegible] or by whatever term you please; [illegible] as to means and methods; yet [illegible] some means it must be brought about [illegible] love of right and of good. When accomplished, [illegible] a new creature" indeed.

[illegible]

[illegible] as to the use of cells, on which [illegible] indiscriminately—indiscriminately, because of a lack of [illegible] between kinds of cell totally diverse in [illegible]

That kind of cell which [illegible] which conduces to knowingly [illegible] of no possible use to [illegible] moral strength, and [illegible]

[illegible]

We read and [illegible] and [illegible] growth is but an [illegible] price and charms of [illegible] our capitals. If such [illegible] it will [illegible] of natural cells. Where the [illegible] I [illegible]

[illegible]

cudgelling his patient because he has, either knowingly or ignorantly, transgressed the laws of health, endeavors by all means in his power *to arouse the latent recuperative energies of the system*, that these may repel disease and reestablish health. Possibly, flagellations and blisterings, and amputations of diseased parts, and cauteries, and emetics, and purgatives, and painful external eruptions, may constitute a necessary part of the process; nevertheless, they are not inflicted with a vindictive, but with a most kindly purpose.

So the skillful physician of the spirit may find it necessary to use correspondingly severe methods—the moral scalpel, and cautery, and blister, and emetic, and purgative; but only as he does it from a *loving heart*, overflowing with pity and tenderness for the sinner, as well as with repugnance for the sin, will he act with healing, saving power.

As there are natural physicians of the body, so there are of the soul—those gifted with superior intuitive perceptions of the nature and extent of the malady and of the requisites of cure, and who, from their mere presence and touch, can impart salutary and healing power. These are not *made* in our schools of medicine or of theology—they are *born*—God-sent and commissioned. They are the healers and saviors of men—Nature's priests, priestesses and confessors. They take not their office by assumption, but it is accorded to them by voluntary concession. Being first "lifted up" themselves, by overcoming evil in themselves, they "draw men unto them." Having experienced the cure in their own persons, they are able to aid and guide others to its attainment.

A body of men and women thus regenerated, if they be no more than the apostolic twelve, have it in their power to redeem the world. They will be *practical* not theoretical, reformers. Such men and women will introduce no more malformed, unbalanced, evil-inclined unwelcome children into society, to become criminals and monsters of vice; but they will give the world nobler specimens, or none. They will establish hospitals for the cure of such unfortunates as have been introduced. They will institute schools—in their own families, if nowhere else—for the proper education of youth, by the unfolding and strengthening of all the faculties in their proper balance. They will continue to associate for the establishment of better neighborhoods, and in time of better social and governmental institutions, founded on benevolence instead of selfishness.

If this Convention has in such a body of men and women, ready for the work—ready to consecrate their possessions and themselves thereto, to give their lives and lands, wives, children, and all concerned—yea, and even their own lives also, if required—then this occasion need not and will not end in mere talk. If such are not now to be found, then the groaning world must

"Wait a little longer"

for the day of its redemption.

Let us then, no longer delude ourselves with the pleasing fancy that the sole cause of human ills is ignorance, or that their cure is to be found in mere knowledge. The world has had abundance of correct teaching and preaching already—it now wants *true living*. To produce this, no scheme founded in intellectual wisdom, however perfect in itself, has any adequate power. The only potency which can inspire and energize men and women to a true life is Love—Divine, pure, unselfish, all-conquering Love—which is Celestial Good. When the fountain of this water of Life is unsealed in the human soul, and allowed to irrigate and fertilize the gardens of the understanding—when the animal in man becomes wholly subservient to the spiritual and celestial—then only does he possess true wisdom—"the wisdom of God unto salvation."

"The reconciliation of the creature through love—
The recovery of the world through love—
The renovation of the state through love—
Is the great purpose of the Father-soul:
For this all laws tend, for this all history is one;
For this all ages roll, for this all converge as one;
For this the scriptures say, by this they wait,
As unto a great Redemption manifestation."

LETTERS.

[Four letters were received at the Convention, of which one was read, but it could not be attended to in print.]

LETTER FROM IRA B. DAVIS.

City of New York, Sept. 15, 1858.

To the Convention at Utica Assembled:

Friends: Circumstances have deprived me of the equal pleasure of meeting with you; but mental bodily absence, my sympathies are with you and my heart is in the cause. The subject for which you are assembled is the most momentous that can engage the human faculties—to discover, if possible, the cause and cure of sin or suffering. The proposition is as noble as the object is comprehensive; at the first mention of which my heart quickened its pulse and my inmost soul became illuminated with joy as substitute for the cause. The circumstances which generate erroneous theories and painful consequences may be of importance to mankind even when attained to attempt so far as that knowledge may have a bearing upon the adoption or understanding of a remedy. But now, dear friends, I earnestly sympathize with you, and my hands, mind and energies are alike devoted to the cause of human elevation, yet I do not feel inspired with any degree of hope that a cure for the evils complained of will be agreed upon. My lack of faith arises from a variety of causes, prominent among which stands the fact that unfavorable influences, by which all have been surrounded, acting upon the imperfect or unequal organizations we inherit, have generated antagonisms in every sphere of human life. From this cause, the most devoted sentimental reformers are seldom practical. Those who have hearts to feel, and sympathies with the oppressed, but rarely possess the means wherewith to relieve; and to convert those possessed of the material power, but not the soul, is a herculean task far too great to be accomplished in this age of commercial piracy, whose power has become so omnipotent that it has subverted the object of government, corrupted the Church, tainted with factional and sectarian bias the institutions of learning, given a hurtful and oppressive direction to the inventions of genius, generated strife and ill-will among the people, and enslaved the honest, simple and poor. In fact, it has poisoned every avenue of human existence. Our system of trade, of divided interest, individual or corporate competition, has generated a sea of strife that pervades the world—estranged man from man, nation from nation, and race from race, making all enemies individual, national, or natural. Experience leads me to believe that it is the master evil that distracts society. It is the center of the polluted circle, the power behind the throne, which moves, modifies and disposes of laws and governments at will, and so perverts the true order that our civil, military, theological and educational institutions are but so many divisions or systems of police to uphold and enforce the rule of mammon. And I further believe that any and every attempt at reform, through the purification of these instrumentalities, will prove but feeble assaults upon the outposts of a walled citadel.

Let us spike the guns of these institutions whenever they are captured; waste not your ammunition upon them, but collect your means, rally your forces, and direct your energies against the fountain of corruption and oppression, and all those misdirected channels will thereafter flow in a pure and wholesome direction. The means required to successfully assail the intrenched monster, is but a simple organization of the producers of wealth as equal shareholders of and in, an institution whose object and mode of action shall be to adopt and prosecute every branch of useful industry, to the end that each and all the business of the community, nation or world, shall be absorbed and each and every soul be secured in the right, and related to the necessity to labor on terms of equality. Then will the associations become the government, and churches, by being the [illegible] learning will then thrive and scatter blessings to all; the inventive genius will receive a wholesome direction by lessening or lightening the labor, and increasing the means of enjoyment to all. Each person's interest will be associated with every other person's; individual, factional and national prejudices will pass away, and the race will rapidly ascend the scale of human progress to the haven of universal brotherhood, and the relations and transactions of men on earth will be as harmonious in their operation as that which governs the heavenly bodies in their eternal rounds.

I fear that so simple yet comprehensive a system or movement will not meet your approval, for the blighting influence of the system of trade, by which the world is governed, has so leavened the intellect or prejudiced the mind, as really to impair the qualifications of the most fitted to be effective reformers. So serious an obstacle to progress is mental bias, that even where the warmest sympathies are felt, and the most active energies are devoted, there are to be found the most sensible, well-educated men with whose practicable methods for relief have to contend. The heart is warm and perhaps the brain both large and active, but for the want of harmonious distribution at birth, or from the effect of subsequent development, the possessor not only becomes a cypher, and not qualified to lead, but too often a fanatic, and prejudices the cause to which his heart and hand are both devoted. Yours for the cause,

ISAAC DAVIS.

LETTER FROM E. WINCHESTER HAMMOND.

To the Committee of the Humanitarian Convention:

In responding to your kind and humanitary call for light upon "The Cause and Cure of Evil," I feel a subdued freedom in approaching the subject under consideration—freedom in individuality only to yield to universal right, which is only a renewal of the great law, "Let there be light," promulgated at the dawn of creation. But still I feel diffident in the thought that I shall wound the prejudices of many and the interests of more, and thus [illegible] upon a bleeding heart.

Nothing perfect in nature or human [illegible] that hath not its roots [illegible] in earth; or rather, no spiritual growth is pure, that [illegible] source in our inner humanity; therefore you will excuse [illegible] of speech, for the times demand it, and [illegible] for earnest men and women with hearts [illegible] and strong hands.

You ask the "Cause of Evil?" I answer instinctively and [illegible], it is the degradation of woman morally, socially and physically.

Morally: In barbarous nations in the dark ages of Christianity, and among the Turks of the present civilized age, woman is hardly considered to have a soul at all, and even in this enlightened age and community, she is barely tolerated to speak among fanatical reformers, but is not considered fit to teach moral and religious duties from the sacred desk.

An ancient myth offers an excuse for this sentiment among those who have drawn their religion from the Bible; but whatever may be the cause, her moral degradation stands out as an historical fact, recorded among all nations and in every clime.

Socially: When we are taught to believe that woman was made of man and for man, can it be expected that she should be considered his equal, either in the domestic or conventional circles? It is only among the educated and refined that her social excellence is recognized and reciprocated. But alas for her condition when sordid interest or beastly appetite only govern her lord and tyrant! Let me illustrate: A few weeks ago the *Public Ledger*, of Philadelphia, published a letter from one of our naval officers who had visited a British Isle in the Pacific ocean, where coolies had been imported to cultivate sugar, and, for obvious uses, one woman had been imported for every eight or ten men! And this was under the control of our Anglo-Saxon brethren! But a few days since, I read in the *Anti-Slavery Standard* that a gallant Celt, a French speculator, had proposed to His Imperial Majesty to colonize Algeria with Chinese laborers, with a like proportion of women to men, to keep the latter from a most loathsome abuse. Again, since then a sailor from our own navy, who had recently come from Havana, told me that American vessels imported Chinese coolies into that port in the same sexual proportions. O Christianity, where is thy conscience! O shame, where is thy blush! But let us shroud our heads in sackcloth, and bow our faces to the dust, to hide from the ignominy that awaits at our own door! O kindly night! shade us with thy dark curtains from the view of the thousands and tens of thousands of earth's fairest daughters who are prostituted and polluted by the insatiate lust of man!

Physical Degradation.—No law in the Universe is more complete and perfect than the alliance and sympathy between the moral and physical nature of man; and were the laws that govern our being entirely understood, I believe we should find the declaration that "the wicked do not live out half their days," to be literally correct. Were physicians to open the book of life as they might and ought to do, what a terrible lesson should we then learn! But, physicians are but men, hedged about by a thousand binding influences, and can not be expected to throw away the means of their own emolument. Yet let us thank God, they have done much, perhaps more than all other men, to throw light upon our dark estate. We are now expecting the female portion of the profession to fulfil their mission, and complete the work.

I do not wish to trench upon their province, but I can not forbear to arraign guilty man, who would enter into the holy office of procreation with foul sin deeply implanted in his inner mind. For it is the mind chiefly that controls the embryotic man. When man is about to fulfill the greatest function of his nature his soul should be as pure and as tranquil as the sacred dome of heaven on a summer's day. But how does the case stand? Let us look into the soul of the debauchee, who has dissipated the forces of his nature in the haunts of vice. Is his soul unpolluted? Let us look into the soul of the drunkard who sacrifices his manliness upon the shrine of the crazy god; he heeds not the persuasions of his friends, the entreaties of his wife, the appeals of his children, who with streaming eyes and emaciated forms are turned as outcasts upon the world, nor yet the silent admonitions of his own conscience. Can his soul be pure after such a sacrifice?

Let us look into the soul of the politician: let us view the arts by which he circumvents his rival, the false statements by which he deceives his constituents, the bribes by which he secures the sordid, and the threats by which he solicites the timid, and all for the honors and emoluments of office. Can his soul be pure after such a prostration of his honor and integrity?

Let us look into the soul of the princely merchant, or the lordly manufacturer, who fabricates falsehood into every spurious article of merchandise, and concocts a lie with every adulterated drug, who thus accumulates wealth under false pretences, and gains riches by a lying tongue. As the fruit of his work behold those gigantic frauds, and that overwhelming demoralization at which the world now stands aghast. Can his soul be pure who has thus sacrificed the nobility of his own nature, and the rights of his fellow-men to the lust of gain?

Let us look into the soul of the lawyer, who "devours widows' houses," and turns aside the feet of the unwary into the snare of the fowler; who perverts judgment, and accepts a bribe. Can his soul be pure who thus degrades the divine office of lawgiver, instituted for the world's social joy?

Let us look into the souls of those who have assumed the sacred garb as the messengers of peace, and as the mediums of great joy to all people, but who have made a mockery of holiness, deflected the rays of light from the shades of darkness, and turned the streams of consolation from the hearts of the afflicted and of the poor—that have joined hands with the oppressor, and turned the divine religion to his profit—the name of their God and Redeemer. Can their souls be pure who have thus become whited sepulchres full of dead men's bones?

Let us turn with humility and humanity and look into the souls of the oppressed—of the toiling masses who know their rights, but who have not the manliness to do them and to defend them, but who bow with a cringing servility before their successful competitors in the tricks of trade, or the chicaneries of politics

who have not got the force of mind and moral affection to take each his brother by the hand, and raise themselves up to dignity and manhood, but in lieu thereof console themselves with their nauseous tobacco, their poisoned whisky, and the cast off victims of their oppressors' licentious pleasures. Can their souls be pure who have thus prostrated and have not the courage to defend, their rights, nor the fortitude to bear the inflictions of their own wrong doings.

Of the warrior clad in armor of bright steel, or of the slave in his rusty chains, I have nothing to say. May God redeem them!

But unto all these, O woman, thou hast to bow in meek reverence as the origin of thy being, as the support of thy physical life, as the protection of thy social life, and as the guides and teachers of thy spiritual life. And unto such, O afflicted daughter of Eve, dost thou have to bear offspring each after his kind! Nor has the great law of like unto like been changed or turned aside for all thy prayers and oblations to an avenging God! Hence thy degradation, and hence the "Cause of Evil."

I come now to the more pleasing task of pointing out the "Cure of Evil."

It will be obvious to all, I think, that the false interpretation of the Scriptures has had a decided influence in assigning to woman an inferior condition to that occupied by man, and thus offering an excuse to his lordly, lustful nature in trampling upon her dearest rights. I have been convinced of this for a long time, and therefore I hailed her appearance on the public platform with delight, where she could claim and vindicate her rights, notwithstanding the denunciations of the clergy, and the scowls of fashion. Still I could not help regarding her duty as an onerous one, while she had a masculine trinity in the Bible, and masculine expounders outside of it, to continually obstruct her progress. But while in this quandary, I saw a glimmer of light break forth from the dark pyramids of Egypt. It came in this way: About twelve years ago, a gentleman was lecturing before an audience of skeptics on the evidences of religion, and said that some antiquarian had discovered that the roots of the ancient Egyptian Deity's name signified male and female. If that was the case, I thought that the same idea might probably be traced to the Sanscrit language, and possibly be shadowed forth in the Hebrew.

But still I was in the dark, when I concluded that Spirits might give me some light on the subject. So I joined a circle about five years ago; and after various experiences that seemed to demonstrate that my parents, children and friends still lived in the Spirit, with individualized forms, I concluded to avail myself of intelligent answers from the Spirit-land for direction toward the great point of my life, viz., the elevation of the human race, the only way for which I believed to be the elevation of woman. So, when the Spirit of Miss L. was present, (she having been a school teacher, and a sister of the gentleman of the house where we sat in circle,) I put this question: "Does Deity comprehend the attributes and qualities of Male and Female? to which an equivocal answer was given, as though the question was new. I then asked if wisdom, love and beauty were female attributes? Ans. in the affirmative, though not very decided. I then put this question: Did the record, "Let us make man in our own image—male and female let us make them"—did it mean what it said? and that man was made in the image, and with the personal attributes of Deity? Ans.: Yes. Question: Would the knowledge that Deity comprehended the female attribute tend to elevate woman, and consequently the whole human race? Ans.: Yes. Would such elevation tend to allay the discordant passions of mankind, and to harmonize the same? Ans.: Yes.

After various questions in the same direction were answered, another was put. Will the world receive this doctrine kindly? Ans.: Yes. "Did the ancient religion of the Egyptians embrace the idea of male and female? Ans.: Yes." I was directed to write to a certain professor, whose name is an honor to the country, for information touching the Egyptian and the Hebrew word for Jehovah. I did so, and his answer was courteous and frank. He stated that he did not understand the ancient Egyptian language, and that Jehovah in Hebrew could hardly be construed to embrace the ideas of male and female; but, quoting another authority, he said that Jehovah signified Divine Love or the Father, in contradistinction of God, which signified Divine Wisdom or the Son, and in this sense the Divine Love might refer to the Female and the Divine Wisdom to the Male principle. The application of the genders were of his own adoption, and not contained in the original.

We subsequently had a visit from the Spirit of Wm. Penn, when the foregoing questions were put and answered in the affirmative; and then I put this question: "Is love, all powerful, all-embracing, all-creating, the male attribute? Ans.: Yes. Is wisdom, that conceives, matures and brings forth, the female attribute? Ans.: Yes."

I had an uncle, Elnathan Winchester, who had preached the universal restoration doctrine, and his Spirit being present, I put the above question to him, and was answered in the affirmative. Question: Do you find the doctrine you taught on earth, true in the Spirit land? Ans.: No. I here referred to the material hell of fire and brimstone, which he taught only would continue till the resurrection.

I afterward wrote to the learned professor, quoting the question as put [illegible] once to David W[illegible] Mr. [illegible] D[illegible] contrary to the [illegible] Bible where [illegible] Wisdom, is denominated as the [illegible] Lord in the creation of the universe. And in the [illegible] mythology, Minerva, the goddess of wisdom is represented as leaping from the forehead of Jove—a myth containing a great truth. To this note I received a friendly, but brief answer, explaining his views, some what more fully, and making them coincide more with my own.

The learned Professor's notes to me were private, and therefore I have no right to offer his name or his remarks to the public as authority for my own views. Yet I sincerely believe that the true knowledge of Jehovah-God as Divine Love and Divine Wisdom can alone elevate, redeem and happify our race; therefore all that is noble in man, or beautiful in woman, should be consecrated to the work of its diffusion. And I also see that gentle messengers will soon be sent, in a quiet way, to instruct the [illegible] in their duty, and whose joyful obedience will be its own reward!

How often do men unwittingly proclaim the truth and unknowingly give evidence against their own erroneous opinions. And in this character were Dr. Dick's remarks to his "Observations in the East." Say he, "The Church of St. Sophia, now the Mosque, was dedicated by Justinian on Christmas eve, [illegible] to Divine Wisdom, the second person in the adorable Trinity; and that it was recaptured by Mahomet the second in 1453, who demolished its altar, and dedicated it to Mahommedan worship. Nor is it any wonder that the Turks, who do not believe that women have any souls, should prohibit the worship of Divine Wisdom in their midst.

But who is this Divine Wisdom referred to? The learned tell us that it is the second person in the Godhead; St. John, chap. 1st, says that it was the Word (Logos) by whom all things were made, and the margin refers to Proverbs, chap. 8th, verses 23 and 30. It is also said in Genesis 1st, that God made the heaven and the earth; the margin here also refers to Proverbs, chap. 8, verse 22 and 23, and in the very text of the chapter, Wisdom is referred to as the female attribute of Deity, the Word, the Mother-God; and in verse 35, she, Wisdom, saith: "For whoso findeth me findeth life, and shall obtain favor of the Lord."

Let woman henceforth look unto Wisdom, the Divine Mother, seated upon the throne of Deity, the co-equal of Divine Love, the Divine Father, "as one brought up with him, and his daily delight, rejoicing always before him."

Let the [illegible] of woman be unto Wisdom and not unto man; then shall she no longer be his degraded subject, but shall become his companion, his [illegible] and his guide; then both shall be elevated, purified and refined; hence the "Cure of Evil."

Let us now go forth together, and redeem the Temple of Divine Wisdom from the Turks, purify it, and restore Jehovah-God to worship upon earth. "Then shall we go forth with our harps and our tabrets, and Jehovah shall march in our front and the God of Israel shall bring up the [illegible]

We have here presented to us the authority of the [illegible] for the dual nature of Deity, which the most [illegible] world can not gainsay; we have the evidence of all organized forms, and the subtle essences of imponderable matter which the philosopher must recognize; we have the great law of equivalents, in which the moralist delights; the sublimest mystery, in which the metaphysician can revel throughout the endless ages of his being, and a benign influence, through which the most degraded daughter of Eve may elevate herself to the companionship of the angelic host.

Teachers, seers and mediums have been so intent on raising and describing the beautiful lateral spas, and the glorious heavens of the future, that they have failed to observe and point out the commodious highway that leadeth thereunto, so that Aarons are still needed to speak unto the people; and when these shall have fulfilled their mission truly, we shall then behold the Miriams going forth with timbrels and with dancing, and all the women following them, to joyfully celebrate their deliverance and marriage, and to presage their harmonious bliss in the land of rest.

Mr. Pres[illegible] and Friends:—I have detained you thus long by presenting crude thoughts drawn forth from my own interior being for the present occasion. They are the result of a long and often painful experience, yet an experience not unfraught with beneficial influences upon myself individually and whose relation I hope, may awaken new emotions in some others, and, above all, awaken new incentives in all to apply all the light and knowledge that he or she may possess to the daily practical affairs of life, so that all may be mutually benefited, and elevated into a noble and harmonious condition, socially physically, morally and religiously.

Respectfully submitted. W. WINCHESTER HAMMOND.

Philadelphia, Sept. 8, 1858. 939 Marshall street.

SPIRIT LIFE.

This clay falls from us, but the spirit still
Is all unchanged, save in its destined rise
To higher beauty, which upon its will
Depends, as here; but instantly allow
And good we grow, nor gifted with the skill
Wrong to discern from right with undim'd eyes,
Still even I go, only wider, the stern ring
Of darkness gathers, never vanishing.

FACTS FROM VARIOUS SOURCES.

[illegible] Dreams.—The following is from the [illegible] of Professor [illegible] Kerner. It relates to W. R. [illegible] of Stuttgart, a [illegible] Necessary [illegible] appears from his [illegible] and [illegible] life.

He wrote [illegible] journal, which fell into the hands of his parents after [illegible] that he remembered it only as a dream his father had [illegible] him. The father dreamed that he saw a river [illegible] his son by the hand, he [illegible] the boy and cast of the reach of his assistance; and the young man added—"If I am not mistaken I had a similar dream and the scene and circumstances are yet present to my imagination. My father will have forgotten it."

Shortly before his death, he appears by his journal, to have suffered for several nights, from a strange and unnerving anxiety, and to have had, also, another alarming dream the particulars of which he, unfortunately, does not relate. It probably referred to a [illegible] appearing face. He was drowned within [illegible] nothing to the Neckar, weather he and poor much against his inclination."

Fever in the Hospital.—Kraemer has related the following:

"A poor man had at one time the grief to see his little child expire for hunger, and there was not a morsel of bread in the house nor a penny in his pocket, and he heart was sinking with sorrow. He crept away into a solitary corner and prayed, with many tears to that God who feedeth the young ravens and clothes the lilies of the field; he prayed, 'Give us this day our daily bread!' with an earnestness which, perhaps, he had never felt before. And in rising up from prayer in a comfortable state of mind, and going to his house-door, a dog came running along with a piece of meat in his mouth, and on arriving at the poor man's threshold he let it drop and ran off. 'The Lord has sent us that,' said the man, as he took it up [illegible] prayed. A gracious God! he exclaimed he, as he brought it into the room, and when it was cooked and laid upon the dish, and the hungry people sat round it and a blessing had been asked, it was to them all as memorable an occasion as if they had been partaking of the paschal lamb."

Curious Case.—A young man, says Dr. Cumming in his "Tongue of Time," member of college, received an impression, or as he fancied heard a voice, which told him he should die in three days. It was as he was passing the stairs of the college building. Toward the [illegible] a physician who called, and made acquaintance with the particulars. He bled and blistered him, which did no good. He grew worse, and the medical gentlemen thought he should have no [illegible]. He changed his practice and gave a full dose of opium. This had the desired effect of putting him into a sound sleep from which he did not awake till the three days had expired. Immediately upon his waking he inquired the time of day. He found that the limited period had passed and that he was still alive. The hallucination vanished from that moment, and he more was heard of his illness or dying. He recovered from it as well as ever. Little doubt was entertained that he would have died, had not this mode of treatment been adopted.

Remarkable Preservation.—The following is from a German author, F. W. Krummacher, D. D.

A short time ago, in our neighborhood, a poor man was sitting, early in the morning, at his house-door; his eyes were red with weeping and his heart cried to heaven—for he was expecting an officer to come, and seize him for a small debt. And whilst sitting thus with his heavy heart, a little bird flew through the street, fluttering up and down, as if in distress, until at length quick as an arrow, it flew over the good man's head into his cottage, and perched itself on an empty cupboard. The good man, who little imagined who had sent the bird, closed the door, caught the bird, and placed it in a cage, where it immediately began to sing very sweetly, and it seemed to the man as if it were the tune of a favorite hymn—'Fear thou not when darkness reigns;' and as he listened to it, he found it soothe and comfort his mind. Suddenly some one knocked at his door. 'Ah, it is the officer,' thought the man, and was sore afraid. But no, it was the servant of a respectable lady, who said that the religious bird seen to fly into his house and she wished to know if he had caught it. 'Oh yes,' answered the man, 'and here it is;' and the bird was carried away. A few minutes after, the servant came again. 'You have done my mistress a great service,' said he; 'she sets a high value upon the bird which had escaped from her. She is much obliged to you, and requests you to accept this trifle, with her thanks.' The poor man received it thankfully, and it proved to be neither more nor less than the sum he owed. And when the officer came he said, 'Here is the amount of the debt; now leave me in peace, for God has sent it to me.'"

Some few years since an engine-man or fireman was killed suddenly on the railroad. His wife had had a clear view of the transaction the night before, and had related the dream, and tried to prevail on her husband not to go on the road that day. She followed him to the door weeping, when he turned back, and tried in a lively manner to remove her fears and assure her that all would be well. In a few hours he was carried back a corpse.—*Portland Pleasure Boat.*

PHILOSOPHICAL AND MORAL DEPARTMENT.

EVIL SPIRITS, OR EVIL POWERS.

Every power that is unwisely dealt with—the cutting power of a razor, for example—is an evil power to the unwise; and every truth that is misapplied or misunderstood, is a lie or a deception to the foolish.—Anonymous.

It is contended by a portion of the scientific world, that all the heat contained in combustible substances was originally derived from the sun, and is therefore nothing less than embodied sunshine. In like manner, it is conceded by all religionists that in the beginning God was the only power; that the Divine Omnipotence is, and ever has been, the only source of power; consequently, that all the powers in the universe, no matter where manifested, or how, are, in their essence, emanations from God. It therefore behooves those who tell us of "evil Spirits" and "powers of darkness" to *prove their charge*; to demonstrate that such powers *are*, and show how it was possible for a God who never had any evil powers or tendencies in him, to give constant birth and activity to evil powers. They are bound to bring their assertion within the province of possibility, before they can rightfully ask a rational being to spend his time in discussing it even; and for them to ask men to swallow it without examination or proof, is nothing less than an insult. Yet as cowards are evermore tamely submitting themselves to this insult, and then forming themselves into sects or beaucitti for the purpose of forcing it upon others, the necessity of repelling it is one of very frequent recurrence.

If we are to discuss the question of evil at all, the first point to be settled is, *What is evil?* Every person who uses the word means that which makes against his self-gratification or interest, *as he understands it*—while *good* is that which makes *for* his side in any or all cases whatsoever. But according to this definition, everything in the world must be both good and evil at the same time. Thus a pistol is good to the highwayman who has command of it, and an evil to the traveler who is robbed by its aid. Fire is an evil spirit when it burns a house, and a good spirit when it dashes a man's brains out by suddenly pulling him down from a house-top, and a good Spirit, when it holds together the atoms that compose our bodies, or prevents our earth from being dissolved into vagrant gases. Therefore, as the word has no fixed meaning to those who use it, the natural inference is that *the thing* whose name would represent by it has no fixed or positive existence. It represents *a notion of certain minds*, and nothing else. [illegible] is as idle as it would be to talk about the price of a phœnix, the weight of a mermaid, or the wholesaleity of Capt. Gulliver's Yahoos.

A word as to "lying Spirits." A dunce or bad reasoner can make a lying spirit out of anybody whose words he can get hold of—even the words of Jesus himself. It is only necessary to put a false construction upon a saying of man or angel, in order to render the utterer thereof a liar. Thus, hundreds of the sayings of Christ and the apostles prove them to have been "lying spirits," according to this rule. Did not Christ say of Solomon's temple, as understood by all present, that after it should be destroyed, he would rebuild it again in three days? Did he not promise to come back to his disciples quickly? and have not many millions of good Christians accordingly been on the look-out for him, all slumbering in their "ascension robes," at various times since? Did not he and his disciples make one portion of the world believe that all save a select few will roast in hell forever, and another portion that God's love will land every man in heaven? If Christ and his apostles could not speak without deceiving the world in two ways—or rather, if the world could not hear them without deceiving itself in two ways—what wonder is it that lying communications and lying spirits should show themselves now?

What we call evil spirits or powers are all necessary to man's growth in goodness and strength. They are necessary to rouse our inertia and stimulate us to action. Every act we do, no matter how purely its result may seem to pertain to our plans or anticipations, imparts to us, and imparts into our strain powers that we could not have manifested without it. God created man for a career of endless progression; and to make him fulfill his destiny, He lures him on with the torch of hope, or spurs him onward with pain, as the case may require. He sees the gulf upon this sheep, not to torment them only, but to urge them from the snares of ignorance or error into safer pastures. Evil is always an instrument of good, and as necessary to the growth of good as is dirt to the growth of flowers. To be in evil is to be in want of some good; and this want must be felt before the mind can be made to seek and grasp the good that it lacks.*

Whether we sit in judgment upon Spirits or powers, our conclusions merely determine how wise and honest *we* are, not how good or evil *they* are. Two centuries ago the truths of astronomy were evil, according to the world's leaders in wisdom, because those truths conflicted with the *assertions* that those leaders had accustomed themselves to receive and utter. In our own day, the truths of geology have been condemned as evil, because they conflicted with the Bible, or with the fashionable interpretation of it. But what right have we, whether singly or in synods, to pass judgment on God's doings? He gives birth to invisible forces—to spiritual entities that we can only see in some of their transitory effects—and we pronounce them wholly evil, *merely* because the little we know of them does not suit our taste or our prejudices! We assume that certain of them are right or good, and all that diverge from them are evil; *forgetting* that no action would be possible on the part of our favorite if there were no antagonistic forces or resistances for them to act on. In such case, they would be like a lever without a fulcrum to rest, on or a weight to act on. Suppose that all light-rays were compelled to shine in that direction which some pope or dogmatist should pronounce the right one—and that no object could wickedly reflect them back in the sun's face—what would be the result? Plainly, universal blindness. The sun would then be the only visible object in the whole universe, and our knowledge of all other things would be derived from the sense of touch, or taste, or smell, or hearing, without any help from the sense of sight.

In regard to the judging of spirits, I would lay down this rule, viz.: To judge *every* thing that purports to *come from* them for our credence, with all possible strictness, and adopt nothing that is not suited to our actual capacity, however true it may be in the abstract; [illegible] than we have certain knowledge to base our judgment upon. They are not accountable to us for what they may say or keep back; we are not accountable to them for what we may believe or disbelieve. But if we *must* judge them, let us give them the same fair play we would to a murderer—presume them innocent until we have proof of their guilt; and withhold our sentence until after the trial. We might also do well to bear in mind, that the further any Spirit may be above ourselves in the scale of wisdom, the more likely we are to mistake his motives, and draw a false meaning from words that would give us a high and holy truth, if we were only wise enough to interpret them truly.

To sum up the whole matter: Evil or imperfection, so far from being foisted upon the universe of the true God by an evil god, or devil, is an essential and even a beneficent element of a perfect universe. If all beings were, in all stages of their existence, as perfect as is God—as old, as wise, as good (in most liberal supposition, however,) they could have no individuality, no school of virtue, no field of action. Each one would see, in every other, nothing but himself repeated. He could say nothing that was not already as familiar to every body else as to him; could do nothing that all others could not do just as well without him; could impart nothing that was not possessed by, or possible, by everybody, already. There would be no ignorance to teach, no hunger to satisfy, no sickness to heal, no pain or malice to bear with or to dispel. Life, and joy, and virtue, if they existed at all, would be as dormant and as profitless to the possessor as are the sun's rays when locked up in an iron chest, or heat imbedded in a coalmine. We should in such case witness a universal congelation—supply without demand; force with nothing to do; love with nobody to accept it; joy forced to swallow itself in solitude and silence. To restrict the universe to the one element of good, would be as fatal to the universe as it would be to annihilate the principle of repulsion, or the male principle, and leave the world to be worked by attraction, or by the female principle, single-handed. J. H.

* That the growth of man in [illegible] depends much upon the [illegible] of the evils that [illegible] is [illegible] the progress of our revolutionary fathers as compared with that of men in the [illegible] of [illegible] good, by imitating all their [illegible] with the [illegible] the [illegible] exposed to the [illegible] of the [illegible] and the [illegible] of foreign politics are, they at length grew to be a race of heroes and mental giants. In this manner were the early Christians invigorated in their pursuit of [illegible] in which they struggled. The sons of [illegible] [illegible] It must be confessed however that to [illegible] good from it; [illegible] The [illegible] may be [illegible] to that of the [illegible] of most water in a small pond; they [illegible] to raise the level of the stream until the obstacle is finally overwhelmed or washed away.

THE "CURE OF EVIL."

WAUKEGAN, ILL., *October 3, 1858.*

C. PORTHUSE, Esq.:—I have read with much interest the various speeches delivered at Utica, as far as I have yet obtained them through the TELEGRAPH and other periodicals, and from my stand point of observation, I fail to discover the object of so great a meeting, namely, the *cure* of evil. Many excellent things were exhibited; many very great truths were presented to the minds of an anxious audience, but no practical result, I fear, can be expected to arise from this Convention, as each speaker seemed bent on presenting only his own ideas, and unless I deceive myself, the result of the meeting will end with the mere expression of opinions. Now, I for one, hoped, but hardly expected that the different speakers would have come to some conclusion whereon to act for the future; that they would have selected, by common consent, the tap root of the tree of evil, and united their forces to sever that fundamental source of sin from mother-earth, so that its trunk and branches might be seen to gradually wither in the sunlight of righteousness, and be no more known to flourish in the paths of mankind.

The ladies of the meeting were conspicuous in the masterly manner in which they handled the subject, but I think, also, that some of them carried their ideas of self a "leetle" too far. That woman in the affectional department is vastly superior to man, few will deny; that she can be, and often is, quite his equal in the intellectual, is also true; and that her *morality* is affected equally with man's by education and surrounding circumstances; but it is also a matter of history, that when the evil passions she inherits are let loose, she can surpass man in brutality. During the first French revolution, when blood was running in streams through every street of Paris, the women were seen to take the heads of their wounded opponents on their laps, and literally sawed them off with a common jack-knife which, for a cause that has escaped my memory, obtained the name of Lucretia. When I was a boy at school in Paris, about the year 1818, the name of Lucretia was a general appellation for those one-bladed pocket-knives made more for sale than for use, and which schoolboys always contrived to have in their possession. History farther says, that the women were frequently seen, in their enraged frenzy, to drink the blood of a fallen enemy, particularly if he had any notoriety which could add fire to their already excited brutality.

Some of the ladies at Utica are represented to have expressed their opinion that man must be taught to look upon woman as a *divine* being. Whether they considered themselves *divine*, I can not pretend to decide. Now, I feel willing to go as far as any man in my appreciation of the good qualities of the fairer sex; and without desiring to see them appointed to the command of an army, or to lead a squadron of mosquito-war against the foe, I am fully aware of the many difficulties and injustices to which they are subjected by their lawmakers, and as much as themselves wish to see those injustices removed; but Mrs. C. Cook notwithstanding, I can not consider any finite being as *divine*. Woman may be the divinity of our worship when the animal passions are no longer under control, as in youth, when we fall in love, as it is termed; but in sober judgment, I can not consent to attach to the finite an attribute which, in my opinion, solely appertains to the Infinite. But to return to the objects of the Utica Convention.

Could not some practical and beneficial result be obtained by adopting the views of Mrs. M. Davis, Mr. Pratt and others, and endeavoring, first, to raise from the depth of despair and misery the thousands of women who are now by poverty and the selfishness of men condemned to a life of unpaid labor and prostitution, merely to obtain the means of keeping body and soul together? Let us, if possible, commence by raising woman to that state of society wherein she may in turn, assist in the deliverance of man from his evil course. Can I if woman is the divine being we are told she is, would we allow her sister to grovel in misery and crime, when the exercise of a little prudence and goodly show might relieve? Is it not for her to

ten, as well as for men, that women wear out their fingers and eyes at the midnight lamp? Then, is not here a fair field wherein to commence the reformation of humanity? A beginning should be made, and where could we seek a more urgent necessity? Charity is a virtue pre-eminently the attribute of the fair sex, and if their bounties could be focalized so as to bear mainly on this point, thousands of brothers would willingly assist them in their benevolent endeavors. No woman should receive less than a fair remuneration for her daily labor, and the man who would offer it should be held up to shame and the scorn of his fellow men. Let the clergy of all denominations be induced to second the effort by their advice and influence, and exhort the ladies to redeem their sisters from degradation and want. Consider the millions of dollars that are uselessly spent on the erection of costly churches, gilded ornaments, and richly cushioned pews. I say uselessly, for of a surety the worship of a pure and contrite heart, in the closet or the open fields, is much more acceptable to the great Infinite than all the carved monuments, expensive altar-pieces, and velvet trappings, that a crafty priesthood can possibly cajole from the pockets of a too willing audience. And is the presence of the poor and needy, the ignorant and erring, ever even wished for in these costly edifices?

The present and future generations may well inquire of the value of the Christianity of the nineteenth century; and considering the increase of crime and ignorance, the overflowing numbers accumulated in the different asylums, poor-houses and prisons, they may justly exclaim, while pointing to the thousands of churches that dot the land, behold, this is it—the boasted Christianity that is to save us! Everywhere crime and poverty, on all sides want, misery and prostitution, and everywhere a church and a well-paid pastor! But may we not hope for better things? It is useless to talk only of the cure of evil, or to technically define from what cause it originates. This evil stares us in the face. Can we not by organization and association proceed to eradicate it? If the ladies of the land associate in so good a cause, and unite all their energies to accomplish so great a task, who will refuse to assist, and who shall dare to prophesy a failure? I verily believe that to redeem the mothers and sisters from want, misery and shame, would be a great step toward the redemption of the whole human race.

Your's respectfully, W. [illegible]

INTUITION.

Having for several years past, in my lectures on Physiology, presented my views on this subject, I have been induced, at the request of a friend, to present them briefly to your readers. That mankind have a source of knowledge independent of, and in some cases far above, the senses, and even the reasoning powers, is now so generally admitted that it needs no argument to prove it. That source we have called *intuition* or *inspiration*, from the fact that it seems to be a kind of breathing, or drawing in of knowledge, without the ordinary effort of the faculties.

An important question is at once started here: If intuition be not received through the ordinary channels of the senses, and the reasoning faculties, how can it come to us?

My answer is, through the great sympathetic system of nerves—a system which, although long known, has received very little attention from the anatomist or physiologist, is by them considered only as a kind of a *telegraph* which establishes a connection between the various portions of the system, giving warning of changes and injuries, and establishing a *sympathy* (whence its name) between the different parts of the body.

I was led first to suppose that this system played an important part in the reception of intuitions, from the fact that I found persons in whom it was well developed very susceptible to animal magnetism, and that spiritual media were almost always persons in whom this nerve was well developed and active. Physicians have for a long time attributed that Protean malady, *Hysteria*, to an abnormal action of this system of nerves. Catalepsy, once considered a formidable disease, is now found to be a form of *trance*, which may be induced in many persons by the manipulations of the magnetizer. From these and other facts, I was led to a careful examination of different individuals, and I arrived at the conclusion that *the sympathetic system of nerves is the medium through which we receive our intuitions*. I found that those who lived entirely on their senses and the reasoning faculties—the strong minds of science and philosophy, who rule the world in these matters—were almost all disposed to ignore and sneer at inspiration and intuition, and consider it as the result of diseased sensitiveness. Even Reichenbach speaks of his subjects as "sick sensitives." This class, from their habit of cultivating only a portion of their system, are not the most competent judges in this matter.

On the other hand, I found that the very impressible persons in whom this nervous system was so active as to exercise a predominating influence, relied too much upon their intuitions, and were often visionary, and to this cause I attribute a large proportion of the silly and absurd matter which has been received through spiritual media. This led me to direct my attention to those who occupy a middle position, in whom the senses and reasoning faculties were sufficiently active to perform their functions well, at the same time that their impressibility was active enough to do its part in conjunction with the former, and in this class I found what appears to me the true solution of the subject.

That the senses take cognizance of gross material objects, and give us ideas of their form, density, etc., while intuition perceives the interior essences of the subjects, and gives us credit for the same class of truths from the higher spheres; for it is a well established fact that the impressible medium receives truth from all these sources.

Reason takes these facts as they are presented to it, and arranges and classifies them so as to make them science and philosophy. Without the proper exercise of all the faculties, philosophy and the medium are at fault; they present [illegible] which are much less valuable than they [illegible] manufactured by reason into the [illegible] which should crown man as with a [illegible]

PHILADELPHIA, *October 16, 1858.*

CLOUDS AND SUNSHINE.

If we were cognizant of the fact that wind, [illegible] and storm were as essential to the earth's productiveness as [illegible] we should never feel to murmur at [illegible] seeds that we frequently observe [illegible] and [illegible] the soil to yield for one genial month from the great Parent of spiritual culture in the beautiful vineyard of this [illegible]

We see clouds covering above our earth [illegible] as they shape their course direct to our [illegible]; we feel a painful solicitude for the time. At length the vacuum is found in our immediate vicinity, and we are (to express our feelings) the victims. After, perhaps, a long and dreary drenching, many an unwelcome shower, a smiling sun is seen to peer at intervals through some broken cloud. It is the same sun which [illegible] has at other times [illegible] welcome to our inner [illegible] At length [illegible] economy of our inner life sends forth its anthems of praise like nature's spontaneous workings in beautiful, unpolluted primitiveness.

The effect has been most well [illegible] the heart for once is found to be grateful for the storm. Impurities in our [illegible] ing atmosphere have been expurgated; millions of little obnoxious particles that would have produced our happiness by stealing into the unwatched avenues of our being, have been carried away, and we left to the beautiful and uninterrupted sunlight of eternal truth.

We reap new strength in the sweet experience we derive from the difficulties we have been made to master; we remember that the sun shone as brilliantly when our fiercest trial was upon us as it ever did; that the threatening and [illegible] violence belonged only to our [illegible] has carried away [illegible] that was indeed really good, or positively bad, and left us with a vastly more fixed and firm confidence in the eternally unalterable truth that the *Good is always in the ascendant*.

BORN INTO THE SPIRIT-WORLD.

Passed from this to a higher life on September 21, 1858, Charles W. Brewster, of Stoneham, Mass., aged 62 years and five months.

His departure has created a void which is most sensibly felt by an affectionate wife and four children, a brother and sister, numerous relatives and friends. His loss will be felt not only in his own town, but in all the adjacent towns, where he was known as an upright honest and strong minded man. His hour was to all the enforcements of the age, and with a concentration of mind seldom equalled, was able to make his mark upon whatever interested him.

For several years he has been a firm believer in spiritual intercourse, enjoying communion with heritable intelligences which the world knows not of. His sickness was long, and painful in the extreme, but he bore all his sufferings with Christian fortitude and patience. In his [illegible] place, so that he was able to bear his change [illegible] to his wife that he was exceedingly happy. That he would not exchange discourses with any one in the world, was his joy in believing with the Christ spirit in him. To his loving partner of his earthly life, and their interesting children and friends, would we say your loss is gain to him; the separation will be short, and soon we shall all meet in the spirit-land. [illegible]

The [illegible] (at No. 2 by Rev. John Pierpont, who read [illegible] the 15th chapter, upon the subject of [illegible] from the dead, [illegible] the same view as [illegible] important [illegible] He remarks were clear, strong [illegible] and were attentively listened to by the numerous [illegible] and a large [illegible] of [illegible] from that [illegible] the [illegible] hour.

[illegible]

RECORD BRIEFLY.

(Continuing [illegible])

Mr. Editor: I read in your paper of the 23d ult. the account of the residence of Count Al. of Sweden, in a mind [illegible] of that which [illegible] in five years after [illegible] and which did come in the very same way shown to him!

It recalled to my memory [illegible] to me by my mother, [illegible] I should think it almost sacrilege to doubt. My kind and excellent grandmother was an intelligent Scotchwoman, [illegible] a Friend, commonly called a Quaker, and firmly believed in second sight.

[illegible] lived in the Quaker neighborhood on Bush river, [illegible] Mordecai Rudy, [illegible] a peaceful [illegible] of [illegible] him. Turning [illegible] eye off for a moment [illegible] group [illegible] Rudy [illegible] we learned that Mordecai had died on that very day, on his return from Charleston [illegible] region and been laid in Orangeburg. His widow had the body brought home. It lay in the spacious [illegible] of the Friends' meeting house, Bush river.

[illegible] a person was seen in the house early in the morning [illegible] of the day. James Dougherty [illegible] on Saint Cross and Bush river, fifty years [illegible] He [illegible] married Nancy, a highly prized maid, and kept the grocery of Orange [illegible], a merchant, many times [illegible] with her husband. Very early in the morning [illegible] in the door of her home [illegible] on the Charleston road [illegible] thought. James Dougherty on the door step coming toward the house. She noticed the fast walk of the man, and the quivering of the right lip in the wind; [illegible] Jimmy, as he was usually called, did not [illegible] at times very low to a very aged man.

Talking with an English Quaker preacher, in February last, and asking him as to his belief in the second sight, without answering my question he mentioned two circumstances of a day, the son of a Quaker in England. On one occasion his father and some laborers were at work some distance from home. They had a water keg with them containing their drinking water. In the course of the day the lad was observed to be laughing immoderately. On being asked why he laughed so, he answered that his father and his laborers were at work on the side of a hill, that the bung had been taken out of the keg, it had slipped from their hands, and was running down the hill, taking [illegible] and pouring out the water, and that he felt [illegible] on the return of his father [illegible] the accident had happened and had related it.

The [illegible] were much [illegible] not spoken sooner. At last a traveling [illegible] came to the house, he, his family and relations were all unknown to the [illegible]. He [illegible] the lad to describe his residence, and to tell what his family were then doing. He described his residence minutely and said to him that his wife and a young woman with a child in her arms were just stepping out of the house [illegible] of going to meet him. The Friend [illegible] that there was a young woman [illegible] The lad in [illegible] that of the very day [illegible] who had [illegible], was in the act of leaving the house, the young [illegible] emerging, as [illegible]

The Friend [illegible] followed and [illegible] he fell into [illegible] and he suffered.

May [illegible] the gift of second sight is an [illegible] by God upon some of the race, and [illegible] to be [illegible] in no safety the [illegible] life [illegible] are remarked [illegible] of wickedness, a manifestation of God's displeasure? Or is the [illegible] superior [illegible]?

Such a thing as the [illegible] second sight [illegible] the Highlands of Scotland. The visions of the Highland seers have been so often given, both in poetry and prose, that [illegible] doubted. We, too, with many [illegible] superstitious, a pervaded feeling, [illegible] the existence of such [illegible] seems to have overwhelming [illegible] Hamlet.

Reason is natural; but how can the man who [illegible] than the one who is no better?

Charity is the music of the heart when it [illegible] by the gentle breeze of kindness.

SPIRITUAL TELEGRAPH

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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, OCTOBER 30, 1858.

EVIDENCES THAT SPIRITS COMMUNICATE.

The nature and sufficiency of the evidences of the existence of Spirits, and of their manifestations to the natural senses of mortals, have always been questioned, and skepticism has been strengthened in many minds by the credulity, extravagant claims, over-zeal, superstition, authority and bigotry of those who believe. Modern Spiritualism is by no means free from these stumbling-blocks to skeptics. There are those whose senses and selfhood are absorbed and lost in spiritual authority, as well as those whose senses and selfhood are subjugated and lost in bigoted skepticism. The two extremes are equally undesirable, unsafe and unreliable. So long as man is fallible, we will not claim that there is ABSOLUTE evidence of anything; but with the reservation of the infallibility of the human senses, we claim that the existence of Spirits, and their communion with mortals, is absolutely proved by the modern spiritual manifestations.

The best evidence that man can have of any existence or phenomenon, is the attestation of his natural senses. To be sure, the mental condition of the person who observes, and of the senses which testify, are to be considered in determining whether any experience or observation be objective or subjective. Subjective experience depends on the state and condition of the person, and therefore it is not supposable that any considerable number of persons would be in the same condition, and experience or observe the same subjective phenomena at the same time. On the contrary, all the persons would experience and observe differently, according to their several states and degrees of hallucination, and therefore would not agree in their statements of their experiences, whereas the witnesses of spiritual phenomena always agree in their statement of their observations and experiences, which in itself shows the facts to be objective realities. The spiritual phenomena are so universally attested and admitted, that we will not go back to discuss their actual objective occurrence.

"But admitting the phenomena to be objective and real," says one, "they are all produced deceptively by mortals, and therefore they furnish no evidence of Spirit-existence." Let us briefly consider this objection. We will not here urge the desire of all people to live after death, and the belief of many persons in all ages of the world that a spiritual existence awaited them, and the probability of such existence, based on the fact of such desire, but will go at once to the direct evidences.

First: Modern spiritual phenomena appeared in an obscure family in Hydeville, N. Y. They disturbed and annoyed this family days and nights with not only raps or noises, but their bedding and other ponderable objects were moved about the room without visible cause. The family were greatly frightened, and called in the neighbors, who were equally confounded as to the cause of the disturbance, but proceeded systematically, day after day, in examination of the cause, and came to the conclusion, entirely contrary to their predilections, that it was caused by Spirits. Since then thousands of persons have investigated the subject, and come to the same conclusion—that Spirits communicate and produce the phenomena. These conclusions are based on evidences which overcome, in most cases, confirmed skepticism, and these evidences, in numerous instances, have been developed by a thorough and personal examination of the mediums, their feet and hands often being held, and other contrivances and precautions being adopted to know that the phenomena are not produced by them or by any mortal. Beside this, intelligence is received through raps, tipping, writing and speaking, of which the medium is entirely ignorant, and which is oftentimes unknown to all present, and sometimes unknown to any other being than the Spirit claiming to communicate it. Beside this, mediums are developed, and communications given, in families where there is no possible motive for deception, and nobody to deceive except a father, mother, brother or sister; and further, that young children are made mediums to rap out and to write communications, who can not of themselves either read or write, or even spell words or write them in their normal conditions. Persons disbelieving in spiritual existence and entirely ignorant of the fact that Spirits communicate, are made mediums for the manifestations of Spirits, and thus come to the knowledge of a future life by actual communication with Spirits.

Mediums for the spiritual phenomena are developed, and are being developed, throughout the world. Mediums are made against their wills and wishes, unconsciously, and in all classes of society, and in uncivilized life, and among those of different occupations and of every degree of ignorance and intelligence. Many mediums have been strenuously opposed to being used for the manifestations, and have religiously fought against their spiritual claims. All these people have been subdued (perhaps we ought to except Rev. Dr. Tyng, who has been a medium,) by the genial spirit of the communications. Religious and infidel prejudices have been overcome, and all persons who have thoroughly examined the phenomena, have come to the conclusion that they are produced by Spirits of persons who have once lived as men and women on this earth. In the face of these facts, wholesale charges of deception seem utterly preposterous.

But there are many persons who were unacquainted with what are called clairvoyant and psychological phenomena, who have mistaken these for genuine spiritual manifestations; and when they find that these are produced wholly, or in part, at least, by themselves, or by one person on another person, they naturally suppose all the other phenomena are produced in the same way, and have no higher origin than man.

Notwithstanding there is a similarity in all the manifestations of the human spirit, whether it be encased in the body or is beyond the grave, still the difference in the apparent origin, all things being considered, is as wide as are the material and spiritual worlds. The clairvoyant, mesmeric or psychological phenomena are purely mental, and result from the contact of persons, and are bounded by, and are as diverse as, the knowledge, belief, wish, caprice or imagination of mortals, and of course these credulous people (and they are numerous,) who have assumed that these phenomena were controlled by disembodied Spirits, are as unsettled, unstable and unreliable in their faith in spiritual manifestations, as are the whims of persons who have run through these varied psychological tunnels, or more properly speaking, mentally hallucinated subjects. We are glad to have these people come to themselves, discontinue their circles of contact, and galvanizing of each other with their "Free Love," and other unwholesome proclivities, natural or induced through contact, and renounce this spurious Spiritualism.

Many of the so-called trance-speaking mediums and lecturers, are simply exhilarated in mind and endeavor, by sitting in circles with joined hands, or by being what is called mesmerized. A morally dangerous, and to us most disgusting practice, is becoming prevalant in the contact circles. We refer to the mesmerization, or pawing over, or "soothing," as it is sometimes called, of one person by another. We think facts warrant us in saying that it is a dangerous thing for a man to be magnetized or "soothed" by a strange woman—not only dangerous to his morals but to his manhood. But we will speak more of this at another time. All we desire to say about it in this connection is, that it is *not Spiritualism*, and Spiritualism is not responsible for the speech or conduct of persons who are under such influences and hallucinations.

Modern Spiritualism is by no means an *inquisition*, and if it were, we would unwillingly disfellowship people for their mistakes in endeavors for truth and goodness, but would help them to genuine spiritual communion, as the basis of a true faith and better life.

It pains us to speak of another class of persons with which Spiritualism (if the form of speech may be allowed) is infested. We refer to a class of persons some of whom pretend to be mediums and deceptively make manifestations which they palm upon the unsuspecting as spiritual. Others prowl over our country as spiritual lecturers, but in reality are promulgators of Free Loveism. Others, again, have no personal spiritual experience, and no faith in spiritual existences, but go about lecturing under the insignia of Spiritualism, as an easy way of living. Spiritualists are generally hospitable and willing that every pretender even should exhibit his claims, and they are willing to see what they can do, and hear what they say. To the meetings of all such there will go credulous persons who believe merely on the claims of the pretentious believer, and if they do not hear anything which they comprehend, or is worth listening to, some are so extremely charitable as to believe it is owing to their own stupidity and not to the ignorance or incapability of the speaker to utter thoughts; while others set it down to the discredit of Spiritualism, and the more intelligent Spiritualists go away feeling it to have been a failure, a deception and a disgrace to a glorious cause, and they have no heart to speak of it. These people are thus enabled and encouraged to go from town to town, and reap a handsome revenue from their deceptions; and Spiritualism is unjustly held responsible for Free Loveism, incapacity to instruct, insincerity and fraud. The sentiments thus promulgated, and the deceptions of these persons are often used as objections against Spiritualism.

People are renouncing this Spiritualism, as they call it, but really sensualism and deception; in fact one Van Vleck has been exhibiting his spiritual mediumship in Newark recently, and the friends discovered his tricks and exposed him in a communication to the Newark *Advertiser*. This same man comes to our Conference and charges several prominent and respected mediums in this city, and mediums generally, with producing the manifestations deceptively, and by trick, as he did. So absorbed in deception and lost to a sense of honor and shame is this man, that he attempts to justify his conduct before the Spiritual Conference. We pity such specimens of humanity, but we must put them on record in order to protect our sacred cause from their baneful influences. Men and women who have been thus deceived, find it necessary to review their whole experience; and if it has been with this class of persons, or with this character of manifestations, they do well to renounce, and begin anew to investigate true and genuine spiritual manifestations, and under circumstances which preclude deception. But these deceptions by no means invalidate that which is genuine, but confirm it as a reality to be imitated. These things, however, challenge greater circumspection and diligence, in protecting the cause from being used as a shield for immoral inculcations and deceptive phenomena.

Another Murder—Ira Stout.

This unfortunate man was murdered in Rochester, on the 22d inst., by a gang of desperadoes, among whom were Sheriff Babcock, Deputy Sheriffs Warner, Pond and Marrill, Rev. Messrs. Hotchkiss, Cutting and Boardman, Drs. Hull, Avery, James, Miller, and others. Mr. Hotchkiss read on the occasion, the 15th chapter of 1st Corinthians, and prayed; and at twenty minutes past three o'clock in the afternoon, one Babcock committed the fatal deed. They say the death of the man was not so sudden as could have been desired. His struggles for eight or ten minutes were severe, and caused some of the spectators to turn away in disgust.

We have no particular sympathy for Ira Stout more than for other unfortunately-organized men, or for men who are put in unfortunate relations which cause them to commit a wrong. But we do not think murder will be prevented by legalizing it, or by employing certain individuals to do it for, and on account of society. We abhor murder in every form, and can not see that it is any the less a murder or a wrong when committed by society or its agents.

Rev. John Pierrepon

This eminent and venerable clergyman addressed the Spiritualists at Dodworth's Academy, last Sunday, morning and evening. He considered the "probabilities" of spiritual existence and communion with mortals, preparatory, or as clearing the way for the *direct evidences* which he will produce next Sunday in the same place. The audience was large, intelligent and attentive. Mr. Pierrepont seems to occupy a position favorable to the blending together of the old and new dispensations from Spirits, and to the arraignment of proofs which give life and power to these Gospels. In his retrospections, he found evidences of belief, and of Spirit communications in savage life, in civilization everywhere, and with every class of human beings except with philosophers and Christian preachers. He dwelt largely on the moral power of modern Spiritualism, and said men will commit a crime, in the faith that God sees them, which they will not commit in the presence of a child.

A. J. Davis' Latest Work.

We have just received Mr. Davis' latest work entitled "The History and Philosophy of Evil," containing the different addresses made by him, at the late Utica Convention. Pamphlet form, 120 pages. Price 30 cts. Postage 7 cts. For sale at this office.

SPIRITUAL LYCEUM AND CONFERENCE.

TWENTY-NINTH SESSION.

The question for this evening's discussion was: "What are the conditions and causes of the phenomena, and what are the reasons for and against the supposition that they are Spirits?"

Dr. GOULD said: That to save the reporter from labor and misapprehension, he had committed his thoughts to paper, and read as follows: I understand the question to be, What are the conditions and philosophy of Spirit communications? The conditions required depend, as I think, on the character of the communications. These may be obtained from undeveloped Spirits, as a general rule, on the sole condition of our need. But if we seek them from Spirits occupying high moral planes, other conditions must be observed, such as passivity, humility, sincerity, purity, with a temperate use of intellectual as well as physical aliment, and lastly a temperate atmosphere. I have observed that when the thermometer mounts up to 75 and 80 degrees, Spirit communications slacken.

Some twenty-five years ago I was connected with a church so very zealous that they proposed to carry on a revival continuously the year round. We accordingly determined to keep our revival machinery in perpetual motion. We succeeded as long as the weather continued cool, but failed under summer heat. The same experiment was repeated several times in the same church, but always with like results. In reviewing the history of revivals (and with which I have been conversant since childhood) I concluded that summer revivals are generally spurious, and consequently if we have any hard jobs to propose for the Spirits, it will be the safest, as a general rule, to refrain from making our propositions in very hot weather. As to the philosophy of Spiritualism, I hold that it is something more than a knowledge of the agents and forces employed by Spirits, or an explanation of their mechanical effects upon either mind or matter, as witnessed in spiritual phenomena.

Philosophy being an explanation of the causes and reasons of things, it follows that every department of knowledge is a department of philosophy; and hence to understand the philosophy of Spirit communications, we must investigate their physical, physiological, metaphysical, ethnological and theological sides.

If I am correct in this last assumption, then it follows that Dr. Gray, in ruling out of order those speakers who do not confine themselves to the mechanism and facts of Spiritualism, is (as I think he is in about eight-tenths of all his rulings) incorrect and unparliamentary. To understand the philosophy of Spirit communications, we should keep up a marked distinction between its signs and the things pointed toward. All psycho-dynamic demonstrations are mostly but signs appealing to the intellect and natural senses. They notify and warn of work to be done, but do not accomplish the work themselves. They are the bell-ringers who give the alarm, but not the fireman who puts out the fire—the grand and overshadowing purpose of Spirit communication being, in every age, the cultivation and elevation of man's moral faculties.

Mr. VAN VLECK said: So far as my experience goes, I am of the opinion that credulity on the part of the investigator is the best condition. That Spirits do communicate with man I do not doubt—nay, I believe such is the fact. But such manifestations are extremely rare and are of a mental, and not of a physical, character. Although many of you may have faith in New York mediums, I must say that I have none whatever. In visiting one of your best tipping mediums, I always noticed that he placed his hands on the table so that the metacarpal bones rested on its edge. In this way, any person may, by practice, tip a table from him, especially if the opposite legs of the table be kept in their places by nails driven into the floor. By actual experiment I have thus easily tipped tables weighing 100 lbs. The usual custom is to ask the investigator to write names of departed friends on separate slips of paper, and roll them up in separate pellets. Next, write relationship, age, occupation, etc. The medium then picks out a name and the age, relationship and occupation corresponding. This is called a good test. Now almost every person writes the name of his dearest friend first, and also the corresponding age and relationship first, so that the medium, if by a hasty glance he can get the peculiar shape of each first ballot in his eye, may very readily give the necessary tests without any Spirit agency whatever. I know that by practice and a common exercise of keenness of vision, an adept may, by an apparently casual glance, detect what name a person is writing, by simply looking at the top of his pencil. On a late visit to this medium, I took the precaution to write the age corresponding to my first name, on the second ballot, and the relationship on the third, and in consequence the medium selected ballots which had no agreement. Mr. V. V. related several other instances in which the manifestations seemed to him to be clearly of mundane origin, and in fact he had never been able to witness any physical performance which could be safely traced to spiritual causes.

Dr. ORTON asked Mr. Van Vleck to explain certain strange developments which had recently been exposed in Newark, in which himself had acted the part of medium.

Mr. VAN VLECK replied: I will cheerfully do so. I am, as I have before said, a believer in mental manifestations. I am myself a mesmeric subject, and have been ever since I was a child. The physical manifestations I doubt and deny in toto. I have endeavored at various times and places to publicly explain the delusion and deception. But being continually met with the reply, that my exposures did not cover the manifestations, I was forced to the conclusion that the best way to root up the error was to make the manifestations first, and explain them afterward. With this view I went to Newark. I had held three meetings there, and sincerely intended on the fourth night to explain the whole matter. Up to my last experiment the great majority of witnesses were sure that the Spirits worked the wonders, and it was only by the persevering scrutiny of a skeptic that I was at last detected. I am going to hold a public meeting in Newark, and shall then confess all and explain all. In answer to questions from Mr. Smith of Chicago, Mr. V. V. said that he had frequently been made unconscious, and when in that condition may have been the medium for physical manifestations, although he was of opinion that Spirits had but little, if anything, to do in the matter.

Dr. ORTON said: I have known Mr. Van Vleck some time, and believe him to be a much honester man than he has made himself appear to be this evening. I have seen manifestations through him that he could not perform either consciously or unconsciously. I think he is too uncharitable to mediums. When I have made friends, and know them to be honest in all their relations, I think I should not too easily discredit their integrity, or suspect them on slight proof. I know I have heard raps that were not produced by hands or feet. In my own room, being in bed with Dr. Redman, I one night heard raps in different parts of the room, and then a noise near the fire-place, which sounded like the rattling of shovel and tongs. On getting up, the raps spelled out through Dr. Redman, "Cornelius is here and wants you to lock the door," a precaution which the Dr. had forgotten on retiring to bed. On another occasion, when four persons beside the medium, were present, a large table was lifted without hands, and moved toward each person present, and then hoisted above their heads and taken to another part of the room, turned upside down, brought back and safely deposited in its original position, right side up with care.

Dr. GRAY said he had seen the same manifestation. The table was repeatedly lifted up, and moved over the heads of the company, and then brought back again, as Orton had stated. There were two other persons in the Conference who had seen the same manifestation.

A gentleman in the audience asked Dr. Gray if this was done in the light?

Dr. Gray: No! it was in a dark circle.

Gentleman: How then did you know that the table was carried to another end of the room?

Dr. Gray: Because we could hear by the sound when it was thus deposited; and also when a light was struck, we found the table on the floor outside the circle. I also, on the same night, saw in a distant part of the room a bright light, which resembled the comet of 1811. It seemed a lambent flame fifteen or twenty feet distant from me, and moved in a zig-zag direction, like electricity shooting from one cloud to another. He had also heard a tune beat accurately by the raps, and had also, in company with three others, felt the clear touch of an infant's hand, every one present being adults. Every person present also testified to feeling the same unmistakable touch.

Dr. ORTON, in considering upon the table-manifestations before alluded to, was of opinion that the light had been gradually turned down, so that part of the manifestations were seen by the eye. He also saw the light spoken of, although it appeared to him to be a ball of fire.

Here Dr. GRAY ventured an opinion that Dr. Orton was not present at the circle he had described. Dr. Orton thought it was the same one, but was not sure; at all events, he saw a bright ball of fire.

Mr. COLES said: Herein lies one cause of my skepticism. Having witnessed myself no physical manifestations but what might have been produced by persons present, I am led to doubt the testimony of others, from the fact that they unwittingly mix up several manifestations together, from which they manufacture one strong case. Let four or more persons be questioned separately in reference to a manifestation seen by all at the same time, and different statements will be made. This is not designed, but is owing to a confusion of recollections and variations in memory. Neither do all our friends give *all* the facts in their narration. Thus Dr. Orton and Dr. Gray tell us very seriously that they have seen a table moved about the room, and lifted over their heads, and turned topsy-turvy, and then they sit down. Now, this seems good evidence, and makes out a strong case; but when a little cross-questioning shows that this was all done in the *dark*, it puts a quite different complexion on the affair. I often find that a little adroit cross-questioning will account for the milk in the cocoa-nut, without going to the Spirit land. The other evening, I casually met an old and much-esteemed friend, who remarked to me that he had just been at a circle where he had received the best test he had ever enjoyed. He said the Spirit of his deceased wife had come to him, and seating herself in his lap, threw her arms around his neck, and saluted him with a kiss whose flavor was identical in relish with those he had been favored with during her earth life; to him it was the very poetry of identification. Now, this statement left here, makes another very strong case. But before accepting the story as told, it occurred to me to gently cross question my friend, and to ask him if he meant to say that his Spirit wife really appeared to him in a tangible Spirit-form, and with purely angelic lips kissed him on the cheek. "Oh, no!" said he, "I don't mean that! I mean that my wife took possession of a *lady medium*, and influenced *her* to sit in my lap and give me the caress." Here was a fact of another color again. Such methods of Spirit identification, it must be confessed, may be very agreeable to the inquiring mind, but they are very far from being absolutely convincing. In looking over my past experience, I find that manifestations which, when witnessed appeared to be unmistakably spiritual, have shrunk in proportion to my subsequent insight into the catalogue of mundane causes, and hence I am inclined to make my investigations again, and if I shall be favored with one instance of purely spiritual physical manifestation, I shall be most happy to acknowledge it, and devoutly apologize to my spiritual friends for my present skepticism.

A GENTLEMAN arose in the audience and stated that in 1855 he arrived in this city from a British island, and being in search of spiritual light, he visited a circle where a gentleman was curiously influenced to deliver an admirable address on the subject of "Church and State." The company thought such a discourse rather irrelevant, until on inquiry they ascertained their new visitor was an Englishman, and hence they concluded the address was designed for him. Presently the medium changed in his influence, and in a very dogmatic and illiberal manner, cried out, "hang him! hang him!" alluding, of course, to some imaginary culprit. The company pleaded that the prisoner should first be tried. "No, hang him, hang him!" was the obstinate reply. In a few moments the influence again changed, and the medium gave one of the most beautiful and eloquent discourses on the subject of charity, he ever remembered to have heard. He took the speech down as it was uttered, and had committed it to memory, and with the consent of the Conference will now repeat it. After the gentleman had given the piece, which was really a very pretty production, he turned toward Mr. Coles, and remarked, "there is the medium who spoke those words, and I marvel much how one who has been influenced to speak such beautiful thoughts, can be so skeptical as he appears to be."

Mr. COLES, in explanation, wished to say that he did not deny the power of Spirits to impress mortals. This is their legitimate sphere of action. His skepticism applied mostly to what are called *physical* manifestations. It is true that he had originally spoken the words that had just been repeated, and, at the time, he really believed that a Spirit impressed him but he did not absolutely know such to be the case. He believed now, that Spirits could inspire our organs of sublimity, reverence, language, etc., and thus induce us to speak better than in our ordinary states. But he could also do this himself at any time. He could sit passive, at will, and in a few minutes would feel an inspiration in the higher organs, which would enable him to write poetry or prose in a manner superior to anything he could accomplish in his ordinary moments. But whether this condition is self-induced, or the product of Spirit agency, is what he is in doubt about.

Dr. GOULD said: I wonder how a medium like Mr. Coles, who has had so many excellent manifestations through his own organism, can be so skeptical. I am not sure but that he is under Spirit influence now. It is not too much to suppose that, in giving reins to our belief, we were getting to be rather too credulous, and that a little wholesome skepticism was needed to check our enthusiasm.

Mr. COLES accepted Dr. Gould's idea, and hoped that whatever he had uttered that was unsound, unphilosophical, or irrational, might be attributed to the Spirits and not to himself.

Mr. J. W. SEAVER, of Byron, N. Y., said: I have been a Spiritualist six or seven years, and if I had founded my faith on historical facts or the manifestations of others, my faith might have been terribly shaken by what has been said to-night: but my faith is built upon the rock of my own experience. In the privacy of my own room, my arm has been seized by an unseen power, and I have been made to write the names of my father and my sister, accompanied with intelligence that could not have flown from my own mind. When riding alone in a buggy from Byron to Rochester, an overshadowing power descended upon me, and caused me to exclaim in the fullness of my heart, "Thy will, O Lord, and not mine be done." I have traveled hundreds of miles, and have borne testimony wherever I could, without money and without price, and I feel that I am but doing a rational duty in presenting these truths to my fellow-men.

Mr. SMITH, of Chicago, wished to remind the Conference that, notwithstanding what is often said of the trickeries of mediums, there is still good testimony to be offered on the other side. The lateness of the hour alone prevented him from narrating manifestations which he had witnessed, which it was impossible for the mediums to have accomplished.

Mr. D. G. TAYLOR stated that he had seen a table move from one person to another in a circle, and answer questions by moving up and down, when no finger touched it. On one occasion, two skeptics came to his house who were very sure they could expose the humbug. His son, on being entranced, put his finger in the flame of a lamp and held it there until it actually turned black, which was a demonstration the skeptical friends were not prepared for, and for which they could not account. On recovering his normal condition the medium found his finger unhurt, notwithstanding the fiery ordeal through which it had passed.

Dr. GRAY said: The object of these discussions is to ascertain the rationale of the manifestations. We assume them to be spiritual, but we want if possible, to prove them to be such. Opposition will do us no harm. I call that man a friend who opposes me for his very antagonism calls into direct activity those faculties of my nature which are best calculated to illuminate and enlighten my own mind. Let us willingly hear both sides, and invite the closest possible investigation.

Adjourned. [JAMES V. COLES.

To Subscribers:

As the present number of the TELEGRAPH commences the last half of Volume Seventh, we give notice to such of our subscribers as may receive this paper, with this paragraph marked with pencil, that their subscriptions have expired, and we hope that a prompt remittance from each patron will enable us to continue our weekly visits to all those with whom we have so long held friendly intercourse. We trust that old friends will not only renew their subscriptions, but that each of our readers will use a little personal effort to add new subscribers to our list.

To persons wishing our paper on trial, we will send it three months for 50 cents.

LETTER FROM M. L. BLOOM.

NEW YORK, *October* 19, 1858.

EDITOR SPIRITUAL TELEGRAPH:

Dear Sir—Your report of what I said at the Utica Convention is, I consider, an incorrect one, to say the least. I did not utter myself precisely as therein represented; and the most important part of what I did say has been entirely omitted. Beside, from the wording of the latter part of what you report me as having said, most persons would be led to infer that I included the Bible among those things of which I have a slight estimate, which would be a gross mistake.*

Now, Sir, permit me to say that my sole aim in referring to myself personally in presenting a brief chapter from the "book of my life," was to show, in my concluding remarks, the utter inefficiency of any one or all mere external reforms to redeem man from evil, and bring him into oneness with God and his fellow man.

Knowing full well that I would not have a fair opportunity to be heard, I had prepared the substance of what I wished to offer, in the form of a series of postulates which in part I read to the audience, *not a single one of which appears in your report!* This, Sir, is certainly an unwarrantable omission, as it places me in a false position, by making it appear that I belong, apparently, at least, to that class of so-called reformers who, above all others, *need first to be reformed themselves.* Had I taken the popular side of Spiritualism, undoubtedly I would have been more correctly reported, and consequently better understood. I am not prepared to say that this incomplete and incorrect report of my remarks is intentional on your part, for I should not wish to place the SPIRITUAL TELEGRAPH in the category of papers that pander to the public taste by misrepresenting and caricaturing others who even sincerely dissent from in belief.

As a simple act of justice, I trust you will allow me here to say, that I am a *Bible Spiritualist*, holding that God is a pure Spirit, and the Bible is his word, which is infallibly correct in all its teachings, when correctly spiritually apprehended through the interpretation of the Spirit of truth, who is promised to all who love Christ by keeping his words.

That the only true spiritual philosophy is developed in the Bible.

That Jesus is the Christ, the son of God, only through whose indwelling operation in all true believers, can man, as a believer, receive eternal life.

That man in his natural or fallen state is not immortal, but can become immortal only through laying down his own carnal life, and receiving Christ as his own life instead, and thereby become eternalized by the quickening power of that divine spiritual substance called in the Bible the love of God—the fire of God.

That the nature, origin, and remedy of evil can be solved only through inspiration of and revelation from God, by a heart-belief and mouth-confession, with a corresponding life of Jesus Christ as an indwelling guiding Spirit—a present Savior from all sin, "in whom are hid all the treasures of wisdom and knowledge."

That, summing up the origin of evil, in a miniature epitome, all evils are only so many different manifestations of one evil being, called, in the Bible, the Evil One, whose dire magnetism is a spiritual substance familiarly termed *selfishness*, which in its very nature is *death*, and produces death, wherever it finds lodgment.

That all truths and good are only so many diverse manifestations of one dual being who, in the Bible, is called God, whose vitalizing magnetism is a spiritual substance, named *love* which, in its entire quality, is *life*, and produces life wherever it flows.

That this spiritual substance, love, is the all and all of spiritual pabulum of true believers in Christ, as well as the sole pabulum of God himself and all his angels and the glorified Spirits of heaven. And this very substance shed abroad in the (spiritual) heart of believers by the Holy Ghost, is what produces supreme love to God, and neighborly or brotherly love in those who are born of God. *Vide* the primitive Church-love.

That God had no more to do with the creation of the Evil One, than the Evil One had with the creation of God.

That the normal state of man, is to receive influxes solely from God.

That God created man in a state of innocence, not immortal, but capable of becoming worthy of partaking of the Tree of Life, and *receiving immortality as a free gift from God.*

That in the then mortal state of the dual man, and from the existence of the Evil One, as man was a materialized spirit, it was out of the power of God to prevent man from disobeying his will.

That the Evil One attacked man by infusing himself by influx, into the highest material creation of God, below man, which was a being possessed of instinctive rationality and outwardly resembling man—a being akin to the rufous chimpanzee—and acting on man's material nature, by tempting him, through this being, to partake of matter—the tree of knowledge of good and evil—that was in its life-essence the spiritual magnetism of the Evil One, which, operating on and in the man, created an abnormal excitement in him, and led him into an act by which the Evil One was enabled to reproduce his own likeness through him (man), and thereby seek to destroy the last and noblest work of God, man.

That under this magnetic spell, the first being born of the dual man was Cain, "who was of the Wicked One (or the Evil One), and who slew his brother."

That by man's thus listening to the Evil One, and disobeying God, his father and mother, man became influenced by the Evil One; and man and the earth suffered, as man thereby became subject to sin, disease and death, and the earth was suffused with the magnetism of the Evil One, and was poisoned; while the animals, thitherto subject to man, rose in rebellion against him, and all creation fell into bondage to the Evil One, who thereby became "Prince of this world" (or age.)

That, as before the fall, the male and female man was at one with God, and himself, one life being common to them all, after the fall the dual man became disconnected from his spiritual Head—God, and himself, resulting, as an effect of his union with the evil one, by influx and possession, in bringing on the male man the curse of hard labor, and on the female man excessive and abnormal conceptions—whose procreative functions, to this hour, have, by abuse and misuse on her part and the male man's part, given her more suffering than any other part of her physical nature, as well as all other evils to which man has become heir.

That "overcoming evil with good," correctly spiritually apprehended, means overcoming the evil one with God.

That it is out of the power of man to overcome evil with good—overcome the evil one with God—solely by his own strength, independently of God's strength; for man, disconnected from all spiritual powers and principalities, has no strength at all, and consequently is an entirely dependent, and not in the least an independent, being.

That only as man becomes passive to Christ, can man, through Christ as an indwelling, guiding and protecting Spirit—a stronger man armed with present salvation from all sin—"overcome evil with good"—overcome the evil one with God, and receive eternal life as a free gift—the unspeakable gift of God through his son Jesus Christ.

That since the glorification of the Primitive Church, the letter only of the Bible has been known to the Church so called; but that now the Spirit of the Bible is to be revealed in the hearts and understandings of all who are convicted of sin, and discern Christ as a present savior from all sin, by believing in their hearts and confessing with their mouths, Christ as an indwelling, guiding and protecting Spirit—a present savior from all sin, preparatory to the gathering of all true believers, by inspiration, into great and small numbers, having one temporal and spiritual interest, and organized as home churches of God, waiting for the redemption of their bodies, and the establishment of the kingdom of God on the earth, and the union of all God's children with each other and with God, their eternal Father and Mother, who is love, and all of whose children will be loves; God and his family flowing to and into each other, blending and interblending with one another and all, as only pure divine Spirits can blend, and become indissolubly one—spiritually one.

That the present phenomena called spiritual manifestations, are actually demonstrations of disembodied souls—externally religious, philanthropic, philosophic, artistic, oratorical, medical, and also wicked, evil, disembodied Spirits, all of whom are on the plane of the carnal and natural man, and are under the power of the evil one, spell-bound and in the bondage of spiritual slavery, ever learning, and never able to come to a knowledge of the truth; and some of whom are so direfully evil, as cunningly to deceive "youthful mediums," and other mediums, also, by flattery and cajolery, gaining control over their organisms, and seeking to destroy them, in more ways than it would be judicious now to state.

That all persons who seek to become mediums of some mere Spirit or Spirits who were once natural men, earthly exalted as they may have been, and not seek for the indwelling presence of the Spirit of Spirits—God, through Christ as an indwelling guiding Spirit—a present Saviour from all sin—will be doomed to bitter disappointment, and realize that no spiritual manifestation that does not act on their [spiritual] hearts and understandings, and lead them to become mediums for the manifestation of the Spirit of Truth, thereby being changed from independent selfish beings into dependent, loving believers in Christ, as the Way, the Truth, the Life, is of any permanent utility in redeeming them from sin and all its consequences.

That no other than those who accept Christ as an indwelling guiding Spirit—a present Saviour from all sin—can ever become united and live together in love, peace, and joy, and be established in God's eternal kingdom.

That the spiritual manifestations will, in the providence of God, be overruled for good, and made subservient to his purposes, and redound to his glory and the glory of his son Jesus Christ.

That the Church, so called, at this day, comprises only carnally-minded believers, which class Paul declares is still spiritually dead—who instead of having "one faith, one Lord, and one baptism," as the Primitive Church had, and being walking epistles read and known of all men, have many faiths, many Lords, many baptisms, and are scarcely distinguishable from other moral men, and are not to be looked to as any criteria by which to estimate the superiority of the Gospel of Christ over all other religions or philosophical systems.

That the only approximation to true churches of God, can be found only in the various communities now existing in this country, viz.: Zoarites, Rappites, Ebenezers, United Believers (Shakers), Bishop-Hill Colony, Oneida Community and its branches.

That in whatever heart the Father has revealed the Son, and the Son is drawing that heart to the Father, *there* is commenced a church of God in its individual state, and *there* is planted the germ of the kingdom of God *in* earth.

That multitudes in the church, so called, as well as great numbers of "Spiritualists," and "reformers," and others, ere many years elapse, will become believers in Christ, as an indwelling guiding Spirit—a present Saviour from all sin.

That, as one who desires "glory to God in the highest, and peace and good-will to men on earth," I extend my hand in love to all who sincerely desire that God's will may be done in earth as it is done in heaven, praying that I may be free from any Pharisaical religion, "doing the will of God from the heart."

Were it not that I may have already trespassed on your patience and space to the extent of your willingness, I should wish that I might here present the postulates that I read before the Convention. But fearful that if I should add to the length of this communication by so doing, you might be induced to reject the whole, I shall feel thankful if you will accept this communication as it is.

Should any of your readers be interested in hearing farther from me, I would refer them to the *Bible Spiritualist*, the first number of which will be issued in a few weeks, due notice of which will be given in an an advertisement in the SPIRITUAL TELEGRAPH.

Yours, etc., M. L. BLOOM,
105 LEXINGTON AVENUE, NEW YORK.

* Mr. Bloom will please bear in mind that we simply published the report of the Convention which was furnished us by its own Committee, without taking any responsibility for its entire correctness, or feeling authorized to correct or alter it.—ED.

GREAT IDEAS AND SMALL DUTIES.—A soul occupied with great ideas best performs small duties. The divinest views of life penetrate most clearly into the meanest emergencies. So far from petty principles being best proportioned to petty trials, a heavenly spirit taking up its abode with us can alone sustain well the daily toils, and tranquilly pass the humiliations of our condition. Even in intellectual culture, the ripest knowledge is the best qualified to instruct the most complete ignorance. So, the trivial services of social life are the best performed, and the lesser particles of domestic happiness are most skilfully organized, by the deepest and fairest heart.

EARLY RISING.—I would inscribe on the curtains of your bed, and the walls of your chamber, If you do not rise early, you can make progress in nothing; if you do not set apart your hours for reading, if you suffer yourself or any one else to break in upon them, your days will slip through your hands unprofitable and frivolous, and unenjoyed by yourself.

THE MOVING MENTAL WORLD—THE NEWS.

LATEST NEWS FROM INFERNUS.—The Telegraph wires that spread over the land, together with scores of daily journals, are, as we write, busily employed in transmitting to the public the latest news from Jerdiom, as relating to a most brutal prize-fight which occurred at Long Point, in Canalia, a few days ago. We have resolved that the brutalizing and demoralizing details shall not blot our pages, and we here simply allude to the affair, in order to express a regret that the public prints can not fill up their columns with matter that is less poisonous to the minds of multitudes of their readers, and especially to the minds of youth. If a law were passed by the several States, with general concurrence, providing for the punishment of the principals engaged in any prize fight, by imprisonment, at hard labor, for not less than ten years, and the seconds for a term not less than three years, we should probably thereafter be protected from the influence of such demoralizing scenes as that alluded to above.

IMPROVEMENT OF THE CONDITION OF FEMALES.—A movement is on foot in this city, headed by a number of distinguished citizens and clergymen, for the improvement of the condition of females. The plan proposes the establishment of a public Library exclusively for women, to make provisions for the establishment of which, a meeting will be holden at Rev. Dr. Chapin's Church on Tuesday evening 26th inst. (after we go to press). Hon. James T. Brady, Rev. Henry Ward Beecher and Rev. T. L. Cuyler being announced as speakers. There is another movement for the reduction of the hours of labor of females. The average number of hours of their employment now is ten, and their weekly wages does not average over three dollars. It is thought that a reduction of the number of their laboring hours to nine would be no disadvantage to employers, while it would greatly increase the health and comfort of the operatives.

THE ATLANTIC TELEGRAPH.—The London *Times* says that all appearances indicate that the present Atlantic cable must be given up, and hopes that the experience gained will be used to insure that success which is finally certain. It admits the great superiority of the *Niagara* over the *Agamemnon* and thinks that a ship should be specially constructed for the laying of cables.

The London papers of a later date publish an able report by Mr. Healey, the Electrical Engineer, on the state of the Atlantic cable. He is of the opinion that the cable is seriously injured about three hundred miles from Valentia. He has put his large magnetic instrument in operation, with a view to transmit messages to Newfoundland, but will not know the result until advised by steamers from America. Any attempt to raise the cable in deep soundings, would, in his judgment, cause its destruction. Finally, he does not despair of making the cable work, if it does not get worse.

The latest intelligence received from beyond the water is still more hopeful in regard to the ultimate working of the cable—stating that the experimenters have succeeded in nearly neutralizing the effects of the "ground current," and that Mr. Hughes has so modified his instrument that it will intelligibly record a message by means of a current of electricity so small as that generated by an iron and copper wire held in the moistened hands of a man. It is thought that when Professor Hughes shall have forwarded one of these instruments to Trinity Bay, having another prepared on the other side, the two continents will again be within speaking distance. We shall await the result with great interest, but can not allow our hopes to be raised very highly.

BENNETT AT WASHINGTON.—A Washington paper says it is authentically reported that James Gordan Bennett tired of the monotony of the Knickerbocker village, at the junction of the North and East rivers, in the State of New York, will spend three months with us, commencing about the first of December; and that he has hired the mansion of Colonel Roberts, on the heights of Georgetown, where he will entertain the President, Cabinet, and Foreign Legations.

PROPOSED ROYAL VISIT.—Among the items of foreign news we see it stated as certain that the Emperor of Russia has been invited by Prince Napoleon to visit France; that he has accepted the invitation, and that he will visit both London and Paris next Spring.

LATER FROM CALIFORNIA BY THE OVERLAND MAIL.—The third Overland California Mail arrived at St. Louis on the 18th inst., bringing letters dated Sept. 24 but no papers. Five passengers came through. The first and second mails from St. Louis were met, progressing finely. No Indian interference has thus far been met with.

THE LAST MAN.—A Cincinnati paper notices the last, solitary banquet of a "last man's" club in that city. In the cholera season of 1832, seven gentlemen agreed to meet annually and dine once together as long as they lived a bottle of wine to be sealed and drank *in memoriam* by the last survivor. The first reunion was held on the 6th of October 1832; and on the 6th of October, 1858, Dr. Vattier, sole survivor of the seven, drank from the bottle and pledged the six dead friends whose empty chairs and empty places were his only society at the last melancholy feast.

A LUSUS NATURÆ.—The Nashville *Banner* says there is in that city a girl who has four legs and feet, and two heads, four arms, and the upper part of two bodies perfectly formed, with the exception that the heart of one of these bodies is in the right side instead of the left; but though it is double as to its heads, arms and legs, yet in its spinal arrangements it is one. Its two heads are very intelligent, and answer and sing together. In answering questions asked by any one, both answer together, and in the same words, or if different questions are asked, each answers differently. In walking, the girl uses two or four legs, which ever happen to be most convenient. In eating, she uses both mouths, though it is supposed that one would answer the purpose as well, as there is but one set of digestive organs.

THE EXPLOSION AT HAVANA.—A Havana correspondent of a New Orleans paper states, that at least three days after the terrible explosion in Havana there were some living wounded buried in the ruins. On the Friday succeeding the explosion (which occurred on Wednesday, 29th ult.) a little dog was observed scratching at the stones, and whining at a particular part of the ruins. The dog was recognized as having been the property of a carpenter, who was employed at the Planters' Warehouses, which were being erected near the magazine at which the explosion took place. A thorough examination of that part of the ruins ensued, and the result was the fortunate disinterment of the master of the dog, alive, but almost perishing from hunger, and with one of his legs dreadfully crushed.

PROFITS OF SHEEP RAISING.—The Gonzales, Texas, *Inquirer* mentions as instance of the profits attending upon sheep raising there. A Mr Fly bought, three years ago, 150 head of sheep, for which he paid $375; the wool has already paid the original cost, and he has now $1,800 worth of sheep, and has had $500 worth of mutton in the time. Not the first sheep has died from disease.

In an attempt, recently, in California, to bring a suit against one of the San Francisco Vigilance Committee, for acting in that capacity, it was found impossible to poll an unprejudiced jury.

UNDERGROUND TELEGRAPH TO CALIFORNIA.—We learn from the Cleveland *Plaindealer* that Messrs. O'Reilly, Speed, and others are perfecting a sort of narrow prairie plow, with which to lay an underground cable through the western prairies to California. This plow is to cut a channel, say three inches wide and three feet deep, so constructed as to pass out from the immediate heel of the plow the insulated wire, which will be in no way connected with the plow other than passing down through it as it progresses. It is expected that on common prairie this plow may be driven from ten to fifteen miles per day, filling in and covering the wire as it goes. The perfection arrived at in insulating the wire with gutta percha is very great; the machinery is so perfect and condensed as to add much to the facility and security of the enterprise.

PROPOSED STEAMERS FOR BERMUDA.—The *Bermudian* of Oct. 9 says: "We need a line of steamers to run between this and the port of New York. Our colony is dying for want of such communication. We have a soil equal in fertility to any. We enjoy a climate which, for its mild and genial winters, and the comparative shortness of the summers, would attract or become the temporary or permanent abode of the wealthy and the cultivated; but without steamers we are cut off from the market, and so there has never been a sufficient stimulus given to the cultivation of this fertile island.

LOSS OF THE STEAMERS FLYING CLOUD AND RODOLPH.—A telegram from St. Louis, October 19, says: "The steamer *Flying Cloud* sank at Devil's Island on the 17th inst. The boat cost $55,000 and was insured for $15,000. The condition of her cargo, which was large and valuable, has not been ascertained. On the same day the steamer *Rodolph* sank at Goose Island. She was valued at $20,000, and was insured for $15,000. Both boats will probably be raised.

FROM THE EASTERN COAST OF AFRICA.—The schooner *E. H. Miller* arriving at Providence on the 19th inst., from Gaillimone River, brings news that Dr. Livingstone had gone up the Nile with his small steamer. The disturbances with the native tribes continued, and the new Governor had started with a force of three natives, and forty European soldiers against them. News had been received of a victory over the natives at Champanzee, on the Zambezi.

An Iowa paper estimates the quantity of Chinese sugar cane grown in the western part of that State, this year, as sufficient to make a million gallons of syrup.

REMARKABLE INCIDENT AT HAVANA.—The Havana *Prensa* notices a remarkable incident as one of the results of the shock from the recent terrible explosion—no less than the restoration to reason of a lady of that city, who had entirely lost her mind some six months ago, from a severe and protracted spell of sickness. During the whole of that period she did not recognize any one, not even her parents and other near relatives. When the explosion took place, she was instantly thrown into violent paroxysms, which the family considered an indication of the speedy approach of death. The paroxysms gradually subsided, and all were rejoiced to find her situation quite the reverse of what had been expected—her reason was entirely restored! This case presents an interesting question for our medical philosophers.

THE DEBRIS OF THE CRYSTAL PALACE.—The old iron of the Crystal Palace will be sold by the city, at auction, some time in November, and the proceeds deposited with the City Chamberlain to await the termination of the suits now pending between the city and the old Association. The iron is valued at between $30,000 and $40,000.

ADVERTISING FRAUDS.—A number of cases of frauds effected by means of advertisements to furnish situations to persons who advance money as security, or to purchase an interest in business, are on the docket for trial, before Judge Welsh, in this city. In one of these cases, a man named George Wheeler sold a Mr. Collier a grocery store for $240, in Carmine-street, which was afterward found to consist of saw-dust hams, saw-dust sugar, bilge water liquors, etc., and the whole concern not worth over forty or fifty dollars.

PROFITABLE WHALING VOYAGE.—The schooner *Watchman*, Captain Charles W. Hussey, of Nantucket, returned to that port about two weeks since from a whaling cruise in the Atlantic Ocean, having been absent about a year. While cruising in Sam Bay the schooner captured a sperm whale, from which was obtained eleven barrels of oil, worth about $450. The most valuable part of the whale, which was a very large one, and in a perishing state when struck, consisted, however, in the extraordinary secretion in the intestines of about six hundred pounds of ambergris, a solid, opaque, inflammable substance, possessing a peculiar scent, which it always retains. The ambergris is supposed to be the product of a disease of the liver, since it is found in whales of a sick and lean appearance, which, being struck with a lance, or frightened by the approach of a boat, give indications of ill health by emitting a yellowish secretion, which colors the water. It is found in none other than the spermacetti whale, and is usually found in lumps weighing from one to thirty pounds. The largest piece before known weighed one hundred and eighty-two pounds, and was purchased of the King of Tidore by the Dutch East India Company. Another piece found inside a whale near Windward Islands was sold for £500 sterling. The article melts easily into a kind of yellowish rosin, and is soluble in alcohol, in which state it is used as a perfume. It is also employed in refining gold and by Catholics in burning incense in their churches.—Whaling vessels touching at Catholic ports are often beseiged by the priests, seeking to obtain ambergris. The article, however, is rarely obtained, and from its scarcity commands a great price, selling at from ten to sixteen dollars an ounce. The quantity obtained by Captain Hussey was, upon his arrival, slipped to this city and stored for a single night in a store on city wharf. The owners of the schooner hoped to realize $6,000 from the sale of it, and to guard against loss, obtained a policy of insurance, and set a watch over it. The next day the entire quantity was sold to an enterprising firm of druggists in this city for the large sum of $10,000, the whale thus yielding $10,150, which is said to be the most valuable on record. The purchasers will probably realize $60,000. We learn that the article is destined for a foreign market.—*Boston Journal, Sept. 11.*

PROFITABLE BOOK.—The sale of "*Life Thoughts*," by the Rev. Henry Ward Beecher published by Phillips, Sampson & Co., has reached thirty thousand copies, and the demand still continues.

On the 17th inst., six cows were run over on the railroad track, near Cumberland Md.; one was knocked into the canal and drowned, two were killed outright, and the rest were more or less injured. Fortunately, none of the passengers were seriously hurt.

STAMPEDE OF SLAVES.—On the 11th of October, eight slaves, of Jefferson county, Va., ran away from their masters and succeeded in reaching Pennsylvania, where they were apprehended. Their masters came for them, paid a reward of some $2000 to their captors, and took them to Charleston, where they were publicly sold to the highest bidders.

THE London *Times* publishes letters that give the most cheering accounts of Lady Franklin's Arctic expedition, and of the good health of all its members, notwithstanding their winter's campaign in the middle of the ice.

INTERESTING MISCELLANY.

A TOUCHING INCIDENT.

One of the most beautiful and affecting incidents in the biography of a great man which we have ever met, was related by Mr. Everett at the banquet given at Springfield, Mass., in honor of the National Horse Show. He said:

If there is any one who doubts that the horse—the animal that most concerns us on this occasion—is susceptible of the kindest feelings of our nature, I think he would be convinced of his error by a most interesting anecdote of Edmund Burke. In the decline of Mr. Burke's life, when he was living in retirement on his farm at Beaconsfield, the rumor went to London that he had gone mad; and the fact that was stated in support of this rumor was, that he went round his park kissing his cows and horses. A friend, a man of rank and influence, hearing this story, and deeming it of too much importance to be left uncorrected, hastened down to Beaconsfield and sought an interview, with a view of ascertaining the truth of the rumor. He entered into conversation with him. Mr. Burke read to him some chapters from his "Letters on a Regicide Peace." His friend immediately saw, that though the earthly tenement was verging back to its native dust, the lamp of reason and genius shone with undiminished lustre within. He was accordingly more than satisfied as to the object of his coming down, and in a private interview with Mrs. Burke, told her what he had come for, and received from her this pathetic explanation:

Mr. Burke's only child, a beloved son, had not long before died, leaving behind him a favorite horse, the companion of his excursions of business and pleasure, when both were young and vigorous. This favorite animal was turned out by Mr. Burke, into the park, with directions to all his servants that he should in every respect be treated as a privileged favorite. Mr. Burke himself, of course, in his morning walks, would often stop to caress the favorite animal. On one occasion, as he was taking his morning walk through the park, he perceived the poor old animal at a distance, and noticed in turn that he was recognized by him. The horse drew nearer and nearer to Mr. Burke, stopped, eyed him with a most pleading look of recognition, which said, as plainly as words could have said—"I have lost him too;" and then the poor dumb beast deliberately laid his head upon Mr. Burke's bosom! Struck by the singularity of the occurrence, moved by the recollection of his son, whom he had never ceased to mourn with a grief that would not be comforted, overwhelmed by the tenderness of the animal, expressed in the mute eloquence of holy Nature's universal language, the illustrious statesman for a moment lost his self-possession, and clasping his arms around the neck of his son's favorite animal, lifted up that voice which had filled the arches of Westminster Hall with the noblest strains that ever echoed within them, and wept aloud!

This was seen, and was heard by the passers by, and the enemies of Burke, unappalled by his advancing years, by his failing health, by his domestic sorrows, made it the ground of a charge of insanity. "Burke had gone mad;" but, sir, so help me Heaven, if I were called upon to designate the event or the period in Burke's life that would best sustain a charge of insanity, it would not be when, in a gush of the holiest and purest feeling, that ever stirred the human heart, he wept aloud on the neck of his dead son's favorite horse; but it would rather be when at the meridian of his fame, when the orb of his imperial genius rode highest in the heavens, amidst the scoffs of cringing courtiers, and the sneers of trading patriots, he abased his glorious powers to the scramblings and squabblings of the day, and,

"Born for the universe, narrowed his mind,
And to party gave up what was meant for mankind."

AN ACOUSTIC TUNNEL, OR TUBE.

A writer in the Philadelphia *Press*, whose mind has been somewhat agitated by the startling inventions of the day, sends to that journal an article from Mr. Dick's Works on the subject of Acoustic Tunnels, "believing," he says, "that great improvements can be made in them, especially since the discovery of gutta percha, and that we may be able, some time or other, to *talk* to John Bull across the Atlantic Ocean." He adds:

"Experiments were made in Paris by M. Biot on the transmission of sound through air in very long tubes and through solid bodies. These experiments were made through long cylindrical pipes, which were constructed as conduits for fountains to embellish the city of Paris. With regard to the velocity of sound, it was ascertained that its transmission was ten and a half times as quick as through the air. The pipes were over one thousand and thirty-nine yards in length. M. Biot was stationed at one end, and a friend at the other; they heard the lowest voice so perfectly as to hear the words and keep up a conversation on the subject of the experiments. They wished to determine the lowest point at which the human voice seemed to be audible, but could not accomplish it; words spoken as low as when we whisper a secret were understood, so that not to be heard there was but one resource—that of not speaking at all. Between a question and answer the interval was not greater than for the transmission of sound. The time in the experiment through one thousand and thirty-nine yards was about five and a half seconds. Reports of a pistol fired at one end occasioned a considerable explosion at the other; the air was driven out of the pipe so as to give the hand a smart blow, and drive light substances out of it to the distance of half a yard, and to extinguish a candle. Don Gautian, another savan, proposed to build horizontal tunnels widening at the remoter extremities, and found at the distance of nearly a mile, the ticking of a watch could be heard [illegible] pipes would convey a message. We calculate that a series of such tunnels or [illegible] vantages of such tunnels must be obvious; they might be laid [illegible] railroad stations, across rivers, and even between cities; and the time will probably come when they will be perfected so as to be used as much for long distances as they are now in many large manufactories, and even in dwellings, on a small scale, and known as speaking tubes.

THE WONDERFUL WORKS OF MORPHY.

A letter from Paris to *The Times* gives the following interesting account of the miracles of memory and skill recently exhibited by Paul Morphy, the American Chess player:

"The astounding performances of young Paul Morphy have brought the excitement in the chess-playing world of this city up to white heat. On Monday last he played against and beat blindfolded eight of the best players of Paris at one time! The Café de la Régence at which this extraordinary feat occurred, has two large rooms on the ground floor. In the first room, which is full of marble tables were seated the eight adversaries of Mr. Morphy. In the second room, in which are two billiard tables, was seated the single player. A large portion of the room, including the billiard tables, was shut off from the

[illegible] by a [illegible] and handed the [illegible] to a large arm chair at Mr Murphy with his back [illegible] directly to the crowd. Two gentlemen [illegible] for the [illegible] kept the game and two other gentlemen, [illegible] and Amount the Divisions, called out the moves, as to [illegible] these from one room to the other. The interference of Mr Murphy was Mr [illegible] Bierwith Lasemann Lequesne, the distinguished sculptor; Fuller, Prett and Seguin. They were all without or middle aged men and superior players while Mr Murphy is but twenty one years of age. The boards of the eight players were numbered 1, 2 & c. in the order in which I have given the names of the gentlemen. At half past 12 o'clock the game commenced. Mr Murphy playing first, and calling out the same move for all the eight boards first. (The games were conducted in French, Mr. Murphy speaking French perfectly.) At 7 o'clock No 7 was beaten with an [illegible] for check mate. Some after 8 o'clock, No. 4 also lost the game to hopelessness, and half an hour later M Lequesne, No. 5 played for and gained a drawn game. Nos 1, 2 and 3 were each after beaten. At 10 o'clock, No. 4 made the blind player accept a drawn game, but it was half past 12 o'clock before M Seguin No 8 a very old gentleman, who was contested with great desperation, was beaten. Thus he lost six, while two, who acted on the defensive and only sought a drawn game under such circumstances, ought to be considered equivalent to a lost.

During the entire game, which lasted just ten hours, Mr. Murphy sat with his knees and eyes against the bare wall, never once rising or looking toward the audience, nor even taking a particle of drink or other refreshment. His only movements were those of crossing his legs from side to side and occasionally thumping a tune with his fingers on the arms of the fauteuil. He cried out his moves without turning his head. Against 1, 2, 3, and 5 and 7, who were not up to the standard of the other three players, he very coolly made his moves instantaneously after receiving theirs. He was calm throughout, and never made a mistake nor did he call a move twice. It must be recollected moreover that Murphy played against the field; in other words that against each of the eight boards there was a large collection of equal, if not superior players who gave their advice freely, and who had eight times longer to study their play in than the single player. He played certainly against fifty men, and they never ceased for a moment making suggested moves and studying their game most thoroughly during the long intervals that necessarily fell to each board. And yet Murphy, who was out of sight of these eight boards saw the game plainer on each than those who surrounded them! I could scarcely have believed the thing possible if I had not seen it. At the end of the game there was a shout from the three hundred throats present, which made our hotel believe he was back again in old Tammany Hall! The fact is there was a considerable number of English-men and Americans present (among the latter was Fred. Douglass, who took a deep interest in this extraordinary game,) but much the larger number were French. Murphy did not seem at all fatigued, and appeared so modest that the frenzy and admiration of the French knew no bounds. He was shaken by the hand and complimented till his hung down his head in confusion. One gray headed old man, an octogenarian chess player, struck his hat with his hands as he would a child of his own and showered him with terms of endearment. Murphy has no beard yet and looks more like a schoolboy than a world's champion. He escaped from the excited crowd as soon as possible, and left with some friends, to get something to eat. It is not necessary to point out to chess players the immensity of the intellectual feat; every one will admit that it borders on the marvelous, and, as was remarked by one of his antagonists M. [illegible]

Yesterday the match between Herwitz and Murphy was resumed at 3 o'clock in the afternoon; but in this instance the players were seated alone upstairs and their boards were kept downstairs on which the progress of the game was marked out for the benefit of the large crowd in attendance. At 7 o'clock the game was drawn, not leaving that M Herwitz has picked up a little since he four successive defeats of last week. The game between them now stands Herwitz two, Murphy four and drawn. The winner of the first seven games is the victor of the party. This afternoon they are to play the eighth game. A large amount of money is staked on this game, for the friends of Mr. Herwitz are not wanting in "back bone," while Mr Murphy has friends with him from New Orleans who are capable and willing to back him to millions if the occasion offers.

Anecdote also are [illegible]. "Where is Mr [illegible]" inquired an old lady [illegible] "Oh in some part of Austria, I believe," was the reply. "Well, [illegible] exclaimed the learned old woman, "I am glad he is in Austria. [illegible] then he can bring me home an extra feather."

Horticultural Unity Association Convention.

There will be a Convention held at Horticultural Hall Worcester, Mass. [illegible] 17, 18 & 19 for the purpose of giving every friend of the movement an opportunity of hearing and understanding more fully the objects and design and of each one to present ideas which will be of interest to this great movement to harmonize and bring mankind together on the true principle of love and wisdom. It is hoped that there will be a great gathering of the friends of humanity at this Convention, not only to give countenance to this system of elevating the race but to sign the compact and become living members of Nature's grand institution for harmonizing the race. Let mediums come that spirits and angels may speak their approval of this great work.

Come all ye brothers and sisters, who desire to live a life of harmony, purity and progress. Come for all things are now ready for our use. Per order of the directory of the Harmonial Unity Association.

D. C. Gates Recorder.

A Testimony.

New York, October 16, 1858.

This is to certify that I placed myself under the treatment of Dr John Powell, 14 Pearl street seven weeks since during which time I have received almost a perfect cure. The country for the last [illegible] I was confined to the house. When I arrived [illegible] Healing Institute I thought I could not possibly live [illegible] but Dr Powell relieved me at once, and I have been [illegible] ever since. When I arrived in New York I had [illegible] diarrhoea for several weeks, and my bowels [illegible] influenced all of which was relieved by Dr John [illegible] and I have had nothing of the kind since. I have [illegible] believing my health to be first rate.

Hannah H. McCleary, Keokuk Iowa

[illegible] the changing use of Hoodle.

[illegible] our advertising columns it will be seen that R. P. [illegible] has [illegible] his labors with the afflicted at his residence. No [illegible] Mrs Wilson will answer calls to be [illegible] wherever [illegible]

[illegible] will deliver a poem in Dodworth's Academy, [illegible] Admission 25 cents.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Yard Selling Prices.

Ashes (Duty 15 P ct ad val)		
Pot 1st sort	[illegible]	[illegible]
Pearl 1st sort	[illegible]	[illegible]
Beeswax (Duty 15 P ct ad val)		
American Yellow P lb	21	25
Bristles (Duty 4 P ct ad val)		
Ayer gray and white	21½	24
Candles (Duty 15 P ct)		
Adamantine	40	60
Sperm P lb	[illegible]	50
Tallow Kingsbridge	10	12
Adamantine City	10	—
Adamantine Star	—	—
Coffee (Duty 15 P ct ad val)		
Java white P lb	14½	16
Mocha	—	—
Brazil	9½	11½
Laguayra	12	12½
Maracaibo	11½	13
St Domingo cash	9½	9½
Cotton.		
Ordinary	—	—
Mid Ling	—	—
Middling Fair	—	—
Feathers (Duty 20 P ct)		
Live Goose P lb	37	50
Dressed	41	45
Tennessee	—	—
Flax (Duty 15 P ct ad val)		
American P lb	—	9½
Flour (Duty 15 P ct ad val)		
Baltimore Mixed	4 50	4 [illegible]
Baltimore Straight	4 25	4 [illegible]
Ohio, superfine	4 50	4 70
Ohio extra family	4 25	4 50
Ohio and Ill R R hoop	4 50	4 75
do extra	4 [illegible]	4 50
do extra hoop	4 [illegible]	4 [illegible]
do extra	4 [illegible]	4 [illegible]
Ill & St Louis superfine	4 [illegible]	4 [illegible]
do extra	4 75	5 00
Mich & Iowa extra	4 [illegible]	5 25
Southern Baltimore sup	4 50	4 [illegible]
do extra	4 [illegible]	4 [illegible]
Georgetown & Alex sup	4 [illegible]	4 [illegible]
do extra	5 00	5 25
Petersburg & Rich sup	4 [illegible]	4 [illegible]
do extra	5 00	5 [illegible]
Fam & fancy brands sup	4 [illegible]	4 [illegible]
do extra	[illegible]	[illegible]
Grain (Duty 10 P ct ad val)		
Wheat Genesee P bush	1 [illegible]	1 [illegible]
do Ohio & Ill	1 [illegible]	1 [illegible]
do spring	1 [illegible]	1 [illegible]
Milwaukee club	[illegible]	[illegible]
Michigan white	[illegible]	[illegible]
do red	1 [illegible]	1 [illegible]
Iowa and Ill white	1 [illegible]	1 [illegible]
do red	1 10	1 [illegible]
Canada white	[illegible]	[illegible]
do red	1 [illegible]	1 [illegible]
Southern white	1 [illegible]	1 [illegible]
do red	[illegible]	[illegible]
Western mixed	—	[illegible]
Southern yellow	[illegible]	[illegible]
Southern white	[illegible]	[illegible]
do yellow	[illegible]	[illegible]
Rye	[illegible]	[illegible]
Oats	[illegible]	[illegible]
Barley	[illegible]	[illegible]
Hay.		
Ship P 100 lb	—	[illegible]
Hemp		
Russia P ton	[illegible]	[illegible]
Sm russian	[illegible]	[illegible]
Manilla P lb	7½	7½
Sisal	—	[illegible]
Italian	[illegible]	[illegible]
Jute	[illegible]	[illegible]
American dew	[illegible]	[illegible]
Do dew dressed	[illegible]	[illegible]
Hides (Duty 15 P ct ad val)		
Buenos Ayres, dry 24th P lb	20	20½
Do Rio Grande	18	18½
Orinoco	20	20½
San Juan	21	—
Savanilla etc	16	20½
Maracaibo	16	21
Mexican	19½	19½
Matanzas	21½	22
Porto Cabello	21½	22
Vera Cruz	21	23
Dry South	18	19½
Calcutta Buff	15½	19
Do Kips P piece	1 [illegible]	1 [illegible]
Do Dry salted	1 [illegible]	1 [illegible]
Black dry	1 10	1 [illegible]
Honey (Duty 20 P ct ad val)		
Cuba P gal	50	67
Comb	4	[illegible]
Hops (Duty 10 P ct ad val)		
New York & Western	4	6
Do Eastern & Western	12	1[illegible]
Horns (Duty 15 P ct ad val)		
Ox P M & R Cut	[illegible]	11
Leather (Duty 15 P ct ad val)		
Oak Slaughter P lb	2[illegible]	31
Do Hemlock	2[illegible]	2[illegible]
Do Buenos	27	30
Do dry hide	24	27
Do Ohio	2[illegible]	2[illegible]
Do Southern light	2[illegible]	2[illegible]
Do all weights	—	—
Hemlock light	[illegible]	21
Do middling	[illegible]	28
Do heavy	[illegible]	24
Do damaged	1[illegible]	21
Do per dz	1[illegible]	1[illegible]
Lime (Duty 10 P ct ad val)		
Rockland	—	[illegible]
Lump	[illegible]	1 20
Lumber (Duty 10 P ct ad val)		
Rates of North American Lumber Ports		
Minimum Prices		
Lumber W P Pinch R	[illegible]	21
Do Pinch R	[illegible]	2[illegible]
Do Ind W	[illegible]	[illegible]
Do Ind W P Pinch R	[illegible]	[illegible]
Lumber Spruce and Pine		
Boards per M ft	[illegible]	[illegible]

Timber (Duty 10 P ct ad val)		
Mast	10 00	a15 00
Timber per tun	30 00	a35 00
Lumber per M ft	14 00	a20 00
Plank Cedar NR	40 00	a45 00
Plank and Boards NR	30 00	a35 00
Plank and Boards NR	17 00	a18 00
Plank NR Pine	16	a 22
Boards, All P and pine	22	a 28
Boards, City worked	24	a 28
Boards, Inch pine	22	a 26
Plank, All Pine	20	a 24
Plank, City worked	18	a 20
Plank, All Spruce	22	a 23
Plank, City Spruce wh'd	3 00	a 3 25
Shingles P bunch	2 00	a2 25
Shingles P M	35 00	a37 00
Lath P M length P M	30 00	a35 00
Lath P M 3 ft	40 00	a —
Lath P M 3 ft 24 ct	22 00	a —
Lath Company 3 ft	22 00	a —
Lath Cypress 3 ft	19 00	a20 00
Lath Ind 3 ft	—	a 1 16
Lathes P M	60 00	a64 00
Staves W O Pipe	30 00	a75 00
Do W O hhd	25 00	a30 00
Do W O T hhd	—	a60 00
Do R O hhd	22 00	a— —
Hoops W O	—	—
Molasses (Duty 24 P ct ad val)		
Cuba Muscovado	44	a 46
New Orleans P gal	30	a 35
Porto Rico	36	a 37
Cuba Muscovado	30	a 32
Trinidad Cuba	30	a 32
Cardenas Cuba sweet	26	a 27
Nails (Duty 24 P ct ad val)		
Cut 4d and 6d P lb	3¼	3½
Cut 4d and 6d P lb	7	7½
Wrought American	—	—
Oils (Duty Palm 4; Olive 24; Linseed Sperm (foreign fisheries), and Whale or other fish (low) 15 P ct ad val)		
Whale P gal	2 [illegible]	4 [illegible]
Olive, 12th P gal	85	a 1 10
Olive Inf P gal	8	a 9½
Palm P lb	7½	a 7½
Linseed common P gal	73	a 75
Linseed English	47	a [illegible]
Winter	81	a 85
Do Refined Winter	85	a 88
Do Refined Spring	80	a 82
Sperm crude	1 18	a 1 24
Do Winter unbleached	1 25	a 1 27
Do bleached	1 30	a 1 35
Elephant refined light	75	a 80
Lard Oil B and W	70	a 80
Potatoes.		
Bbl	1 50	a 2 00
Bushel	[illegible]	a [illegible]
Provisions (Duty Cheese, 24; all others 15 P ct ad val)		
Pork mess, P bbl	14 [illegible]	a [illegible]
Do prime	14 25	a14 50
Do do mess	—	a —
Beef prime mess P barrel	—	a —
Do mess western reputed	11 00	a13 00
Do do country	13 00	a14 00
Do extra	[illegible]	a [illegible]
Do [illegible]	[illegible]	a [illegible]
Prime	10 00	a17 00
Beef Hams	[illegible]	a [illegible]
Cut Meats Hams P lb	7½	8
Do shoulders	6	6½
Do Middles Ayr'd smoke	7	—
Lard Kettle P lb	—	—
Do do Leaf	—	—
Tallow P lb	6	6½
Lard prime Western P lb & tcs	10	a 10½
Do do in bbls	11	a 11½
Do No 1 in bbls & tcs	9½	9½
Do grease	6½	7
Cheese	6½	10
Lard Oil	[illegible]	a [illegible]
Rice (Duty 15 P ct ad val)		
Carolina fair, P lb	[illegible]	a 5 [illegible]
Good to prime	[illegible]	a 5 [illegible]
Salt (Duty 15 P ct ad val)		
Turks Island, P bush	—	a [illegible]
St Martin's	—	a 18
Liverpool gr P bush	— 65	a 67
Do fine	1 10	a 1 14
Do do dairy	—	a 1 30
Seeds (Duty free)		
Clover P lb	[illegible]	9
Timothy P bush	1 50	a1 [illegible]
Flax American rough	1 70	a 1 80
Sugars (Duty 24 P ct)		
Stoves P lb	—	—
New Orleans	[illegible]	[illegible]
Cuba Muscovado	[illegible]	[illegible]
Porto Rico	[illegible]	[illegible]
Havana white	[illegible]	[illegible]
Havana B & D	[illegible]	[illegible]
Manila	[illegible]	[illegible]
Stuart D R L	—	10
Stuart No 1	—	12
Stuart No 2	—	10
Stuart A	—	10½
Stuart granulated sup	—	—
Teas (Duty 15 P ct ad val)		
Souchong	25	a 30
Hyson	30	a 35
Young Hyson	17	a 35
Hyson Skin	10	a 12
Twankay	10	a 27
Nagasaki Gunpowder	19	a 30
Gunpowder	30	a 37
Cadiz	30	a 30
Imperial	30	a 30
Wool (Duty 24 P ct ad val)		
Saxony Fleece P lb	45	a 47
A P D Merino	40	a 42
A and B Merino	38	a 40
A and B Merino	30	a 34
Ext Pulled	37	a 39
No 1 Pulled	34	a 36
Extra Pulled	34	a 36
Fleece Wash	—	a —
Saxony Unwashed	16	a 18
Smyrna Washed	30	a 35
Smyrna Unwashed	16	a 18
Smyrna Washed	30	a 35
Smyrna Unwashed	16	a 18
Smyrna Washed	30	a 35

PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy.

Mr. Pierrepont will speak to the Spiritualists at Dodworth's Academy, next Sunday, morning and evening. Subject: The Great Facts of spiritual existence and intercourse with mortals. Hours half-past 10 in the morning half-past 7 in the evening.

Appointments of A. J. Davis.

Sunday, November 21, Akron, Ohio; Sunday, November 28 Dayton, Ohio; Sunday, December 5, Cincinnati, Ohio Sunday, December 12, Richmond Ind.; Sunday, December 19 Indianapolis Ind. Sunday December 26, Bloomington, Ill. Mr. D will then remain two weeks in Alton and vicinity, and proceed to St Louis at a date in January not fixed on. He will probably spend February and March in Northern Illinois and Michigan.

Brooklyn.

Ira B Davis Esq will address the spiritualists of Brooklyn in Clinton Hall, corner of Clinton and Atlantic streets, Sunday next the 7th inst. at 3 o'clock P. M and 7½ in the evening.

A weekly Conference is held in the same Hall, on Wednesday evenings, at 7½ o'clock. Discussion free, and friends from abroad cordially invited to attend and take part in the discussions.

Spiritual Medium.

Alexander N. Redman, brother of Dr. G. A. Redman a promising young medium for rapping, writing and tests has taken rooms at 61 Third Avenue for the reception of visitors.

STATE OF NEW YORK,

Office of the Secretary of State

Albany August [illegible]

To the Sheriff of the County of New York

SIR NOTICE IS HEREBY GIVEN, THAT AT THE General Election to be held in this State on the next Tuesday succeeding the first Monday in November next the following officers are to be chosen, to wit:

A Governor, in the place of John A King;

A Lieutenant Governor, in the place of Henry K Sandford;

A Canal Commissioner, in the place of Samuel B Ruggles appointed to succeed Samuel B Walden deceased;

An Inspector of State Prisons, in the place of William A Russell;

All whose terms of office will expire on the last day of December next.

A Representative in the Thirty sixth Congress of the United States for the 1st Congressional District, composed of the First, Second, Third, Fifth and Sixth Wards in the City of New York;

A Representative in the Thirty Sixth Congress of the United States for the 2nd Congressional District, composed of the Fourth, Ninth, Tenth and Eleventh Wards in the City of New York;

A Representative in the Thirty Sixth Congress of the United States for the 3rd Congressional District, composed of the Seventh and Thirteenth Wards in the City of New York, and the Twelfth, Fourteenth, Fifteenth and Sixteenth Wards in Brooklyn;

A Representative in the Thirty Sixth Congress of the United States for the 4th Congressional District, composed of the Eighth, Fifteenth and Seventeenth Wards in the City of New York;

A Representative in the Thirty Sixth Congress of the United States for the 5th Congressional District, composed of the Ninth, Sixteenth and Twelfth Wards in the City of New York;

And also a Representative in the Thirty Sixth Congress of the United States in the Eighth Congressional District, composed of the Twelfth, Eighteenth, Nineteenth, Twenty First and Twenty Second Wards in the City of New York.

COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY

Recorder [illegible]

A City Judge in the place of [illegible]

Four Coroners in the place of Edward W Perry, Edward D Lane, Francis [illegible] and [illegible] Cornelius.

All whose terms of office will expire on the [illegible] day of December next.

The [illegible] of Inspectors of Elections in the County Convention [illegible] Chapter [illegible] of the laws of 1858, a copy of which [illegible] regard to their duties [illegible] the qualities of voters [illegible] them to receive the [illegible] and otherwise [illegible] to the people of the State.

CHAPTER [illegible]

AN ACT [illegible] submit the question of a convention to revise the Constitution and amend the same to the people [illegible]

Passed April 17, 1858 [illegible] the following proposal

The People of the State of New York, represented in Senate and Assembly, do enact as follows: [illegible]

Section 1. The inspectors of election in each town and ward in the State at the annual election to be held in November next [illegible] the last day of the election [illegible] the ballot boxes at each election [illegible] each town shall cause to be written or printed on tickets [illegible] in favor of a Convention the words "Shall there be a convention to revise the Constitution and amend the same? Yes" and on others [illegible] the words "Shall there be a convention to revise the Constitution and amend the same? No" [illegible] shall be allowed to vote by ballot as at other elections [illegible] which be received and not elsewhere.

§ 2. [illegible] of article one, section two, title four of chapter [illegible] of an act entitled "An act respecting elections" passed April 15th, eighteen hundred and forty [illegible] are hereby repealed [illegible] the number of [illegible] and challengers, and the penalties for false swearing, prescribed by law [illegible] and offices in taking or offering to vote under [illegible]

§ 3. [illegible] said votes given for and against a convention, in pursuance of this act, shall be canvassed by the inspectors of the several election districts or parts of the [illegible] in the manner prescribed by law, and as provided in section four of chapter one hundred and thirty of the act passed April 6th, eighteen hundred and forty two, and the acts amending [illegible] as far as the same are applicable, and such canvass shall be completed by ascertaining the whole number of votes given against such convention in the [illegible] and the result being found, the inspectors shall make a statement [illegible] in words at full length, the whole number of votes for and against the convention, to wit, "Shall there be a convention to revise the Constitution and amend the same? Yes" [illegible] and "Shall there be a convention to revise the Constitution and amend the same? No" [illegible] shall be signed by all the inspectors and a true copy of such statement shall be immediately filed by them in the office of the town or city.

§ 4. The original statements, duly certified as aforesaid, shall be delivered by the inspectors, or one of them to be deputed for that purpose by the inspectors, or in case there be no inspector or he shall be disabled from attending the board of canvassers, then to one of the canvassers of the town or ward, within twenty four hours after the same shall have been subscribed by such inspectors, to be by them or other statements of such election [illegible] required [illegible]

§ 5. [illegible] of articles first, second, third and fourth, of title four of chapter [illegible] hundred and thirty of the act entitled "An act respecting elections" passed April 6th eighteen hundred and forty two" and the acts amending the same, as regulate the duties of County Canvassers and their proceedings, and the duty of County Clerks and the Secretary of State and the Board of State Canvassers shall be applied to the canvassing and ascertaining of the will of the people of this state in relation to the proposed convention, and if it shall appear that a majority of the votes so given in and returned as aforesaid are against a Convention, then the said Canvassers are required to certify and declare that fact by a certificate subscribed by them, and file it with the Secretary of State. But if it shall appear by the said returns that a majority of the ballots or votes given as aforesaid are for a Convention, then they shall by like certificate, to be filed as aforesaid, declare that fact, and the said Secretary shall communicate a copy of such certificate to both branches of the Legislature at the opening of the next session thereof.

Yours respectfully,

GIDEON J. TUCKER, Secretary of State.

Sheriff's Office, New York, August 6, 1858.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the statute in such case made and provided.

JAMES C. WILLETT

Sheriff of the City and County of New York.

TO THE PATRONS OF THIS PAPER.

TERMS OF THE SPIRITUAL TELEGRAPH.

One Year, strictly in Advance			$2 00
Six Months			1 00
To City Subscribers, if Delivered			2 50
To Patrons in Canada, with Postage Prepaid			2 50
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do.	Mexico,	do.	3 00
do.	South America,	do.	3 00
do.	Europe,	do.	3 00

The best remittances from foreign countries is American [illegible] the United States, the second is gold [illegible] letters. Our friends abroad can have the paper at regular [illegible] times [illegible] by giving full address and prompt remittance, and we respectfully solicit their patronage.

*** A liberal discount is made to local and traveling Agents.

CHARLES PARTRIDGE'S AGENTS,

WHO WILL SUPPLY THE SPIRITUAL TELEGRAPH AND BOOKS IN OUR LIST AT PUBLISHERS' PRICES.

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New York, June [illegible]

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